

*Report of the Oxford Centre for
Hebrew and Jewish Studies
2020–21*




Clarendon Institute
Oxford Centre for Hebrew
and Jewish Studies
Leopold Muller Memorial
Library (Bodleian Libraries)

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

*Report of
the Oxford Centre
for Hebrew and
Jewish Studies
2020–2021*



OXFORD CENTRE FOR HEBREW AND JEWISH STUDIES

OXFORD CENTRE FOR HEBREW AND JEWISH STUDIES

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President's Message

DESPITE THE CHALLENGES and restrictions of the Covid–19 pandemic, the past year at the Oxford Centre for Hebrew and Jewish Studies (OCHJS) was exceptionally rich in important events. We were happy to welcome new members of our community: Madeleine Trivasse joined us as Academic Registrar; Dr Elena Lolli, Dr Blanca Villuendas Sabaté and Dr Peter Bergamin became post-doctoral Research Fellows; and Alicia Vergara Murillo arrived as the first holder of the Taube Philanthropies / Oxford Centre for Hebrew and Jewish Studies Doctoral Scholarship. We were proud that one of our Research Fellows, Dr Daniel M. Herskowitz, was awarded the prestigious Salo W. and Jeannette M. Baron Young Scholars Award for Scholarly Excellence in Research of the Jewish Experience at the University of Vienna.

The activities of the Centre successfully migrated online thanks to the dedication of the staff and Fellows. We all look forward to a return to face-to-face meetings and study, but this new experience of virtual academia has given us an opportunity to reach a wider audience. We continued to offer a vast range of seminars and lectures, in addition to our now well-established and popular weekly David Patterson Lectures, Hebrew ulpanim, Yiddish classes and the Oxford Summer Institute. Highlights included a series of Grinfield Lectures on ‘The Septuagint and the History of the Book’ delivered by Dr James Aitken; the fifth Edward Ullendorff Memorial Lecture, on ‘Sa’adia Gaon’s Arabic Translation of the Torah and its Readers’ by Professor Dr Ronny Vollandt; and the Brichto Israeli Arts and Culture Lecture on ‘Jewish and Muslim Feminism in Israel – Nomos, Narrative and Multiculturalism’ presented by Dr Ronit Irshai. A new seminar, ‘Reconsidering Early Jewish Nationalist Ideologies’, co-convened by Dr Peter Bergamin and Professor Yaacov Yadgar, was added to our offerings. We were also delighted by the continuing success of the *Journal of Jewish Studies*, published by the Centre, which has maintained the highest scientific standards and international reach thanks to its excellent academic and administrative management.

In January we received excellent news regarding the permanent endowment, thanks to the generosity of Sir Victor Blank, of the position of Bodleian Library Curator of Hebraica and Judaica, who is also the director of the Leopold Muller Memorial Library of the OCHJS. These posts are now held by Dr César Merchán-Hamann.

In March the Centre was delighted to receive the collection of family documents, books, prints, pamphlets and paintings formed by the late Jozsef Goldschein Gadany, a friend of the Centre, who died sadly in August 2020. This collection will enrich our resources concerning Jewish history in modern Hungary as well as the figure of Benjamin Disraeli.

This coming academic year the Centre will celebrate its 50th anniversary, and we look forward to many new exciting projects and events. In 2022 two groups of leading international scholars will participate in the Oxford Seminar of Advanced Jewish Studies (OSAJS). We are also proud to announce the creation at the Oxford Centre of the new Oxford School of Rare Jewish Languages (OSRJL), a unique opportunity for students across the world to learn up to twelve different endangered Judeo-languages in online sessions under the guidance of the finest teachers.

The Centre's broad-ranging activities are made possible by the friendship and generosity of all its supporters. I take this opportunity in particular to thank the Centre's Governors on behalf of the staff and Fellows for their unfailing support, and also those foundations and individuals who generously funded our projects. Their names appear in the listing at the end of this volume.

Judith Olszowy-Schlanger

September 2021

משל הסרמוני מט

צורת העכבר והחולדה מדברים שניהם •
והפורה דרוכה לפנייהם :



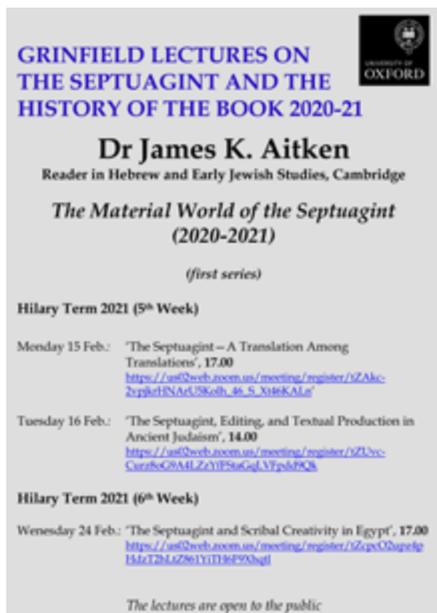
ותאמר החולדה השמר אל תסן אל און • כור שאון וטיט היון • אולי

Highlights of the 2020–21 Academic Year

איט העמל • יונגע ויונות כווסכטו • ויגועה ענני • ויאמר אליה
העכבר • איה היה הכוון • ויאמר חולדה איט איה היה בכפר חנו • ככל
החמן יתקן • ודעתו באמוכותו נכדלת • כהרבות דברים
לאין תועלת • ונתמן עכי ואכיון יפזר • ויתום ואין עוזר • ויאמר חולדה
עצלו וכבד • כולו אוכד •

וידוי היום ויבא אל ביתו הלך • כתיאר בני המלך • איט איה חכבד נובני
עונו • וצני נעריו עמו • ויאמר לו בהאמא חלון הלילה הזה בקרבך •

ויהי הוואל כל זליון ויטכ לכך • והאורח לא הבין כוד תחבולותיו • שירד על
פי מדותיו • ויתן לו מטת תולעת ויפה • ויעש לו מטתה ומצות אפה •



THIS ACADEMIC YEAR started with the challenges of reopening the Centre and the Leopold Muller Memorial Library after University buildings had been closed earlier in 2020. Staff and students were instructed to work from home and all academic activities had moved online. When the buildings were reopened in October 2020, for Michaelmas Term, a one-way system was installed on the ground and first floors, although the Library worked on a reduced capacity and the Common Room and kitchen remained closed. The University was open to small classes for in-person teaching, while larger lectures, seminars and all public lectures remained online throughout the academic year. Both the Academic Registrar and Academic Administrator, however, worked at the Centre. From the beginning of January 2021 the Centre and Library began again to operate on a reduced capacity, with many staff continuing to work primarily from home. The Library instituted a booking system, with only six places a time available in the Reading Room. All academic activities remained online.

One advantage to online lectures and seminars was that participants from around the world were able to join from the comfort of their homes. Particularly well-attended were the Grinfield Lectures, delivered over a three-day period by Dr James K. Aitken. Each of these lectures, on the topic of ‘The

Septuagint and the History of the Book', attracted over 100 participants. Equally successful was the Fifth Edward Ullendorff Memorial Lecture, delivered by Professor Dr Ronny Vollandt on the topic of 'Sa'adia Gaon's Arabic Translation of the Torah and its Readers'.

Another online event which attracted an international audience was the Brichto Israeli Arts and Culture Lecture on 'Jewish and Muslim Feminism in Israel – Nomos, Narrative and Multiculturalism', presented by Dr Ronit Irshai. A new seminar series, 'Reconsidering Early Jewish Nationalist Ideologies', co-convened by Dr Peter Bergamin and Professor Yaacov Yadgar, was added to our programme of activities.

The year 2021 opened with exceptionally good news: the permanent endowment

OXFORD CENTRE FOR HEBREW AND JEWISH STUDIES

BRICHTO ISRAELI ARTS & CULTURE LECTURE

Dr Ronit Irshai
Bar Ilan University

Jewish and Muslim Feminisms in Israel – Nomos, Narrative and Multiculturalism

Dr. Ronit Irshai is a Senior Lecturer in the gender studies program at Bar Ilan University and a Research Fellow at the Shalom Hartman Institute in Jerusalem. She is a member of the board of the Rockness Center at Bar Ilan University and a member of "Kollech" - a religious feminist forum. She has published a series of articles on halakha, theology and gender, Jewish social ethics, Jewish religious feminism etc. Her first book, *Fertility and Jewish Law: Feminist Perspectives on Orthodox Responsa Literature* was published by Brandeis University Press in 2012. The second book on abortion will be published soon in Hebrew by Magnes Press and the third book (together with Dr. Tamar Zand-Wallen and Barua Shagry) which compares Jewish Orthodox feminism and Islamic feminism in Israel, will be published by Brandeis University Press.

Week 4
Wednesday, 19 May 2021
6-7pm online (UK time) via Zoom

For information on how to join the lecture online, please follow the link:
<https://ojs2weh.zoom.us/j/9671616165?pwd=ZjZlUkZlZDZlENTybnh0RjUuZw==>

ALL LECTURES ARE OPEN TO THE GENERAL PUBLIC

UNIVERSITY OF OXFORD

OXFORD CENTRE FOR HEBREW AND JEWISH STUDIES

THE FIFTH EDWARD ULLENDORFF MEMORIAL LECTURE

Prof Dr Ronny Vollandt
Ludwig-Maximilians-Universität

Sa'adia Gaon's Arabic Translation of the Tora and Its Readers

Prof Dr Ronny Vollandt is Professor of Judaic Studies at the Ludwig-Maximilians-Universität Munich and a member of the Leibniz Chair of the German Association of Jewish Studies. His teaching focuses on rabbinic Judaism and on the intellectual history of Jews in the Islamicate world. He retains his Arabic version of the Bible, Judeo-Arabic literature, and Jewish cultural heritage, and also all manuscripts, in the Near East.

Edward Ullendorff

Tuesday, 2nd March 2021
6:00-7:00 pm Online (UK time)

For information on how to join the lecture online, please follow this link:
<https://ojs2weh.zoom.us/j/9671616165?pwd=ZjZlUkZlZDZlENTybnh0RjUuZw==>

LECTURE OPEN TO THE GENERAL PUBLIC

UNIVERSITY OF OXFORD

of The Victor Blank Curator of Hebraica and Judaica at the Bodleian Library, covering also the post of director of the Oxford Centre's Leopold Muller Memorial Library. This permanently endowed post was generously funded by Sir Victor Blank. Both roles are now held by Dr César Merchán-Hamann.

Early in the academic year the Centre received a collection of family documents, paintings, books, prints, pamphlets and other objects bequeathed by the late Jozsef Goldschein Gadany, who passed away in August 2020. The collection will enrich our resources concerning Jewish history in modern Hungary as well as the figure of Benjamin Disraeli.



OXFORD CENTRE FOR HEBREW AND JEWISH STUDIES

The David Patterson Lectures
Week 6

Professor Ron Tappy
(Pittsburgh Theological Seminary)

**Letters from Tel Zayit:
The Hebrew Alphabet Carved in Stone**

Dr Ron Tappy, G. Albert Steinhilber Professor of Bible and Archaeology and senior director of the James L. Baber Museum of Near Eastern Archaeology at Pittsburgh Theological Seminary, is the project director and principal investigator of The Zayit Excavations, an archaeological field project at Tel Zayit, Israel. Professor Tappy's project at Tel Zayit explores a Late Roman-early Arab town in the Shephelah of biblical Judah. Prior to beginning his work in Pittsburgh in 1987, Professor Tappy sought at Westmont College in Santa Barbara, California, and in the Near Eastern Studies Department at the University of Michigan. He completed graduate work at Jerusalem University College and the Oriental Institute at the University of Chicago and received master's degrees from Gordon-Conwell Theological Seminary and Harvard University. He earned his PhD from Harvard's Department of Near Eastern Languages and Civilizations in 1988.

Thursday, 25th February 2021
6-7pm online

For information on how to join the lecture online, please follow the link:
https://tel2weeb.com.au/online/register/210225patt0413b2e31b6cMD7c43_M2a-g

ALL LECTURES ARE OPEN TO THE GENERAL PUBLIC

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OXFORD CENTRE FOR HEBREW AND JEWISH STUDIES

The David Patterson Lectures
Week 6

Dr Norman Solomon
OCHJS

Meat and Milk: Inventing the Law

Dr Norman Solomon is a Senior Associate of the OCHJS, was previously Fellow in Modern Jewish Thought, following a career in the restaurant and inter-faith relations. His books include *Judaism: A Very Short Introduction*, *A Historical Dictionary of Judaism: The Sacred, A-Sacred and Spirit-Rite History*.

Thursday, 19 November
6-7pm online

For information on how to join the lectures online, please email Priscilla Lange at academic_administrator@ochjs.ox.ac.uk

ALL LECTURES ARE OPEN TO THE GENERAL PUBLIC

OXFORD

Public lectures

The Centre's David Patterson Lectures, which were offered online throughout the academic year due to the coronavirus restrictions, benefited from the increased accessibility that this offered to academics and members of the public all over the world. Between forty to fifty participants joined each event. The range of topics covered was as usual comprehensive. Recent discoveries about antiquity were discussed by Professor Ron Tappy (Pittsburgh Theological Seminary) in a lecture entitled 'Letters from Tel Zayit: The Hebrew Alphabet Carved in Stone'. New thinking on biblical themes inspired another lecture by Rabbi Dr Norman Solomon (Oxford) who discussed 'Meat and Milk: Inventing the Law'. Modern history was the focus of a lecture by Dr Leah Garrett (The City University of New York) on

OXFORD CENTRE FOR HEBREW AND JEWISH STUDIES

The David Patterson Lectures
Week 5

Professor Leah Garrett
(CUNY)

Book launch

'X Troop: The Secret Jewish Commandos of World War Two'

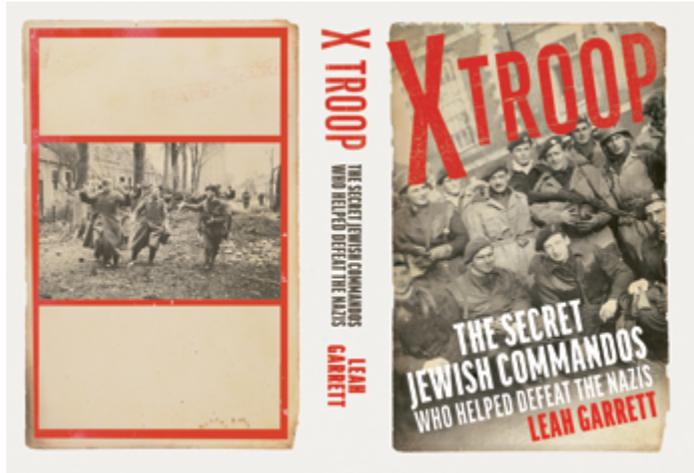
Leah Garrett is a professor at Hunter College, City University of New York. Her last book, *Young Lions: Five Jewish Actions Against the American War Effort*, won and was shortlisted for several major literary awards. She lives in New York City with her husband and their two daughters.

Thursday, 27 May 2021
6-7pm (UK time), online via Zoom

For information on how to join the lecture online, please follow the link:
https://tel2weeb.com.au/online/register/210527leah0413b2e31b6cMD7c43_M2a-g

ALL LECTURES ARE OPEN TO THE GENERAL PUBLIC

OXFORD



the X Troop, a secret commando unit of young Jewish refugees in the Second World War.

As part of the continued outreach programme, Fellows from the Centre again participated in the very popular series of talks for the public at JW3 in London. Four lectures were presented online in February 2021: Professor Martin Goodman spoke on ‘Herod’s Temple and the Roman Revolution’; Dr Miri Freud-Kandel discussed ‘Faith in Lockdown: Building Blocks to a Contemporary Jewish Theology’; Dr César Merchán-Hamann described ‘Hebrew Manuscript Collections at the Bodleian Library’; and Professor Yaacov Yadgar analysed ‘Israel’s Jewish Identity Crisis’. Each lecture attracted a large audience and the feedback from attendees was very positive.

Oxford Biblical Hebrew Summer School

Dr Stephen L. Herring organized and taught, again online, an intensive two-week course in Biblical Hebrew language for the sixth consecutive summer in 2021. This year, 49 students from 15 different countries participated, and their feedback was enthusiastic. Comments ranged from ‘A highly enjoyable two weeks...which went at a pace that was not at all too fast or too slow, but met me where I was’, and ‘Dr Herring engaged me and... motivated me to study Hebrew and the Hebrew Bible at a greater depth’, to ‘It was my first experience of an online school of Biblical Hebrew; I found it very useful for my studies’.

משל הקדמוני

לדעת מחשבו • ניבא במרוצה וישתחון לפניו : וישמוד לנגד עיניו • ויאמר
 לו האריה הנני משביעך כחם היודע תעלופות נרמות • אשר עשה לנו את הכסף
 קזאת • שתודיעני מהם דברך עם השועל • ואם מרד כי יאמר מעל :
ויאמר הואכ אמונת השכועה סברה לך • ואת נקושה
 זרועותי • והאמת אניד וסייחידתי • וישתקר בהמונתי •
 כזה וכוה דבר ליהסכל • להכין לך חסם המות מאלל • ואכי השיבותיקו

People

ויאמר האריה נאמן אתה במאמריך • ככון וקיים בדברך • אך השועל
 העיכר על ריב לא לו להפעכר • חיי"כי ככפשו דבר :
ויאמר הואכ חלילה לך השופט כל הארץ • לעשות בלא משפט כלה
 ותרץ • איך יהיה איש נעכס וככמד • על פיעד אחד • אכל
 הוא ישוב אל ביתו למזוז פדיוס • ככסף בערס יוס • תן לישנים ידידיס •
 להיות על מאמרו מעידיס • ויתחכאו בכיתי וכעלייס • ופרשו הסמלה :
וייטבו • בעיני האריס דברו • ויאמר לקיים מאמרו • וישלח עמו את
 הכפיד ואת הנמר • להיות מחשבו גוזר • ויתחכאו שנים
 בבימו • ככל קורתו :

צורת הואב וישב בכיתו כסדר • והומין לו ערים מאחורי הנדר :



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Professor Judith Olszowy-Schlanger, FBA

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Research Fellow

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Lecturer in Modern Hebrew Literature

Dr Danielle Drori *Associate Faculty, Brooklyn Institute for Social Research*

Fellow in Modern Judaism

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

Fellow in Jewish History in the Graeco-Roman Period

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

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Research Fellow

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Research Associate of Corpus Christi College, Oxford*

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Dr César Merchán-Hamann *Director of the Leopold Muller Memorial
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Judaica, Bodleian Library*

Ricardo Fellow in Modern Jewish History

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

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Professor Alison Salvesen *Professor of Early Judaism and Christianity, Oxford
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Research Fellow

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Research Fellow

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Woolf Corob Lector in Yiddish

Dr Beruriah Wiegand

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Dr Stephen L. Herring

Esther Yadgar

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Dr Sebastian Brock, FBA *Wolfson College, Oxford*

Professor Calum Carmichael *Cornell University*

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Professor Bernard Jackson *University of Manchester*

Professor Ahuvia Kahane *Trinity College Dublin*

Professor Hindy Najman *Oriel College, Oxford*

Professor Tessa Rajak *University of Reading*

Dr Deborah Rooke *Regent's Park College, Oxford*
Professor Peter Schäfer, FBA *Princeton University*
Rabbi Dr Norman Solomon *Oxford Centre for Hebrew and Jewish Studies*
Dr Adena Tanenbaum *The Ohio State University*
Professor Ilan Troen *Brandeis University*
Dr Zoë Waxman *Faculty of Oriental Studies, Oxford University*

Board of Governors

(October 2020 – June 2021)

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

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



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

ויאמר • כל מי שיש לו קול מעלותיך • הלא יראתך כמלתך • כל מי שיש לו
דברי ה' ועל מירמיות קול מעלותיך • הלא יראתך כמלתך • כל מי שיש לו
יראה • ולא תויק קנאה • וכל מי שיש לו קול מעלותיך • הלא יראתך כמלתך • כל מי שיש לו
יוכל אדם לחנוע • כל מי שיש לו קול מעלותיך • הלא יראתך כמלתך • כל מי שיש לו
מרעוד • כי על הכל מוכרח • ואין מנוח ואין מוכרח • ואשר יחייב עליו מולדו •
הכל נוע אל המועד אשר יעשו • ואשר יהיה עושה השם מצלות ה' • דוגמא
ובין רע בעשותו • לא יחליפנו ולא יסיר אותנו • כי איך יתחלפו וישתנו
מחולותם • הכבדים ומקילותם • ואשר כרע אדם לן שכה • הכל על פי הכנה •
ולא

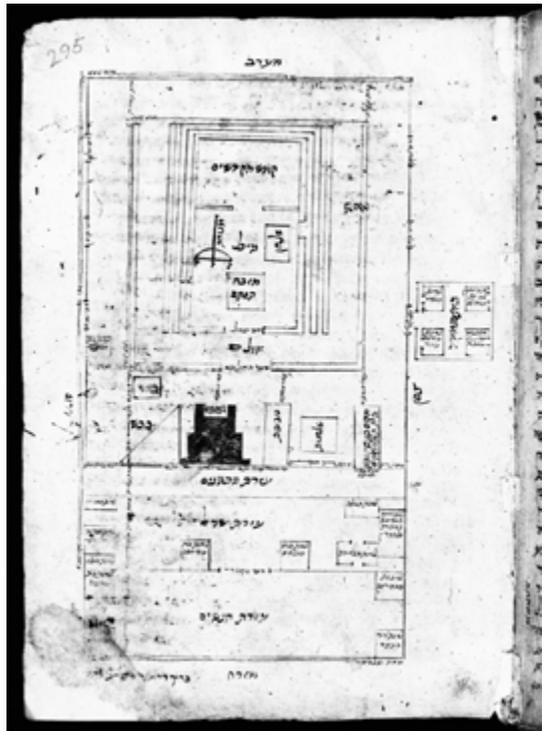
New Research

Dr Hallel Baitner

Dr Baitner's research project, entitled 'The Architecture of the Second Temple in Ancient Depictions – History, Ideology and Exegesis', focuses on how the architecture of the Jerusalem Temple is depicted in the Mishnah and the writings of Josephus, as well as in texts such as the Temple Scroll from Qumran. His work is new in that rather than setting out to reconstruct the physical appearance of the Temple of the late-Second Temple period, he uses architectural accounts as platforms for exploring ideological and exegetical views concerning the Temple and its rituals.

In an article Baitner published this year in the *Journal for the Study of Judaism*, he claimed that mishnaic descriptions of the place of levitical singing in the Temple reflect an interest not in the architecture of the Temple, but in the status of the Levites within its hierarchy. Understanding their ritual role has a long history in ancient Jewish literature, and the rabbis engaged with it mainly through this seemingly architectural discourse.

Figure 1 A plan of the Temple, drawn by Moses Maimonides in his commentary to the Mishnah, tractate Middot. Taken from the author's holograph, Bodleian Library MS. Pococke 295.



A paper presented to the Seminar on Jewish History and Literature in the Graeco-Roman Period (convened by Professor Martin Goodman and Professor Alison Salvesen) showed how different views of architectural continuity shaped the Temple accounts. The tendency to highlight similarities between the Tabernacle described in the book of Exodus and the Solomonic Temple of Jerusalem can be seen already in the book of Chronicles. Josephus and the Mishnah similarly compare in different ways the Solomonic Temple with the Herodian structure of the first century CE.

The online workshop ‘Re-Imagining the Temple’ organized by Dr Baitner, Professor Hindy Najman and Dr Yael Fisch in March 2021 brought art historians, biblicists, classicists and rabbinicists into productive discussion on how to read and analyse ancient architectural depictions of the Jewish temples. Dr Baitner and Dr Yael Fisch gave a paper to the workshop in which they examined the relationship between mishnaic depictions of the Temple gates and ritual prostrations in the Temple.

All these papers, currently being prepared for publication, reflect potential ways in which architectural depictions can be used to explore unknown aspects of ancient Jewish discourse on Temple worship.

Dr Peter Bergamin

Peter Bergamin’s forthcoming research project is based on the archive of the British historian and Zionist Paul Goodman, which has not yet been the subject of scholarly analysis and which Dr Bergamin catalogued over the past academic year.

Paul Goodman was born in 1875 in Dorpat, Estonia and came to England in 1891. His principal occupation was as Secretary of the Spanish and Portuguese Community of England at Bevis Marks Synagogue in London. In addition, Goodman – a staunch Zionist – was an instrumental figure in the genesis and development of the British Zionist movement. He was Honorary Secretary of the Zionist Federation of Great Britain and Ireland’s Political Committee and Editor of the organization’s journal, *The Zionist Review*. He thus operated at the highest level of British – and indeed, international – Zionism, a fact to which the wealth of related documents in his archive attests. While Goodman’s public persona as a Zionist revolved very much around his relations to Chaim Weizmann, the archive also suggests that he had some connection with Ze’ev Jabotinsky’s Revisionist Zionist Movement. Notably, Goodman’s passion for Zionism found a certain balance through a further cultural embrace of his



Figure 2 Romana Goodman

adopted Sephardic heritage. He was a member of the Sephardi Literary Society in London, and – with the help of the British Spanish and Portuguese Jewish Community – was instrumental in the reawakening of the Marrano community and foundation of the Kadoorie Mekor Haim Synagogue and Beit Midrash in Porto, Portugal.

Paul Goodman remained a prolific writer throughout his life. His biography of Sir Moses Montefiore (1925), and books, such as *The Synagogue and the Church*, *History of the Jews*, *Zionism in England*, *The Jewish National Home*, and copious articles published in *The Zionist Review*, *Halapid*, *Israel's Messenger*, and elsewhere, were further augmented by his many speaking engagements, of which the archive provides valuable transcriptions.

The Goodmans were involved in many other aspects of the British Jewish Community. Paul's wife, Romana, worked with the Jewish Women's League for Cultural Work in Palestine, and later helped to establish the Women's International Zionist Organisation, for which she served as Vice President. She was, moreover, a dedicated salonnrière, and her events attracted some of the most important members of both the British and international Jewish

communities. Their son, Cyril, worked with the Jewish Lads Brigade. The Goodmans were also quite active in the B'nai Brith movement in the UK and, indeed, Romana helped found the first Women's Lodge in England.

The two thousand or so documents in the Paul Goodman archive are a rich testimony to the Goodmans' involvement in the various communities listed above. Thus, the documented lives and activities of Paul and Romana are excellent case studies for taking a cultural-historical glimpse into the world of Anglo-Jewry spanning the two World Wars. In addition, the couple illustrate just how great was the potential for improving conditions for European Jews who came to the United Kingdom in the first half of the twentieth century in order to escape persecution in their countries of birth and in the hope of eking out a better life.

The cataloguing of the documents was made possible by a donation from the George and Carmel Webber Memorial Trust. Dr Bergamin aims to produce a monograph of approximately 250 pages based on this archival project, made possible through a generous grant from the Knapp Family Foundation.

Dr Daniel M. Herskowitz

Dr Herskowitz's current research project, *The Maimonides Renaissance in Interwar Germany*, offers an innovative analysis of the unexplored 'Maimonides Renaissance' that took place during the interwar period in Germany, and argues for its importance for the reception history of Maimonides and for our understanding of the Jewish experience during this momentous time in Jewish history.

The burst of intellectual productivity by European Jews in the early decades of the twentieth century is widely known. Among its many feats is the repeated return to, and reconstruction of, the thought of Maimonides, the great medieval Jewish scholar, legalist and philosopher. This tendency culminated around 1935, when a spree of studies, conferences, biographies, articles, sermons, translations and anthologies marked the eight hundredth anniversary of his birth and celebrated his life and legacy. Critical scholarship has recognized isolated instances of this 'Maimonides Renaissance', but scholarship has yet to treat it as a distinctive intellectual moment warranting rigorous historical, political and conceptual analysis. As a result, we have thus far failed to recognize adequately Maimonides' central role in the efforts to revitalize Jewish identity after Hitler's seizure of power, leading to an impoverished account of the religious and intellectual contours of this pregnant time. Given the importance

of this period's intellectual activity for twentieth-century European, American and Israeli Jewish life and thought, neglecting to account for the 'Maimonides Renaissance' of the early decades of the previous century leaves us with a lacking understanding of Maimonides' role in the development of modern Jewish experience.

Dr Herskowitz's research explores various interwar reconstructions of Maimonides, with particular focus on the intellectual scene in Germany and Palestine. Through close examination of sources in German and Hebrew, and by drawing on much unknown archival material, this research project establishes that the recourse to Maimonides was not simply motivated by historical interest, but by the conviction that his life and thought are of particular relevance to modern Jewish life. Indeed, the task of revitalizing the medieval sage involved not only recovery of his thought, but remodelling it to reflect Jewish grappling with the unstable philosophical, religious and political landscape of the interwar period.

The departure point of the study is Hermann Cohen's portrayal of Maimonides as a proto-Kantian ethicist who laid the foundation for, and in some sense also epitomized, what Cohen saw as the co-belonging of Germans and Jews and of Protestantism and Judaism. For Cohen, Maimonides embodied the Jewish liberal hope for equality in the so-called 'German-Jewish synthesis'. Relatively quickly, however, the credibility of and confidence in the values underpinning Cohen's worldview began to wane. With the rise of Jewish nationalism, the resurgence of anti-Semitism in politics, supersessionism in theology and an overall dominance of dualistic frameworks of thought, the nineteenth-century liberal *Weltanschauung* undergirding this portrayal came under attack. Consequently, the figure of Maimonides was reconstrued accordingly, tracing the transition from hope to disillusionment from the promises of enlightenment, liberalism and emancipation. No longer the paragon of the liberal values of progress, reason and universalism, the 'Great Eagle' is depicted as an anti-liberal political philosopher or an apolitical messianic thinker; a closet atheist or the bitter enemy of modern secularism; a proto-Religious Zionist or the ideologue of anti-Zionist Orthodoxy; as counteracting Martin Heidegger's politically dubious and secular philosophy of *Existenz* or as promoting a Jewish version of Karl Barth's quasi-Gnostic *Deus absconditus*. While diverging and even incompatible, what unites these depictions is the conviction that Maimonides's legacy was directly relevant to the pressing intellectual and political matters of the day.

It is the working assumption of Dr Herskowitz's study that the various

reconstructions of Maimonides reflected not only the richness, intensity and even density of his teaching, but also the concerns and ideological tendencies of his Jewish readers. The image of Maimonides serves as a litmus test to how key movements, ideologies and figures approached the reality around them and what they perceived to be the modern Jewish predicament. Indeed, the shifting situation of Jewish existence in Germany was projected onto the figure and thought of Maimonides, who emerged as both reflecting their deteriorating condition and as offering its remedy.

Since the figure and teachings of Maimonides are reconfigured by means of the contemporary patterns of thought in order to oppose them, Dr Herskowitz pays particular attention to the implicit negotiations between attraction and revulsion with regards to these patterns of thought. Thus, surveying and critically examining the manifold appropriations of Maimonides presents an opportunity to reflect on the uses and abuses of the notion of 'tradition' and on the dual dynamic of constructing the 'medieval' for the sake of the 'modern' while at the same time establishing the former's authority over the latter.

Comprehending the motivations, aims, functions and contexts of the recourse to the medieval sage in the interwar period does not just contribute an important and untold chapter in the *Rezeptionsgeschichte* of this towering post-biblical Jewish figure. It also exposes the ways in which he touched on crucial theological and political pressure points of Jewish modernity. By recognizing that the revival of the 'Great Eagle' was not merely due to intellectual curiosity or historical admiration, but rather was motivated by an existential urgency and a strong sense of his relevance, Dr Herskowitz's project demonstrates how, for the modern Jewish experience in the twentieth century as well, Maimonides continues to serve as a 'Guide for the Perplexed'.

Dr Elena Lolli

Dr Elena Lolli carried out research into the early-fifteenth-century account book of a Jewish pawnbroker in Italy now held at the Corpus Christi College Library, Oxford. This manuscript, written in Hebrew and Judeo-Italian, is the oldest known volume of its kind, and sheds new light on the economic history of the Jews, questions of credit in north Italy, Jewish-Christian economic relations, material culture through references to pawned objects and their prices, as well as the history of accounting practices. It is a fine example of what has been called the 'European Genizah' as its leaves were dismembered and reused to bind a different book of Italian origin. As with thousands of

other fragments found in bindings across Europe, the recycling of codices paradoxically assured their survival. The sheets of the ledger were discovered, detached and conserved when the manuscript was restored at the end of the nineteenth century, and remain well preserved and legible.

Italian Renaissance archives are rich in holdings, but moneylending registers from Italy are very rare. Hebrew registers of this kind were compiled by Jewish lenders both for their personal use and as evidence to present in court in the case of litigation. As such they were archived only for the duration of the transactions recorded in them, rather than for the later use. In addition to the register being examined by Dr Lolli, only a dozen account books of Jewish moneylenders written in Italy and a credit note with lists of debtors have survived to the present.

The data in this account book is presented in three columns giving a) the name, patronymic, provenance or city of origin and profession of the borrower; b) the amount loaned and the agreed date of reimbursement; and c) a detailed description of what was left in pledge to guarantee the repayment of the loan. Additionally, one can derive information about the development of local Italian dialects from the register, because the moneylender often used terms and expressions in the local language, but written in Hebrew characters.

This research project by Dr Lolli is a part of a fairly recent 'archival turn'

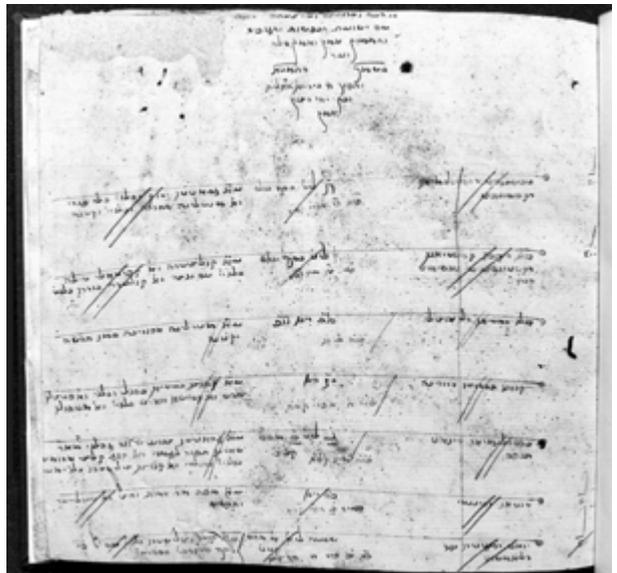


Figure 3 Corpus Christi College Library, MS 469, fol. 1r.

in Jewish Studies, in which historians have become aware of the relevance of original documentary sources, including those in Hebrew characters. Only a small percentage of Hebrew books and writings have been preserved and most have not yet been studied and published, even though they are one of the only ways to shed light on Jewish communities and their lives. Dr Lolli's study of this original register involves entering the history of the Hebrew manuscript book, retracing its evolution, following its mobility across Europe, and examining the ways and forms of its conservation. Analysing the book offers a unique opportunity to enrich our knowledge of Jewish Studies in Europe, since the book spans the fields of Jewish economy, culture, society and history, with a special emphasis on the Jewish experience in Western Europe during the Renaissance.

Dr Lolli has so far studied several unpublished registers or *Pinqasim* associated with the ancient Jewish community of Lugo, Italy. For her Master's degree at the University of Bologna she transcribed and analysed the communal minute book for the years 1670–1759, now held in the Central Archives for the History of the Jewish People in Jerusalem. Her PhD thesis at the University of Bologna and Ecole Pratique des Hautes Etudes, Paris, focused on manuscript n. 3960 at the Jewish Theological Seminary of America, New York, entitled *Pinqas ha-niftarim* or 'Book of the Dead'. This document, written in Hebrew letters with Aramaic and Judeo-Italian words, registers the death of community members from 1658 to 1825 and opens with the statutes of *Hevrat Gemilut Hasadim*, the 'Charitable Confraternity of Good Works'.

Dr Lolli is currently involved also in other international research projects, including 'Sofer Mahir. Automatic Transcription of Manuscripts for an Open Source Library of Ancient Rabbinic Compositions', developed by the Ecole Pratique des Hautes Etudes, and also the French-Israeli Project 'Tikkoun Sofrim' aimed at making medieval Hebrew manuscripts openly and freely available as texts. For the international research programme 'Books Within Books: Hebrew Fragments in European Libraries' (Ecole Pratique des Hautes Etudes, Paris) – that deals with finding, cataloguing and disseminating knowledge on the phenomenon of re-employing medieval Hebrew manuscripts recovered from book bindings and notarial files – she is Project Representative for the United Kingdom and responsible for updating the online database.

Dr John Screnock

Dr Screnock's main roles at Oxford since 2018 have been as Research Fellow in Hebrew Bible in the Faculty of Oriental Studies and Co-Investigator of the project 'Critical Editions of the Hebrew Bible'. The project is funded by the Arts and Humanities Research Council (AHRC) and the Principal Investigator is Professor Alison Salvesen. This past academic year saw the hiring of a new postdoctoral researcher to the project (Dr Oliver Norris), and the forming of a team of summer research assistants selected from graduate students at Oxford. Because Dr Screnock's is a full-time research position, he had the luxury of pursuing a wide range of research avenues related to the project.

The core of his research deals with textual criticism of the Hebrew Bible, and the book of Psalms in particular. As part of an international team of editors publishing *The Hebrew Bible: A Critical Edition* (SBL Press; general editor Ronald Hendel), he is responsible for a volume covering Psalms 101–150. While other great works in the Western literary tradition – such as those of Plato, the New Testament and the works of Shakespeare – have already appeared in critical editions, the Hebrew Bible, despite its profound impact on Western civilization, has not yet received the same treatment. When fully completed, *The Hebrew Bible: A Critical Edition* will rectify this omission. Each volume will contain an introduction, a critical eclectic text with apparatus, and a commentary on the development of the text and the reasoning behind the reconstruction of the critical text. Only one volume has been published to date: Michael V. Fox, *Proverbs*. Dr Screnock aims for his volume to be one of the next few to appear.

The traditional skills-set of the text-critic includes high proficiency in at least five languages – Hebrew, Aramaic, Latin, Greek and Syriac – intimate knowledge of the textual traditions transmitted in those languages, and experience in recognizing a range of known scribal practices. Recent developments in the study of textual criticism now also require the text-critic to master sister disciplines like Hebrew linguistics, literary criticism and Dead Sea Scrolls studies. Because complete mastery of the many aspects involved in producing his edition of Psalms 101–150 would entail a lifetime of study, the current project was created to enable collaboration with experts from around the world.

Although the completion of his edition of Psalms 101–150 is still some years away, Dr Screnock disseminated some of the results of his research through conference presentations and publications. He lectured on text-criticism of

Psalms and its interplay with poetics, Septuagint and the Dead Sea Scrolls in Paris, Boston and Oxford, and worked on a monograph entitled *Reading Psalms in the School of the Scribes*, to be issued by Oxford University Press, which engages the text-critical data in Psalms in new ways. Several articles stemming from his research for the project have been published in the journals *Henoch*, *Revue de Qumran* and *Textus*.

In these he argues that the text-critical data – the variant readings found in various Hebrew manuscripts and in ancient translations – can do much more than help us reconstruct the ‘earliest’ version of the text. It can also give valuable insights into the thinking and practices of ancient scribes, and the communities of which they were a part. He looks for ways that variants betray particular understandings of the text. So, for example, where some scholars might posit a complicated series of visual errors to explain a variant reading – based on an old-fashioned model of textual transmission – he might instead see the scribes creatively nuancing the poetics of the text. This practice emerged from the role that ancient scribes played as *curators* of the biblical text, suggesting that it was at times their job to improve the text. Dr Screnock often finds evidence in the text-critical data that scribes had a very well-developed understanding of the text, and that when they updated the text, they did so in a manner entirely consistent with how the text already worked.

Dr Screnock has also pushed for more use of the evidence from the Septuagint for textual criticism, albeit in a manner more constrained than is typical. On the one hand, he thinks that scholars should not seek subjectively to determine whether a Greek translation could conceivably translate the Hebrew text we know from the Masoretic Text (such as we know from the Leningrad Codex, Aleppo Codex or Second Rabbinic Bible), and exclude it from use in textual criticism of the Hebrew Bible. The question is not whether the Septuagint might possibly be a translation of the Masoretic Text, but whether it is *probable* that it translates the Masoretic Text. If it is not probable, then the variant Hebrew that more likely stands behind the Greek should be reconstructed and used for textual criticism. On the other hand, he thinks that scholars should be stricter in how they reconstruct the Hebrew that lies behind the Greek, relying on clear patterns of translation technique throughout the corpus rather than isolated examples.

A number of other research projects come within the orbit of the main Arts and Humanities Research Council project. Dr Screnock has won grants from the British Academy, Leverhulme Trust and John Fell Research Fund to run the following small projects in 2020–21: ‘Modeling Textuality in Ancient Hebrew

Texts’, ‘Modeling Textuality in the Hebrew Bible’, and ‘The Ugaritic Font Initiative’. The first two projects operate in partnership with the University of Chicago’s ‘Critical Editions for Digital Analysis and Research’ project to pioneer new methods for engaging ancient Jewish texts and the Hebrew Bible. At the heart of these methods is a textual database that moves beyond the traditional boundaries of print media (perpetuated in most digital media), so that no single manuscript / witness is prioritized conceptually. The third project is creating an accurate Unicode font for representing Ugaritic cuneiform in print media. The Ugaritic fonts currently available present four or more of the characters inaccurately, and are generally far in appearance from the actual Ugaritic script. The new font, ‘Oxford Ugaritic’, is based on paying close attention to high-resolution images of ancient Ugaritic tablets, and to real cuneiform models in clay. Ugaritic language and literature connect to Dr Screnock’s work on Psalms because Ugaritic epic narratives use the same sorts of poetics and language as are found in the Psalms. With Vladimir Olivero, he has taught Ugaritic at Oxford since 2016, and the pair have a new grammar of Ugaritic in press with the Society of Biblical Literature Press’s series Resources for Biblical Study, which will hopefully be released later in 2021.

In previous years, Dr Screnock held workshops in Oxford with attendees from the UK, Europe and North America. Since the beginning of the pandemic, this has not been possible, so many activities of the project have been re-envisioned and re-framed. This year he convened a virtual conference, ‘Biblical Criticism and the Dead Sea Scrolls’, over several months. One-hour research papers were delivered by leading scholars in textual criticism, Dead Sea Scrolls and Biblical Studies. The silver-lining of the pandemic and the virtual format it required is that the conference had a much more global reach than before: experts in the field from around the world came to discuss the issues in view, as well as members of the public and graduate students.

Although this year included teaching and administrative responsibilities – most of them related to the MSt in Classical Hebrew, and all of which Dr Screnock enjoys – it was a privilege to be able to focus largely on his research. Next year at Oxford will bring many changes to his career’s profile – most notably, a change of focus from research to teaching. He will finish the Arts and Humanities Research Council project and take up a new role as Tutor in Old Testament at Wycliffe Hall, an Oxford college that takes students studying Theology and Religion. Dr Screnock is pleased to be staying on as a Research Fellow at the Oxford Centre for Hebrew and Jewish Studies, and will continue with some advising and teaching in the Faculty of Oriental Studies in years to come.

Dr Blanca Villuendas Sabaté

Dr Villuendas joined the University of Oxford and the Oxford Centre for Hebrew and Jewish Studies in October 2020 as a post-doctoral Research Fellow to participate in an international research project in manuscript studies and digital humanities entitled 'The History of the Jewish Book in the Islamicate World', directed by Professor Judith Olszowy-Schlanger, in partnership with Professor Dr Ronny Vollandt of the Ludwig-Maximilians University of Munich. It is funded by the Arts and Humanities Research Council and the DFG (German Research Foundation).

The project seeks to document and study the book culture of the Jews of the Islamicate World in terms of book production, consumption, trade and transmission, taking account of social, intellectual and economic aspects. The documentation will be made openly available through two databases: the Jewish Book Culture database (JBC) and the Palaeography Album. The latter, which is based on Professor Olszowy-Schlanger's method of describing Hebrew Palaeography, involves documenting the different calligraphic styles and scribal practices in detail, and will serve as a learning tool for future palaeographers. The JBC has a broader scope, adding several layers of documentation by combining direct and indirect sources. The direct sources comprise a selection of manuscript books and documents to be described carefully, transforming the material evidence into readable data. Relevant passages will be edited and recorded to retrieve additional data, including personal names, places and other points of reference. Indirect sources comprise historical literature from the time and space coordinates relevant to the project. Since Jewish book society was embedded in the broader Islamicate one, both Jewish and Arabic sources will be presented. It might seem ambitious to hope to complete such a project in only three years, but it relies on the accumulated expertise and knowledge of the principal investigators, and benefits from collaboration with external researchers and with projects of similar scope.

During the opening months, Dr Villuendas and other members of the team produced the database templates to collect data in the most intelligible and comprehensive way. With the help of online meetings, they created documentation that was converted by the project's informatician into a complex computer programme, which required a scrupulous process of testing and correcting to ensure optimal performance. The team was also involved in designing the project's website, which will also include the publication of the

project's collective volume entitled *Handbook of the Jewish Book Culture in the Islamicate World*. Organized as an alphabetical glossary, this will comprise a series of articles describing each facet of book history, such as materials, techniques, modes of production, main producers, book trade and traders, as well as the more recent history of these medieval objects, such as collectors and libraries. In their articles, the members of the team will update existing research on these questions with the information obtained from their new analysis of the data collected. Dr Villuendas, building on her previous experience in Arabic codicology, will prepare several entries related to the techniques and materials of bookmaking, including paper, binding, covers and quires. She began to enter into the project's database descriptions of almost two hundred explicitly dated Eastern manuscripts in Hebrew script preserved in different collections around the world.

Taube Philanthropies Doctoral Scholar

Alicia Vergara Murillo

Alicia Vergara Murillo completed an MSt in Jewish Studies at the University of Oxford and in October 2020 began a DPhil in Oriental Studies at the University as a Taube Philanthropies Doctoral Scholar. Her current research continues her previous work on converts and conversions to Judaism in Colombia, but she is enlarging its scope to explore the issue of Jewish identity more globally. With the support of her supervisor Professor Yaacov Yadgar, she began researching how Jewish identity is shaped by Jewish and non-Jewish organizations in Colombia and further afield, and how it is shaping dialogue on Jewish identity in more traditional Jewish centres, such as Israel.

She attended the weekly Israel Studies Seminar led by Professor Yadgar, as well as the David Patterson Lectures, and also took part in the Centre's weekly language classes in Modern Hebrew taught by Esther Yadgar, and in Yiddish taught by Dr Beruriah Wiegand. In addition, she attended seminars, lectures and courses offered by the Latin American Centre in Oxford, the Oxford Minds series for social scientists and The Oxford Research Centre in the Humanities.

She published two articles related to her research. The first, 'The Emerging Jews of Colombia', appeared in *The Washington Post* in April 2021 and the second, 'Colombia's New Jews', in *Ami Magazine* in May 2021.

Vergara Murillo's research was enriched by access to the Leopold Muller Memorial Library and the Nizami Ganjavi Oriental Institute Library, among others in Oxford. She is grateful to Professor Yadgar for his guidance and supervision, as well as to Professor Judith Olszowy-Schlanger and the Centre for awarding her the Taube Philanthropies Doctoral Scholarship. She also wishes to thank the Centre's librarians, and especially Dr César Merchán-Hamann for his guidance.

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

Jewish identity is a highly contested topic, and approaches to defining who is and who is not considered Jewish have shifted over centuries due to self-determination and external attributions. Recent decades have seen an increase in conversions to Judaism in regions currently considered peripheral in Jewish Studies, such as Southeast Asia, Sub-Saharan Africa and Latin America. It is estimated that Colombia alone has over twenty so-called 'Emerging Jewish Communities', the largest composed of around 300 members. These communities consist solely of converts to Judaism, including rabbis who in many cases were trained in Israel.

Vergara Murillo's thesis aims to study relations between Colombian converts and actors such as foreign ministries, churches, traditional communities and non-governmental organizations, in order to offer an analysis of current conflicts and collaborations regarding new Jews and the acceptance of their identity(ies) in and beyond the Jewish world. Unsurprisingly, the academic world's primary focus thus far has been on reasons for the emergent interest in Judaism, and has pointed to sociological phenomena such as increasing individualism and religious seeking as well as the rise of Christian evangelicalism in Latin America.

While the evangelical movement undoubtedly has played a role in the increase in conversions to Judaism, Vergara Murillo's previous research on the topic of Jewish conversions in Colombia highlighted several specific bodies which actively encourage, shape and in some cases oppose this phenomenon. It also showed how self-identification with a different social, cultural and religious group, such as conversion to Judaism, sparks confusion among established Jewish communities in Latin America and abroad. In Colombia, converts already outnumber the members of the traditional Jewish community, whose

socioeconomic and ethnic composition differ from that of the newcomers. The State of Israel and the Jewish Agency are discussing the implications of these new communities for the law of return, while Spain and Portugal are seeing record numbers of applicants for citizenship based on Sephardi ancestry by people stemming from countries in Latin America whose traditional Jewish communities are comparatively small.

Vergara Murillo argues that the different actors involved in dealing with the implications of Jewish conversions in Colombia – such as Spain, the State of Israel and local Jewish communities – try to shape this phenomenon to their own political, cultural and socioeconomic interests and that the discourse involved reflects back on these entities. In a Knesset hearing in 2018 on the case of a member of the Abudaya community in Uganda whose entry into Israel had been denied, Amos Arbel, Director of the Interior Ministry's Population Department, was heard saying 'Do you want half of Africa here?' Such a question exemplifies many others that can arise for Israeli State authorities over conversions and Aliyah. Political positions can change, but some of the decisions made by bodies such as the Israeli Ministry of Interior, or the traditional communities in Bogotá, determine pressure points for converts to Judaism as well as religious and social developments.

Special Lectures

The Brichto Israeli Arts and Culture Lecture

Jewish and Muslim Feminisms in Israel – Nomos, Narrative and Multiculturalism

Dr Ronit Irshai *Bar-Ilan University*

This lecture, based on ongoing collaborative work by Dr Ronit Irshai, Dr Tanya Zion-Waldoks and Advocate Bana Shoughry, examines the legal struggles of Jewish and Muslim feminism in Israel and considers the complex intersection between gender, culture, state and law. We adopted the theoretical notion of nomos and narrative, drawn from Robert Cover's seminal work of that name, and developed it to propose a new theoretical model, the 'narrative ripeness

test', which evaluates the state of the relationship between culture and law and gauges the possible effects of state intervention, or its absence. The lecture takes as a case study the 2017 appointment of a Muslim-Palestinian woman to the position of *qadi* (judge in a Muslim Shari'a court of law), vis-à-vis the Jewish-Israeli feminist struggle for gender justice in rabbinic courts.

Given the multifaceted obstacles facing Muslim-Palestinian women in Israel, the lecture offered an interpretation of the sea change marked by this 2017 appointment. Although this ground-breaking achievement for the feminist struggle of Palestinian women in Israel primarily affected the status of Muslim women, it also impacted Jewish-Israeli women. As understood all too well by Ultra-Orthodox (Haredi) elements who hold sway in Israeli politics and who strongly objected to the move, allowing Muslim women to serve in the *qadi* role threatens male hegemony within the state-run rabbinic courts as well, where Jewish women are currently barred from serving as judges (*dayanot*).

The lecture argued that despite the similarities between Jewish and Muslim women's struggles, as well as their interconnectedness, it is also important to remember the crucial differences between them. Muslim-Palestinian feminists in Israel are caught in a double bind, working from a position of multiple marginalization: they engage in an internal struggle to change patriarchal norms within Muslim-Palestinian society (like their Jewish counterparts), but also fight for their rights from a position of second-class citizens, as part of a national struggle. Some Palestinian voices critical of women's feminist endeavours urge them to delay indefinitely their pursuit of gender justice in the name of unity, or at least until the primary national goals are achieved. The lecture suggested that the appointment of a female *qadi*, an impressive achievement for Muslim feminists that still has no parallel among Jews, may indicate that in a complex situation such as that of a religious and ethnic minority in a state where another ethnic group constitutes the majority, the maturity of the majority's narrative may sometimes have greater influence than the minority group's narrative. This remains, for now, an interim conclusion. We still have to offer a persuasive explanation for why, despite other legal successes of Jewish feminism to include women in religious positions, and despite the ripeness of the internal narrative within religious society (as distinct from Haredi or Ultra-Orthodox society) to accept women's religious leadership, there is no Jewish parallel to the feminist Muslim achievement. To put it differently, it seems that the 'narrative ripeness test' has multiple dimensions that should be further developed.

*The Grinfield Lectures**The Septuagint and the History of the Book:
The Material Evidence*Dr James K. Aitken *University of Cambridge*

The Septuagint Pentateuch, as the first translation of Hebrew books into Greek, appeared without commentary or explanation in the third century BCE somewhere in Egypt. Later centuries provided and elaborated upon a tale of origins, first in the form of the *Letter of Aristeas*, and later developed by Philo, Josephus and Jewish and Christian writers. It is difficult to determine the historical veracity of such accounts, tied up as they are with seeking to raise the literary importance of the translation for later audiences. But the move from Hebrew to Greek among a minority community in Egypt draws attention to the potential of Greek as a language of choice and what it might imply about the status of the Jewish community. Despite scholarly reluctance to speak of the historical context, the twentieth century has seen the steady publication of papyri and archaeological finds from Egypt, so that we now know more about Jews of Egypt than ever before. Most importantly, we have a wealth of documentary finds that shed light on such topics as education, bilingualism, language politics, translation and the place of literature in Ptolemaic society. The Grinfield lectures sought to bring together such diverse material to gain an appreciation of the purpose and function of this translation and what it might tell us about language, writing and the book among Jews of antiquity.

The first lecture considered the status and significance of the Septuagint within translation history. Examining the Septuagint in the light of material evidence of the ancient world can break new ground in appreciating the origins, methods and purposes of these important translations. There has been a long tradition in scholarship of disparaging the ability of the translators and the quality of their translations. However, new material from Egypt can illuminate the world in which the translators were educated and worked, and show how they mastered their Greek. Greek scribes in Egypt were not always native Greeks and instead we see Egyptians, Jews and other ethnic groups learning the skills of Greek literacy for social and financial preferment. The translators were likely to be found among such Greek-trained scribes. They had a high proficiency in Greek for the purpose of writing documentary texts and would

have surpassed some of their peers in their abilities to compose Greek. The translations themselves can be viewed as important contributors to debates on language and identity, on the status of Greek, and on the role of texts among Jews. In that way Septuagint Studies contributes to the debate over the nature of the ancient book and to broader discussions within Jewish Studies.

The second lecture looked in detail at the theme of editing as a mode of composition in antiquity and how it explains the translation method of the Septuagint. Documentary papyri from Egypt are first-hand autographs by scribes and show how much drafting and correcting was a part of their composition method. Even improved versions or second drafts continued to receive marginal corrections or deletions. Close comparison of such corrections with the similar vocabulary, modification of verbs, and variation in translation equivalents within the Septuagint suggests that translators also edited the translation – both in their heads as they composed and in the first written drafts. This conclusion explains variations within the translation, and questions the idea that there would have been no editing. Corrections open up a larger issue in Jewish studies of the plurality of text types and even the open-endedness of texts. A text is almost never finished, as drafts are written up neatly into new and much revised copies that are in turn subjected to further annotation and revision. The scribe and translator are thereby nebulous figures, as much as the author was in antiquity, and cannot be identified as producers of a definitive work. Furthermore, it supports the need for caution over the idea of publication as a process in antiquity. In contrast to the view that publication involved a finished, definitive version of a piece of literature, it should probably be seen as a chaotic process, as much oral as written in nature. *Aristeas* and the preface to Sirach envisage the completion and promulgation of the translation, but once again we find that our sources concerning traditions for the origins of the Septuagint present an idealized image that the reality cannot corroborate.

The physical format of translations was examined in the third lecture, along with terms used by scribes for translations. Egyptian scribes writing Egyptian Demotic alongside a Greek translation adapted their scribal habits according to the language. The conceptual world of the translators was one in which they presented and laid out each language differently. This would have arisen from practical conditions, including the different types of writing instruments and postures used for each language. Dictation would have assisted this, allowing the one writing in Greek to focus on Greek scribal practices while someone else read the source language. At the same time, translations were understood as ‘copies’ without authors, making it unnecessary to name the translators. This

contrasts to the ideal presented in *Aristeas* and Sirach's preface, both of which attempted to raise the Septuagint's literary importance by including or creating of names of translators. Contextualizing the ancient concept of translation moves us away from thinking only about how the Greek represents the Hebrew. Equally important, if not more so, are the functions of the translation choices within the Greek language, their contribution to strategies adopted by others in the Greek-speaking world, and their rootedness in methods used by Greeks.

In the three lectures this year the contextual evidence was shown to offer valuable insight into the translation, both as a text and a moment of textual production.

The Fifth Edward Ullendorff Memorial Lecture

Sa'adia Gaon's Arabic Translation of the Torah and Its Readers

Professor Dr Ronny Vollandt

Ludwig-Maximilians-Universität, Munich

Sa'adia Gaon (882–942 CE) is counted among the most influential scholars of Judaeo-Arabic culture. His translation of the Torah into Arabic was central to this year's Edward Ullendorff Memorial Lecture.

Few works in the history of Jews writing in Arabic have been read with greater vigour by pre-modern and modern readers alike than Sa'adia Gaon's Judaeo-Arabic translation of the Torah. The *Tafsīr*, the name by which his translation became known, spread quickly through the Jewish communities of the Near East, North Africa and Muslim Spain and beyond. The *Tafsīr* had not only Jewish readers, but was read, copied and transmitted also by medieval Samaritan, Christian and Muslim scholars.

The *Tafsīr* also had an afterlife, an existence of its own independent from its author: a reception history. The material evidence consists of hundreds of full manuscripts, about two dozen of which were examined here. Some are fragmentary, such as those from the Cairo Genizah, while others contain the full five books of the Hebrew Torah. Some are on parchment and were commissioned by wealthy patrons from famous scribes, while others are on paper and were produced by users for their own consumption. They were used by quite different types of readers, diverse not only in their religious affiliations, but in their social

and scholarly backgrounds. The visual arrangement of the text, its *mise-en-texte* and *mise-en-page*, changes diachronically (with the passing of time) but also synchronically (according to geographical and social setting). All these sources are intimately connected, yet characteristically distinct.

Those manuscripts written in Hebrew letters remained naturally enough within Jewish communities – mostly Rabbanite, but also Qaraite – and the transmission of these versions is diachronic, so involves diffusion over time. It is therefore reasonable to divide the Jewish transmission of the *Tafsīr* primarily into early and late stages. The early stage of transmission is represented in the manuscript known as St Petersburg, NLR, Yevr. II C 1, and also in early Genizah fragments written on parchment. An intermediate transitional stage is represented by the bulk of Genizah fragments of the *Tafsīr*, which predate many characteristic features exhibited in later manuscripts. The later stage of transmission in Jewish communities is seen in the somewhat later codices of Near Eastern and Yemenite provenance, as well as in Sa'adianic adaptations.

Unlike the Hebrew-script manuscripts, the transmission of the *Tafsīr* in Arabic – and also in Samaritan – script was as a rule connected to cross-cultural dissemination, that is, to the translation's transfer into different cultural and denominational contexts, since it was used and read also by Samaritan, Syriac Orthodox, Coptic and Muslim readers.

The Virtual Oxford Summer Institute on Modern and Contemporary Judaism

The 2021 Virtual Oxford Summer Institute on Modern and Contemporary Judaism

Dr Miri Freud-Kandel *University of Oxford*

This year's eighth annual gathering of scholars for the Oxford Summer Institute on Modern and Contemporary Judaism once again took place online. Like each year since 2015, four convenors collaborated in planning the meeting: Miri Freud-Kandel from Oxford, Adam Ferziger of Bar-Ilan University and Hartley Lachter and Jodi Eichler-Levine of the Berman Centre for Jewish Studies at

Lehigh University. The discussion, on the theme ‘Disruption, Resilience and Rebuilding’, brought together scholars from across Europe, Israel and the East and West coasts of North America. In view of the ‘Zoom fatigue’ afflicting many in academia, it was decided to meet for just four sessions over two days in early July.

The choice of topic for this year’s Oxford Summer Institute (OSI) was inspired by the thought that 2020–1 is one of many periods since ancient times that have led to dramatic changes in Jewish life and thought. Our virtual OSI offered an opportunity to reflect on both historical and contemporary moments of transformation. As the brief summaries of the four main papers below set out, the challenge of responding to disruptive events in Jewish life, thought and practice is hardly new. Our focus was directed towards considering how periods of crisis – and what comes after them – change Jewish lives, practices, texts, objects, institutions and more. What do we notice when we explore how Jews, in communities and as individuals, rebuild and reconstitute in changed worlds?

Each day two sessions offered an opportunity to combine historical reflection on past challenges with more contemporary analyses of the trials facing Jews and Judaism today. Papers were pre-circulated and two formal respondents opened every discussion, each of them bringing ideas from their own varied fields. Even though participants were online, sessions were able to facilitate the diverse, constructive, inter-disciplinary model applied at each OSI since its inception. This served to demonstrate that even without the opportunity for convivial in-person engagements, creative thinking can still be precipitated and rich online debates take place. We all nonetheless look forward to reconvening in person in or near Oxford in future years. But in the meantime, it was gratifying to see how the OSI model survived and progressed online, and to observe the collegiality it helped foster among scholars from a range of disciplinary and geographic backgrounds, at varied stages of their academic careers.

*‘Liturgy Meets Catastrophe’: Traditional, Modern
Contemporary Responses – A Preliminary Analysis*

Professor Dalia Marx *Hebrew Union College, Jerusalem*

Times of catastrophe, whether caused by natural disaster, persecution, war or anything else, were and are catalysts for changes to Jewish ritual procedure,

the prayer services, and even the texts of prayers. The Covid-19 crisis and the restrictive regulations concerning public gatherings that emerged at this time led prayer communities to ask profound questions: What is a *minyán* (prayer quorum) and who can be regarded as forming part of it? What is a congregation? Which parts of prayer services may be performed when congregants are physically distant from one another? How do we understand the idea of a prayer space? Underlying this group of questions are others: What is prayer? How can one pray? What does it actually mean to stand before God? These questions were raised particularly when routine prayer services were not possible, when it was not always possible to pray with a community, to enter and gather within the familiar, comforting gates of the synagogue, and to hear the voice of the cantor or prayer leader. These difficulties were particularly acute because, for many, the crisis magnified the need for a community and for the comfort of routine. It is precisely these things that unravelled during the pandemic and became impossible.

It is too early to assess the long-term ramifications of the pandemic on Jewish communities, but I tried to offer in my presentation a preliminary assessment of some of the alterations that it has wrought.

Plagues in the Service of God: Fear and Hope in Hasidic Rhetoric

Dr Leore Sachs Shmueli *Bar-Ilan University*

Plagues, pandemics and the catastrophes they produce arouse a range of negative emotions, among them fear, anxiety and despair. Since antiquity, leaders have sought to utilize these natural, uncontrolled phenomena for political and religious advantage. Less cynically, cultures have tried to attribute meaning to plagues. The attempt to view them as a divine sign of spiritual and social change can itself arouse hope. While despair in the face of catastrophe can lead to a lack of ethical interest (such as in the opening of the *Decameron*, Boccaccio's fourteenth-century story-cycle), hope that its end will be brought about by ethical or religious change can stimulate the opposite – it can revitalize a community's ethos. The combination of fear and hope, based on the belief that sin is the reason for catastrophe and the hope that moral acts can offer a solution, or that disaster can serve as a meta-historical event promoting redemption – this is the emotional key behind a community's commitment to

ethical responsibility and loyalty to their social and religious ethos. In my paper I focused on how the prominent Hasidic leader, Tzvi Elimelech Shapira of Dynov (1783–1841), the first Rebbe of the Munkacs dynasty, addressed plagues and utilized their spiritual potential by constructing two of these opposite emotions: fear and hope. This analysis aimed at shedding new light on the use of these basic emotional stances in Hasidism as socio-religious tools wielded by the Hasidic leader. It deviated from the romantic portrait of the Hasidic leader who avoids rebuking his followers, and instead stressed his resemblance to the classical preacher and political leader who employs fear to rebuke society. It also demonstrated how these leaders viewed catastrophes such as plagues as opportunities to advance their religious and political goals, not only through rational interpretation, but by loading them with natural emotional components.

Trauma and Crisis: Reflections upon Jewish-Christian Relations

Professor Cristiana Facchini *University of Bologna*

In order to explore a set of interrelated themes that revolve around the impact left by the Holocaust in the aftermath of the Second World War I used the notion of ‘sacralization’. Although the topic has been analyzed thoroughly from different perspectives, in this contribution I wish to connect threads that are usually separated, and to reflect on questions that refer to religious / cultural practices in post-secular societies. Moreover, I wished to introduce a social actor that has been historically very influential in determining the relationship between Jews and Christians, the Catholic Church. The relationship between the Catholic Church and the Jewish world before and after the Holocaust is one of great relevance, as the Church had fostered a long tradition of anti-Jewish discourses and practices that, although they have been challenged a few times, remained at its core. Although we can find relevant ways of interaction between Jews and Catholics even in the early modern period, the change brought about in the political realm by the Enlightenment and the French Revolution kindled attempts to redirect Christian theological understanding of Jews and their history. This attempt was fraught with criticism and failed to remove theological and social prejudices that in the course of the nineteenth century found their way into more structured ideologies.

How relevant was the Holocaust in readdressing the relationship between Jews and the Church? What did the relationship between the Catholic Church and other Christian denominations develop in reframing Christian theology of Judaism? And which implied notion of Judaism lies in the background of this debate?

More generally, I also wished to bring into the discussion the relationship between theology and history, referring when necessary also to the philosophical debate that animated predominantly Jewish intellectuals after the war. As a historian of religion, I am particularly interested in a set of distinctive interrelated themes. The first of these refers to the impact of the Holocaust on practices of historical research. The second refers to the use of religious notions applied to the interpretation of the Holocaust. A third theme is the search to understand how concepts provided by theories of religion might be helpful to enlighten some broad cultural processes connected to the understanding and use of the historical past, especially when linked to traumatic / tectonic social, cultural and political events like the Holocaust. The fourth and last is the question of how post-secular societies contribute to sacralizing and de-sacralizing particular events that they deem meaningful, and how one is to understand the idea of the 'sacred'.

American Jews Confront Two Crises with Vastly Different Responses

Dr Jack Wertheimer

Jewish Theological Seminary of America, New York

During the early months of the Covid-19 pandemic, prognosticators of the American Jewish future anticipated nothing short of catastrophe for organized Jewish life. Typical of the gloomy forecasts was the prediction of one observer that the health crisis 'may be the final nail in the coffin of the post-World War II institutional American Jewish community'. Yet as the pandemic began to ease in the spring of 2021, it was clear that none of these dire forecasts were remotely accurate. Yes, the pandemic inflicted pain and wrought havoc on the lives of some Jews. But for organized Jewish life, the pandemic period cannot be described as a catastrophe. There were times, to be sure, when communal professionals 'constantly debate[d] whether this crisis is like an asteroid hitting earth or more like a sustained series of snow days', as one such professional

claimed. We now know it was neither: the pandemic created a crisis, Jewish institutions of all kinds and their supporters organized to address the crisis and Jewish communal life did not collapse in the United States. Indeed, the large majority of organizations didn't lose a step, and many have thrived during the crisis.

While all this was going on, a completely different set of challenges – some of long-standing duration, others of more recent vintage – continued to erode Jewish life. Within Jewish communities, rates of disengagement from Jewish institutions and intermarriage reached unprecedentedly high levels, while fertility remained well below replacement level. And outside the community, recorded incidents of anti-Semitism, including physical attacks on Jews, reached numbers not seen in 80 years. Arguably, these non-Covid-related challenges pose a far greater threat to collective Jewish life. But unlike the hyper-active responses to the Covid-19 crisis, steps taken so far to address those longer-lasting challenges have been confused and uncoordinated.

My paper presented an overview of organized Jewish activities during the Covid-19 pandemic and offered evidence of new collaborations between funders and major Jewish organizations, as well as of cooperation between different sectors of communal life. It also highlighted which players distinguished themselves and how they did so. Turning to the longer term and subterranean challenges, the paper presented evidence of long-festering challenges, some of which have worsened in recent years. It then asked why the latter threats have not received the same attention – let alone given rise to concerted action – as has the relatively short-term Covid crisis.

Reports by Visiting Fellows and Scholars

Professor David Aberbach

Professor David Aberbach of McGill University, Montreal, was a Visiting Scholar of the Centre from 1 January 2021 to 1 June 2021 and attended a variety of its lectures and seminars via Zoom. He concurrently pursued a Research Fellowship (held since 2019) at the Environmental Change Institute, University of Oxford, and prepared a new course and textbook for McGill University on the environment and literature.

He was unable to use the Bodleian Library for research or to meet members of the Centre's teaching staff in person due to limitations caused by the pandemic, but did attend classes on biblical manuscripts. He delivered a Lunchtime Seminar via Zoom in Trinity Term in which he described his current book project about the structure of the Hebrew Bible as an edited work. He compared it to literary texts that are central to other national cultures, such as those of England, Ireland, Albania, Finland, France, Germany and Serbia. In these countries, ancient literary works, often preserved orally, create a unified national culture for peoples now deeply divided. This phenomenon is illustrated by the way President Joe Biden called in his Inaugural Address for national unity amid an alarming rise in American political factionalism and extremism. In so doing he evoked the ancient biblical hope for change – 'weeping may endure for a night but joy cometh in the morning' (Psalm 30). Messages of consolation and hope from the Hebrew Bible echo American political discourse from the time of its independence.

Professor Aberbach seeks to understand how a collection of Hebrew texts, mostly from before 500 BCE, continues to influence and inspire national identity. One reason may be that it was originally edited to bind national wounds and heal divisions. Other national literatures intended to unite disparate groups include the Mujo-Halil songs in Albania, the Irish stories of Cuchulain, the songs of the Nibelungen in Germany and the Finnish legends collected in the *Kalevala*. Many such national literatures, produced as was the Hebrew Bible by peoples defeated by powerful empires, are highly critical of the nation.

Dr Jeremiah Coogan

Dr Coogan of the University of Oxford stayed at the Centre as a Visiting Scholar from 17 January 2021 and will remain into the next academic year. He researched material texts and reading practices in the Roman Mediterranean with particular attention to Jewish and Christian readers. His first monograph, *Eusebius the Evangelist* (forthcoming from Oxford University Press), analyses Eusebius of Caesarea's fourth-century reconfiguration of the Gospels as a window into broader questions of technology and textuality in early Christianity and the Roman Mediterranean. His current monograph project examines the complex reception of Matthew's Gospel in order to re-imagine ongoing debates about continuity and change in Second Temple, rabbinic and early Christian texts. The project focuses on the literary and bibliographic concepts and categories employed by Jews and Christians to explore textual similarity and difference.

Dr Coogan presented a paper on 'Tabular Thinking in Late Ancient Palestine' for the Centre's Lunchtime Seminar series, and a paper on 'Matthew, "Jewish Christian" Gospels, and the Partings of the Ways' for the Seminar on Jewish History and Literature in the Graeco-Roman Period. He participated in a range of seminars and events at the Centre and elsewhere in Oxford.

During his stay he delivered papers at the New Testament Seminar and the Ecclesiastical History Workshop in Oxford; research seminars at the University of Birmingham; the University of North Carolina, Chapel Hill; Durham University; the Universität Hamburg; the Centre for Advanced Study, Oslo; and the University of Southern California, Los Angeles; as well as at conferences of the Groningen-Leuven-Oxford Network; the Society of Biblical Literature and the Global Late Antiquity Society.

He published peer-reviewed articles in the leading journals *Early Christianity* and *Studies in Late Antiquity*. Several other peer-reviewed articles arising from his work are forthcoming.

He also helped organize a workshop on 'Reading In and Out of Order in the Roman Mediterranean' with papers from Professor C. Michael Chin (UC-Davis) and Professor AnneMarie Luijendijk (Princeton) and scheduled to take place via Zoom in November 2021.

Dr Coogan received three major international awards for research excellence. He was named one of two 2021 Regional Scholars by the Society of Biblical Literature, an award that recognizes 'promising younger scholars in the field of biblical studies'. He received this for his forthcoming article 'Before Griesbach: Reimagining the History of the Synoptic Problem'. His 2020 Notre Dame dissertation *Eusebius the Evangelist* was praised for its 'excellent and innovative contributions to manuscript studies' and awarded the 2021 J. P. Gumbert Dissertation Award from the Centre for the Study of Manuscript Cultures at the Universität Hamburg. His article 'Reading (in) a Quadriform Cosmos: Gospel Books and the Early Christian Bibliographic Imagination' (to appear in the *Journal of Early Christian Studies*) received the Society of Biblical Literature's 2021 Achtemeier Award, for 'the finest and most penetrating work in New Testament studies' by a scholar within ten years of receiving their PhD.

He is especially grateful to Professor Markus Bockmuehl, Professor Martin Goodman, Professor Hindy Najman and Professor Jennifer Strawbridge for their academic support over the year.

Dr Myrna Martin

Dr Myrna Martin, who completed her doctorate at the University of Oxford in November 2020, stayed at the Centre as a Visiting Scholar from 5 November 2020 to 31 October 2021. Her research challenged assumptions about Italian ghettos by exploring how spatial realities and urban-management policies influenced interactions between Italian Jews and Catholics in Ferrara, Florence and Modena before the Risorgimento. Using a multidisciplinary approach that includes history, social psychology and urban studies, she highlighted broader patterns of convergence and divergence within Italy by analysing municipal policies toward Jews under the regimes of the theocratic Papal States, the Habsburg Empire and the Este dynasty. The project brought Italian Jews and the ghettos they inhabited into the academic discourse surrounding Jewish pre-emancipation experience in Europe, and concluded that the physical location of the ghettos at the heart of these cities demanded inclusion within the urban community through bureaucratic actions.

It was fortunate that Dr Martin was issued with a card granting access to the Centre's building just as the University was closing for the holidays. While the Centre was later subject to lockdown conditions due to the Covid-19 pandemic, she was able to support the Leopold Muller Memorial Library by assuring the physical security of the rare books room and the library overall. The lockdown limited her access to resources for research, which were stored in the closed stacks in Swindon so could be requested only when Covid-19 restrictions were lifted towards the end of the 2020-1 academic year. But she stepped forward to support other academics and students and to share her research with the Centre, and when the library partially reopened supported the academic community by working there several hours a week.

The European Association of Urban History Conference, in which she hoped to participate, was cancelled, but is now rescheduled for September 2022. It will explore 'Inequalities in the City', and her paper for it, entitled 'Breaching Confessional Walls: Anthropogenic fire and the ghetto of Ferrara', explores interactions between Christian authorities and Jewish inhabitants of the ghettos in relation to containing and controlling outbreaks of fire. Focused on events between 1826 and 1848, her study shows how religious authorities, local officials and Jews navigated the demands of urban-fire management. Sources from Ferrara and the Vatican indicate that municipal management of urban threats overrode segregation mandated by Papal authority.

Dr Martin presented part of her doctoral research on the second pandemic

of cholera as one of the Centre's Lunchtime Seminars, in which she demonstrated that such events had a unifying influence in the urban context of the Italian ghettos.

Dr Daniel J. Waller

Dr Daniel Waller stayed at the Centre as a Visiting Scholar from 19 April 2021 and remained into the next academic year. He organized an international workshop on intersections between magic and rhetoric entitled 'Magical and Literary Enchantment in the Ancient World', and conducted research on aspects of late antique Jewish magical practice. His research focused primarily on Jewish Babylonian Aramaic incantation bowls, covering both their material and textual aspects, and in particular the demonology reflected in their texts. He prepared the *editiones principes* of several bowl texts.

Dr Waller finalized his extensive survey of Hebrew Bible quotations contained in 438 Jewish Aramaic magic bowls and submitted it for publication as 'The Bible in the Bowls: A Catalogue of Biblical Quotations in Published Jewish Babylonian Aramaic Magic Bowls'. He also finalized his book on the use of narrative spells in incantation bowls, entitled *The Art of Magical Narrative*, in which he focuses on the distinctive narrative aspects of these magical texts and the human actors behind the active, imaginative process of constructing and negotiating relationships with angels, demons and God. He presented work related to this project in local and international contexts and prepared several articles for journal submission.

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

משל הקדמוני כב

וידי בנשך ויבא השועל תאב • להשלים עצמו ביות הואב • ויכלד אמו
 וישנו המע • עונותיו ולכח את הרשע • וידבר לכריס אשר לא
 כן • וצפוח טבח וזבח • ויסירו העדים את המזכך • ויראו את רוב עלתו
 אשר נכד • ויאמרו לו דמך כראשך • יעצת בשת לנפשך • רתפשו בו
 וילאוו • ואל דמך כראשך • ויילכו ויעשו דברם • כי

Public Activities

וישבע האריה ויאמר חיי אשר פדה את נפשי • והרים ראשי • למחדי
 יומם השועל הסבל • והיה נבלתו למאכל • והיו עומדת ויאמר

אל הדובנש וכנענו והמיתו • עמוד כא עליו ונותחיה •
ויאמר השועל עתה דקד דברי הכניא ומליו • לא יעיל רשע את
 גליו • ואכני כלכד ברשעי ומעלי • דוב אורב הוא לי •
 יקד הדוב פקידו • יארנו שלופה בידו • ויכרות ראש השועל בחטאתו •
 ונתעל לחכמו • ונבלתו על שלחן האריה נחמסה • וחמת המלך שסכה •

צורת הרב כורת ראש השועל •
 במעלו אשר מעל :



וידי

Lectures and Classes for the Public

Michaelmas Term

The David Patterson Lectures

'I'm the Best Friend that the Jews Ever Had': Ernest Bevin and Palestine
Dr Peter Bergamin (University of Oxford)

'When Abram was nynetye yere olde and ix': The Syntax of Hebrew (and English) Numerals, Its Development, and Dating Texts from the Bible
Dr John Screnock (University of Oxford)

The Copenhagen Collection: A Dutch-Jewish Jewel *Yochai Copenhagen*

The Book Cover as a World Map: On Judeo-Spanish Translations, Ottoman-Turkish Culture and World Literature *Professor Laurent Mignon (University of Oxford)*

Meat and Milk: Inventing the Law *Rabbi Dr Norman Solomon (University of Oxford)*

Israel and the 'Jewish Question': A Discussion of Yaacov Yadgar's Book, *Israel's Jewish Identity Crisis: State and Politics in the Middle East* (Cambridge University Press, 2020) *Professor Yaacov Yadgar (University of Oxford) in discussion with Dr Brian Klug (St Benet's Hall, Oxford)*

Of Panegyrics and Commerce: Jews and Muslims in 11th-century Afghanistan *Dr Arezou Azad (Corpus Christi College, Oxford)*

Lunchtime Seminar in Jewish Studies

The Oldest Account Book of a Jewish Pawnbroker in Italy (Early Fifteenth Century): From an Unpublished Manuscript at Corpus Christi College, Oxford *Dr Elena Lolli (University of Oxford)*

Language Classes

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

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

Yiddish Classes: Beginners and Intermediate / Advanced *Dr Beruriah Wiegand*

Hilary Term

The David Patterson Lectures

Israel in Egypt: The Land of Egypt as Concept and Reality for Jews in Antiquity and the Early Medieval Period *Professor Alison Salvesen (University of Oxford), Professor Sarah Pearce (University of Southampton) and Professor Miriam Frenkel (The Hebrew University of Jerusalem)*

Narcissus Marsh's Hebrew Books from the Oxford Period at Marsh's Library in Dublin *Dr Javier del Barco (Consejo Superior de Investigaciones Científicas, Madrid)*

The Cairo Genizah Fragments as Pieces in Intellectual History Jigsaws: The Case of Dream Interpretation *Dr Blanca Villuendas Sabaté (University of Oxford)*

Benjamin Disraeli in the Hebrew Imagination (1880s–1920s) *Dr Danielle Drori (University of Oxford)*

Letters from Tel Zayit: The Hebrew Alphabet Carved in Stone *Professor Ron Tappy (Pittsburgh Theological Seminary)*

Painted Pomegranates and Needlepoint Rabbis: Crafting and Material Religion among Contemporary Jewish Americans *Professor Jodi Eichler-Levine (Lehigh University)*

Scribal Habits and Codicological Features of the Oldest Hebrew Account Book in Italy *Dr Elena Lolli (University of Oxford)*

Lunchtime Seminars in Jewish Studies

Bacteria Without Borders: Cholera, Jews, Christians and the Italian Ghettos *Dr Myrna Martin (University of Oxford)*

Tabular Thinking in Late Ancient Palestine *Dr Jeremiah Coogan (Keble College, Oxford)*

Language Classes

Biblical Hebrew: Beginners and Continuers *Dr Stephen L. Herring*
Modern Hebrew Ulpan: Absolute Beginners, Lower Intermediates and Upper Intermediates *Esther Yadgar*

Yiddish Classes: Not-Quite Beginners and Intermediate / Advanced *Dr Beruriah Wiegand*

Trinity Term

The David Patterson Lectures

Jews, Liberalism, Antisemitism *Professor Abigail Green (University of Oxford), Professor Simon Levis Sullam (Università Ca' Foscari Venezia), Professor Jessica Marglin (University of Southern California), Professor Derek Penslar (Harvard University)*

Daniel M. Herskowitz's *Heidegger and His Jewish Reception*: Book Launch *Dr Daniel M. Herskowitz (University of Oxford) in discussion with Professor Judith Wolfe (University of St Andrews), Professor Elliot R. Wolfson (University of California, Santa Barbara) and Professor Peter Trawny (University of Wuppertal)*

Accounts of Arab-Jews in Israel *Dr Merav Rosenfeld-Hadad (University of Cambridge)*

The Life and Destruction of the Vilna Ghetto: Sutzkever and Yiddish Memory Writing *Dr Justin Cammy (Smith College, Massachusetts)*

X Troop: The Secret Jewish Commandos of World War Two: Book Launch *Dr Leah Garrett (City University of New York)*

The Septuagint in the Hellenistic World *Professor Erich Gruen (University of California, Berkeley) and Professor Alison Salvesen (University of Oxford) with Closing Remarks by Professor Martin Goodman (University of Oxford)*

Matrilineal or Patrilineal Descent: How Modern Genetic Studies Have Shone Light on Jewish History *Professor Alan Silman (University of Oxford)*

Lunchtime Seminar in Jewish Studies

The Hebrew Bible and Modern National Literature *Professor David Aberbach (McGill University, Montreal)*

The Challenge of the Unidentified Fragments from Qumran:
4QpaleoGen-Exod¹ as a Test Case *Dr Hila Dayfani (University of Tel Aviv)*

Brichto Israeli Arts and Culture Lecture

Jewish and Muslim Feminisms in Israel – Nomos, Narrative and Multiculturalism *Dr Ronit Irshai (Bar-Ilan University)*

Language Classes

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

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

Yiddish Classes: Not-Quite Beginners and Intermediate / Advanced *Dr Beruriah Wiegand*

Journal of Jewish Studies

The *Journal of Jewish Studies* continued its regular and timely publication during the 2020–21 academic year, under the joint editorship of Professor Sacha Stern (University College London) and Professor Alison Salvesen (University of Oxford), with Margaret Vermes (Oxford Centre for Hebrew and Jewish Studies) as Executive Editor, Dr Benjamin Williams (University of Oxford) as Book Reviews Editor and Dr Alinda Damsma (University College London) as Assistant Editor.

Volume 71, no. 2 (Autumn 2020) has articles on late-antique incantation bowls (Avigail Manekin-Bamberger), biblical Hebrew (Sonja Noll), rabbinic Galilee (Reuven Friedman), Saadya Gaon's liturgical poetry (Eden Hacoheh), old Yiddish (Iris Idelson-Shein), Joseph Hayyim of Baghdad (Itamar Drori), Stolpersteine (Ruth Mandel and Rachel Lehr), and Orthodox feminism (Adam Ferziger).

Volume 72, no. 1 (Spring 2021) has articles on Septuagint papyri (Theo van der Louw and Pieter Hartog), Herod (Jonathan Bourgel), a magical lamella (Ohad Abudraham), late-antique Hebrew poetry (Yehoshua Granat), Mishnaic and Mandatory Palestinian Hebrew (Yehudit Henshke and Miri Bar-Ziv Levy), and Jewish mysticism and modern spirituality (Ruth Kara-Ivanov Kaniel, Alexandra Mandelbaum, Mariana Ruah-Midbar Shapiro).

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

Despite the global pandemic, the *Journal* has thrived in both print and digital formats. In response to the continuously evolving demands of libraries, a third type of subscription, 'online-only', was introduced for 2021, in addition to the existing 'print-only' and 'print and online' subscriptions. In the second half of 2020, the sudden global economic recession caused mailing rates and paper prices to increase, followed by an unfortunate decline in subscriptions, both impacting the *Journal's* income and expenditure. The vulnerability of the

publishing industry in times of economic instability clearly manifested itself, affecting the turnover of the *Journal* in 2021.

The *Journal's* relationship with authors was formalized from Autumn 2021 through the introduction of an individual copyright license based on the Creative Common Licence model for authors publishing in Open Access, and a Copyright Transfer Agreement for all other authors.

Our internal software programs and back-end of the main website are continuously upgraded to keep up with the ever-changing parameters of the internet.

Institute for Polish–Jewish Studies

The Institute for Polish–Jewish Studies (IPJS), an associated institute of the Centre, organized eleven events in 2020–1, only one of which had to be cancelled due to the ongoing Covid–19 pandemic. All the others were held as remote events, often in co-operation with the Institute of Jewish Studies of University College London, allowing the interested public also to join from abroad and leading to significantly larger audiences than would be expected in person.

The annual event cycle started on 3 November 2020 with a conversation between Professor Agnes Kaposi, Fellow of the Royal Academy of Engineering and author of the recently published memoir *Yellow Star–Red Star: Holocaust Remembrance After Communism* (i2i Publishing, 2021), and Professor François Guesnet (IPJS, Professor of Modern Jewish History in the Department of Hebrew and Jewish Studies at University College London), which was attended by around 100 people. In her book, Kaposi reflects on her childhood in provincial Hungary and Budapest, and on surviving the Debrecen ghetto and forced labour in Nazi Austria, on her training as an electrical engineer in postwar Budapest, her escape from communist Hungary, and her academic and professional career in the United Kingdom. As she showed, her survival and her career owe much to the strong women in her life, including her mother and one of her grandmothers, as well as to her father's encouragement of her desire for higher education.

Dr Marc Volovici (Birkbeck, University of London) presented his recent book *German As a Jewish Problem: The Language Politics of Jewish Nationalism* (Stanford University Press, 2020), on 1 December 2020 to an audience of

around 130 people. His book deals with the multi-faceted role of German as a lingua franca across east-central Europe, and as an important language of the emerging Jewish national movement in the late nineteenth century. Professor Michael Miller (Central European University, Budapest / Vienna) responded to the presentation.

Professor François Guesnet reflected on ‘Jewish Political Agency in the Context of Jewish Self-Government in the Polish Lands’ in conversation with Professor Antony Polonsky (Emeritus Professor of Holocaust Studies at Brandeis University and chief historian of the Global Outreach Educational Project of the Polin Museum of the History of Polish Jews in Warsaw), to an audience of around 120 people on 15 December 2020. The scope and depth of the routinization of both internal Jewish policies in the complex structure of Jewish self-governance, and the multi-faceted engagement with non-Jewish authorities, constitute a distinguishing feature of east European Jewish political culture, a subject which will be documented in volume 34 of *Polin: Studies in Polish Jewry* dedicated to this topic (forthcoming), as well as the source reader ‘Sources on Jewish Self-Government in the Polish Lands from its Inception to the Present’ (forthcoming), of which François Guesnet is an editor.

The IPJS held a one-day online conference on 11 January 2021 on Jewish religious life in Poland since 1750 to launch volume 33 of *Polin: Studies in Polish Jewry*, published for the IPJS and the American Association for Polish–Jewish Studies by the Littman Library of Jewish Civilization in association with Liverpool University Press and the Institute of Jewish Studies, University College London. The conference was co-organized and supported by the Embassy of the Republic of Poland in London and the Polish Cultural Institute, London, along with the assistance of JW3, a leading Jewish cultural venue in London, and the American Association for Polish–Jewish Studies. The event honoured the memory of Ada Rapoport-Albert, Professor Emerita of Jewish Studies and former head of Hebrew and Jewish Studies at University College London and one of the editors of the *Polin* volume, who died in June 2020.

Drawing on the important advances in recent years in the study of religious belief, volume 33 embodies a fresh understanding of Jewish religious life in Poland. Approaches derived from anthropology, history, phenomenology, psychology and the sociology of religion now complement the methodologies of social and political history that were applied in the past, offering fascinating new perspectives. The long-established interest in hasidism is certainly well represented, albeit from some new angles, along with sub-topics that have previously barely been considered. Women’s religious practice is given new

prominence, and a focus on elites has given way to a consideration of the beliefs and practices of ordinary people. Reappraisals of religious responses to secularization and modernity, both Liberal and Orthodox, offer more nuanced insights into these key issues.

The conference was opened by introductory addresses by H. E. Arkady Rzegocki, ambassador of the Republic of Poland, and by Vivian Wineman and François Guesnet, respectively President and Chairman of the Institute. The participants in the first session were the three remaining editors of the volume: Marcin Wodziński (Professor of Jewish Studies and Head of the Taube Department of Jewish Studies, University of Wrocław), Antony Polonsky, and François Guesnet. It combined an introduction to the volume with reminiscences of Ada Rapoport-Albert, of whom all had fond memories.

This session was followed by one on Jewish religious life in the eighteenth and nineteenth centuries. The first paper was given by Moshe Rosman (Emeritus Professor in the Koschitzky Department of Jewish History at Bar-Ilan University), who discussed 'Two Models of Jewish Women's Piety: Bayla Falk and Leah Horowitz'. The next paper was delivered by Alicja Maślak-Maciejewska (lecturer in the Department of Jewish History at the Institute of Jewish Studies of the Jagiellonian University, Kraków); it analysed the links between Progressive synagogues in Galicia and the Kingdom of Poland in the nineteenth and twentieth centuries. The final paper in the session examined rabbinic perspectives on Austrian marriage legislation in Galicia and was given by Rachel Manekin (Associate Professor of Jewish Studies at the University of Maryland).

These papers were followed by a lunch break which was accompanied by the screening of photographs of hasidic life taken by Agnieszka Traczewska (a film producer and photographer living in Kraków), one of which appears on the cover of volume 33. Her moving and often beautiful images evoked a strong response from the audience, following a stimulating discussion about them between Ms Traczewska and Marcin Wodziński.

The final session of the conference examined the reconfigurations of Jewish religious life in Poland in the twentieth century. The first paper was delivered by Wojciech Tworek (who completed his doctorate under Ada Rapoport-Albert and is now Assistant Professor in the Taube Department of Jewish Studies at the University of Wrocław); in it he discussed the unsuccessful attempt by the rebbe Yosef Yitshak Schneersohn (1880–1950), the leader of Habad hasidism, to establish a more elaborate commemoration of 19 Kislev. This date is referred to by these hasidim as the Festival of Redemption, as it marks the anniversary of

the release of the founder of Habad, Shneur Zalman of Liady (1745–1812), from imprisonment in the Petropavlovsk Fortress in 1798. The second contribution was that of Havi Dreifuss (Professor of Jewish History and head of the Institute for the History of Polish Jewry and Israel–Poland Relations at Tel Aviv University, as well as director of the Centre for Research on the Holocaust in Poland at Yad Vashem); she analysed Jewish religious life in Poland during the Holocaust, describing how a group of young Gerer hasidim throughout Poland established an underground movement which attempted to maintain strict religious observance and thus defeat the Nazi attempt to destroy their religious faith. She also examined how rabbis were able to retain much of their spiritual authority under Nazi rule. The final presentation, by Tali (Naftali) Loewenthal (a teaching fellow lecturing in Jewish spirituality at University College London), was an examination of the literary genre of the Orthodox Holocaust memoir in English and its significance for its primary readership, members of the contemporary haredi community.

This was a most stimulating conference, with over 150 people participating. A real exchange of opinions turned out to be possible even without participants being physically in the same place. It was a fitting memorial to the life and creativity of our esteemed colleague Ada Rapoport-Albert, both of whose children took part in the meeting.

On 20 January 2021 the Institute hosted a conversation between Dr Brendan McGeever (Birkbeck, University of London) and Professor Elissa Bemporad (Ungar Chair in East European Jewish History and the Holocaust, Queens College / CUNY Graduate Center) about Dr McGeever's recent study *Antisemitism in the Russian Revolution* (Cambridge University Press, 2019), which deals with the widespread occurrence of anti-Jewish violence during the Russian Revolution and the subsequent civil war. It also reflects on the dynamic between the Bolshevik leadership in the Russian metropolises and Jewish activists who raised the alarm about the lethal threat to the Russian Jewish community. Both speakers emphasized the need to understand better the depth of violent anti-Jewish resentment in broad segments of the non-Jewish population in Russia in the early-twentieth century; and they both engaged with questions and comments from an audience of around 150 people.

The IPJS and the University College London Institute for Jewish Studies joined forces with the Ukrainian Institute, London, on 9 February 2021 to celebrate the publication of *Blooming Spaces: The Collected Poetry, Prose, Critical Writing, and Letters of Debora Vogel* (Academic Studies Press, 2020) by Dr Anastasiya Lyubas (Visiting Research Fellow, University of Toronto). The

author and translator of this often-overlooked modernist Yiddish poet, who was a close friend and correspondent of Bruno Schulz, was joined by Professor Iryna Starovoyt (Ukrainian Catholic University, Lviv) and Dr Uilleam Blacker (University College London School of Slavonic and Eastern European Studies) to discuss the originality and complexity of Vogel's poetry. Some of it was recited in Yiddish, Ukrainian and English at the end of the event, to an appreciative audience of around 150 people.

Dr Magdalena Waligórska (Humboldt University and the Institute for Advanced Studies, Berlin) and Dr Natalia Romik (University of Warsaw) participated in a panel dedicated to 'The Legacy of the Shtetl: Investigating Polish–Belarusian–Ukrainian Borderlands', which took place on 23 February 2021 and was attended by the largest single audience of this year's cycle of events, with around 320 participants. The discussion revolved around the difficult legacy created by the appropriation of Jewish assets during and after the German occupation of eastern Europe and the void left behind in towns which before the war often had a substantial Jewish presence, even a majority of the population. The speakers reflected on current challenges in commemorating loss and absence, as well as bearing witness to persecution and annihilation, exacerbated by attempts to impose misleading narratives of various kinds.

Professor Beth Holmgren (Polish and Russian Studies, Duke University) lectured on 9 March 2021 on the co-operation of Polish Jewish and Polish Catholic artists in the special entertainment troupes of the Anders Army, established in 1942 in Soviet Russia, and which subsequently became a part of the Allied war effort. The composer Alfred Schütz and the poet Feliks Konarski bridged the ethnic divide to create the song 'Red Poppies on Monte Cassino' during the Allied battle for this German stronghold in Italy; it evokes both the heroism of those who fought and their tremendous loss of life. Among the lecture's audience of around 140 people were several relatives of recruits who had joined the Anders Army in the Soviet Union and had fought at Monte Cassino.

The Institute for Polish–Jewish Studies, the Department of Hebrew and Jewish Studies at University College London, and the Wiener Holocaust Library convened an online symposium on 16 March 2021 in honour of Professor Antony Polonsky on the occasion of his eightieth birthday. Entitled 'The Holocaust in Eastern Europe: Sources, Memory, Politics', the symposium, attended by an audience of about 180 people, brought together established and junior scholars researching the Holocaust in eastern Europe and provided a timely overview of the current state of knowledge – in recognition of Professor

Polonsky's immense contribution to the broad field and his critical role in constituting the field of Polish–Jewish Studies. Connie Webber, the managing editor of the Littman Library of Jewish Civilization, pointed to Professor Polonsky's decades of work on *Polin: Studies in Polish Jewry*, and particularly his collegiality, generosity and wisdom in her moving tribute to him.

In the opening session, on 'Sources', Dr Katarzyna Person (Assistant Professor, Jewish Historical Institute, Warsaw) provided a detailed and nuanced discussion of micro-narratives of everyday life as revealed through an analysis of the material in the Ringelblum Archive. This was followed by Dr Hannah Wilson (Nottingham Trent University) speaking on the work of archaeologists at the Sobibór death camp. Dr Wilson showed how the discovery of particular artefacts has helped identify individual victims, but has also raised questions about how such artefacts should be classified and about their future use – for example, in museums. She also contrasted the divergent interests of archaeological exploration and commemorative practices. Dr Agnieszka Wierzholska (German Historical Institute, Paris) then discussed everyday life in Tarnów during the German occupation and the Holocaust. Using previously untapped source-material such as court cases brought against Poles by Jews who faced increasing levels of persecution and lawlessness before the final deportations of the summer of 1942, the speaker offered penetrating insights into social interactions between neighbours living under extreme circumstances.

The second session focused on Memory and opened with a presentation by Dr Lukasz Krzyzanowski (Assistant Professor, Freie Universität, Berlin). Building on his important recent book, *Ghost Citizens: Jewish Return to a Postwar City* (Harvard University Press, 2021), he described how survivors of the Holocaust in Radom commemorated those who had perished, and through their memory-practices marked their presence in the post-Holocaust city. Professor Piotr Forecki (Adam Mickiewicz University, Poznań) then analysed Holocaust revisionism in contemporary Poland. Based on the statements of politicians, officials, articles in the press and the output of various historians, he convincingly demonstrated that Holocaust distortion is widespread. The developments of recent years suggest that the willingness to confront a difficult past, as was evident in the Jedwabne debates of the early 2000s, has declined significantly and has been replaced by a reassertion of national mythologies and heroic narratives. The session closed with a discussion by Professor Mary Fullbrook (University College London) of conflicting accounts of guilt and complicity and the difficulties historians face in relating personal experiences

and atmosphere in their work. Fulbrook called for a comparative approach which would highlight the different trajectories of antisemitism in western and central Europe on the one hand, and in east-central and eastern Europe on the other.

The final session explored the contemporary political implications of the Holocaust and their repercussions. Dr Joanna Michlic (University College London) discussed the early postwar testimonies of child survivors and showed how these testimonies undercut the skewed narratives of the Holocaust as promoted through the historical policies of the current Polish government. Professor Dariusz Stola (Polish Academy of Sciences) considered how, following the fall of communism, Poland became a leader among post-communist states in confronting its difficult past. In public debates, scholars not only provided empirical material, but helped shape the constructive form of those debates. The erosion of respect for scholarly expertise and the jettisoning of conciliatory memory policies have undermined both scholarship and the commitment to open debate on difficult questions of the past. Antony Polonsky then provided extensive expert commentary on the papers and joined other participants of the symposium in a rigorous discussion of the issues raised.

The symposium showcased some of the ways in which scholars are today making use of new or hitherto under-researched sources and highlighted some of the challenges of researching and writing about the Holocaust in the context of an assertive and well-funded, state-backed historical policy in Poland as well as in the more general context of debates over memory. The symposium's papers will be published in early 2022 in *Jewish Historical Studies: Transactions of the Jewish Historical Society of England*; they can also be viewed online at the Wiener Holocaust Library's You Tube channel following the link <http://bit.ly/Polonsky21>.

Professor Rachel Manekin (University of Maryland) spoke about her recent study *The Rebellion of the Daughters: Jewish Women Runaways in Habsburg Galicia* (Princeton University Press, 2020) to an audience of around 100 people on 13 April 2021. This important contribution follows the lives of three of runaway Jewish women who aimed to avoid arranged marriages with Orthodox bridegrooms by joining a Catholic convent and pursuing their individual – very diverse – goals in life. Situated at the intersection of education, gender, acculturation and the transformation of religious attitudes in *fin-de-siècle* Galicia, this study also offers a new and innovative assessment of the establishment of the Bais Yaacov schools, which it sees not as a step towards

female empowerment, as has been argued in recent scholarship, but rather as a means to retain spiritual control in the rapidly diversifying Jewish community of Galicia.

Overall, nearly 1500 people participated in the events organized this year by the Institute for Polish–Jewish Studies, making this the most successful year in its history from a point of view of public outreach. As a result the Institute will continue to host online events in the future, though it also plans to hold some workshops and conferences as in-person events, since these facilitate more effective engagement and networking.

1. Pesach Auerbach, *Ima, sapri li 'od* [*Mom, tell me another one*] (Tel-Aviv, 1947), cover. (Elkoshi Collection)

The Leopold Muller Memorial Library



For the second year in a row, the Library faced the challenge of providing services under conditions transformed by the pandemic. Despite reopening in September, having to lock down for a second time in January and then reopen again in April, we continued to support our readers while adapting swiftly to rapidly changing circumstances. Following the Bodleian Libraries' motto for the pandemic, we continued to 'Keep Oxford reading'.

This would not have been possible without the efficiency and dedication of our team – Milena Zeidler, Radhika Jones and Dr Simon Ford (who left in late September 2020). We are also grateful to our invigilators Lucinda Armstrong, Sharon Carr (from February 2021 to July), Felicity Hammond (on redeployment from Bodleian Retail from the end of February 2021), Mark Hughes (from July 2021), Kate Lemke-Jeremy (from July 2021), Mark Lorenzo and Dr Myrna Martin (from December 2020 to July 2021). Lucinda Armstrong

in particular, with her wide knowledge of the collections, helped us through both lockdowns, while Dr Myrna Martin, after becoming familiar with our collections from having used the Library while writing her DPhil, kept an eye on the Library over the Christmas closure. She was a great help in running the lockdown services as well as the Reading Room after we reopened, before leaving to take up a post in London. Sharon Carr's speed at familiarizing herself with the collections made her indispensable through the second lockdown and reopening, before leaving the Bodleian at the end of July to become a Librarian at the Oxford Public Library.

Once again it was thanks to the efforts of the staff of the Bodleian Library, and in particular to the expertise and attention of the Keeper of Oriental Collections, Dr Gillian Evison, that we continued to serve our readers during both lockdowns and also when we reopened under severe limitations. As ever we thank the Bodleian Library's staff for their unfailing help, particularly Elisabet Almunia, Catriona Cannon (who was an major source of support before she unfortunately left us this year), James Legg, Bernadette O'Reilly (who paid special attention to the problems that arise for staff at the training stage in cataloguing materials in the Hebrew alphabet, and whose retirement is a significant loss), Richard Ovenden, Nathalie Schulz, Susan Thomas, Alex Walker, Genevieve Wardley and Sarah Wheale. As throughout last year, the support of Professor Judith Olszowy-Schlanger, the Centre's President with whom we work closely, was vital to the running of the Library.

At the end of September Dr Simon Ford, one of our two Library Assistants, took up a teaching post in Belgium. We and our readers will miss his helpfulness and deep knowledge. Radhika Jones, our other Library Assistant, increased her hours as part of the interim arrangements during the first lockdown. She applied for and obtained the job of Senior Library Assistant, and remains as enthusiastic, dependable and hard-



2. *Siegfried Abeles, Das lustige Buch fürs jüdische Kind (Breslau, 1926), cover. (Hyams Collection)*

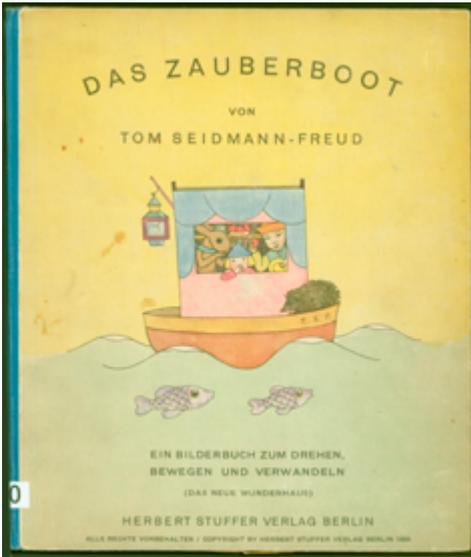
3. *Ḥavurat tsayarim*
(*Band of painters*),
Ḥamishah 'iyerim [*Five*
blind men] (*Frankfurt*
am Main, Moscow,
Odessa 1922), cover.
(*Elkoshi Collection*)



working in her new role as before. We are delighted that she has obtained a Library Science qualification, advancing her career while staying with us.

In the past year we registered 268 new patrons, including 140 undergraduates, 108 postgraduates and 12 faculty and local or visiting researchers. This is more than double the total number for last year, which was low due to the pandemic. It brings the total number of readers registered since the move to Walton Street to 1682. During the two periods when we were opened – Michaelmas 2020 and from Trinity 2021 – we used an online booking system for our restricted number of seats. There was a total of 1135 bookings, excluding the closure period between 24 December 2020 and 19 April 2021. Between 1 August 2020 and 31 July 2021 we made 1611 loans and renewals, of which 218 collections were made through the Click and Collect system, which allowed readers to receive books even when the Library and Reading Room were closed. Once the Reading Room was open the system helped reduce the footfall inside the Library. This overall number of loans, which included 168 from the Copenhagen Collection, was much lower than that for the previous twelve-month interval due to the re-opening of the Library, which made it possible for readers to use the Reading Room so reduced the need to borrow books. A total of 534 books were requested from the Book Storage Facility in Swindon to our Reading Room, a 40-percent reduction due to the closing of the Reading Room in Hilary Term, as well as to the availability of free scans as detailed next.

During the first lockdown we produced lists of Hebrew and Judaica volumes which had temporarily (and in a few cases permanently) become accessible in electronic form when the closure of libraries prevented access to physical copies. These were circulated to faculty and students during both lockdowns. The most important resource was the Hathi Trust, which made books available



4. Tom Seidmann-Freud, *Das Zauberboot*. (Berlin, 1929), cover. (Hyams Collection)



5. he-Ḥaver [The companion. *Children's weekly*] (Riga, 1909), p. 1. (Kressel Collection)

until the end of July 2021. We used their collection to identify over 2800 titles of particular relevance, including some that were missing from our shelves. This became the basis for further acquisitions during the past year, as will be detailed below.

Once staff returned to work on site we introduced a Scan and Deliver+ service, which supplied free of charge scans of articles and chapters of books that were physically on our shelves. Staff involved made themselves familiar with the software and brushed up their copyright law. We received 137 requests of which 119 were approved, and scanned almost 2000 pages. This service continued to help readers after the Reading Room reopened, when only a limited number of seats were available.

Over the year, thanks to Milena Zeidler's planning and with the help of Radhika Jones, we increased our social-media activity significantly, concentrating on Facebook, Twitter and our own blog. The responses were encouraging and we achieved a raised online profile. Recruiting a replacement for the more junior post Radhika occupied until her promotion, and for Dr Ford's post, will restore our staffing level to normal.

The Fifth Hebrew Manuscript Studies Summer Workshop, organized by

Professor Judith Olszowy-Schlanger and Dr César Merchán-Hamann at the Bodleian Library, was postponed for the second time due to the pandemic, with the agreement of the funding body, the Rothschild Foundation Hanadiv Europe. We plan to run it next summer, circumstances permitting.

The Oxford Centre, together with the Bodleian Library and YIVO, the Institute for Jewish Research in New York, sponsored an online event on children's books in Yiddish, Hebrew, Russian and German on 22 June 2021. Alongside YIVO's collections of Yiddish books, and the Russian books in the Opie Collection at the Bodleian Library, we showed some treasures from the rich holdings of children's books in Hebrew, Yiddish, German and Spanish among the Elkoshi and Kressel collections and the Hyams collection in the Lewis Loans (see figs 1, 2, 3, 4 and 5). The event proved highly popular.

The Clarendon Institute Users Group that coordinates the activities of the three institutions that occupy it – LMML, OCHJS and the Linguistics, Philology and Phonetics Faculty – ensured that the building was maintained according to the standards required by the Health and Safety regulations as well as the insurers throughout the first and second lockdowns. Thanks are due to Dan Holloway from Linguistics and to Simon Ford and Myrna Martin for their part in this. The Users Group also prepared the paperwork for the reopening of the three member organizations, benefiting in this from the experience of the large Libraries in Tier One, and prepared for an inspection by Estates.

Return to work in the autumn of 2020 needed careful planning to ensure social distancing both within the Library and the building as a whole. From July most of our work was focused on producing Risk Assessment documents for each of the six major services provided, as well as nine other smaller assessments. The experience of other Bodleian Libraries was once again invaluable in making these documents as comprehensive as possible. As a result, none needed re-submitting, as was the case with some other Libraries. We also produced orders for signage and PPE, completed forms for the return to onsite work, and organized re-induction sessions to familiarize staff with the new rules.

We planned a phased return, with staff returning first to run a Scan and Deliver+ service, to enable readers to request scans for electronic delivery. Next to be reinstated would be a Click and Collect system for readers to receive books they wished to borrow through a window. Finally we reopened the Reading Room, although no browsing was permitted. Since seating was reduced to six places, we installed an online booking system, Galaxy, to enable places to be reserved.

The documents we produced were submitted and quickly approved by the



6. *Isaac ben Solomon Ibn Sahula, Sefer Meshal ha-Qadmoni (Frankfurt an der Oder, 1802), ff. 57v–58r. Also source of part title pages throughout.*

Bodleian Libraries, after which the Clarendon Institute Users Group took charge of relations with the University’s bureaucracy. It took a month for the process to be approved by the Humanities Division and the University Estates, and longer by Estates, after which the necessary signage was then put up and physical PPE installed by Estates. Thanks to the staff at the Centre and the Linguistics Faculty, and to the hard work of Milena Zeidler, the application was successful.

Following the return to work on 28 September 2020 safety was ensured by limiting staff onsite at any time to two and restricting contacts between them. The Scan and Deliver+ service allowed staff and students to request scans of materials rather than to enter the Library. Statistics for use of the service are given below. We next enabled the Click and Collect system, again to avoid readers coming into the Library. Most work time was devoted to preparing for the reopening of the Library Reading Room for our readers.

We decided to open the Reading Room for two daily sessions during term time, giving readers a total of seven hours’ access. The rest of the day was used for preparing the Reading Room, readying books for readers who had requested them, re-shelving returned items after quarantine, and issuing books requested

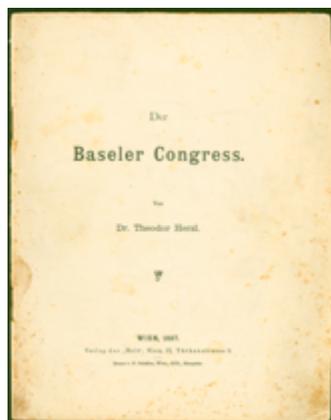
via Click and Collect to readers via the back window. We also left time to scan materials, Scan and Deliver+ requests and ORLO (Oxford Reading Lists Online).

We held online inductions for new readers as well as for staff and continuing students via Teams, thanks to the work of Milena Zeidler and Radhika Jones. They and all staff were trained in Windows Panopto, allowing them to film themselves and edit the footage.

The official reopening of the Reading Room took place successfully on Monday 12 October 2020. Training readers to use these resources involved a steep learning curve, because the procedures were more cumbersome than previous, and some readers needed to be persuaded that the arrangements were designed to make the Library safer for all. Not being able to browse the shelves or borrow a book straight away was frustrating, but we were able to minimize delays while adjusting to the new 'normal'.

Although more people wished to use the Reading Room than could be physically accommodated in the Library premises, both Scan and Deliver+ and Click and Collect helped to keep our readers served.

In January 2021, following Government instructions, we had to shut the Reading Room again, but could continue those services that did not involve readers physically entering the Library. Staff continued to work in the Library subject to restrictions, and could run the Scan and Deliver+ and Click and Collect services through Hilary Term. The experience gained during the first lockdown made both the transition to the second lockdown and the later reopening, culminating in the reopening process of the Reading Room on 19 April, much more smooth.



7. *Zionist Congress in Basel. Official Minutes (Vienna, 1898), title page.*
8. *Theodor Herzl, Der Baseler Congress [The Basel Congress] (Vienna, 1897), title page.*

9. *Theodor Herzl, Der Judenstaat [The State of the Jews] (Leipzig and Vienna, 1896), title page.*



Cataloguing

The Library’s team catalogued 1244 items over the year, including 981 new bibliographic records. These comprised mostly new acquisitions as well as a few uncatalogued items from loan collections. Milena Zeidler did the bulk of this work. The Library Director continued to prepare an inventory of rare prints, prior to fully cataloguing the collection.

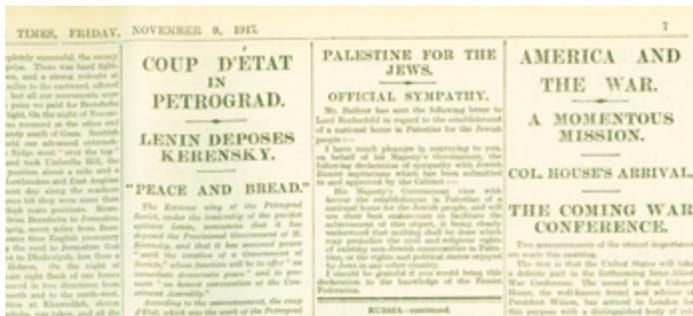
Acquisitions

One of the main tasks achieved during the lockdown was identifying titles missing from the collection. Thanks to e-resources temporarily available during lockdown, as mentioned above, we were able to identify resources missing from our shelves, and listed close to 3000 items. Most of these, although not recent publications, had for some reason never made it onto our shelves. Over the rest of the year we proceeded to acquire many of these titles, a process that will continue during the coming year.

Over the year the Library acquired books in coordination with the other Bodleian libraries, focusing on biblical commentary, the State of Israel, Second Temple Judaism, Modern Hebrew Literature, Rabbinics, Jewish thought, including Philosophy and theology, the Shoah and Jewish History. A total of 1081 titles were acquired, again thanks to Milena Zeidler’s efforts.

With the help of the endowment in memory of Sir Isaiah Berlin the Library acquired works on Jewish thought since antiquity, addressing topics such as the relationship between Judaism and science, the history of Jewish philosophy,

10. *‘Palestine for the Jews. Official sympathy’, The Times. London, Friday, November 9, 1917, p. 7.*



Jewish ethics and monotheism, Judaism and its relation to democracy, and Jewish thought and politics in German lands in the first half of the nineteenth century. We purchased volumes on or by Hannah Arendt, Martin Buber, Jacques Derrida, Emil Fackenheim, Martin Heidegger, Emmanuel Levinas, Moses Maimonides and Richard Rorty. These volumes are listed below, on pages 123–4.

The Hans and Rita Oppenheimer Fund for books related to the Holocaust and Modern Jewish History allowed us to acquire numerous works on individual and collective memoirs of Holocaust survivors, Jews in southern Tuscany during the Shoah, the history of the Holocaust in Estonia, the survival of Jews who fought nominally on the side of Germany in the Finnish Army, the history of the Warsaw Ghetto, the fate of Polish Jews who returned to their homes after 1945, the history of the Holocaust in Bulgaria, Kristallnacht, and the representation of the Holocaust in film and art. These and other volumes are listed below on pages 124–6.

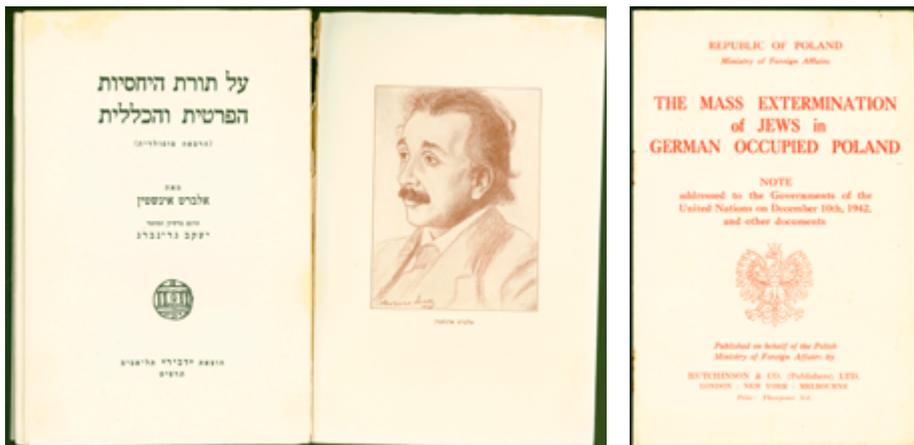
Making the Kressel Letters Available

As reported last year, a second grant from the Rothschild Foundation Hanadiv Europe enabled Professor Glenda Abramson to start cataloguing over 2000 new letters in the Kressel Archive. The letters catalogued thus far have been conserved and rehoused. We hope to continue the work this coming year.

Lewis Family Loans

We received thirty-five works on long-term loan from the Lewis Family. These include the 1730 dissertation of an English Jew, Simon Adolphus, who studied medicine at the University of Halle when most European universities did not admit Jewish students. Also from German lands are Isaac ben Solomon ibn Saḥula's book of Hebrew *maḳamat*, the *Sefer Meshal ha-Ḳadmoni* (fig. 6), and a pair of manuscript legal documents concerning a dispute between a *Schützjude* (protected Jew), Hertz Nathan of Gelliehausen in Hanover, and a military officer, Adam von Uslar. The watermark in the paper is that of George II of England, who was then also the Prince Elector of Brunswick-Lüneburg.

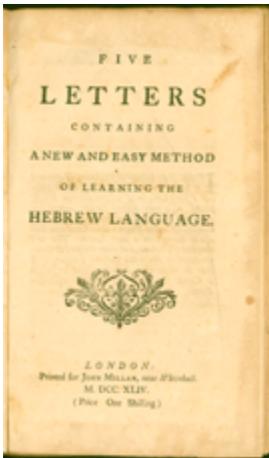
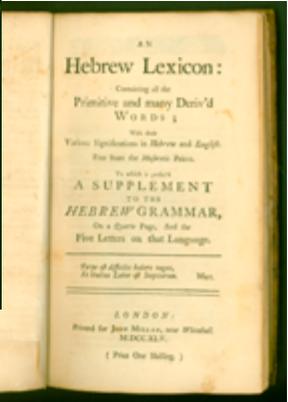
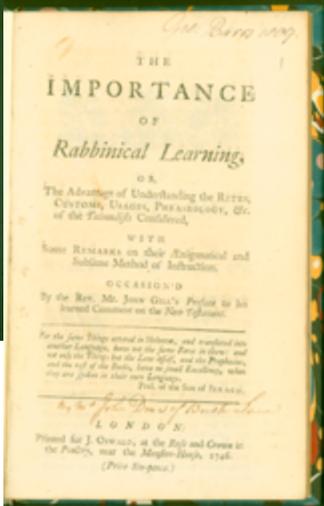
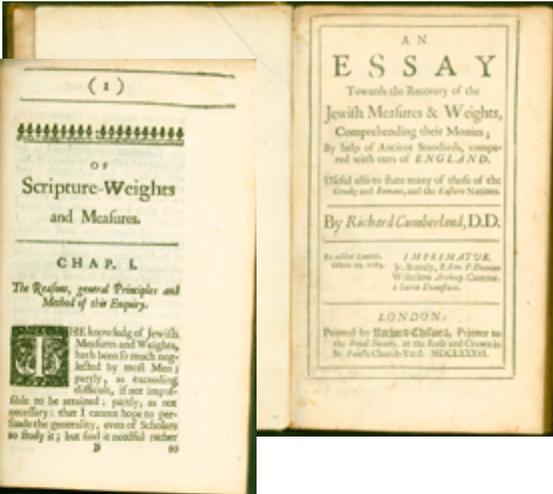
Items of Zionist interest include the Minutes of the First Zionist Congress in Basel, Theodor Herzl's report on it, the first edition of the pamphlet in which he articulated his vision, *Der Judenstaat*, and also the issue of *The Times* containing the Letter from Arthur Balfour to Lord Rothschild announcing HM Government's support for 'the establishment in Palestine of a national home for the Jewish people', known as the Balfour Declaration (figs 7, 8, 9 and 10).



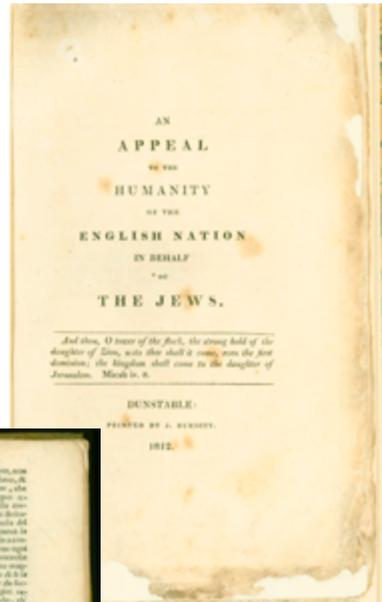
11. Albert Einstein, *Al Torat ha-Yahasiyut ha-Praṭit yeha-Kelalit* [On the Theory of Special and General Relativity]. Transl. Ya'aqov Grinberg (Tel-Aviv, 1929), title page.
12. Republic of Poland. Ministry of Foreign Affairs, *The Mass Extermination of Jews in German Occupied Poland* (London, New York, Melbourne, [1942]), cover.

The collection also includes the first edition of the first translation of Albert Einstein's Theory of Special and General Relativity into Hebrew from 1929, a copy of the White Paper on the policy of HM Government in Mandate Palestine of 1939, and a pamphlet published by the Polish Government in exile denouncing the extermination of the Jews taking place in German-occupied Poland (figs 11 and 12).

Several works by Christian Hebraists include the bestselling *Essay towards the Recovery of Jewish Measures and Weights* (1686) by Richard Cumberland, Bishop of Peterborough (1632–1718), proposing contemporary equivalents to weights and measurements in the Bible, and dedicated it to his friend Samuel Pepys, then President of the Royal Society (figs 13 and 14). John Dove's *The importance of rabbinical learning* (1746) responds to the Baptist theologian John Gill's *Exposition of the New Testament* (3 vols 1746–8), and argues for the importance of rabbinic scholarship to comprehend the origins of Christianity (fig. 15). An anonymous *Hebrew Lexicon*, together with *Five letters containing a new and easy method of learning the Hebrew language* (1744–5), shows the continuing interest among the eighteenth-century British public in learning Biblical Hebrew (fig. 16 and 17).



- 13, 14. Richard Cumberland, *An Essay Towards the Recovery of the Jewish Measures & Weights* (London, 1686), title page and p. 1.
15. [John Dove], *The importance of rabbinical learning* (London, 1746), title page.
16. *Five letters containing a new and easy method of learning the Hebrew language* (London, 1744), title page.
17. *An Hebrew lexicon* (London, 1745), title page.



18. *An Appeal to the Humanity of the English Nation in Behalf of the Jews* (Dunstable, 1812), title page.

19. David de' Pomis, [Kohélet] *L'Ecclesiaste di Salomone* (Venice, 1571), title page.

20. David de' Pomis, [Kohélet] *L'Ecclesiaste di Salomone* (Venice, 1571), pp. 9–10.

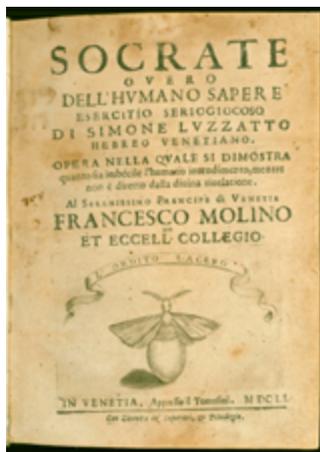
21. David de' Pomis, *Discorso intorno a, l'humana miseria, e sopr'al modo di fuggirla* [A Discourse on Human Wretchedness and on How to Escape It] (Venice, 1572), title page.

Various works relate to Jewish emancipation in Great Britain and the legal problems encountered by Jews and in particular Jewish women (fig. 18).

Works by Italian Jews include the annotated translation of the book of Ecclesiastes (Kohélet) into Italian together with its appendix, *A Discourse on*

Human Wretchedness and on How to Escape It, by the philosopher, physician and lexicographer David de Pomis (1525–93), a fine example of Renaissance scholarship (figs 19, 20 and 21). There are also *Socrates, or of Human Knowledge*, a philosophical dialogue on the necessity of divine revelation to complement human reason by the Venetian rabbi and scholar Simone Luzzatto (1583–1663) (fig. 22), and two compositions by the greatest Jewish scholar of the Mediterranean world in the second half of the eighteenth century, Rabbi Ḥayim Yosef David Azulai (known by his acronym ḤIDA) – his novellae (*ḥidushim*) on Oraḥ Ḥayim, part of the Shulḥan ‘Arukh, and *Kerem Hemed*, his commentary on the prayer book. Although born in the Holy Land, he later settled in Italy, where he produced and published most of his work.

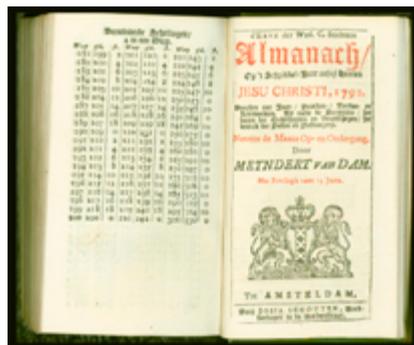
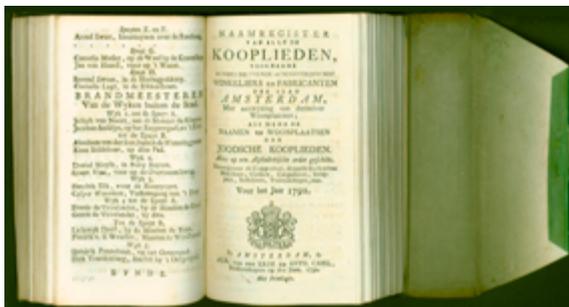
Two works of Dutch-Jewish interest join the riches of the Copenhagen Collection. First, there is a translation into Hebrew by the great Haskalah poet David Franco-Mendes (1713–92) of the oratorio by Italian dramatist and librettist Pietro Metastasio’s *La Betulia liberata*, an adaptation of the Book of Judith from the Apocrypha. Its title is *Teshu’at Yiśra’el bi-yede Yehudit* [*The Deliverance of Israel by Judith*]. The second is a Dutch Almanac for 1792, bound at the end of eleven directories and a set of exchange-rate tables, that provides



22. Simone Luzzatto, *Socrate overo dell'humano sapere* (Venice, 1651), title page.

23. Meyndert van Dam, *D'Erve der Wed. C. Stichters Almanach* (Amsterdam, 1792), title page.

24. *Naamregister van alle de kooplieden* (Amsterdam, 1792), title page.



25. *Isaac Aboab, Sefer Menorat ha-Ma'or [Book of the Candlestick of Light] (Amsterdam, 1722), frontispiece.*

the names of rabbis, cantors and Jewish members of other professions and trades (figs 23 and 24). The high quality of Hebrew printing in Amsterdam is shown by a magnificent copy of Isaac Aboab's ethical work *Menorat ha-Ma'or* (fig. 25).

We also received a copy of Elijah ben Solomon, the Vilna Gaon's Commentary on the Book of Joshua (*Sefer Tsurat ha'arets*), very unusually printed on blue paper in Shklov in 1801–2. A bilingual Hebrew-Ladino Psalter printed in Istanbul in 1835–36

shows the thriving enterprise of Jewish book printing in the Ottoman Empire.

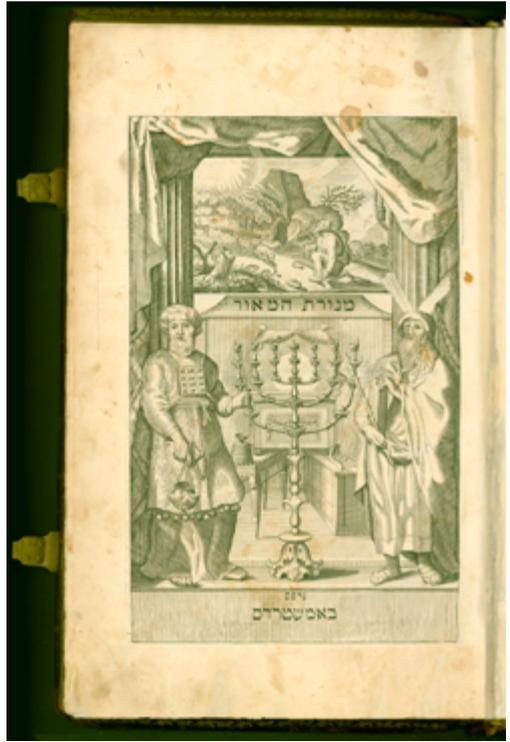
The Library is grateful to David Lewis and his family for continuing to lend works that enrich our collections and to make them accessible to our readers. We list the new loans below on pages 79–82.

As part of the Lewis Family Loans, several items from the Hyams Collection of Children's books in Hebrew, Yiddish, German and Spanish featured in the online event run by the Centre in conjunction with YIVO and the Bodleian Library in June 2021, mentioned above.

Donations

We record below, on pages 122–3, our gratitude to those who have enriched the Library collections this year with gifts of books, all of which were made available to students, faculty and visiting scholars at the University. We would like to single out the following donations that are of singular importance.

First and foremost we want to thank Professor Alison Salvesen and Dr John Screnock who, apart from making individual donations, helped to fill significant gaps in our collection by arranging the donation of over dozens



of titles in Biblical studies and commentaries, including the Septuagint, by the Critical Editions of the Hebrew Bible project, funded by the Arts and Humanities Research Council (grant number AH/S001743/1).

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

We are grateful to the *Journal of Jewish Studies* for continuing to donate review copies of works on all areas of Jewish Studies.

As part of the Jozsef Goldschein Gadany bequest, the Library has received a number of books and archival material on Mr Gadany's family and personal history. See further on the donor and the donation on pp. 83–5.

Victor Blank Curator of Hebraica and Judaica

The post of the Curator of Hebraica and Judaica and Director of the Leopold Muller Memorial Library was this year endowed in perpetuity by Sir Victor Blank, jointly with the Rothschild Foundation Hanadiv Europe, of which he was until recently Chairman. In recognition of this generous gift, announced in January 2021, the post was renamed the Victor Blank Curator of Hebraica and Judaica. This endowment is the fruit of tireless efforts by the Bodleian's Librarian, Richard Ovenden,

The endowment ensures the permanent expert care of the Hebraica and Judaica Collections at the Bodleian Libraries and constitutes an acknowledgment of the significance both of the Bodleian's treasures, which number some of the most significant Hebrew manuscripts in the world and an extraordinarily rich collection of early Hebrew and Yiddish printed books, and also of the importance of the Leopold Muller Memorial Library, whose prolific resources make possible the work of Hebrew and Jewish Studies at the University of Oxford. The Library is grateful to Sir Victor Blank and the Rothschild Foundation Hanadiv Europe for their generosity, and also to Richard Ovenden for his unstinting support.

Books on Long-term Loan from the Lewis Family Interests

Aboab, Isaac. ספר מנורת המאור [*Sefer Menorat ha-Ma'or*]. Amsterdam: Solomon Proops, 1722.

Adolphus, Simon. *Theses inaugurales anatomico-medicæ miscellanæ quas propitio numine summo iussu et auctoritate gratiosæ facultatis medicæ in Academia Fridericiana Halensi ad obtinendam Doctoris in Medicina dignitatem jura et privilegia nonis septembris, Anni .Æ. C. MDCCXXX exhibuit*

et eruditorum censuræ commisit auctor Simon Adolphus, Anglo-Londinensis gente judæus. Halæ magdeburgicæ [Halle]: typis Jo. Christiani Hilligeri, ..., [1730].

An Appeal to the Humanity of the English Nation in Behalf of the Jews.

Dunstable: printed by J. Burditt, 1812.

Azulai, Ḥayim Yosef David. ספר מחזיק ברכה [*Sefer Maḥazik Berakhah*]. Livorno: Avraham Castillo and Eliezer Saadon, 1785.

Azulai, Ḥayim Yosef David. ספר כרם חמד [*Sefer Kerem Hemed*]. Livorno: Eliezer Saadon, 1797.

[Bible. Psalms. Hebrew-Ladino אין לאדינו איסטאנפאדו אין קושטאנדינה [*Sefer Tehilim: en Ladino. Estanpado en Koṣtandinah*] Istanbul, 5596 [1835 or 1836].

Considerations respecting the Jews and in favour of the measures adopted by the London Society for Promoting Christianity amongst them. London: Printed for the Society ... by B.R. Goakman, 1811.

Cumberland, Richard. *An Essay Towards the Recovery of the Jewish Measures & Weights, Comprehending their Monies [...]*. London: Printed by Richard Chiswell, Printer to the Royal Society, at the Rose and Crown in St. Paul's Church-Yard, 1686.

Dam, Meyndert van. *D'Erve der Wed. C. Stichters Almanach. Op 't Schrikkel-Jaar Onses Heeren Jesu Christi, 1792. Voorsien met jaar-, paarden-, beesten en laarmarkten. Als mede de vacantien, het varen der trekschuyten en beurtschepen, het vertrek der posten en postwagens, nevens de maans op- en ondergang.* Tot Amsteldam: door Josia Schouten, boekverkoper ..., [1792].

[Dove, John.] *The importance of rabbinical learning, or, the advantage of understanding the rites, customs, usages, phraseology, &c. of the Talmudists considered, with some remarks on their ænigmatical and sublime method of instruction. Occasion'd by the Rev. Mr. John Gill's preface to his learned comment on the New Testament.* London: printed for J. Oswald, at the Rose and Crown in the Poultry, near the Mansion-House, 1746.

Einladungsschrift zu der öffentlichen Prüfung der Unterrichtsanstalten der Israelitischen Religions-Gesellschaft. Frankfurt am Main: Druck von H. L. Brönnner's Druckerei, 1870, 1871. [Two religious school examinations invitation, containing Samson Raphael Hirsch's essay, a report, and a programme for each year]

Einstein, Albert. על תורת היחסיות הפרטית והכללית [*Al Torat ha-Yaḥasiyut ha-Praṭit v'ha-Kelalit*] *On the Theory of Special and General Relativity.*

- Translated into Hebrew by Ya'aqov Grinberg. Tel-Aviv: Devir, [5]689 [1928–1929].
- Elijah [ben Solomon] Gaon. *בית סביב ותכנית הבית... [Sefer Tsurat ha-'arets li-gevuloteha saviv ye-tokhnit ha-bayit]* Shklov: Aryeh Leib ben Shni'ur Feivush, Shavtai ben Bentsiyon, Aryeh ben Menaḥem and Avraham ben Ya'aqov, [5]562 [1801 or 1802].
- Five letters containing a new and easy method of learning the Hebrew language.* London: printed for John Millan, near Whitehall, 1744. [The final leaf is a folding quarto sheet titled: "A scheme of the Hebrew grammar greatly contracted". Bound together with the next item.]
- An Hebrew lexicon: containing all the primitive and many deriv'd words; with their various significations in Hebrew and English. Free from the Masoretic Points. To which is prefix'd a supplement to the Hebrew grammar, on a quarto page, and the Five letters on that language.* London: printed for John Millan, near Whitehall, 1745. [Bound together with the previous item]
- Franco-Mendes, David. *תשועת ישראל בידי יהודית [Teshu'at Yiśra'el bi-yede Yehudit]*. [Translation from the Italian of Pietro Metastasio's *La Betulia liberata*, based on the Apocryphal *Book of Judith*]. Rödelheim: W. Heidenheim, B. M. Baschwitz, 1804.
- [Game] *Règle du jeu des juifs*. Paris: n. d. [late 18th century]. [Antisemitic board game]
- Hands, L. *Some legal difficulties which beset the Jewess*. [London] Kilburn: Hart & Son [printed for private circulation], 1920. [Contains undated typescript addenda on two folio leaves].
- Hanover. *Judicial documents in the dispute between Schutzjude Hertz Nathan and Oberst Adam von Uslar*. Hanover, 18 December 1775. [Manuscript]
- Hazzan, Elijah Bekhor ben Raphael Joseph. *ספר נוה שלום: כולל מנהגי נא אמן... [Sefer Neveh Shalom: kolel minhage No' 'Amon...]* = [Italian t.p.] *Neve Scialom: consuetudini e costumi rituali, deliberazioni e statuti di successione in uso nella Comunità Israelitica di Alessandria. Formalità religiose relative al divorzio e alla Halizà*. Alessandria: Frag Haim Mizrahi, 1893.
- Herzl, Theodor. *Der Baseler Congress*. Wien: Verlag der 'Welt', 1897.
- Herzl, Theodor. *Der Judenstaat. Versuch einer modernen Lösung der Judenfrage*. Leipzig und Wien: M. Breitenstein's Verlags-Buchhandlung, 1896.
- Jewish United Synagogues. A Bill for confirming a scheme of the Charity Commissioners for the Jewish United Synagogues*. London: The House of Commons, 1870.

Luzzatto, Simone. *Socrate ovvero dell'humano sapere: esercizio seriogiocoso.*

Venetia: appresso il Tomasini, m dc l i [1651].

"Palestine for the Jews. Official sympathy", *The Times*. London, Friday, November 9, 1917.

Palestine: Statement of Policy. Presented by the Secretary of State for the Colonies to Parliament by Command of His Majesty. London: His Majesty's Stationery Office, 1939.

Pomis, David de'. קהלת [Kohélet] *L'Ecclesiaste di Salomone: nuouamente dal testo hebreo tradotto & secondo il uero senso nel uolgar idioma dichiarato.*

Venetia: appresso Giordano Ziletti e compagni, m d lxxi [1571]. [bound together with the next item]

Pomis, David de'. *Discorso intorno a, l'humana miseria, e sopr'al modo di fuggirla.* Venetia: appresso Giordano Ziletti e compagni, 1572. [bound together with the previous item, to which it served as a sort of appendix]

Report from the Select Committee on the Jews Act; together with the proceedings of the Committee and minutes of evidence. London: The House of Commons, 1859.

Republic of Poland. Ministry of Foreign Affairs. *The Mass Extermination of Jews in German Occupied Poland: Note addressed to the Governments of the United Nations on December 10th, 1942, and other documents.* London, New York, Melbourne: Hutchinson on behalf of the Polish Ministry of Foreign Affairs, [1942].

Saḥula, Isaac ben Solomon. ספר משל הקדמוני [Sefer Meshal ha-Ḳadmoni].

[Bound with:] Aristotle (attributed to). ספר התפוח [Sefer ha-Tapuah]

Frankfurt an der Oder: Profesor Elsner, 1802.

Sola, D. A. de. *Signification of the proper names, etc., occurring in the Book of Enoch, from the Hebrew and Chaldee languages.* London: Isaac Frost, 1852.

Statement by the Committee of the General Assembly of the Church of Scotland for Conversion of the Jews relative to: The Recent Persecution of the Jewish Converts at Tunis. Edinburgh: Paton and Ritchie, printers, [1849].

[Webb, Philip Carteret]. *The question, whether a Jew, born within the British dominions, was, before the making the late Act of Parliament, a person capable, by law, to purchase and hold lands to him, and his heirs, fairly stated and considered. By a gentleman of Lincoln's Inn.* London: James Roberts, 1753.

Zionisten-Congress in Basel (29. 30. und 31. August 1897). Officielles Protocoll.

Wien: Verlag des Vereines 'Erez Israel', 1898.



The Goldschein Gadany Collection

Dr Paul Dakin

The executors of Jozsef Goldschein Gadany's estate are delighted that the Oxford Centre for Hebrew and Jewish Studies has agreed to receive his important collection of historic documents and objects. In order to understand the assemblage it is necessary to understand the man. Jozsef Gadany, a complex and intriguing character, was born into a well-connected Budapest family in 1931. He developed an interest in his Sephardi ancestors, who had been prominent in Prague and Vienna. A grandfather was appointed Crown Jeweller to the Austro-Hungarian Emperor, while two uncles served at the Imperial Court and one other relative paid for the construction of the Chain Bridge. Jozsef, whose father owned a well-known jewellery shop, lived with

his family in a comfortable apartment opposite the Great Synagogue, in which his grandfather held a seat of honour at the foot of the pulpit steps. His early childhood was very happy, with holidays spent at his father's country house by the Danube. After reading Patrick Leigh-Fermor's memoir *Between the Woods and the Water*, based on the author's prewar experiences in Hungarian castles and country houses, Jozsef remarked that his parents knew all the people mentioned.

With the rise of fascism and the coming of the Nazis, terrible changes were inevitable for Jozsef's family. His father, who became a well-known and popular officer during the First World War, was shot to prevent him becoming a focus of dissent. Jozsef was imprisoned at a young age, and forced into a junior work brigade charged with dangerous tasks such as pulling bodies from bombed buildings. He was rescued, while under armed guard, by an elderly Catholic man who snatched him off the street and hid him in his basement flat. Jozsef experienced the terrible reality of the Budapest Ghetto, and later passionately sought to make known some uncomfortable truths omitted from conventional records. He eventually managed to escape and was provided with false papers by a Jesuit priest whose name is now commemorated at Yad Vashem.

Jozsef hoped that the Russians' arrival would improve his situation, but the Communists imprisoned him once again, this time as a 'class enemy'. Because one of Jozsef's relatives had written the only Hungarian-language biography of Stalin, Jozsef appealed from prison to the Soviet leader. An advisor was sent to the prison to thank him for his relative's work, but when Jozsef asked the man to intervene on his behalf the man said that this was a matter for the Hungarian Party. Jozsef was eventually released, and he became involved in organizing the 1956 uprising.

He was reticent to explain his arrival in North London, but it seems that members of the British Government had been lobbied to obtain his release. Settled in East Finchley with his mother, Jozsef sought work as an engineer, having had some training in Hungary. When this attempt failed, he followed his father's example and became a jeweller, opening shops in Bond Street and Chelsea. He was a specialist in enamel work, and a recently discovered receipt shows that he even repaired a Fabergé egg for the Queen.

Jozsef was fascinated by his family's history, claiming ancestry from the Maharal of Prague, and connections with Queen Adelaide and Benjamin Disraeli. He was born Jozsef Goldschein, but used the title Baron Jozsef von Treunberg und Dombovar, uniting honours bestowed on different parts of the family by two Emperors. He had a phenomenal memory and could recall and recount intricate links between individuals, families and royal houses

throughout Europe. Subsequent research into such stories, however outlandish they seemed at the time, always proved them correct.

As can be imagined from this account of his life, Jozsef's collection is entirely unique and reflects his many interests. He was most concerned that following his death (which occurred in the summer of 2020) there should be a lasting memorial for his destroyed family. Jozsef's passionate acquisition of objects ensures that the collection makes a fitting memorial. It consists of paintings, books, documents, historical artefacts, ceramics, coins, jewellery and ephemera. Some items are very valuable, and others less so. A few objects had been owned by his family and were stored during and after the war by a distant relative living in the countryside. Jozsef eventually had these shipped to London. Other items were purchased by him from individuals or in auctions while he was living in London. All were on private display or in storage at his London home.

The collection revolves around three major themes – the history of his family in a Hungarian context, Benjamin Disraeli and Queen Adelaide – and he maintained that everything was interlinked and belonged together. Having no close relatives remaining, he was intent on finding an institution or organization that would accept the whole collection, make it available for study and never part with any of it. For a year I approached institutions on Jozsef's behalf, most of which were interested in only one part of the collection. That is why Jozsef and the executors were delighted by the discussions with Judith Olszowy-Schlanger and the Oxford Centre, and why Jozsef eventually agreed to bequeath his entire collection to the Centre. Thanks to the hard work and persistence of Rabbi Smolowitz, one of my fellow executors, the collection has been sorted, documented and packed, and much of it already passed to the Centre. We are honoured and thrilled to know that our dear friend's collection will be available for scholars, and that his wishes concerning its preservation intact are being respected.

*On behalf of the Executors of Jozsef
Goldschein Gadany's Estate
(Dr David Landau, Rabbi Dani
Smolowitz, Dr Paul Dakin).*

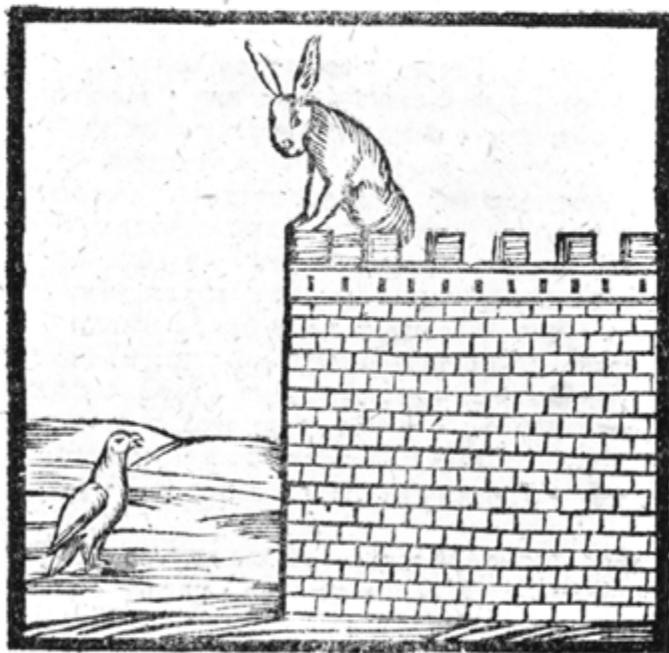


משל הקרמוני

The Academic Year

ועליו יבטח ביושר לכבו • כי אהבת לבו אהבו • והמיון בזהו •
 כל זמן שרץ אדם לגלות סודו • וכאשר תחקרנו בתכלית ושלמות המחקר •
 לא תמצא בו טורח ועיקר • המדריגה השלישית היא היעלוונה • אשר על כל
 חובה • והיא אהבת השם יתברך • והוא אהבת חכמתו • והוא אהבת
 פקודיו • והיא אהבת חכמתית קיימת • כהונת החכמה לחינת • כי בהודיה
 משכנן מרומים • ואינה בעילה עולמים • ומצאה אהבת חכמתו יאלת • כי
 היא השלימות והתועלת • כי אהבתה אינה תלויה בזה • כלל ועבר •
 והאהבה שתקיים ותשאר • עטע השם להתפאר • אלה הם מעכות האהבה •
 וסבות הקורבה :

צורת השפן מדבר מן החומה • והזרזיר
 מתנכר בשפלות קומה :



ויאמר לזהספו כל זה גיוסיתו ודקדקתי • ועל התכלית עמדתי •
 ולא מצאתי מקום לאהבתך • ועניין להתדבק בך • כי
 לא תנקרבו עולמים שני שניים • ואם המה יזויים • ועתה קום רד מהר
 מעצתך • אכבד וסכ צביתך :

ויאמר

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

Courses taught by Fellows of the Centre

Dr Hallel Baitner

The Grammar of Mishnaic Hebrew (MSt in Classical Hebrew, MPhil in Theology)

Intermediate Biblical Hebrew (BA in Classical Hebrew, MSt in Classical Hebrew)

Dr Peter Bergamin

Arab-Israeli Conflict (Visiting Student Programme, Mansfield College)

Theory of Politics (Visiting Student Programme, Mansfield College)

Political Thought, Bentham to Weber (Visiting Student Programme, Mansfield College)

Marx and Marxism (Visiting Student Programme, Mansfield College)

Modern British Government and Politics (Visiting Student Programme, Mansfield College)

Nationalism in Western Europe, 1799–1890 (Visiting Student Programme, Mansfield College)

Politics in the Middle East (Visiting Student Programme, Mansfield College)

Political Ideologies (Visiting Student Programme, Mansfield College)

Dr Danielle Drori

Modern Hebrew Literature in Hebrew (BA in Hebrew and Jewish Studies)

Modern Hebrew Literature: 1900-Present (MSt in Jewish Studies)

Special Subject: Critical Approaches to Jewish Literatures (MSt in Linguistics)

Autofiction: Narrative, Memoir, and Representation (Brooklyn Institute for Social Research)

What Is World Literature? Culture, Canon and Criticism (Brooklyn Institute for Social Research)

Dr Miri Freud-Kandel

Religion and Religions (BA in Theology)
Modern Judaism (BA in Theology)
Further Studies in Judaism (BA in Theology)
Feminist Approaches to Religions (BA in Theology)
Judaism (MSt in Study of Religions)
Nature of Religion (MSt in Study of Religions)
Emergence of Modern Religious Movements in Judaism (MSt in Jewish Studies)
Judaism (MPhil in Hebrew Bible)

Professor Martin Goodman

Judaism (BA in Theology Prelims)
Varieties of Judaism, 100 BCE to 100 CE (BA in Theology)
Religions in the Greek and Roman World (BA in Classics and Oriental Studies, MPhil in Greek and / or Roman History)
Jewish History, 200 BCE to 70 CE (BA in Jewish Studies)
Judaism from 200 BCE to 200 CE (MPhil in Judaism and Christianity in the Graeco-Roman World)
Jewish Historiography (MPhil in Judaism and Christianity)

Dr Daniel M. Herskowitz

Modern Judaism (MSt in Study of Religions)

Professor Judith Olszowy-Schlanger

Elementary Hebrew Grammar (BA in Hebrew)
Medieval Manuscripts of the Hebrew Bible (Open Course, Oxford Centre for Hebrew and Jewish Studies)
Introduction à la paléographie hébraïque (Ecole Pratique des Hautes Etudes, Paris Sciences et Lettres Université)
Advanced Research Seminar in Hebrew Manuscript Studies (Ecole Pratique des Hautes Etudes, Paris Sciences et Lettres Université)

Professor Alison Salvesen

Bible Interpretation in Antiquity (MSt in Bible Interpretation)
Septuagint and Related Studies (MSt in Bible Interpretation, MSt in Jewish Studies)

Greek Biblical and Second Temple Texts (MSt in Bible Interpretation, MSt in Jewish Studies, MPhil in Old Testament Theology)
Syriac Biblical and Exegetical Texts (MSt in Bible Interpretation)
Jewish Bible Interpretation (MPhil in Judaism and Christianity)
Septuagint, Hebrew and Peshitta of Ben Sira (MPhil in Old Testament Theology, DPhil in Theology and Religion)
Syriac Didascalia (DPhil in Islamic Studies)
Jacob of Edessa, *Hexaemeron* (DPhil in Late Antique and Byzantine Studies)

Dr Jeremy Schonfield

Liturgy of the Jewish Lifecycle and Festival Cycle (Leo Baeck College, London)
Introduction to the Liturgy (L'Ecole rabbinique de Paris)

Dr John Screnock

Deuteronomy (BA in Oriental Studies, MSt in Jewish Studies)
Ecclesiastes (BA in Oriental Studies)
Esther (MSt in Classical Hebrew, MSt in Bible Interpretation, MPhil in Theology)
Narrative World of the Bible (BA in Theology and Religion)
Psalms (BA in Oriental Studies, MSt in Classical Hebrew)
Ugaritic (with Vladimir Olivero; MPhil in Cuneiform Studies)

Dr Zoë Waxman

The Holocaust: From History to Memory (MSt and MPhil in Jewish Studies)
Modern Jewish History (MSt and MPhil in Jewish Studies)
Further Studies in Judaism (BA in Theology)
Modern Jewish History (BA in Oriental Studies)

Dr Benjamin Williams

Formation of Rabbinic Judaism (BA in Theology and Religious Studies)
Midrashic Texts (MPhil in Judaism and Christianity in the Graeco-Roman World, BA in Classics with Oriental Studies, MSt in Bible Interpretation)
Introductory Rabbinic Texts (BA in Jewish Studies, BA in German with Hebrew)
Medieval Jewish Bible Interpretation (BA in Hebrew, MSt in Jewish Studies)
Maimonides' *Misneh Torah* (BA in Hebrew)

Emeritus Regius Professor Hugh Williamson

Genesis 12, 15, 17, 22 (Prelims)

Isaiah 6–9 (MSt in Classical Hebrew Studies, MPhil in Biblical Interpretation)

Habakkuk 1–2 and the Habakkuk Commentary from Qumran (MSt in
Classical Hebrew Studies, MPhil in Biblical Interpretation)

Topics in Biblical History (Prelims)

Genesis 2–11 (MSt in Classical Hebrew Studies, MPhil in Biblical
Interpretation)

Isaiah 24–27 (MSt in Classical Hebrew Studies, MPhil in Biblical
Interpretation)

Proverbs 1, 7–9 (MSt in Classical Hebrew Studies, MPhil in Biblical
Interpretation)

Amos 3–4 (MSt in Classical Hebrew Studies, MPhil in Biblical Interpretation)

Advanced Hebrew Language Class (MSt in Classical Hebrew Studies, MPhil in
Biblical Interpretation)

Professor Yaacov Yadgar

Main Themes in Israeli Society and Politics (MPhil in Modern Middle East
Studies, MPhil in International Relations)

Lectures and Papers by Fellows of the Centre

Dr Hallel Baitner

‘Greater Than the Former? Continuity and Innovation in the Architectural
Depictions of the Second Temple’, Seminar on Jewish History and
Literature in the Graeco-Roman Period, Oxford

‘Here and There – Mutual Influence of Textual Parallels’, Groningen-Leuven-
Oxford Network Conference

Dr Peter Bergamin

“I’m the Best Friend That the Jews Ever Had”: Ernest Bevin and Palestine’,
David Patterson Lecture

‘Guns and Moses: Jewish Anti-British Resistance during the Mandate for
Palestine’, Israel Studies Seminar, University of Oxford

‘Madge MacBeth’s Play, *A Demonstration of Scientific Salesmanship*, and its Relationship to Judaism and Identity in Canada at the Turn of the Twentieth Century’, York University, Toronto

‘Political Antisemitism’, History Faculty, Oxford

‘Revolutionary Zionism in British Mandate Palestine’, UNIQ Summer School, Oriental Institute, Oxford

Dr Danielle Drori

‘Yosef Klausner in Translation: Zionism and Christianity’, Reconsidering Early Jewish Nationalist Ideologies Seminar

‘Benjamin Disraeli in the Hebrew Imagination (1880s–1920s)’, David Patterson Lecture

Dr Miri Freud-Kandel

‘Spades and Shovels: Louis Jacobs, Northern Grit and the Reshaping of British Jewry’, Sherman Lecture, University of Manchester

‘Religion and Gender Today’, Woolf Institute online series

‘Faith in Lockdown: Building Blocks to a Contemporary Jewish Theology’, JW3, London

‘Revelation, Modern Judaism and Boundary Marking’, Modern Jewish Studies Reading Group, Oxford

‘Finding God in Isolation’, Prospect Heights Synagogue, Brooklyn, New York

‘Dogmas and Underdogs: Lectures in Modern Judaism’, Central Square Synagogue, London

‘Topographies of Exile’, in Jewish Responses to Pandemic global research seminar convened by Professor Paul Mendes-Flohr

Interview, Jewish Views Radio

Professor Martin Goodman

‘Herod’s Temple and the Roman Revolution’, Keynote lecture, Megalim: City of David Studies of Ancient Jerusalem, Annual Conference, Jerusalem

‘The Presentation of the Past in the Mishnah’, Harvard University

‘Herod and the Roman Revolution’, JW3, London

‘Herod and the Temple in Jerusalem’, Seminar on Jewish History and Literature in the Graeco-Roman Period, Oxford

‘Herod the Great and the Growth of Traditions’, New Testament Seminar, Oxford

‘Herod and the Collapse of the Roman Republic’, British Association for Jewish Studies, Southampton

Dr Daniel M. Herskowitz

‘The Maimonides Renaissance in Interwar Germany: The Case of Alexander Altmann’, The Salo W. and Jeannette M. Baron Young Scholars Awards Workshop, University of Vienna

‘Translating Divine Love into Human Love in Rosenzweig’s *The Star*’, Society of Jewish Ethics Conference

‘Karl Barth and Nostra Aetate: New Evidence from the Second Vatican Council’, Modern Theology Seminar, Faculty of Theology and Religion, Oxford

‘The Löwith-Blumenberg Debate and the Jewish Reception of Heidegger’, Seminar in Jewish Thought, Bar-Ilan University

‘Between Exclusion and Intersection: Heidegger’s Philosophy and Jewish Volkism’, Reconsidering Early Jewish Nationalist Ideologies Seminar, Oxford

‘To Infinity and Beyond: Heidegger and Levinas on Space Travel’, Seminar in Philosophy, Ben-Gurion University of the Negev

Book Launch for *Heidegger and His Jewish Reception*: Dr Daniel M. Herskowitz in discussion with Professor Judith Wolfe (University of St Andrews), Professor Elliot R. Wolfson (University of California, Santa Barbara), and Professor Peter Trawny (University of Wuppertal)

Professor Adriana X. Jacobs

‘The World Has Broken So: Shimon Adaf and the Forms of Catastrophe’, American Comparative Literature Association, Montréal

‘The Living Dead of Hebrew Poetry’, Jewish Zombies Workshop, Penn State University

‘Voices Far and Near: Translating Contemporary Israeli Poetry’, Schusterman Seminars, Brandeis University

‘Translation and Catastrophe: Hezy Leskly’s “Zombie Memories”’, Jewish Studies Workshop, University of Chicago

Dr Elena Lolli

‘The Oldest Account Book of a Jewish Pawnbroker in Italy (early fifteenth century) from an Unpublished Manuscript of Corpus Christi College in Oxford: Some Preliminary Remarks’, Lunchtime Seminar, Oxford

‘Scribal Habits and Codicological Features of the Oldest Hebrew Account Book in Italy’, David Patterson Lecture, Oxford

Dr César Merchán-Hamann

‘Hebrew Manuscript Collections at the Bodleian Library’, JW3, London

Professor Judith Olszowy-Schlanger

‘Jewish Books in the Islamic World and How to Study Them’, Islamicate Manuscripts and Texts Colloquium, Faculty of Oriental Studies, Oxford

‘The Munich Talmud: A Unique Manuscript and its Place in Jewish Book History’, Institute of Jewish Studies, University College London

‘Jewish Scribes at Work in Medieval Egypt: Glimpses from the Cairo Geniza’, The Ian and Mildred Karten Memorial Lecture, The Parkes Institute, University of Southampton

Professor Alison Salvesen

‘Israel in Egypt’: Research Conversations, Faculty of Oriental Studies, Oxford

‘Israel in Egypt: The Land of Egypt as Concept and Reality for Jews in Antiquity and the Early Medieval Period’, David Patterson Lecture

‘The Septuagint in the Hellenistic World’, Launching *The Oxford Handbook of the Septuagint*, David Patterson Lecture, OCHJS and the Faculty of Theology and Religion, Oxford

Dr Jeremy Schonfield

‘Guilt at Violence in the Jewish Calendar – The Canaanite Point of View’, Leo Baeck College Lehrhaus

‘Maoz Tsur – A Closer Reading Than Usual’, Leo Baeck College Lehrhaus

‘Maoz Tsur – A Tale of Six Rivals’, Edinburgh Hebrew Congregation

‘Jewish Literature Re-imagined: Two Haggadot’, Leo Baeck College

‘Why is the Passover Haggadah Full of Children Asking Questions?’ Leo Baeck College Lehrhaus

“‘Pour Out Thy Wrath’”: Passover, Lamentations and the Tokhahot’, Leo Baeck College Lehrhaus

‘Killing the Angel of Death in the Haggadah – How Non-violently?’ Leo Baeck College Lehrhaus

‘Rereading Alenu: Particularist or Self-critical?’ Panel with Professor Dalia Marx (Hebrew Union College, Jerusalem) and Rabbi Leon Morris (Pardes, Jerusalem), Conference of the World Union for Progressive Judaism, Connections 2021

Dr John Screnock

- “When Abram was nyneteye yere olde and ix”: The Syntax of Hebrew (and English) Numerals, its Development, and Dating Texts from the Bible’, David Patterson Lecture
- ‘Thinking about Poetics with the Second Temple Scribes’, Annual Meeting of the Society of Biblical Literature, Boston

Dr Blanca Villuendas Sabaté

- ‘The Cairo Genizah Fragments as Pieces in Intellectual History Jigsaws: The Case of Dream Interpretation’, David Patterson Lecture
- ‘Transmitting the Text in Early Jewish Tradition’, Interfaith Scriptural Reasoning Society, Oxford Jewish Community

Dr Benjamin Williams

- ‘What did the Rabbis know about Grammar? Exegesis and Grammatical Gender in Late Antiquity’, British Association of Jewish Studies Conference
- ‘The Parable of the Disappearing Gladiators: Interpreting a Late Antique Cultural Reference in Midrash Genesis Rabba’, Seminar on Jewish History and Literature in the Graeco-Roman Period, Oxford
- ‘The Hebrew Bible of Thomas Wakefield (1500–75) in Trinity College Library and the Scholarship of Cambridge’s First Regius Professor of Hebrew’, Seminar in Early Modern Scholarship and Religion, Cambridge

Professor Yaacov Yadgar

- ‘Israel’s Jewish Identity Crisis: State and Politics in the Middle East’, Nazarian Center for Israel Studies, University of California at Los Angeles
- ‘The Impossible (Jewish) State’, Global Middle East Series, Goldsmiths’ Centre for Postcolonial Studies, University of London
- ‘Sephardim in Israel and the Critique of Secularism’, Sephardi Thought and Modernity Series, University of Calgary and University College London
- ‘Israel and the “Jewish Question”’: Yaacov Yadgar’s *Israel’s Jewish Identity Crisis: State and Politics in the Middle East* (CUP, 2020) discussed by Professor Yaacov Yadgar and Dr Brian Klug

Publications by Fellows of the Centre

Dr Hallel Baitner

‘Levitical Singers in Rabbinic Sources: Echoes of an Ancient Dispute’, *Journal for the Study of Judaism* 52 (2021) 228–56

‘Sprinkling at the Temple Entrance: A Forgotten Temple Ritual’, *Tarbiz* 87 (2020) 341–68 [Hebrew]

Review of Paul Mandel, *The Origins of Midrash: From Teaching to Text*, in *Journal of Jewish Studies* 72 (2021) 195–7

Dr Peter Bergamin

Review of Dan Kupfert Heller, *Jabotinsky’s Children: Polish Jews and the Rise of Right-Wing Zionism*, in *Journal of Modern Jewish Studies*, 20:1 (2021) 119–20

Review of Dan Tamir, *Hebrew Fascism in Palestine, 1922–1942*, in *Israel Studies Review* 35:1 (Spring 2020) 115–17

Review of Dan Tamir, *Hebrew Fascism in Palestine, 1922–1942*, in *Schweizerische Zeitung für Geschichte* 71:1 (2021) 207–8 (German)

Dr Danielle Drori

‘Tightrope Walkers: Jacqueline Shohet Kahanoff and Naïm Kattan as “Translated Men”’, *Dibur Literary Journal* 8 (2020)

Dr Miri Freud-Kandel

‘Louis Jacobs, Revelation, and the Ongoing Battle to Defend Jewish Orthodoxy’, in Todd H. Weir and Hugh McLeod (eds) *Defending the Faith: Proceedings of the British Academy* 232 (2021) 249–71

Professor Martin Goodman

‘Herod’s Temple and the Roman Revolution’, *City of David: Studies of Ancient Jerusalem* (Megalim, 2020) 17*–31*

‘Oxford and the Dead Sea Scrolls’, *Revue de Qumran* 32 (2020) 171–5

‘The Jewish Image of God in Late Antiquity’, in J. Elsner and R. Wood (eds) *Imagining the Divine: Art in Religions of Late Antiquity across Eurasia*. British Museum Press (2021) 64–71

‘Paul as Persecutor and the History of Judaism’, in V. M. Lepper, J. Schroeter and M. Witte (eds) *Torah, Temple, Land: Constructions of Judaism in Antiquity*. Mohr Siebeck (2021) 189–96

'Philo's Extreme Allegorists Revisited', in M. Bar-Asher Siegal and J. Ben-Dov (eds) *Social History of the Jews in Late Antiquity: Studies in Dialogue with Albert Baumgarten*. Mohr Siebeck (2021) 21–30

Dr Daniel M. Herskowitz

Heidegger and His Jewish Reception. Cambridge: Cambridge University Press (2021)

'The Maimonides Renaissance in Interwar Germany: The Case of Alexander Altmann', in Rachel Blumenthal and Daniel M. Herskowitz (ed.) *Baron Lectures: Studies on the Jewish Experience*, vol. I. Brill (2021)

'Karl Löwith's Secularization Thesis and the Jewish Reception of Heidegger', *Religions* (published online 5 June 2021)

'Reading Heidegger Against the Grain: Hans Jonas on Existentialism, Gnosticism, and Modern Science', *Modern Intellectual History* (published online 15 March 2021)

'Karl Barth and *Nostra Aetate*: New Evidence from the Second Vatican Council', *Journal of Theological Studies* (April 2021)

'The Call: Leo Strauss on Heidegger, Secularization, and Revelation', *New German Critique*, 144 (November 2021)

Professor Adriana X. Jacobs

'The Place of Hebrew: Maya Arad's *Another Place, a Foreign City*', in Susanne Zepp, Ruth Fine, Natasha Gordinsky, Kader Konuk, Claudia Olk and Galili Shahar (eds) *Disseminating Jewish Literatures: Knowledge, Research, Curricula*. Berlin: De Gruyter (2020) 257–66

'This Translation an Epitaph', *Dibur* (14 September 2020) <https://arcade.stanford.edu/content/translation-epitaph>

'The Forgers of World Literature: Translation, *Nachdichtung*, and Hebrew World Poetry', in Debjani Ganguly (ed.) *The Cambridge History of World Literature*. Cambridge: Cambridge University Press (2021) 544–65

'Sappho in Hebrew Literature', in Patrick Finglass and Adrian Kelly (eds) *Cambridge Companion to Sappho*. Cambridge: Cambridge University Press (2021) 441–56

Translations:

Hezy Leskly, 'The Hour of Decomposition', *Dibur* (14 September 2020)

Gail Hareven, 'Dress', *Two Lines Journal* (October 2020)

Vaan Nguyen, "*, *Odd Poems 2021*. Winnipeg, Canada: null pointer press (2020)

- Hezy Leskly, 'Isaac', 'Yakantalisa' and 'Reuben and I', in Frank Wynne (ed.) *Queer: LGBTQ Writing from Ancient Times to Yesterday*. London: Head of Zeus (2021) 259–63
- Tahel Frosh, 'A Kiss', 'Change', and 'Dark Country', *Two Lines Journal* (May)
- Vaan Nguyen, *The Truffle Eye*. Brookline: Zephyr Press (2021)

Dr Elena Lolli

- 'Il Libro dei morti della Comunità Ebraica di Lugo di Romagna per gli anni 1658–1825'. Firenze: Giuntina (2020)
- 'La casa del rabbino. Momenti di vita ebraica nella Lugo di fine Settecento', in *Romagna Arte e Storia*, 117 (2020) 55–68
- Review of Ermanno Finzi, *Il denaro rende liberi? Vicende storico-economiche delle comunità ebraiche fra Mantovano e Cremonese*, in *Materia Giudaica* 25 (2020) 615–16

Dr César Merchán-Hamann

- With Rebecca Abrams (eds) *Jewish Treasures from Oxford Libraries*. Bodleian Publishing, Oxford (2020)

Professor Judith Olszowy-Schlanger

- 'Reading in the Provinces: A Midrash on Rotulus from Damira, its Materiality, Scribe, and Date', in J. Hartnell (ed.) *Continuous Page: Scrolls and Scrolling from Papyrus to Hypertext*. The Courtauld, online publication (2020)
<https://courtauld.ac.uk/research/courtauld-books-online/continuouspage>
- 'On the Graphic Cultures of the Beth Din: Hebrew Script in Legal Documents from Fustat in the Early Fatimid Period', in A. Salvesen, S. Pearce and M. Frenkel with D. J. Crowther (eds) *Israel in Egypt. The Land of Egypt as Concept and Reality for Jews in Antiquity and the Early Medieval Period*. Brill, Leiden-Boston (2020) 491–513
- '1011: Persécutions des juifs de Fostat (Egypte) par le calife al-Hākim: récits de la Genizah du Caire', in P. Savy, A. Kichelewski, K. Berthelot (eds) *Histoire des juifs: voyage en 80 dates de l'antiquité à nos jours*. Presses Universitaires de France, Paris
- 'Book Production', in Ph. I. Lieberman (ed.) *The Cambridge History of Judaism, volume V: Jews in the Medieval Islamic World*. Cambridge University Press, Cambridge (2021) 666–700

- ‘The Munich Talmud: An Exceptional Book of French Jews’, in A. Paluch with L. Mülethaler (eds) *Representing Jewish Thought. Proceedings of the 2015 Institute of Jewish Studies Conference Held in Honour of Professor Ada Rapoport-Albert*. Brill, Leiden-Boston (2021) 126–55
- ‘Jewish-Christian “Notarial” Encounters. The Scribes of the Hebrew Documents of Cologne and Their Practices’, in Ch. Cluse and J. R. Müller (eds) *Medieval Ashkenaz. Papers in Honour of Alfred Haverkamp Presented at the 17th Congress of Jewish Studies, Jerusalem 2017*. Forschungen zur Geschichte der Juden. Harrassowitz Verlag, Wiesbaden (2021) 207–25
- Professor Alison Salvesen*
- A. Salvesen, S. J. Pearce, M. Frenkel (eds) with the assistance of D. Crowther, ‘*Israel in Egypt*’: *The Land of Egypt as Concept and Reality for the Jews of Antiquity and the Early Medieval Period*. Ancient Judaism and Early Christianity 110. Leiden, Boston: Brill (2020)
- Salvesen and T. M. Law (eds) *The Oxford Handbook of the Septuagint*. Oxford: Oxford University Press (2021)
- ‘*bdelusso, bdelugma, bdelugmos, bdeluktos*’, in E. Bons (ed.) *Historical and Theological Lexicon of the Septuagint*, Volume I: Alpha – Gamma. Tübingen: Mohr Siebeck (2020) 1550–66
- ‘LXX Isaiah as Prophecy? Supposed Historical Allusions in LXX Isaiah’, in J. Schaper and R. Kratz (eds) *Imperial Visions: The Prophet and the Book of Isaiah in an Age of Empires*. Göttingen: Vandenhoeck and Ruprecht (2020) 185–205
- ‘Imitating the Watchers: Restoring the Angelic life of Adam in Early Syriac Thought’, *Actes du Colloque International Éphrem le Syrien (Ligugé, juin 2006)*. *Parole de l’Orient* 46 (2020) 315–40
- “‘They Did Not Settle in the Land of the Lord: Ephraim Settled in Egypt’ (Hos. 9.3): Returning to Egypt in the Septuagint and Other Hellenistic Jewish Works’, in A. Salvesen, S. J. K. Pearce, and M. Frenkel (eds) ‘*Israel in Egypt*’: *The Land of Egypt as Concept and Reality for the Jews of Antiquity and the Early Medieval Period*. Leiden, Boston: Brill (2020) 150–77
- ‘The Psalter’, in H. Ausloos and B. Lemmelijn (eds) *Die Theologie der Septuagint / The Theology of the Septuagint*. Handbuch zur Septuaginta / Handbook of the Septuagint LXX.H 5. Gütersloh: Gütersloher Verlagshaus (2020) 156–63
- ‘Deuterocanonical and Apocryphal Books’, in A. Salvesen and T. M. Law (eds) *The Oxford Handbook of the Septuagint*. Oxford: Oxford University Press (2021) 385–402

Dr Jeremy Schonfield

- Editor, *Orders of Service for Use at Burials and at the Setting of a Tombstone According to the Custom of the Spanish and Portuguese Jews' Congregation, London*. London: The Society of Heshaim (2020)
- Editor, *Orders of Service for Use in a House of Mourning According to the Custom of the Spanish and Portuguese Jews' Congregation, London*. London: The Society of Heshaim (2020)
- Editor, *Seder hatefilot leshabat kemin hag k"k sefaradim sha'ar hashamayim be-london [Sabbath Prayers of the Spanish and Portuguese Sephardi Community, London]*. London: The Society of Heshaim (2021)

Dr John Screnock

- Arjen Bakker, Markus Bockmuehl, Martin Goodman, Hindy Najman and John Screnock (eds) *Dead Sea Scrolls Research in Oxford*. Thematic issue of *Revue de Qumran* 32/2 (2020)
- Carmen Palmer, Andrew Krause, Eileen Schuller and John Screnock (eds) *Dead Sea Scrolls, Revise and Repeat: New Methods and Perspectives on the Dead Sea Scrolls*. Atlanta: SBL Press (2020)
- 'The Septuagint, Scribalism and Command-Execution Pairing', *Henoah* 42 (2020) 150–67
- 'Translating and Transcending Textual Criticism', *Textus* 30 (2020) 1–5
- 'The Use of the Septuagint in Textual Criticism of the Hebrew Bible', in William A. Ross and W. Edward Glenny (eds) *Handbook to Septuagint Research*. Bloomsbury / T&T Clark (2021) 135–47
- 'A Reading of Psalm 104:1–13 according to the Text Contained in 4QPsalms^d', *Revue de Qumran* 32 (2020) 251–65
- 'Verbal Argument Structure in the War Scroll', *Dead Sea Discoveries* 27 (2020) 392–409
- 'Some Oddities of Ancient Hebrew Numeral Syntax', *Hebrew Studies* 61 (2020) 23–44
- 'Assessing the Character of Hebrew in the Dead Sea Scrolls: Historical Linguistics, Numeral Syntax and the Notion of a Distinct "Dead Sea Scrolls" Hebrew', in Andrew Krause, Carmen Palmer, Eileen Schuller and John Screnock (eds) *Dead Sea Scrolls, Revise and Repeat: New Methods and Perspectives on the Dead Sea Scrolls*. Atlanta: SBL Press (2020) 59–91

Andrew Krause, Carmen Palmer and John Screnock, 'Introduction: New Approaches to Old Questions', in Andrew Krause, Carmen Palmer, Eileen Schuller and John Screnock (eds) *Dead Sea Scrolls, Revise and Repeat: New Methods and Perspectives on the Dead Sea Scrolls*. Atlanta: SBL Press (2020) 1–21

Dr Blanca Villuendas Sabaté

Oñirocrítica islámica, judía y cristiana en la Gueniza de El Cairo: edición y estudio de los manuales judeo-árabes de interpretación de sueños (Islamic, Jewish and Christian Oneirocritic Works in the Cairo Genizah: Edition and Study of the Judaeo-Arabic Manuals of Dream Interpretation). Madrid: CSIC (2020)

'The Judeo-Arabic Version of the Pitron Ḥalomot ("Interpretation of Dreams") Attributed to Hai Gaon', in Rodríguez-Arribas and Gieseler Greenbaum (eds) *Unveiling the Hidden – Anticipating the Future: Divinatory Practices Among Jews Between Qumran and the Modern Period*. Leiden-Boston: Brill (2021) 140–60

'Reading Islamic Dream Books in the Cairo Genizah', *Intellectual History of the Islamicate World*, 8:II (2020)

Dr Zoë Waxman

'Buried Words: Reflections on the Diary of Molly Appelbaum', *Holocaust Studies: A Journal of Culture and History* (published online, May 2021)

'A Journey without End: Reflections on Holocaust Research', in Judith Tydor Baumel-Schwartz and Dalia Ofer (eds) *Her Story, My Story? Writing About Women and the Holocaust*. Peter Lang (2020) 357–69

Dr Benjamin Williams

'Midrash Rabbah: Medieval Judaism' and 'Midrash Rabbah: Modern Judaism' in *Encyclopedia of the Bible and its Reception*. Berlin: De Gruyter (2021) 19, cols 44–8

Emeritus Regius Professor Hugh Williamson

'Isaiah 13:18', *Vetus Testamentum* 70 (2020) 229–36

'Sheshbazzar', in D. M. Gurtner and L. T. Stuckenbruck (eds) *T&T Clark Encyclopedia of Second Temple Judaism*, 2 vols. London: T&T Clark (2020) 2:734–5

'Isaiah 13:8', in D. Candido and L. P da Silva Pinto (eds) *A Necessary Task: Essays on Textual Criticism of the Old Testament in Memory of Stephen*

- Pisano. *Analecta Biblica*, Studia 14; Rome: Gregorian & Biblical Press (2020) 239–44
- ‘Animals or Demons in Isaiah 13:21–2’, in R. Müller, U. Nommik, and J. Pakkala (eds) *Fortgeschriebenenes Gotteswort: Studien zu Geschichte, Theologie und Auslegung des Alten Testaments. Festschrift für Christoph Levin zum 70. Geburtstag*. Tübingen: Mohr Siebeck (2020) 227–35
- ‘Bewitching Problems in Isaiah 8:19–0’, in A. J. Koller, M. Z. Cohen, and A. Moshavi (eds) *Semitic, Biblical, and Jewish Studies in Honor of Richard C. Steiner*. Jerusalem: Bialik, and New York: Yeshiva University (2020) 272–88
- ‘S. R. Driver on the Psalms’, in C. Körting and R. G. Kratz (eds) *Fromme und Frevler: Studien zu Psalmen und Weisheit. Festschrift für Hermann Spieckermann zum 70. Geburtstag*. Tübingen: Mohr Siebeck (2020) 303–15
- ‘The Day of the Lord in the Book of Isaiah and the Book of the Twelve’, in R. J. Bautch, J. Eck, and B. M. Zapff (eds) *Isaiah and the Twelve: Parallels, Similarities and Differences. Beihefte zur Zeitschrift für die alttestamentliche Wissenschaft 527*; Berlin: de Gruyter (2020) 223–42
- ‘The Evil Empire: Assyria in Reality and as a Cipher in Isaiah’, in R. G. Kratz and J. Schaper (eds) *Imperial Visions: The Prophet and the Book of Isaiah in an Age of Empires. Forschungen zur Religion und Literatur des Alten und Neuen Testaments 277*; Göttingen: Vandenhoeck & Ruprecht (2020) 15–39
- ‘Egypt in the Book of Isaiah’, in A. Salvesen, S. Pearce, and M. Frenkel (eds) *Israel in Egypt: The Land of Egypt as Concept and Reality for Jews in Antiquity and the Early Medieval Period*. Ancient Judaism and Early Christianity 110; Leiden: Brill (2020) 27–55
- ‘Davidic Kingship in Isaiah’, in L.-S. Tiemeyer (ed.) *The Oxford Handbook of Isaiah*. Oxford: Oxford University Press (2020) 280–92
- Edited (with C. M. Maier), Gary N. Knoppers, *Prophets, Priests, and Promises: Essays on the Deuteronomistic History, Chronicles, and Ezra-Nehemiah. Vetus Testamentum Supplement 186*; Leiden: Brill (2021)

Professor Yaacov Yadgar

- ‘“Jewish” Politics or the Politics of “Jews”? On Israeli Nation-Statehood’, *ReOrient* 6:1 (2020) 20–46
- ‘On the Uses and Abuses of Tradition: Zionist Theopolitics and Jewish Traditions’, in Nadim Rouhana, Nadera Shalhoub-Kevorkian (eds) *When Politics are Sacralized: Comparative Perspectives on Religious Claims and Nationalism*. Cambridge: Cambridge University Press (2021) 88–112

Fellows' Activities and Other News

Dr Hallel Baitner

Dr Baitner taught throughout the academic year, published two academic papers and a review and co-organized 'Re-Imagining the Temple: An Online Workshop', with Professor Hindy Najman (Oriël) and Dr Yael Fisch (Oriël). He also continued his research into architectural depictions of the Second Temple, examining the ways early rabbinic writers, Josephus, and others used architectural language to express legal, exegetical and ideological views.

Dr Peter Bergamin

After being a Visiting Scholar at the Centre for three academic years, Dr Bergamin was granted Research Fellow status and began cataloguing the archive of the British Zionist Paul Goodman as part of a two-year research project on Goodman and Anglo-Jewry, supported by the Knapp Family Foundation and by the George and Carmel Webber Memorial Trust.

Along with Professor Yaacov Yadgar he convened the 'Reconsidering Early Jewish Nationalist Ideologies Seminar' that met throughout the year, and continued to teach for the Visiting Student Programme at Mansfield College. He supervised undergraduate theses in History, as well as in Politics Philosophy and Economics, and co-supervised a DPhil in History. He also sits on the Academic Council of the European Association of Israel Studies, and recently organized their half-day Graduate Student Workshop.

Dr Danielle Drori

Substituting for Professor Adriana X. Jacobs who was on sabbatical leave, Dr Drori taught undergraduate and postgraduate courses in modern Hebrew literature. She presented work on the Hebrew writer Yosef Klausner in the Reconsidering Early Jewish Nationalist Ideologies Seminar, and on Hebrew translations of Benjamin Disraeli's novels in the David Patterson Lecture Series. Dr Drori also supervised a thesis in the field of modern Jewish literature and was invited to develop and teach a Special Subject class on critical approaches to Jewish literature by a member of the Oxford Faculty of Linguistics. In addition to an article published in the peer-reviewed journal *Dibur*, Dr Drori completed a bibliographic entry on 'Traditions of Translation in Modern Hebrew Literature', for the Jewish Studies channel of 'Oxford Bibliographies'.

She was awarded a Junior Fellowship at the Maimonides Centre for Advanced Studies at the University of Hamburg, Germany for the academic year 2021–2.

Dr Miri Freud-Kandel

When teaching moved online throughout the academic year of 2020–1, Dr Freud-Kandel continued to offer a variety of lectures, classes, seminars and tutorials for undergraduate and graduate students in the faculties both of Oriental Studies and of Theology and Religion. These included her regular teaching on the development of modern Jewish thought, as well as classes on internal Jewish conflicts and post-Shoah Jewish-Christian relations, and on Feminist Approaches to Religions. She also continued supervising doctoral students in the Faculty of Theology and Religion and took on various examining roles across both faculties.

Besides working on the copyedited manuscript of her forthcoming volume on the theology of Louis Jacobs, she published a paper in the *Proceedings of the British Academy* on how Jacobs' theology of revelation reflects the religious trajectory of twentieth-century Orthodox Judaism. Two articles – a survey piece on Judaism in Europe and one on Women in the Synagogue – are currently in press.

The transfer of public lectures online ensured her an international audience. She was also interviewed for Jewish Views Radio, and gave a Woolf Institute online series on 'Religion and Gender Today'. She coordinated this year's Brichto Israeli Arts and Culture Lecture, 'Jewish and Muslim Feminisms in Israel' by Dr Ronit Irshai of Bar-Ilan University, and was once again involved in convening a Virtual Oxford Summer Institute on Modern and Contemporary Judaism, which, as last year, took place online rather than in person. Details appear elsewhere in this volume.

Professor Martin Goodman

Professor Goodman was on sabbatical leave during Michaelmas Term 2020 to work on a biography of Herod the Great for the Jewish Lives series published by Yale University Press. Despite the limitations on research caused by the coronavirus pandemic, the manuscript was completed in June 2021.

In the remainder of the academic year Professor Goodman continued to teach students at all levels from undergraduate to doctoral, and to convene in collaboration with Professor Alison Salvesen the regular research seminar on Jewish History and Literature in the Graeco-Roman Period. In Hilary and Trinity terms he served as Director of Research for the Faculty of Oriental Studies. At the start of Trinity Term he was appointed Director of the Ancient

World Research Cluster in Wolfson College, a post he will continue to hold as an Emeritus Fellow of the College on his retirement from the University at the end of September 2021.

Dr Daniel M. Herskowitz

Dr Herskowitz taught undergraduate and graduate papers in the course of the year, and presented papers in various seminars, workshops and conferences in Oxford and elsewhere. He published a number of articles, and his first book, *Heidegger and His Jewish Reception* was issued by Cambridge University Press. He became the inaugural laureate of the Salo W. and Jeannette M. Baron Young Scholars Award for Scholarly Excellence in Research of the Jewish Experience at the University of Vienna. He was awarded the 2021–4 British Academy Postdoctoral Fellowship for research on ‘Jewish Existentialism and the Legacy of Martin Luther’ in the department of Theology and Religion in the University of Oxford.

Professor Adriana X. Jacobs

Professor Jacobs served this academic year as Co-Head Fellow of the Frankel Institute ‘Translating Jewish Cultures’ at the University of Michigan. Along with Professor Maya Barzilai she convened a group of thirteen fellows from different countries and at different stages of professional development to explore the place and status of translation in Jewish Studies. Due to the Covid–19 pandemic, meetings and events were conducted via Zoom, which, although not an ideal format, did make it possible to organize events that might not otherwise have been practical or affordable. With Dr Alex Moshkin (University of Toronto) she curated a series entitled *Stranger Still: Translating Contemporary Poetry from Israel / Palestine*, which included the participation of Vaan Nguyen, a poet she had translated from Hebrew to English. The entire series – which featured poets Rita Kogan, Zackary Sholem Berger, Yosefa Raz, Sheikha Hlewa, Karen Alkalay-Gut and Sabine Huynh – is available to view on YouTube.

Professor Jacobs’ Frankel Institute project ‘Undead Poets Society: Hebrew Afterlives in Translation’ focused on the work of the Israeli poet Hezy Leskly, exploring the relation between poetry, translation and crisis in his later poetry. This research will form part of a larger book-length comparative study of crisis and catastrophe in contemporary poetry.

Her English-language translation of Nguyen’s debut collection *The Truffle*

Eye ('Ein ha-kmehin) was published by Zephyr Press, an independent book publisher that specializes in poetry in translation. The pandemic curtailed plans to launch this translation widely, but Professor Jacobs was grateful for the opportunity to read from this work and talk more generally about her translation scholarship and praxis with virtual audiences at events hosted by St Anne's College (Oxford Translation Day), the JCC of Metro Detroit, as well as the Guild Literary Complex and Seminary Co-op of Chicago.

This year she joined the editorial boards of two major journals in the field of Hebrew and Jewish Studies: the US-based *Journal of Jewish Identities* and *OT: A Journal of Literary Criticism and Theory*, which is based at the University of Tel-Aviv. She also began a three-year term as the Modern Hebrew Literature Division Chair for the Association for Jewish Studies.

Dr Elena Lolli

Dr Lolli, who became a Rothschild Postdoctoral Fellow in Jewish Studies and Research Fellow at the Centre this year, carried out research into the oldest account book of a Jewish pawnbroker in Italy, which dates from the early fifteenth century, and is held in the Corpus Christi College Library. This manuscript, which is the earliest known register of Jewish lenders in Italy written in Hebrew and Judeo-Italian, sheds new light on the economic history of the Jews, and particularly on topics including credit in north Italy, Jewish-Christian economic relations, Jewish material culture, and the history of accounting practices. The manuscript is also an interesting example of what scholars have called the 'European Genizah' as its leaves were dismembered and reused in the binding of a different book of Italian origin. She delivered a David Patterson Lecture entitled 'The Oldest Account Book of a Jewish Pawnbroker in Italy (Early Fifteenth Century) from an Unpublished Manuscript of Corpus Christi College in Oxford: Some Preliminary Remarks' as a Lunchtime Seminar; and another called 'Scribal Habits and Codicological Features of the Oldest Hebrew Account Book in Italy'. She collaborated on different research projects, such as 'Books Within Books: Hebrew Fragments in European Libraries' (Ecole Pratique des Hautes Etudes, Paris), providing descriptions and online publications of medieval Hebrew manuscript fragments mainly found in Italy and the United Kingdom; and 'Sofer Mahir' (Ecole Pratique des Hautes Etudes, Paris) which deals with the automatic transcription of manuscripts for an open source library of ancient rabbinic compositions. She published her first book, based on her doctoral thesis (jointly for the University of Bologna and Ecole Pratique des Hautes Etudes, Paris) entitled 'Il Libro dei morti della Comunità

Ebraica di Lugo di Romagna per gli anni 1658–1825’ (Giuntina, 2020). She also prepared academic articles and book reviews for publication.

Professor Judith Olszowy-Schlanger

This year, in addition to her presidency of the Oxford Centre for Hebrew and Jewish Studies, Professor Judith Olszowy-Schlanger presented various courses and lectures. At Oxford she gave Master’s supervisions, and taught an undergraduate Introduction to Biblical Hebrew and an open course on medieval manuscripts of the Hebrew Bible. In Paris she taught a course in Hebrew Palaeography and Cairo Genizah Studies as Professor of Hebrew Manuscript Studies at the Ecole Pratique des Hautes Etudes, Paris Sciences et Lettres Université, where she also supervised several doctoral students. She was honoured to deliver a lecture dedicated to the memory of Professor Ada Rappoport-Albert, on ‘The Munich Talmud: A Unique Manuscript and its Place in Jewish Book History’ at the Institute of Jewish Studies, University College London. In 2021 she also delivered the Ian and Mildred Karten Memorial Lecture, ‘Jewish Scribes at Work in Medieval Egypt: Glimpses from the Cairo Geniza’, at the Parkes Institute, University of Southampton. She continued directing the international project ‘Books Within Books: Hebrew Fragments in European Libraries’, which this year was selected as a partner project of the prestigious Ecole Française de Rome for 2022–6. The Arts and Humanities Research Council (AHRC) and the Deutsche Forschungsgemeinschaft (DFG, German Research Foundation) research project ‘The History of the Jewish Book in the Islamic World’, of which she is Principal Investigator with Professor Dr Ronny Vollandt of the Ludwig-Maximilians-Universität München, has elaborated a new database entitled ‘Jewish Book Culture in the Islamic World’. She continued to act as co-editor of several publications, including the Brill series *European Genizah Texts and Studies*, the *Gazette du Livre Médiéval* of the Institut de Recherche et d’Histoire des Textes (IRHT) and the *Centre National de la Recherche Scientifique (CNRS)*, and *Manuscript Studies: A Journal of the Schoenberg Institute for Manuscript Studies* (University of Pennsylvania). In February 2021, she co-founded a new Carnet-Hypothèses open-edition publication ‘Books within Books Magazine’, and became co-editor of the Brepols series *Monumenta Palaeographica Medii Aevi*. She was also invited to become a member of the Editorial Board of the series *Cultural Encounters in Late Antiquity and the Middle Ages*, Brepols.

Professor David Rechter

Professor Rechter was on leave, acting for the University as director of the Open-Oxford-Cambridge Doctoral Training Partnership. From October he will Chair the Board of the Faculty of Oriental Studies at the University of Oxford.

Professor Alison Salvesen

This year Professor Salvesen became Subject Group Coordinator for Hebrew, Jewish Studies and Eastern Christianity, a role that involves overseeing and arranging tuition for students and representing the group at faculty level and in outreach programmes such as the UNIQ Summer School. She was also responsible for coordinating undergraduate examinations in the subject area and chaired two appointments committees.

During the summer of 2020 she became Principal Investigator of the research project Critical Editions of the Hebrew Bible (funded by the Arts and Humanities Research Council). She also began supervising the research of six doctoral students and one MPhil student, who work in the fields of Classical Hebrew, Septuagint and Syriac in the faculties of Oriental Studies, History and Theology and Religion. She also became the mentor for the Kennicott Fellow, Dr Hallel Baitner.

She examined three doctoral dissertations remotely: one on the book of Daniel for the Hebrew University of Jerusalem, one on Syriac poetry for the University of Toronto, and one on Syriac Psalms for the University of Oxford.

Professor Salvesen recorded two lecture series for graduate students on the University's Panopto platform, one on Bible Interpretation in Antiquity, and the other on Septuagint Studies. She taught two students for the Master of Studies in Bible Interpretation, for which she is Course Coordinator, and also supervised their dissertations on the book of Esther and on a comparison between the poetic exegesis of the Bible found in the works of St Ephrem the Syrian and in writings by the Muslim poet Ibn al 'Arabi.

Towards the end of the year she began a three-year appointment as external examiner for Leo Baeck College, London. In Mansfield College she continued responsibility for undergraduate admissions as well as for the academic welfare of undergraduate and graduate students reading Oriental Studies subjects.

She co-convened the twice-termly Septuagint Forum seminar sessions with Professor Martin Goodman, and participated in a BBC World Service programme series The Forum, on the history of the Aramaic language. She also continued as co-editor for the *Journal of Jewish Studies*.

Dr Jeremy Schonfield

Dr Schonfield continued to work on a survey of the daily liturgy entitled *Why Jews Pray*, to be published by the Littman Library of Jewish Civilization, and edited bilingual books of Prayers for the Spanish and Portuguese Sephardi Congregation, London, including Funerals and the House of Mourning. At Leo Baeck College, London, where he is Professor of Liturgy, he delivered courses on liturgical development and interpretation, supervised and examined two MA dissertations, completed co-supervising a doctoral thesis and delivered extramural lectures by Zoom. He also gave an introductory course on Liturgy to L'École rabbinique de Paris by Zoom, advised the Littman Library of Jewish Civilization on projects offered for publication, continued to serve as Contributing Editor to *Jewish Historical Studies: Transactions of the Jewish Historical Society of England* and edited the Centre's *Annual Report*, with the help of Madeleine Trivasse.

Dr John Screnock

Dr Screnock continued to run the research project 'Critical Editions of the Hebrew Bible', funded by the UK's Arts and Humanities Research Council. He convened the conference 'Biblical Criticism and the Dead Sea Scrolls', taught for various degrees in the Faculty of Oriental Studies and the Faculty of Theology and Religion, and served as coordinator of the MSt in Classical Hebrew. He contributed chapters to two books, and published articles in the journals *Dead Sea Discoveries*, *Hebrew Studies*, *Henoch*, *Revue de Qumran* and *Textus*. Dr Screnock also co-edited a volume of the journal *Henoch* and a book in the Society of Biblical Literature's 'Early Judaism and its Literature' series.

Dr Blanca Villuendas Sabaté

Aside from her main research project on the 'The History of the Jewish Book in the Islamic World', Dr Villuendas prepared for publication her English translation and study of a short manual of dream interpretation that she discovered in the Cairo Genizah and reconstructed from several Judaeo-Arabic fragments. She has also finalized her contribution to a bilingual reader, prepared by Professors Lejla Demiri, Samuela Pagani and Astrid Meier, dedicated to the Ottoman thinker 'Abd al-Ghanī al-Nābulusī. The text that she presents, edits and translates for the volume corresponds to an important entry of this author's great dream book, concerning the visions of the prophet Muhammad.

Dr Villuendas delivered two talks and produced two articles and a book on Judaeo-Arabic fragments of dream interpretation from the Cairo Genizah, which is the revised version of her PhD thesis.

Dr Zoë Waxman

Dr Waxman continued to teach undergraduate and graduate students in the faculties of History, Oriental Studies, and Theology and Religion. She also examined theses for universities in Australia, Britain, Sweden and the USA, was chair of the judging panel for the Ernst Fraenkel Prize for the Study of the Holocaust, and served on the boards of the UK Holocaust Memorial Foundation, Toni Schiff Memorial Trust and the Wiener Holocaust Library. She continues to serve as a member of the Academic Advisory Board for the Holocaust Galleries at the Imperial War Museum, London. She published several essays and reviews and is currently working on a book on motherhood and the Holocaust.

Dr Benjamin Williams

Dr Williams continued his research on late-antique grammatical knowledge in rabbinic texts, presenting it at the conference of the British Association of Jewish Studies in July. The resulting article is forthcoming in the *Journal of Jewish Studies*. He also completed a research project on references to late-antique public entertainment in Tannaitic and Amoraic texts, which was presented at the Seminar on Jewish History and Literature in the Graeco-Roman Period. Dr Williams continues to teach late-antique and medieval history and texts for the faculties of Oriental Studies and Theology and Religion, including the MPhil in Judaism and Christianity in the Graeco-Roman World. He also served as the Subject Group's Undergraduate Admissions Coordinator, and as a Faculty representative on the joint Classics and Oriental Studies Committee and the Modern Languages and Oriental Studies Committee. At the Centre, he is a member of Fellowships and Visitors Committee, the Academic Advisory Council, and the Management Committee, and is taking up the role of Oxford Liaison Fellow for the upcoming Oxford Seminar in Advanced Jewish Studies (OSAJ) project, 'Philosophy in Scripture: Jewish Philosophical Interpretation of the Hebrew Bible in the Late Medieval Period', to be led by Professor Paul B. Fenton and Dr Raphael Dascalu in Trinity Term 2022. Dr Williams continues to serve as Review Editor of the *Journal of Jewish Studies*.

Professor Yaacov Yadgar

Professor Yadgar taught MPhil students in Politics and International Relations, as well as MPhil and MSc students in Modern Middle East Studies, and also supervised MSc, MPhil and DPhil theses in *Politics and International Relations*, Area Studies, Oriental Studies, History and Sociology. He continues to work on questions relating to Israel's Jewish identity and to the notion of Jewish politics more generally.

Seminars, Conferences and Special Lectures Involving Centre Fellows

Michaelmas Term

Septuagint: LXX Forum (*Convened by Professor Alison Salvesen*)

The Concept of Exile in the Septuagint *Dr Noah Hacham (The Hebrew University of Jerusalem)*

The Oxford Handbook of the Septuagint and Future Prospects for Septuagint Studies *Professor Alison Salvesen (University of Oxford)*

Seminar in Modern Jewish History: Jewish Country Houses at the Modern Jewish History Remote Seminar (*Convened by Professor Abigail Green, Professor David Rechter, Dr Zoë Waxman*)

The Global Merchants: The World of the Sassoons *Professor Joseph Sassoon (Georgetown University)*

Baron Hirsch and the Politics of Jewish Philanthropy *Professor Matthias Lehmann (University of California, Irvine)*

Music in the Homes of the Parisian Jewish Elites (1870–1940) *Dr Myriam Chimènes*

Reconsidering Early Jewish Nationalist Ideologies

Seminar (Convened by Dr Peter Bergamin and Professor Yaacov Yadgar)

Language of Revival or Conquest? Hebrew in the Streets of Early Twentieth-Century Jerusalem Dr Yair Wallach (SOAS, University of London)

Yosef Klausner in Translation: Zionism and Christianity Dr Danielle Drori (University of Oxford)

The Return to Al-Andalus: Disputes Over Sephardic Culture and Identity Between Arabic and Hebrew Dr Yuval Evri (King's College London)

Age and Gender in German-Language Cultural Zionism Rose Stair (University of Oxford)

Israel Studies Seminar (Convened by Professor Yaacov Yadgar)

Emptied Lands: A Legal Geography of Bedouin Rights in the Negev Professor Alexander (Sandy) Kedar (University of Haifa)

Palestinian Arab Citizens in Israel: Equality Struggle Dr Hadeel Abu Hussein (University of Oxford)

Governing the Sacred: Political Toleration in Five Contested Sacred Sites Dr Nahshon Perez (Bar-Ilan University) and Dr Yuval Jobani (University of Tel Aviv)

Guns and Moses: Jewish Anti-British Resistance During the Mandate for Palestine Dr Peter Bergamin (University of Oxford)

Modern Jewish Studies Reading Group and

Workshop (Convened by Rose Stair [Wolfson College, Oxford])

Jewish Representation in Museums

Aomar Boum, *The Plastic Eye: The Politics of Jewish Representation in Moroccan Museums* (2010) and Matti Bunzl, *Of Holograms and Storage Areas: Modernity and Postmodernity at Vienna's Jewish Museum* (2003)

Feminist Jewish Theology and Cumulative Revelation

Molly Farneth, *Feminist Jewish Thought as Postliberal Theology* (2017) and Ronit Irshai, *Religion and Morality: Akedah Theology and Cumulative Revelation as Contradictory Theologies in Jewish Modern-Orthodox Feminism* (2016)

Arendt, Antisemitism and Disraeli

Hannah Arendt, 'Antisemitism: The Jews and Society' (*The Origins of Totalitarianism*, Part 1 Chapter 3; 1951) and Norma Claire Moruzzi, *The Charlatan: Benjamin Disraeli* (2018)

Heidegger and His Jewish Reception

Daniel M. Herskowitz, *The Husserl-Heidegger Relationship in the Jewish Imagination* (2020). Respondent: Dr Danielle Drori

Hilary Term

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

Jesus-Followers and Non-Minim in Early Rabbinic Literature *Dr Daniel Weiss (University of Cambridge)*

Matthew, Jewish Christian Gospels and the Parting of the Ways *Dr Jeremiah Coogan (University of Oxford)*

The Piety of Transgression: Biblical Injunctions and Religious Practice in Palmyra, Dura-Europos and Besara *Professor Ahuvia Kahane (Trinity College Dublin)*

Biblical Women in Late Midrash *Dr Katharina Keim (University of Lund)*

The Septuagint, Editing and Textual Production in Ancient Judaism *Dr James Aitken (University of Cambridge)*

Articulating the Scriptural in the Book of Jubilees *Professor Hindy Najman (University of Oxford)*

The Significance of the Old Latin Psalter for Understanding the Septuagint, Hebrew Bible and New Testament *Dr Oliver Norris (University of Oxford)*

Herod and the Temple in Jerusalem *Professor Martin Goodman (University of Oxford)*

Biblical Criticism and the Dead Sea Scrolls (*Convened by Dr John Srenock*)

Theological and Halakhic Corrections in the MT Pentateuch *Dr Jonathan Ben-Dov (University of Haifa)*

The Textual Situation in Exodus *Dr Benjamin Ziemer (University of Halle)*
Poetry and Textual Criticism in 4Q184 *Professor Laura Quick (University of Oxford)*

Volumes, Typos and Prophecies: The Dead Sea Scrolls in the Textual History and Post-History of the Historical Books *Dr Andres Piquer Otero (Universidad Complutense de Madrid)*

The Grinfield Lectures: The Septuagint and the History of the Book *(Convened by Professor Alison Salvesen)*

The Material World of the Septuagint *Dr James K. Aitken (University of Cambridge)*

The Septuagint – A Translation Among Translations

The Septuagint, Editing and Textual Production in Ancient Judaism

The Septuagint and Scribal Creativity in Egypt

Re-imagining the Temple: An Online Workshop *(Convened by Dr Yael Fisch and Dr Hallel Baitner)*

The Significance of the Placement of a Temple Model in a First-century Galilean Synagogue *Professor Rina Talgam (The Hebrew University of Jerusalem)*

‘Whose Fire is in Zion and Whose Furnace is in Jerusalem?’ On Altars and Counter-Altars *Dr Naphtali Meshel (The Hebrew University of Jerusalem)*

(Ekphra) sizing the Temple in the Letter of Aristeas: Aesthetic, Ethical and Civic Measures *Dr Max Leventhal (University of Cambridge)*

Thirteen Prostrations: Ritual as a Marker of a Sacred Space *Dr Hallel Baitner (University of Oxford) and Dr Yael Fisch (University of Oxford and University of Tel Aviv)*

Hebrew Bible in Medieval Manuscripts Reading Group

Hebrew Bible in Medieval Manuscripts *Professor Judith Olszowy-Schlanger (University of Oxford)*

The Fifth Annual Edward Ullendorff Memorial Lecture

Sa’adia Gaon’s Arabic Translation of the Torah and Its Readers *Professor Dr Ronny Vollandt (Ludwig-Maximilians-Universität, Munich)*

Reconsidering Early Jewish Nationalist Ideologies

Seminar (*Convened by Dr Peter Bergamin and Professor Yaacov Yadgar*)

Light unto the Nations: The Idea of Jewish Purpose and the Emergence of Zionism *Professor Adam Sutcliffe (King's College London)*

Between Exclusion and Intersection: Heidegger's Philosophy and Jewish Volkism *Dr Daniel M. Herskowitz (University of Oxford)*

The Pragmatism of Proto-Zionism: Tracing Jewish Nation-Building Through a Cultural Sociological Framework *Professor Maja Gildin Zuckerman (Copenhagen Business School)*

Berta Zuckerkandl and Her Circle: Austrian Nationalism and Zionism in Viennese Modernism *Dr Elana Shapira (University of the Applied Arts, Vienna)*

Seminar in Modern Jewish History: Jewish Country Houses at the Modern Jewish History Remote Seminar (*Convened by Professor Abigail Green, Professor David Rechter, Dr Zoë Waxman*)

German Jewish Connoisseurs in *fin-de-siècle* London: The Lost Collection of Leopold and Mathilde Hirsch *Professor John Hilary (University of Nottingham)*

National Treasures: Evacuating London's Collections to Jewish Country Houses during the Second World War *Dr Caroline Shenton (University of Dundee)*

The Place to Be: Jewish Summer Estates in Austria's 'Salzkammergut' *Dr Marie-Theres Arnbom (Vienna)*

The French Strauss *Dr Laure Schnapper (Recherches franco-allemandes en sciences sociales, Paris)*

Israel Studies Seminar (*Convened by Professor Yaacov Yadgar*)

The Emergence of Melancholic Citizenship at the Urban Periphery: The Case of South Tel Aviv Protest Against Global Migration *Dr Tal Shamur (University of Cambridge)*

Connecting Ethnicity and Space: The New Russian-Mizrahi-Mediterranean Pop Culture in Israel's Periphery *Dr Anna Prashizky (Western Galilee College, Acre)*

IHRA: The Politics of a Definition *Jamie Weiner (University of Oxford)*

Living Emergency: Israel's Permit Regime in the Occupied West Bank *Dr*

Yael Berda (The Hebrew University of Jerusalem)

**Modern Jewish Studies Reading Group and
Workshop** (*Convened by Rose Stair [Wolfson College, Oxford]*)

Philology, Race and Religion

Geoffrey Galt Harpham, *Roots, Races, and the Return to Philology* (2009)
and Tomoko Masuzawa, 'Philology and the Discovery of a Fissure in the
European Past', from *The Invention of World Religions: Or, How European
Universalism was Preserved in the Language of Pluralism* (2005)

Virginia and Leonard Woolf on Jews and Judaism

Virginia Woolf, *The Duchess and the Jeweller* (1938); Leonard Woolf, *Three Jews*
(1917) and *A Note on Anti-Semitism* (1935); and Lara Trubowitz, *Concealing
Leonard's Nose: Virginia Woolf, Modernist Antisemitism, and 'The Duchess
and the Jeweller'* (2008)

Franz Rosenzweig and Judah Halevi

Rosenzweig's translations of Halevi poems with commentaries (selections);
Barbara Galli, 'Placing the Halevi Book, Rosenzweig and the *Star*: The
History of the Halevi Translations', from *Franz Rosenzweig and Jehuda
Halevi: Translating, Translations, and Translators* (1995); and Mara
Benjamin, *Building a Zion in German(y): Franz Rosenzweig on Yehuda
Halevi* (2007)

Holocaust (Post)Memory and Photographs

Laura Levitt, 'Looking Out from Under a Long Shadow', from *American Jewish
Loss After the Holocaust* (2007) and Marianne Hirsch and Leo Spitzer,
'What's Wrong with this Picture?', from *The Generation of Postmemory:
Writing and Visual Culture after the Holocaust* (2012). Joint session with the
Oxford Holocaust Studies Reading Group.

Trinity Term

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

- Bestowing Honour and Wearing the Appropriate Clothes: The Book of Esther in Greek *Dr Kristin de Troyer (University of Salzburg)*
- Before the Synagogue? The Emergence of Jewish Communal Spaces in First-century Galilee *Dr Joseph Scales (University of Birmingham)*
- The Septuagint and Early Jewish Literary Cultures *Dr Rodrigo de Sousa (University of Aix-en-Provence)*
- Greater than the Former? Continuity and Innovation in the Architectural Depictions of the Second Temple *Dr Hallel Baitner (University of Oxford)*
- The Parable of the Disappearing Gladiators: Interpreting a Late Antique Cultural Reference in Midrash Genesis Rabba *Dr Benjamin Williams (University of Oxford and Leo Baeck College, London)*

Biblical Criticism and the Dead Sea Scrolls (*Convened by Dr John Screnock*)

- Methodological Navigation in the Matrix of Manuscripts, Literary Works and Textual Traditions *Dr Mika Pajunen (University of Helsinki)*
- Literary Developments in the Book of Leviticus *Innocent Himbaza (University of Fribourg)*
- Rethinking 'Alternative' Sequences in the Psalms Manuscripts from Qumran *Professor Brent Strawn (Duke University)*
- Scribal Handling of Literary Transitions in the Manuscripts from Qumran *Professor Sarianna Metso (University of Toronto)*

Reconsidering Early Jewish Nationalist Ideologies Seminar (*Convened by Dr Peter Bergamin and Professor Yaacov Yadgar*)

- The Road Not Taken: The Sephardi Vision of Jewish-Arab Co-Existence in Palestine *Professor Aron Shai (University of Tel Aviv)*
- Between Exclusion and Intersection: Heidegger's Philosophy and Jewish Volkism *Dr Daniel M. Herskowitz (University of Oxford)*

Lederhosen, Dirndl and a Sense of Belonging: Jews and *Trachten* in pre–1938 Austria Dr Jonathan C. Kaplan (University of Technology, Sydney)

Israel Studies Seminar (Convened by Professor Yaacov Yadgar)

‘Jews, Open Your Eyes, Wait, Why Hurry?’ Public Health and the Cultural Politics of Protection in Jerusalem Dr Ben Kasstan (University of Bristol)

Holocaust Memory and the Rehabilitation of the Ultraorthodox Society in Israel Dr Michal Shaul (Herzog College, Gush Etzion)

The ‘Third’ Side of the Coin: A Bottom-Up History of Israel’s War of Independence Professor Paula Kabalo (Ben-Gurion University of the Negev)

‘A Foreign and Grating Language’? Yiddish in Israel – A History Professor Rachel Rojanski (Brown University)

Modern Jewish Studies Reading Group and Workshop (Convened by Rose Stair [Wolfson College, Oxford])

Revelation, Modern Judaism and Boundary Marking

Miri Freud-Kandel, ‘Louis Jacobs, Revelation, and the Ongoing Battle to Defend Jewish Orthodoxy’, from Todd H. Weir and Hugh McLeod (eds) *Defending the Faith: Global Histories of Apologetics and Politics in the Twentieth Century* (2020) and Hindy Najman, ‘Reboot’, from Hindy Najman, *Losing the Temple and Recovering the Future* (2014). Dr Miri Freud-Kandel (University of Oxford). Respondent: Professor Hindy Najman (University of Oxford).

Disability Studies and Jewish Studies

Julia Watts Belser, ‘Disability Studies and the Destruction of Jerusalem’, from Julia Watts Belser, *Rabbinic Tales of Destruction: Gender, Sex, and Disability in the Ruins of Jerusalem* (2018) and Ilana Szobel, *Choreographing the Disabled Body: Performing Vulnerability and Political Change in the Work of Tamar Borer* (2019)

Franz Rosenzweig on the Secrets of Biblical Narrative Form (1928). Professor Benjamin Pollock (The Hebrew University of Jerusalem).

Contraction: The Metaphysical and Political Significance of a Biblical-Midrashic-Kabbalistic Theme. Professor Paul Franks (Yale University, New Haven).

Virtual Oxford Summer Institute on Modern and Contemporary Judaism (in conjunction with the Philip and Muriel Berman Center for Jewish Studies, Lehigh University) – Disruption, Resilience and Rebuilding: How Do Periods of Crisis – and What Comes After – Change Jewish Lives, Practices, Texts, Objects, Institutions and More? (*Convened by Dr Jodi Eichler-Levine [Lehigh University], Professor Adam Ferziger [Bar-Ilan University], Dr Miri Freud-Kandel [University of Oxford] and Professor Hartley Lachter [Lehigh University]*)

Liturgy

‘Liturgy Meets Catastrophe’: Traditional, Modern Contemporary Responses – A Preliminary Analysis *Professor Dalia Marx (Hebrew Union College, Jerusalem)*

Mysticism and Hasidism

Plagues in the Service of God: Fear and Hope for Spiritual Reparation in Hasidic Rhetorics *Dr Leore Sachs Shmueli (Bar-Ilan University)*

Pre- and Post-Holocaust

Trauma and Crisis: Reflections Upon Jewish-Christian Relations, Comparing Two Historical Cases *Professor Cristiana Facchini (University of Bologna)*

Contemporary Judaism

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