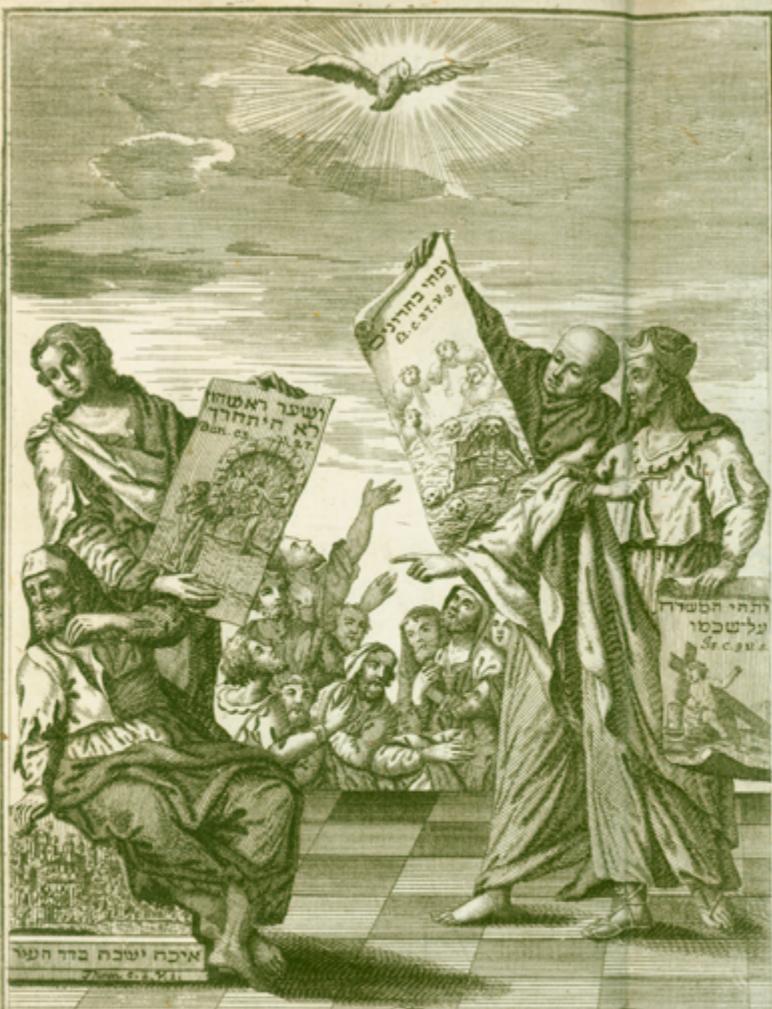




REPORT OF
THE OXFORD CENTRE FOR
HEBREW AND JEWISH
STUDIES
2022–2023



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



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*Report of
the Oxford Centre
for Hebrew and
Jewish Studies
2022–2023*



OXFORD CENTRE FOR HEBREW AND JEWISH STUDIES

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Inside front cover: Various initials from *Biblia Hebraica*, L. Debiel, ed. (Vienna: J. I. Heyinger, 1743–47)

Frontispiece: *Biblia Hebraica*, L. Debiel, ed. (Vienna: J. I. Heyinger, 1743–47), vol. 3 (1745), frontispiece.

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President's Message

Professor Judith Olszowy-Schlanger

The 2022–23 academic year at the Oxford Centre for Hebrew and Jewish Studies (OCHJS) was particularly rich and productive. Our Fellows, language teachers, administrative staff, *Journal of Jewish Studies* editors and staff, Leopold Muller Memorial Library staff, students and visiting academics made the OCHJS a lively forum of research, academic debate and friendship.

Several members of our community were honoured with high distinctions this year. We were proud to learn that our long-serving governors David Lewis and Anne Webber were awarded CBEs in King Charles III's first Birthday Honours List for their founding of the Commission for Looted Art in Europe in 1999. Also honoured with a CBE through this List was Charles Sebag-Montefiore, FSA, an Emeritus Governor of the OCHJS as well as Chair of the Leopold Muller Memorial Library's Committee.

Not all the news was joyful: we are sad to note the passing of the Rt Hon. Baron Young of Graffham, CH, DL (1932–2022), who was a politician and cabinet minister, and served as Chairman of the Board of Governors of the Centre from 1989 to 1992. He remained an Emeritus Governor until his death.

Our Fellows and visiting academics produced a wealth of ground-breaking publications throughout the year, and we particularly rejoiced in the awarding of the Harold Morton Landon Translation Award from the Academy of American Poets to Professor Adriana X. Jacobs for her translation of Vaan Nguyen's *The Truffle Eye*. At the end of the summer, we were also delighted that Zoë Waxman, one of our Senior Associates, was appointed Professor of Holocaust History at the Faculty of Asian and Middle Eastern Studies, University of Oxford. We warmly congratulate our Governors and Fellows for these outstanding achievements.

This year, the OCHJS celebrated high-level postgraduate research across the disciplines of Hebrew and Jewish Studies at the University of Oxford through our newly established Taube Prizes for Student Writing in Hebrew and Jewish Studies. Out of 23 exceptional submissions, the written works of three brilliant young scholars were awarded this prestigious prize: those of William Jones, Eirik Kvindesland and Celeste Pan. Additionally, the submissions of Nicholas



Reception in the OCHJS Common Room for the Taube Prizes for Student Writing in Hebrew and Jewish Studies, June 2023

Garraud and Rose Stair were highly commended. Many congratulations to our students!

Across all three terms, the OCHJS offered a range of public lectures which were well attended in person and online by members of both the University and the general public. Many of these lectures were recorded and are now available to watch on our Vimeo account. We greatly enjoyed the diverse David Patterson Lectures, covering topics including Jewish history from antiquity to the present day, archaeology, philosophy, Manuscript Studies and linguistics. One of these lectures was given by the holder of the OCHJS / Taube Foundation Doctoral Scholarship, Alicia Vergara, on the phenomenon of emerging Jewish-convert communities in Colombia.

Furthermore, the OCHJS was proud to present a series of Oxford School of Rare Jewish Languages (OSRJL) and Oxford Seminar in Advanced Jewish Studies (OSAJS) lectures, along with several special lectures. The Seventh Edward Ullendorff Memorial Lecture was delivered by Professor David Taylor (Faculty of Asian and Middle Eastern Studies, University of Oxford) on the topic “‘Not a Jewish Language, Not a Jewish Subject’? A Brief History of Jewish Syriac Scholarship’. Professor Francesca Trivellato (Institute for Advanced Studies, Princeton University) gave the Fourth Alfred Lehmann Memorial Lecture, entitled ‘Jewish Invisibility before (and after) Adam Smith’s Invisible

Hand'. We were particularly excited to engage with the first annual Solomon Schonfeld Lecture, in which OCHJS Fellow Dr Miri Freud-Kandel spoke about 'Torah im Derekh Eretz in Britain: Bringing Chief Rabbis Jakobovits and Sacks into Conversation'. This new series seeks to honour the memory and legacy of Rabbi Dr Solomon Schonfeld through considering the state of contemporary British Jewry in the light of his efforts across Jewish education, the separatist Orthodoxy associated with the Union of Orthodox Hebrew Congregations (the Adath) and the rescue of Jews, especially children, from Nazi Europe. In collaboration with the Centre for the Study of the Bible (Oriel College, Oxford), the OCHJS also hosted the 2022–23 Grinfield Lectures on the Septuagint. This year's speaker, Professor Sébastien Morlet (Université Paris-Sorbonne), discussed 'The Plurality of the Biblical Text: Past and Present'. Additionally, the OCHJS and Corpus Christi College, Oxford, co-organized a series of lectures on the philosophy of Moses Maimonides.



*Professor Sébastien Morlet delivering a Grinfield Lecture
in Hilary Term 2023*

Over the course of the year, the OCHJS hosted more than 30 visiting academics from Algeria, China, Europe, Israel, the United Kingdom and the United States. In Michaelmas Term 2022, a group of eight Visiting Fellows from France, Israel, Italy, the United Kingdom and the United States formed an OSAJS cohort under the convenorship of Dr Jean Baumgarten (Centre National de la Recherche Scientifique, Paris). Together in Oxford, they researched and discussed the theme of *Books in Judeo Languages: Popular Reading and Scholarship*. The final conference of this Seminar was a remarkable success, and its published proceedings will appear shortly. Furthermore,

in June 2023, the OCHJS hosted an unprecedented research project led by anthropologist Professor Jonathan Glasser (The College of William and Mary) and involving scholars from Algeria. The project aims to study and publish an early modern manuscript currently held in the Bodleian Library that serves as a unique source on the history and liturgy of Algerian Jews.

The OCHJS held two summer workshops in June-July 2023. The sixth iteration of the Hebrew Manuscript Studies Workshop: Codicology, Palaeography, Art History met for two weeks, co-organized by the OCHJS and Bodleian Library. This highly competitive programme offers early-career researchers, as well as Hebraica and Judaica curators, invaluable opportunities for hands-on study of Hebrew manuscripts, codicology, palaeography, illumination, conservation and more. Around the same time as the Workshop, the 10th Oxford Summer Institute on Modern and Contemporary Judaism (OSI) convened for one week at Keble College's H. B. Allen Centre to discuss the topic of 'Authority and Leadership in Modern and Contemporary Judaism'.

Hebrew and Jewish languages are at the heart of the OCHJS's activities. Modern and Biblical Hebrew classes open to the public continued to be well attended. Our OSRJL undertook its second year, during which it received more than 500 applications and accepted nearly 350 students. Alongside classes on 15 rare Jewish languages, three classes on Jewish music were offered through the programme to enrich the study of different Jewish communities' cultures. Language and music classes were complemented by the use of the programme's innovative, online exercises platform, OSRJL Tutorials; the aforementioned public lecture series; an academic blog, entitled *The Jewish Languages Bookshelf*; language 'Cafés'; and the beginning of a new subseries of textbooks focused on rare Jewish languages as part of UCL Press's Textbooks of World and Minority Languages series.

Finally, the highlight of this academic year was celebrating the OCHJS's 50th Anniversary. On 25 June 2023, the Provost of Worcester College – David Isaac, CBE – and the Israel and Ione Massada Fellowships Programme hosted our Governors, Fellows, staff, donors, students and visiting academics, along with other University colleagues and friends, at the College's beautiful grounds and Sultan Nazrin Shah Centre. The day was a joyful opportunity to remember the OCHJS's history and celebrate its contribution to the fields of Hebrew and Jewish Studies on an international scale. We were thrilled to welcome friends and former Governors who contributed to the OCHJS's early days. In particular, we were delighted that José Patterson – wife of our Founder President, Dr David Patterson, CBE – and Martin Paisner – a former governor



Meeting of the 10th Oxford Summer Institute on Modern and Contemporary Judaism



The 2023 cohort of the Hebrew Manuscript Studies Workshop

of the OCHJS whose late father, Leslie Paisner, played a crucial role in the early years of the OCHJS – joined us on the day. Three former OCHJS Presidents – Professor Philip Alexander, FBA, Emeritus Professor Martin Goodman, FBA, and Peter Oppenheimer – also were present for the occasion. Furthermore, we were honoured to welcome from among our alumni Mihai-Răzvan Ungureanu, who went on from his studies at the OCHJS to establish a Centre for Hebrew and Jewish Studies in Iași, Romania, after serving as the nation's Prime Minister. During the celebration, we were fascinated by the conversation between our keynote speaker, acclaimed Israeli author David Grossman, and our Fellow Professor Adriana X. Jacobs through which David Grossman shared profound insights regarding the process of literary creation.

The OCHJS's thriving academic programmes are made possible by the generosity of many trusts, foundations and private donors; they are thanked and listed in a dedicated section of this *Annual Report*. We are immensely grateful for their friendship and continued support of the OCHJS and for their role in the development of academic Hebrew and Jewish Studies at the University of Oxford more broadly.



José Patterson



David Grossman



Worcester College grounds

Our 50th-Anniversary Celebration
Madeleine Trivasse and
Professor Judith Olszowy-Schlanger

Madeleine Trivasse

On Sunday 25 June 2023, we were pleased to host our 50th-Anniversary Celebration at the Sultan Nazrin Shah Centre, Worcester College, Oxford. The Celebration was followed by a dinner at Corpus Christi College, Oxford.



Professor Adriana X. Jacobs interviewing David Grossman in the Sultan Nazrin Shah Centre

The Celebration's programme proceeded as follows:

Welcome and Introduction by Professor Judith Olszowy-Schlanger,
FBA (President of the OCHJS)

50th-Anniversary Film of the Oxford Centre for Hebrew and Jewish
Studies

David Grossman and Professor Adriana X. Jacobs in Conversation,
co-hosted with the Israel and Ione Massada Fellowships
Programme (Worcester College, Oxford) as the First Annual
Massada Lecture, introduced by Dr Naomi Rokotnitz (Director
of the Israel and Ione Massada Fellowships Programme), and
followed by Q & A Session

Champagne Reception, with Speech by Lord Fink (Chair of the
OCHJS Board of Governors) and Light Refreshments

We were delighted to gather many of our Governors, Fellows, staff, donors, friends, students, alumni and visiting academics for this occasion, alongside the Provost, David Isaac, CBE, and other affiliates of Worcester College and the Israel and Ione Massada Fellowships Programme. It was a special privilege to have José Patterson, wife of our Founder President, Dr David Patterson, CBE, and their three children – Ben, Daniel (a current OCHJS Governor) and Deborah – join us for the event.



(l-r) Lord Fink of Northwood; Lady Fink; Ben Patterson; José Patterson; Professor Judith Olszowy-Schlanger, FBA; Laura Marks, OBE; Deborah Patterson; and Daniel Patterson

We would like to thank all those – including individuals unable to join us on the day – who made the Celebration such a memorable and joyful occasion.

A recording of the conversation between David Grossman and Professor Adriana X. Jacobs is available to watch on the OCHJS Vimeo account, through which you also can view the 50th-Anniversary Film of the OCHJS. Furthermore, you can find photographs from the Celebration itself on the OCHJS website. The photograph on the front cover of this volume was taken at the Celebration.

Below is the text of President Judith Olszowy-Schlanger’s introductory speech given at the Celebration.

Professor Judith Olszowy-Schlanger

Ladies and gentlemen, Provost of Worcester College, Governors, Fellows and Friends of the OCHJS:

I am Judith Olszowy-Schlanger, President of the Oxford Centre for Hebrew and Jewish Studies, and am honoured to welcome you all to this special Celebration. I warmly thank Worcester College and its Israel and Ione Massada Fellowships Programme for hosting us in their beautiful buildings and gardens



(l-r) Professor David Taylor, Dr Piet van Boxel, Professor Joanna Weinberg, Professor Alison Salvesen and Dr Harald Samuel

and for co-organizing this event with us. We hope it is the first in a long series of future collaborations.

The OCHJS is 50 years old – not that old when compared with 800-year-old Oxford University, of which our Centre is now a part. Still the OCHJS is the first Jewish Studies centre in the UK, and one of the most prestigious ones in the world. Jewish Studies was not part of our venerable University’s trivium and quadrivium, although some Biblical Hebrew was taught here already in the 14th century and the Oxford Regius Professorship in Hebrew was created by King Henry VIII in 1546.

The multidisciplinary field of Jewish Studies – encompassing Jewish history, customs, religion, languages and literature – became an academic discipline relatively recently, in 19th-century Europe. Soon after its emergence, it fell victim to the tragedy that was World War II.

The creation of the OCHJS by Dr David Patterson, CBE, was a moving tribute to the Jüdische Wissenschaft – but, most importantly, it opened new and exciting avenues for the future. The Centre has played a leading role in educating new generations of scholars, including many from Eastern Europe, who went on to create Jewish Studies departments in their respective countries.

The Centre is the sum of its many, varied programmes and activities. Just as it did 50 years ago, it continues funding and supporting undergraduate and postgraduate teaching in Jewish Studies topics at the University’s Faculties



(l-r) Dr César Merchán-Hamann with Hannah and David Lewis, CBE

of Asian and Middle Eastern Studies, Theology and Religion and Modern Languages.

No fewer than 15 series of public lectures and classes, academic seminars, reading groups and workshops are offered by the Centre and its Fellows every year. Their topics range from the Hebrew Bible to Jewish history and literature in the Graeco-Roman period to Babylonian Talmud to medieval manuscripts to modern and contemporary Judaism to European Jewish history to the Holocaust and memory to the recent history of the State of Israel.

Language distinguishes and unites Jewish Studies. The OCHJS promotes the study of Hebrew through its classes on both Modern and Biblical Hebrew. Building on its pioneering role in the academic revival of Yiddish Studies and its newly acquired skills in digital humanities, the OCHJS is the only institution worldwide to offer online courses on 15 (soon to be 18) Jewish languages, including Ladino, Judeo-Persian, Judeo-Arabic and many more. Our Oxford School of Rare Jewish Languages is an astounding success with hundreds of applicants from over 45 countries every year.

The Centre has a long history of celebrating Hebrew and Jewish literature and culture by inviting writers-in-residence to its premises and organizing poetry readings, film events, Jewish music classes and concerts. It is a particular privilege that our speaker today is the much-admired writer, David Grossman, who will be in conversation with our Fellow Professor Adriana X. Jacobs.

Most importantly, the Centre is a community of individuals and institutions

who compose it. This Celebration invites us to remember our founder, Dr David Patterson, and the numerous scholars who made the Centre shine across many fields since its inception. We acknowledge and thank the University of Oxford and its Humanities Division for their support, along with that of the Maison Française d'Oxford and, especially, that of the Bodleian Library, to which we are grateful for our fruitful collaborations and shared projects. I thank our Fellows, former presidents (three of whom are present today), language teachers, the editors of our *Journal of Jewish Studies*, early career researchers, students, as well as cohorts of international visiting academics for their enormous contributions to the life and academic success of our Centre. I warmly thank the staff of the OCHJS and its Leopold Muller Memorial Library – their competence, hard work and kindness serve as the cornerstone of our scholarly community. I thank the Governors of the OCHJS who have supported, advised and steered us to safety and success.

Last but certainly not least, I express my gratitude to the generous individuals and foundations, too numerous to mention each by name, who have supported our research and teaching through donations over the years. To them we owe the achievements of the Centre, and we look forward to their friendship and continued support of the future of Hebrew and Jewish Studies at Oxford and beyond.

Thank you.



Professor Judith Olszowy-Schlanger, FBA

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Academic Seminars Convened by OCHJS's Fellows

Israel Studies Seminar Convened by
Professor Yaacov Yadgar and Alissa Symon

*(Joint seminar of Political Science, Area Studies and
Middle Eastern Studies)*

Michaelmas Term 2022

- The Islamic Movement in Israel *Dr Tilde Rosmer (Zayed University)*
- Israel, Germany, the Holocaust and the Luxembourg Agreement of September 1952: Was the Ben Gurion Government Justified in Accepting Adenauer's 'Shilumim' / 'Reparations' / 'Wiedergutmachung'? *Dr Michael Pinto-Duschinsky (University of Oxford and Brunel University, retired)*
- Dwelling on the Green Line: Privatize and Rule in Israel / Palestine
Dr Gabriel Schwake (University of Sheffield)
- The Divine People? Mapping the Political-Theological Coordinates of Post-Liberalism *Dr Suzanne Schneider (Brooklyn Institute for Social Research)*
- Haters, Love Story: On the Relations Between Mizrahi Jews and Palestinian Arabs *Professor Hillel Cohen (The Hebrew University of Jerusalem)*
- Menachem Begin's Stand on the Imposition of the Military Government, 1948–1966 *Dr Maya Mark (Ben-Gurion University of the Negev)*
- Zionist Neutral? The Sardonic Zionism of Yeshayahu Leibowitz and Ovadia Yosef *Dr Netta Schramm (The Hebrew University of Jerusalem)*

Hilary Term 2023

- Empty Cradles: Israel's Disappeared Children *Dr James Eastwood (Queen Mary University of London)*
- Invisible Settles: Resettling Palestinian Collaborators in Israel *Emeritus Professor Menachem Hofnung (The Hebrew University of Jerusalem)*
- The Fusion of Zionism and Science: The First Two Decades – and the Present Day? *Professor Amos Morris-Reich (Tel Aviv University)*
- The Political Fairy Tale: The Case of Little Red Riding Hood in Palestine *Loaay Wattad (Tel Aviv University)*
- The Israel Supreme Court Religion and the Relationship of State and Religion in Israel *Professor Anat Scolnicov (University of Winchester)*
- Rituals of Loyalty: When Israeli Journalists Face Digital Hate
Ayala Panievsky (University of Cambridge)
- Settler Colonial Studies, Secessions of Colonialism and Ethnonationalism: An Edward Saidian Consideration *Dr Moshe Behar (University of Manchester)*

Modern Jewish Thought Seminar Convened by Dr
Miri Freud-Kandel and Dr Daniel M. Herskowitz

(Joint seminar of the OCHJS, the Faculty of Theology
and Religion and the Centre for the Study of the Bible)

Michaelmas Term 2022

Shaul Magid on his book *Meir Kahane: The Public Life and Political Thought of an American Jewish Radical* Professor Rabbi Shaul Magid (Dartmouth College)

Rachel B. Gross on her book *Beyond the Synagogue: Jewish Nostalgia as Religious Practice* Professor Rachel B. Gross (San Francisco State University)

Randi Rashkover on her book *Nature and Norm: Judaism, Christianity, and the Theopolitical Problem* Professor Randi Rashkover (College of William and Mary)

Hilary Term 2023

Gilad Sharvit on his book *Dynamic Repetition: History and Messianism in Modern Jewish Thought* Professor Gilad Sharvit (Towson University)

Sarah Hammerschlag on her book *Modern French Jewish Thought: Writings on Religion and Politics* Professor Sarah Hammerschlag (University of Chicago)

Alexander Kaye on his book *The Invention of Jewish Theocracy: The Struggle for Legal Authority in Modern Israel* Professor Alexander Kaye (Brandeis University)

Ayala Fader on her book *Hidden Heretics: Jewish Doubt in the Digital Age* Professor Ayala Fader (Fordham University)

Trinity Term 2023

Miguel Vatter on his book *Living Law: Jewish Political Theology from Hermann Cohen to Hannah Arendt* Professor Miguel Vatter (Deakin University)

Daniel Lasker on his book *Karaism: An Introduction to the Oldest Surviving Alternative Judaism* Professor Daniel Lasker (Ben-Gurion University of the Negev)

Michal Raucher on her book *Conceiving Agency: Reproductive Authority among Haredi Women* Professor Michal Raucher (Rutgers University)

Nancy Sinkoff on her book *From Left to Right: Lucy S. Dawidowicz, the New York Intellectuals, and the Politics of Jewish History* Professor Nancy Sinkoff (Rutgers University)

Seminar on the Holocaust and Memory

Convened by Dr Zoë Waxman (Michaelmas Term 2022 and Hilary Term 2023) and Lucinda Armstrong (Michaelmas Term 2022), Dr Peter Bergamin (Michaelmas Term 2022) and Barnabas Balint (Hilary Term 2023)

Michaelmas Term 2022

The Limits of Artistic Freedom in the Spa-Camp: Protest in Viktor Ullman's *Der Kaiser von Atlantis* Dr Peter Bergamin (OCHJS and Mansfield College, Oxford)

Hasidic Life in the Warsaw Ghetto – Daily Life and Attitudes Examined through the Prism of Hasidic Values Leah Schreiber (University College London)

The Evolution of Mass Murder: Forensic Archaeological Perspectives on Mass Violence at Treblinka Labour and Extermination Camps Professor Caroline Sturdy Colls (Staffordshire University)

Hilary Term 2023

A 'Full-Time Job as a Listener': Christian Responses to Jewish Testimony in the Immediate Aftermath of the Holocaust Dr Robert Thompson (University College London)

Holocaust in Present Tense – Second and Third Generations' Time Lapses when Talking about their Parents' Holocaust Stories Esther Yadgar (OCHJS)

Hannah Arendt and the Controversy of *Eichmann in Jerusalem* Dr Daniel M. Herskowitz (OCHJS and University of Oxford)

Walking in West Cornwall with my Great Aunt Hilde, Gassed and Burned in Auschwitz: Some Poems Ben Barkow, CBE

***Seminar on Jewish History and Literature in the
Graeco-Roman Period*** *Convened by Professor Alison
Salvesen and Dr Harald Samuel*

Michaelmas Term 2022

- Qohelet in its Relation to the Jewish Literature of its Time *Professor Nili Samet (Bar-Ilan University)*
- Invisibility, Erasure and a Jewish Tombstone in Roman Britain *Dr Meredith Warren (University of Sheffield)*
- The Christian Calendar in *Toledot Yeshu* and Other Early(?) Jewish Sources *Professor Sacha Stern (University College London)*
- Universitas Iudaeorum: The Legal Status of Jewish Communities and its Implications *Dr Kim Czajkowski and Dr Benedikt Eckhardt (University of Edinburgh)*

Hilary Term 2023

- The Question of Rabbinic Midrashic Texts as Documents *Professor Michael Graves (Wheaton College, Illinois)*
- Priestly Garments at the Heavenly Temple: Scriptural Interpretation, Poetics and Politics in the Late Second Temple Period *Dr Noam Mizrahi (Tel Aviv University)*
- Second Grinfield Lecture: The Linguistic Plurality of the Bible: Christian Views *Professor Sébastien Morlet (Université Paris-Sorbonne)*
- The 'Authentic' Protocols of the Trial of Jesus? Reconstructing the Earliest Version of *Toledot Yeshu* *Professor Gideon Bohak (Tel Aviv University)*

Trinity Term 2023

- Ezekiel Shaping the Exagoge: Authorship, Pseudepigraphy and Shifting Personas *Elizabeth Stell (Oriel College, Oxford)*

Public Lectures

David Patterson Lectures

Michaelmas Term 2022

Luther in Yiddish: Translating Biblical Literature in Early Modern Europe Professor Ruth von Bernuth (*University of North Carolina, Chapel Hill*)

Exploring Intertextuality: Detection of Inter-Religious Contacts in Jewish, Christian and Islamic Sources Dr Moshe Lavee (*University of Haifa*)

An Impostor's Diary: David HaReuveni and the Complex Nature of 'Truth' Dr Ossnat Sharon-Pinto (*Ben-Gurion University of the Negev*)

Medieval Hebrew Treatises on the Jewish Calendar: A Reflection of History, Culture, Religion and Science Dr Ilana Wartenberg (*Tel Aviv University*)

On Rabbis, Travellers and Amulets: Untold Stories from the Archive of the Jewish Community of Pisa Dr Francesca Valentina Diana (*University of Pisa*)

Identity and Alterity in Pre-War Judeo-Spanish Literature (Salonika, 1900–1940) Dr Sarah Gimenez (*Institut National des Langues et Civilisations Orientales, Paris*)

The Book of Customs (Sefer ha-Minhagim) (Venice, 1593) by Shimeon Guenzburg and its Dissemination in the Ashkenazi World Dr Jean Baumgarten (*Centre National de la Recherche Scientifique – Ecole des Hautes Etudes en Sciences Sociales, Paris*)

Book Launch: *Chess in the Jewish Community of Palestine and Israel: A History* Dr Avital Pilpel (*University of Haifa*) and Dr Shahar Gindi (*Beit Berl College*)

Hilary Term 2023

Between Judaism and Islam: Samuel Miklos Stern and 20th-Century Jewish Orientalism Dr Fitzroy Morrissey (*All Souls College, Oxford*)

The Expulsion of Jews from England (1290): It is Not What You Think Dr Emily Rose

- ‘Circle within a Circle’: The Sphericity of the Sefirot in 13th-Century Kabbalah *Dr Judith Weiss (Ben-Gurion University of the Negev)*
- 100 Years of Modern Jewish Art Criticism in Berlin: Rachel Wischnitzer – El Lissitzky – Ilya Ehrenburg *Professor Dr Susanne Marten-Finnis (University of Portsmouth and University of Bremen)*
- The Emergence of the Sefirotic Literature *Professor Tzahi Weiss (The Open University of Israel)*
- Mendele’s *Natural History (Toldet HaTeva)* and the Ecology of Jewish Nationalism *Emeritus Professor David Aberbach (McGill University)*
- New Light on Jerusalem and its Surroundings during the Reign of King Manasseh *Professor Oded Lipschits (Tel Aviv University)*

Trinity Term 2023

- Pre-Launch Talk: Making Sense of ‘God’: What God-Talk Means and Does *Rabbi Dr Norman Solomon (OCHJS)*
- ‘I’m Being Punished Despite My Complete Innocence!’ Soviet Secret Police (NKVD) Meets Holocaust Refugees from the German-Occupied Part of Poland, 1939–1941 *Dr Yaacov Falkov (Tel Aviv University)*
- Epigraphic Hebrew ‘Finds’ – and the Abuse of Historical Linguistics in their Decipherment *Dr Harald Samuel (OCHJS and Faculty of Asian and Middle Eastern Studies, University of Oxford)*
- A Newly Discovered Autograph of Maimonides: A Judeo-Arabic Glossary with Judeo-Romance Glosses (TS NS 163,57) *Professor José Martínez Delgado (University of Granada)*
- Determining Belonging: The State of Israel and the Question of Emerging Jewish Communities *Alicia Vergara (OCHJS and Wolfson College, Oxford)*
- Deportation, Exile and Internment: The Irgun and Stern Gang’s Members in Detention Camps in Africa, 1944–1948 *Professor Yoav Alon (Tel Aviv University)*
- The Spectacularization of Violence: The Giudiate and Theological Anti-Judaism in Early Modern Rome *Garb Dr Martina Mampieri (The Hebrew University of Jerusalem)*

Oxford Seminar in Advanced Jewish Studies
Public Lectures

Michaelmas Term 2022

- Re-Creating the Zohar in Old Yiddish? The *Nahalat Tsevi* (Frankfurt-on-the-Main, 1711) *Dr Jean Baumgarten (Centre National de la Recherche Scientifique – Ecole des Hautes Etudes en Sciences Sociales, Paris)*
- Scientific and Philosophical Glossaries in Judeo-Italian and Hebrew: The Case of MS. Mich. Add. 39 from the Bodleian Library *Dr Ilana Wartenberg (Tel Aviv University)*
- Women as Readers of Judeo-Spanish Musar: From the *Sefer Eshet Hayil* (Livorno, 1753) to the *Sefer Dat Yehudit* (Livorno, 1827) *Dr Francesca Diana (University of Pisa)*
- What Lies Beyond the Horizon? Early Modern Jewish Conceptions of Distant Space *Dr Osnat Sharon-Pinto (Ben-Gurion University of the Negev)*
- Judeo-Spanish Proverbs: Between Oral and Written Tradition: I. S. Révah's Paremiological Corpus (Salonica, 1936) *Dr Sarah Gimenez (Institut National des Langues et Civilisations Orientales, Paris)*
- Al-ʿIftitāḥāt*: A Previously Unknown Judeo-Arabic Homiletic Genre *Dr Moshe Lavee (University of Haifa)*
- A Moral Education: The Yiddish Ben Sira in MS. Opp. 1261 *Professor Ruth von Bernuth (University of North Carolina, Chapel Hill)*
- Oxford Seminar in Advanced Jewish Studies Final Conference: *Books in Judeo Languages: Popular Reading and Scholarship* *Convened by Dr Jean Baumgarten*

Oxford School of Rare Jewish Languages Lectures

Michaelmas Term 2022

- Judeo-Syriac: Fragmentary Evidence for Jewish-Christian Scholarly and Technical Collaboration in the Middle Ages *Professor Siam Bhayro (University of Exeter)*

Hilary Term 2023

- Dialects of the Jews in the South of France: From Written Sources to Spoken Varieties *Dr Peter Nahon (University of Neuchâtel)*

Yiddish Music for the Stage: *Megile fun Vaymar (The Megile of Weimar)* – A
Purimplay for the 21st Century *Dr Alan Bern*

Reading Workshop: Contemporary Yiddish Poetry and Prose from Oxford
and Bar-Ilan *Dr Beruriah Wiegand (OCHJS) and Professor Ber Kotlerman
(Bar-Ilan University)*

Trinity Term 2023

Judeo-Iranian Languages and their Importance in Reconstructing the Extinct
Vernacular Languages of the Region *Professor Saloumeh Gholami
(Goethe-Universität Frankfurt)*

Judezmo / Ladino as a Jewish Language *Professor David M. Bunis (The
Hebrew University of Jerusalem)*

Fourth Alfred Lehmann Memorial Lecture

Jewish Invisibility before (and after) Adam Smith's Invisible Hand *Professor
Francesca Trivellato (Institute for Advanced Studies, Princeton University)*

The relationship between medieval and modern antisemitism is one of the most controversial issues in Jewish history. In 1982, Yosef Hayim Yerushalmi offered a novel and thought-provoking reflection on the subject. His Leo Baeck Memorial Lecture, entitled 'Assimilation and Racial Anti-Semitism: The Iberian and the German Models', argued that Nazi genocidal persecution had its roots in the attitudes of the Inquisition towards those Jews who had been forced to convert in medieval Iberia. In so doing, Yerushalmi brought the Sephardi experience to bear on the long history of European Jewry and contested the then-prevailing idea that 19th- and 20th-century pseudo-scientific racism was secular, if not even anti-Christian. His argument is not entirely convincing, but it rests on a compelling analogy between baptism in pre-emancipation Europe and legal equality in post-emancipation societies. Both phenomena, for Yerushalmi, nurtured the fear of Jewish invisibility – the fear not of the Jew as the 'other', but of the Jew as the everyman.

Starting from this premise, Professor Trivellato's Lehmann Lecture focused on the period between the Iberian expulsions and emancipation – a period Yerushalmi glossed over – and the meanings that Jewish invisibility acquired in those port cities of Mediterranean and Atlantic Europe where Sephardi merchants were allowed to settle after the mid-16th century. The legal and social

status conferred to Iberian refugees in Bordeaux, Venice, Livorno, Amsterdam and, later, London threatened the boundaries between Jews and Christians by conferring Sephardi merchants near equality in their economic pursuits. Old tropes about Jews as usurers were adapted to the emergence of a new paper economy. This time, the perceived invisibility of the most acculturated Jews voiced pervasive fears about the increasing abstraction of novel credit systems, in which immaterial means of payments, such as bills of exchange, were becoming ever more complex and ubiquitous.

Contrary to what is often believed, Adam Smith used the metaphor of the ‘invisible hand’ only sparingly and inconsistently. This fact is not surprising considering that in early modern Europe, invisibility was hardly a reassuring value. The forced conversion of Iberian Jews and the Reformation turned religious dissimulation into a crime and elicited generalized anxiety. By linking the history of Christian representations of Jews to the history of European economic thought, this lecture showed that the invisible Jew, a theological creation of the early Christian church and a post-medieval social reality, became a staple of debates about the place of finance in politics and society in early modern Europe. By symbolizing the most elusive forms of economic malpractice and the influence hidden forces might exert in the marketplace, the invisible Jew was a reminder that anonymous competitive markets remained a fragile ideal. The invisible Jew, not the invisible hand, was the concept with which commentators addressed an intractable problem that continues to plague us: how to increase competition without surrendering to oligopolies.

Seventh Edward Ullendorff Memorial Lecture

‘Not a Jewish Language, Not a Jewish Subject’? A Brief History of Jewish Syriac Scholarship’ *Professor David Taylor (Faculty of Asian and Middle Eastern Studies, University of Oxford)*

The overwhelming majority of surviving Syriac manuscripts and texts have been transmitted by Christian scribes within the Syriac-using churches of the Middle East, India and central Asia, and there is no one major Syriac text within the Jewish literary canon. It is perhaps not surprising, then, that earlier this year, one of Professor David Taylor’s Jewish Studies colleagues cheerily declared that ‘Syriac is not a Jewish language; it is not a Jewish subject’. With equal good cheer, the intention of this lecture was to demonstrate that this statement was inaccurate on both counts!

Classical Syriac is a literary variety of eastern Aramaic first attested in northern Mesopotamia in an inscription dated 6 CE. Other early inscriptions from Edessa (modern Urfa, south-east Turkey) include three Jewish funerary inscriptions written in Syriac but in Jewish Aramaic script. Therefore, Syriac appears to have been used locally in the early centuries CE by pagans, Jews and Christians. More substantially, the Syriac Peshitta translation of the Bible was translated locally from Hebrew between the mid-2nd century and the 3rd century CE by a large team of translators who were almost certainly Jewish, as argued by Michael Weitzman. This Jewish translation became, and remains, the main Bible translation of Syriac-using Christians – and it also became the normative linguistic standard for all subsequent Christian Syriac writing.

From the end of Late Antiquity through the medieval period, we have numerous attestations of Jewish scholars using Syriac texts but no evidence of Jewish scholars or communities functioning in Syriac. Targum Proverbs (8th / 9th centuries?), for example, is closely linked to Peshitta Proverbs. The 13th-century Rabbi Samuel ben Nissim Masnut of Aleppo cited the Peshitta hundreds of times in his biblical commentaries, thus indicating that he had complete copies of certain Peshitta texts, perhaps in Hebrew script. A small 12th-century fragment from the Cairo Genizah published by Alan Elbaum in 2022 contains citations of Peshitta Psalms in Hebrew script, as well as some Syriac writing exercises on the reverse – the only pre-Renaissance evidence of Jews using Syriac script. Other texts include a Jewish copy of the Syriac text of Bel and the Dragon preserved in Oxford in a 14th-century Bodleian manuscript, along with a collection of 67 Syriac fables (similar to those of Aesop) which survives in two Jewish manuscripts.

From the 16th century onwards, both Christian and Jewish scholars living in Europe had access to the first printed grammars and lexica of Syriac, as well as to an increasing number of Syriac texts printed in Syriac or Hebrew type. One of the first scholars to respond to these new resources was the Italian Jewish scholar Azariah de' Rossi (ca. 1511–77). In 1577, he wrote a treatise in Italian (published in 2005 by Joanna Weinberg) on the value of the Syriac New Testament text in which he tried to persuade senior Catholic clergy that many passages in the Latin Vulgate New Testament could be corrected, or better understood, by means of the Syriac New Testament, which better reflected Jesus' thought. This argument was not only audacious but also a pioneering example of Jewish Syriac scholarship.

The Jewish enlightenment, or Haskalah, led to a growth of interest in early Jewish texts which had not been included in the Hebrew Bible. Accordingly,

a classic product of this movement was Judah Ben Ze'ev's (1764–1811) 1798 edition of the Syriac version of Ben Sira / Ecclesiasticus, printed in Hebrew type with a Hebrew translation and that became a frequently reprinted bestseller.

But the real expansion of Jewish Syriac Studies arose in the intellectual circles of Reform Judaism and modern Orthodoxy in the German- and Hungarian-speaking regions of Europe in the 19th and early 20th centuries. By Professor Taylor's reckoning, there were some 84 such Jewish scholars of this period (plus others elsewhere in Europe and the USA) who published a dissertation, article or book demonstrating substantive knowledge of Syriac. Many of them were trained at the Jewish Theological Seminary in Breslau or the Rabbinic Seminary in Berlin, but it is clear from contemporary journals that knowledge of Syriac came to be considered normal for Jewish scholars of biblical or rabbinic texts. Many wrote dissertations on the Peshitta – which, following Rabbi Joseph Perles (1835–94), they held to be a Jewish Bible version and, so, part of their own patrimony – or on biblical exegesis in Syriac sources which was often argued to be of Jewish origin. Yet others studied Greek philosophical or medical texts preserved in Syriac, but some also investigated explicitly Christian poetic or hagiographic texts.

Many of these scholars went on to become notable rabbis in northern and central Europe, while others became famous teachers or librarians. It is invidious to single out one of them, but, for Professor Taylor, the Hungarian scholar Rabbi Immanuel Löw (1854–1944), who specialized in the Aramaic lexicography of botany and zoology, is a particular hero. Like Rabbi Löw, many of these Syriac scholars (14, to Professor Taylor's knowledge) died during the Shoah, with four surviving the camps, while many others were forced into exile. This fact, coupled with the destruction of seminaries, led to a collapse of Jewish Syriac scholarship in Europe – but in Israel (where Edward Ullendorff studied Syriac with Jakob Polotsky) and the USA, the tradition continued.

Grinfield Lectures

The Plurality of the Biblical Text: Past and Present *Professor Sébastien Morlet*
(*Université Paris-Sorbonne*)

This series of lectures investigated several aspects of the 'plurality' of the biblical text, including its linguistic plurality; the plurality within Greek traditions of the text; plurality within the manuscripts; plurality within the text itself; and, additionally, the Bible as existing within a plurality of texts.

The first lecture, entitled ‘The Linguistic Plurality of the Biblical Text: Ancient Jewish Views’, dealt with ancient Jewish perspectives on the relationship between Greek and Hebrew forms of the biblical text (Ps.-Aristeas, Philo, Josephus and rabbinic texts, especially TB, Megilla 9ab) illustrating positive and more negative views of the Greek version. While Greek-speaking writers generally considered the Septuagint to be an exact equivalent of the Hebrew text – or even that it was a superior form of that text – a few rabbinic works imply that this Greek translation was inaccurate. Professor Morlet suggested that Megilla 9ab could be, in one way or another, a response to a positive view of the Septuagint as defended by Jewish writer Aristobulus that, in turn, can be reconstructed thanks to the work of Clement of Alexandria.

The second lecture, ‘The Linguistic Plurality of the Biblical Text: Ancient Christian Views’, likewise demonstrated that ancient Christians sometimes criticized the (supposedly corrupted) Hebrew text and sometimes paid attention to it, considering that doing so could prove useful when discussing with Jews or editing the Septuagint, or even because it might reveal something of the Greek text’s meaning. This exegetical use of the Hebrew text began with Origen and continued in the work of Eusebius of Caesarea and the Antiochians. Eusebius was primarily interested in apologetic usages of the Hebrew, while the Antiochians were more inclined to its lexical use.

The third and final lecture, ‘The Views of Ancient Christian Commentators on the “Other” Greek Translations’, showed that ancient Christians sometimes disparaged other Greek translations (especially those of Aquila, Symmachus and Theodotion) for containing supposedly intentional corruptions and on the assumption that those translations were intended to go against the Septuagint and Christians. But other Christians, including Origen and his legacy, paid attention to these forms of the biblical text. Like the Hebrew ones, these ‘other’ Greek translations were, in Origen’s view, useful for discussions with Jews and for editing the Septuagint and its commentary, for the ‘other’ translations sometimes were ‘clearer’, ‘more expressive’ or ‘more exact’ than the form of the text ascribed to the ‘Seventy’. Once again, this lecture illustrated the reception of Origen’s work in that of Eusebius of Caesarea and Theodoret of Cyrhus.

First Solomon Schonfeld Lecture

Torah im Derekh Eretz in Britain: Bringing Chief Rabbis Jakobovits and Sacks into Conversation Dr Miri Freud-Kandel

The legacy of Rabbi Dr Solomon Schonfeld is best explored through three main themes: Jewish education; the influence of his theological model of *Torah im Derekh Eretz* – Torah combined with the ways of the world – as represented in his Adath community, instrumental in creating the separatist Union of Orthodox Hebrew Congregations; and the rescue of Jewish refugees from Nazi Europe.

In this inaugural lecture, focus was directed towards the second of these topics. Particularly, Dr Miri Freud-Kandel's lecture examined how the debt to *Torah im Derekh Eretz's* Hirschian legacy plays out in the Chief Rabbinate of Immanuel Jakobovits and Jonathan Sacks. As a theological model that encourages engagement in the surrounding society, *Torah im Derekh Eretz* exerted influence on these rabbis' respective theologies of Judaism and approaches to religious leadership.

A striking feature of Sacks' Chief Rabbinate was how, notwithstanding important Hirschian influences, his particular theology of *Torah uChokhmah* – Torah and wisdom – also was shaped significantly by the Rav and the Rebbe: J. B. Soloveitchik and Menachem Mendel Schneersohn respectively. Since both helped bring distinctive eastern European influences to bear on Sacks' thought, his model for engagement in the surrounding society tended to emphasize what Judaism could contribute to that society in more unilateral terms. He evinced a more limited appreciation of what society had the potential to contribute to Judaism in return. As such, his approach seems to reflect Jakobovits' somewhat-critical account of how the application of *Torah im Derekh Eretz's* Hirschian model narrowed significantly over the course of the 20th century. Jakobovits lamented that 'The emphasis today is on self-preservation and on the reclamation of Jews. All our energies are fully engaged in the mission to the Jews not to mankind.'

In Britain beyond the Chief Rabbinate, this attitude is evident in marked shifts within Schonfeld's Adath. As Chaim Bermant noted, a distinction emerged between a so-called 'White' and 'Black' Adath from the early 1960s onwards, reflecting how the community was transformed from one following a Hirschian model to one dominated more by the wearers of black hats associated with yeshivish and Hasidic influences. As Chief Rabbi, Immanuel Jakobovits

sought to champion his own form of a *Torah im Derekh Eretz* theology. Yet when reflecting on the complexities of implementing in practice the Jewish way of life associated with a theology of *Torah im Derekh Eretz*, this lecture considered how British Jewry and the office of Chief Rabbi pose a particular set of challenges to doing so.

Oxford Seminar in Advanced Jewish Studies Professor Judith Olszowy-Schlanger and Dr Jean Baumgarten

Professor Judith Olszowy-Schlanger

Since its creation, the OCHJS has hosted dozens of international visiting academics, ranging from early-career researchers to established scholars, each year. Beginning in 2013, international cohorts of Visiting Fellows were invited to the OCHJS annually for the purpose of conducting individual and collaborative research on specific topics in Jewish Studies through the framework of our innovative Oxford Seminars in Advanced Jewish Studies (OSAJS).

In 2022–23, the OSAJS format was transformed. First, the programme welcomed a cohort of eight Visiting Fellows studying *Books in Judeo Languages: Popular Reading and Scholarship* in Michaelmas Term 2022 – about which you may read more below and in the ‘Research: Visiting Fellows, Visiting Scholars and Junior Visiting Scholars’ section of this *Annual Report*. Then, following Michaelmas Term, the programme began inviting individual Visiting Fellows working across three broad domains of Jewish Studies – those of Jewish history, rare Jewish languages and Hebrew Manuscript Studies. Each stream of Visiting Fellowships is integrated with other research activities of the OCHJS, and all Visiting Fellows are invited and encouraged to participate in our broad range of programmes and events.

Beginning in January 2023, we were delighted to host two Oxford School of Rare Jewish Languages Visiting Fellows, researching topics within the field of rare Jewish languages, and one Makor Manuscripts Visiting Fellow, working on Hebrew Manuscript Studies. You may read about the research and activities they undertook while in Oxford in the ‘Research: Visiting Fellows, Visiting Scholars and Junior Visiting Scholars’ section of this *Annual Report*.

In the 2023–24 academic year, we look forward to welcoming three Salo and Jeannette Baron Visiting Fellows in Jewish History, supported by the Knapp Family Foundation; two Oxford School of Rare Jewish Languages Visiting Fellows, supported by two foundations that wish to remain anonymous; and one OCHJS-IHBMR Visiting Fellow in Hebrew Manuscript Studies, supported by the Makor Foundation.

Dr Jean Baumgarten

The Oxford Seminar in Advanced Jewish Studies cohort which convened in Michaelmas Term 2022 focused on the study of *Books in Judeo Languages: Popular Reading and Scholarship*. It was the fourth cohort in a series of International Network Seminars in Advanced Jewish Studies organized by the OCHJS, Mandel Scholion Centre of The Hebrew University of Jerusalem and the Hochschule für Jüdische Studien Heidelberg. We thank the foundations which generously have supported this project, including the David Berg Foundation and the Kensington Charitable Organisation.

This Seminar project and its activities were coordinated alongside those of the Oxford School of Rare Jewish Languages (OSRJL). Each week, one member of the Seminar cohort presented an aspect of her / his research to fellow cohort members in the form of a working seminar, while another member gave a separate public lecture addressing topics related to the overall theme of the project. A concluding conference was held at the end of the term and was open to the broader academic community and general public. Visiting Fellows comprising the cohort are in the process of producing a collective volume of articles stemming from the Seminar – the publication of which is forthcoming.

The aim of this Seminar project was to shed new light on the diversified production of books in several Judeo languages and written about a myriad of topics. In so doing, the cohort also explored the role of such books in shaping generations of readers across the boundaries between ‘popular’ and ‘elite’ writings. Objects of study included manuscripts and printed books from the 10th to the end of the 18th centuries – the earliest of them being Judeo-Arabic and Judeo-Persian books preserved in fragments in the Cairo Genizah, and the latest of them representing fruits of the dynamic printing presses in western (Amsterdam, Italy, Germany), central (Prague) and eastern Europe, as well as Türkiye. Visiting Fellows specifically examined manuscripts and early prints available in Oxford collections, which boast such famous documents as Judeo-Arabic autographs of Moses Maimonides, as well as books by scholars who wrote in Yiddish, Judeo-Arabic, Ladino, Judeo-French, Judeo-Persian and other languages.

*Comites Latentes,
Depositum of the Basel
Historical Museum in the
Basel University Library,
CL 173*

Overarchingly, the Seminar project assessed the role of Judeo-language books in the realms of Jewish religious and secular education, devotion and reading for pleasure, as well as their contribution to general Jewish literacy and its social setting. Additionally, such books were examined in terms of their materiality: their writing materials, page layouts and decoration. Bookmaking techniques and aesthetics were compared with those of manuscripts and printed books in the Hebrew language and with contemporaneous non-Jewish books in Latin or Arabic scripts.

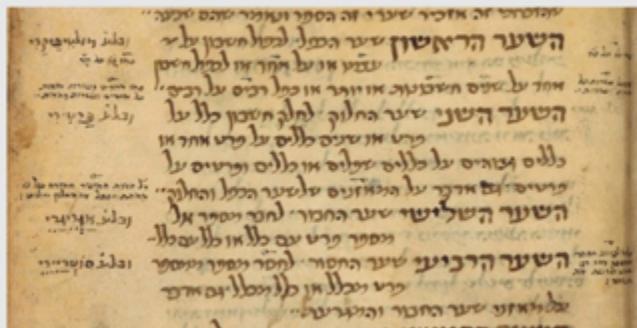


Reading Groups and Public Classes

*Jews and Nature: An Introduction to Jewish
Environmental History*
Taught by Dr Netta Cohen

This weekly class, led by Dr Netta Cohen and open to students and the general public, ran throughout Michaelmas Term 2022. It aimed to add another layer to recent historiographic developments by introducing attendees to the new and innovative subfield of environmental history. Session topics and titles included: ‘Introduction to Environmental History’; ‘When Environmental History Meets Jewish History’; ‘Jewish Spaces and Places’; ‘Nature in the Holy Land’; ‘Jewish Food, Agriculture and the Environment’; ‘A “Jewish Nature” – Environment and Race’; ‘Environmental Knowledge – Natural Sciences and Jews’; and ‘Past, Present and Future of Jewish Environmentalism’.

The transmission of Abraham ibn Ezra's *Sefer ha-Mispar* (Book of the Number) in Italy



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Visiting Fellow Dr Ilana Wartenberg presenting in a hybrid format at the final conference of the OSAJS on Books in Judeo Languages

Babylonian Talmud Class

Taught by Rabbi Dr Norman Solomon

All were invited to join Rabbi Dr Norman Solomon's ongoing weekly Talmud class, held online via Zoom. The text for study in Michaelmas Term 2022 and Hilary Term 2023 was the first section of Sukkah Chapter 4, and Yoma Chapter 8 in Trinity Term 2023. Texts were studied in the context of rabbinic Judaism and their historical settings.

Medieval Hebrew Reading Group

Convened by Professor Judith Olszowy-Schlanger and Dr Joseph O'Hara

This reading group, convened by Professor Judith Olszowy-Schlanger and Dr Joseph O'Hara, met three times during Trinity Term 2023 in a hybrid format. It offered attendees opportunities to practise reading directly from images of medieval Hebrew manuscripts in an informal setting. The group specifically studied colophons and considered their palaeography, language and historical context.

Oxford Holocaust Studies Reading Group*Convened by Barnabas Balint and Cailee Davis*

Convened by University of Oxford students Barnabas Balint and Cailee Davis, this reading group served as a place for students and researchers to discuss their research within a supportive community. It typically met four times a term to discuss issues around participants' ongoing research, key Holocaust historiographical issues and latest research and publications in the field.

Topics discussed by the reading group in Michaelmas Term 2022 included 'Challenging Narratives: Hong Kong'; 'Photographs, Testimony and Exhibition Design'; and 'Representations of the Holocaust in Fiction'.

In Hilary Term 2023, the following themes were discussed: 'Teenage Victims of Nazi Persecution'; 'The Impact of the Trial and Sentencing of Adolf Eichmann on the British Jewish Community' (presented by Master's student Martha Kashti); and 'Vivien Sieber, Kino and Kinder: A Family's Journey in the Shadow of the Holocaust'. Additionally, the reading group participated in and jointly hosted events for Oxford Holocaust Memorial Day 2023, including a talk featuring Mala Tribich, MBE, and Lord Eric Pickles; a panel on 'Representations of the Holocaust in Film'; and a talk by Derek Niemann and Noemie Lopian entitled 'Speaking Across the Divide'.

Lastly, in Trinity Term 2023, the reading group hosted a film screening of *Denial* at the OCHJS's premises, the Clarendon Institute.

Oxford School of Rare Jewish Languages Jewish***Music Classes****Taught by Dr Diana Matut*

For the second consecutive year, Dr Diana Matut gave three, one-term classes on specific facets of Jewish music related to the theme of Jewish languages as part of the Oxford School of Rare Jewish Languages (OSRJL). Music classes taught in 2022–23 were titled: 'The Oud, the Singer and her Lover . . . An Introduction to Sephardic Song Cultures' (Michaelmas Term 2022, 24 students), 'Yiddish Music for the Stage' (Hilary Term 2023, 22 students) and 'The Third Space: Interactions of Jewish and Black Music Cultures' (Trinity Term 2023, 14 students).

Language Classes

Biblical Hebrew Classes and Oxford Biblical Hebrew Summer School

Dr Stephen L. Herring

The OCHJS offered Beginners and Continuers Biblical Hebrew classes taught by Dr Stephen L. Herring throughout all three terms.

Furthermore, 2023 marked the ninth consecutive year in which the Oxford Biblical Hebrew Summer School was hosted by the OCHJS. The school offers 27 hours of Biblical Hebrew instruction across nine days to students at all levels. For the beginner, it serves as a foundation for future study. For the experienced, it provides a review of basic grammatical principles. Since its inception, the school has attracted students from all over the world – and this year was no different. While the majority of the 35 applicants in 2023 reside in the UK, the school also received applications from individuals in Africa, Asia, Australia, Europe and North America.

Ulpanim of Modern Hebrew

Taught by Esther Yadgar

The OCHJS's ulpanim in Modern Hebrew were taught by Esther Yadgar across all three terms. Different class levels offered included Absolute Beginners (focusing on learning the alphabet, speaking, reading and writing); Lower Intermediates (learning present and past tenses, as well as simple verbs, before moving on to future tense and other verb forms; reading short paragraphs); and Upper Intermediates (practising conversational Hebrew and reading short articles).

Oxford School of Rare Jewish Languages

Madeleine Trivasse

Jewish languages are essential and incorporeal parts of Jewish history, creativity, culture and identity. Most of them are currently in danger of extinction while

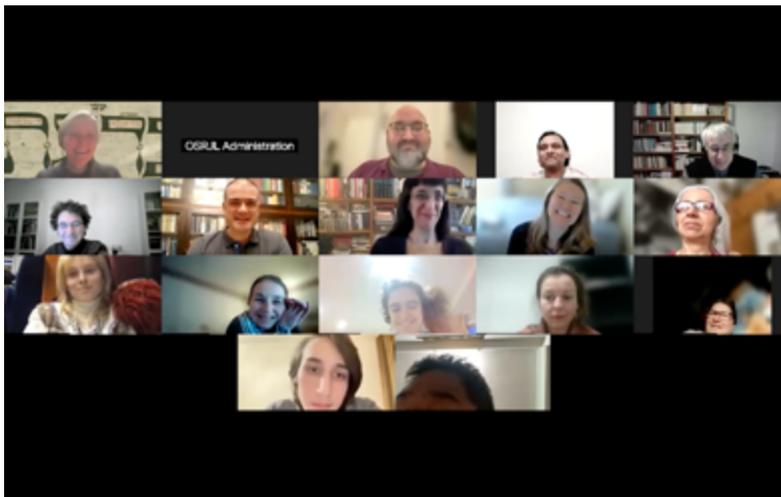
others are already dead, known only from early writing. Various research programmes stress the immense role of vernacular languages in Jewish life and culture and point to their fragility, yet universities offer very few learning opportunities for most of these rare Jewish languages.

Created in August 2021 by the OCHJS, in collaboration with the Institut des Langues Rares (ILARA) at Ecole Pratique des Hautes Etudes (EPHE), Paris, the Oxford School of Rare Jewish Languages (OSRJL) offers free, online teaching of rare Jewish languages and their cultural-historical contexts – along with a public lecture series, academic blog, Visiting Fellows programme, Jewish music classes, language Cafés and a forthcoming series of textbooks – accessible at no cost to accepted students and members of the general public around the globe. By doing so, the OSRJL aims to preserve, spark interest in, enable access to and reflect on the nature and role of Jewish languages as rich linguistic facets of Jewish life and history. It is the first school of its kind globally.

The OSRJL built on the great success garnered during its inaugural academic year, 2021–22, to develop and grow its programme during a second year, 2022–23. This year, the OSRJL expanded its offerings to include classes on three rare Jewish languages new to the programme, thereby teaching a total of 15 vernacular languages spoken and / or written by Jews from the Middle Ages until today. These languages included: Baghdadi Judeo-Arabic, Classical Judeo-Arabic, Judeo-French, Judeo-Greek, Judeo-Italian, Judeo-Moroccan, Judeo-Neo-Aramaic, Judeo-Persian, Judeo-Provençal, Judeo-Tat, Judeo-Turkish, Karaim, Ladino, Old Yiddish and Yiddish.

Additionally, several of these languages were offered in multiple classes and levels of difficulty both to accommodate a greater number of students due to high demand and to engage students with a variety of prior language skills effectively. We were pleased that all OSRJL teachers from 2021–22 – leading academics at universities and skilled teachers in Europe and around the world – were eager to and did continue teaching with us this year alongside three new teachers.





Dr Diana Matut, OSRJL Teacher, and students from her Old Yiddish Class, 2022–23

According to its foundational model, the OSRJL persisted in offering all its language classes free of charge to accepted students, who applied to the programme and were selected through a competitive process. While continuing to give priority to current university students studying at any university globally, as per the programme's stated criteria, the OSRJL welcomed applications from members of the broader academic and non-academic publics, many of whom were accepted to the programme. All accepted students were eligible for certificates of participation at the end of the academic year subject to attendance requirements.

Professor Judith Olszowy-Schlanger continued to direct the programme. Madeleine Trivasse (OCHJS Academic Registrar and Publications Officer) remained the OSRJL Coordinator and oversaw all aspects of the programme's funding, operations and development. Celeste Pan also stayed on as OSRJL Administrator and carried out the programme's day-to-day administration. Priscilla Lange (OCHJS Academic Administrator) assisted the OSRJL through organizing its public lectures, in conjunction with other series of the OCHJS, as well as Jewish music classes. Kerry Maciak (OCHJS Bursar) and Jun Tong (OCHJS Accounts Assistant) undertook all financial aspects of the programme's administration. Additionally, Michael Allaway (Software Engineer, University of Oxford) continued to refine and offer support regarding the OSRJL Tutorials platform, which he began developing for the programme in 2021.

The OSRJL's Advisory Committee, which helped guide the programme through its second year, consisted of: Dr Sarah Bunin Benor (Hebrew Union

*Eirik Kvindesland
and Celeste Pan,
two of the three
Taube Prize
Recipients, with
Professor Judith
Olszowy-Schlanger
at reception for the
prizes*



College – Jewish Institute of Religion); Dr Yehudit Henshke (University of Haifa); Professor Lily Kahn (University College London); Professor Geoffrey Khan (University of Cambridge); Professor Laurent Mignon (University of Oxford); Professor Ofra Tirosh-Becker (The Hebrew University of Jerusalem); and Professor Dr Ronny Vollandt (Ludwig-Maximilians-Universität München).

The OSRJL was and continues to be supported by two generous foundations which committed to funding the programme for its first three years and which wish to remain anonymous at this time. This year, the OSRJL began a fundraising campaign to ensure the programme can continue beyond its initial three years.

To read more about the OSRJL and its activities during the past year, please consult the programme’s second annual Impact Report, available on the OCHJS’s website.

Taube Prizes for Student Writing in Hebrew and Jewish Studies *Madeleine Trivasse*

In Trinity Term 2023, the OCHJS was delighted to award its first Taube Prizes for Student Writing in Hebrew and Jewish Studies. Master’s and DPhil candidates across Faculties of the University of Oxford submitted written works of a minimum of 10,000 words on any topic related to Hebrew and

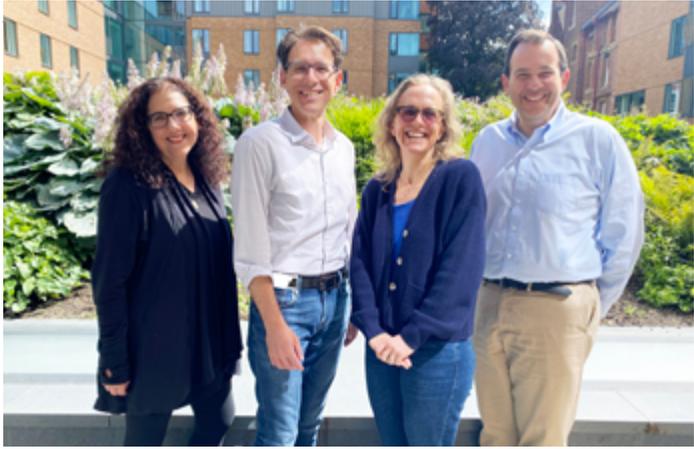
Jewish Studies. In total, the Academic Advisory Council of the OCHJS received 23 applications. Three prizes were awarded: one to William Jones (“You Are Going to be my Bettmann”: Exploitative Sexual Relationships and the Lives of the *Pipels* in Nazi Concentration Camps’), one to Eirik Kvindesland (‘By Way of the Sea: Jewish Networks between Palestine and the Persian Gulf 1820–1914’) and one to Celeste Pan (‘MS. Bodley Or. 621 as a “Study Psalter” for Christian Hebraists’). Furthermore, the Academic Advisory Council highly commended Nicolas Garraud (‘Normality Re-Imagined in the Newly Established “Jewish District” [November 1940–January 1941]’) and Rose Stair (“Build Young Harps!”: On Youthfulness, Creativity and Desire’).

Summer Programmes

Oxford Summer Institute on Modern and Contemporary Judaism Dr Miri Freud-Kandel

The Oxford Summer Institute on Modern and Contemporary Judaism (OSI) marked its 10th anniversary on convening in July 2023. Established as an innovative, interdisciplinary workshop, the OSI brings together scholars of Jewish religion and culture from around the globe with select faculty from the University of Oxford and a cohort of European Jewish Studies specialists. For one week, they delve into intensive study and intellectual exchange designed to facilitate rigorous academic engagement on key themes in Jewish religion. Doing so provides a framework for raising original and challenging perspectives from a broad range of disciplines with the potential to offer novel insights into contemporary Judaism.

Having developed a particular interest in contributing to the ongoing expansion of Jewish Studies throughout Europe, the OSI facilitates unique, informal interfaces between veteran and early-career researchers from diverse geographic and disciplinary backgrounds. Today, OSI alumni constitute a worldwide network of researchers who continue to learn and collaborate with one another. These scholars attest to the profound experience offered by the OSI for rigorous interaction with colleagues in a relaxed but focused framework that spurs creativity and a uniquely interdisciplinary conversation between scholars working across a diverse array of subfields within Jewish Studies.



Co-convenors of the OSI (l-r): Dr Jodi Eichler-Levine, Dr Hartley Lachter, Dr Miri Freud-Kandel and Professor Adam Ferziger

The theme of the 2023 OSI was ‘Authority and Leadership in Modern and Contemporary Judaism’. Researchers utilizing a range of analytical tools gathered to consider how these two categories function in Jewish communities separately and together. Drawing on both pre-modern and modern material, the papers presented during the programme generated lively, comparative historical analysis of current developments in contemporary Judaism. The following questions served as a guiding framework for participants in writing their papers:

What are the differences and points of connection between the categories of authority and leadership in Jewish culture and thought?

In what ways are these helpful frames for considering the relationship between Jewish ideas and Jewish communal life, and in what ways might they require theoretical interrogation?

How do new ideas or modes of discourse become authoritative, and in what ways do their doing so support new modes of Jewish leadership?

Are there forms of authority separate from communal leadership? And are there forms of leadership that make no particular claims to authority?

How have claims to authority and leadership in Jewish communities changed during the 20th and 21st centuries?

In what ways do novel forms of leadership or assertions of authority in the contemporary period make recourse to pre-modern sources or practices?



Professor Maoz Kahana, OSI participant



Professor Michal Raucher and Rose Stair, OSI participants

How do these categories function in Jewish spaces outside the traditional models of Jewish communities?

How do modern and contemporary Jews grapple with issues of tradition and innovation in terms of authority and leadership?

The papers presented at the event this year are summarized in the ‘Participants in the Oxford Summer Institute on Modern and Contemporary Judaism’ section of this *Annual Report*. They generated rich discussion that highlighted numerous unexpected connections across multiple days of sustained investigation into topics ranging from the organization of Jewish communities in early modern Italy to an analysis of the British Chief Rabbinate to a study of the role of Mizrahi Jews in peacebuilding efforts in the Middle East. All these papers – pre-circulated in the weeks leading up to the programme to allow for careful pre-reading – were works-in-progress, a fact which enabled the gathering to be truly collaborative. Scholars participating in the OSI received feedback from experts working in a wide range of disciplines which they were able to incorporate into their work when preparing it for publication. Thus the 2023 OSI lived up to its goal of facilitating a rare and valuable opportunity for scholarly exchange in the study of modern and contemporary Judaism.

Based on past years, we look forward to witnessing the impact of the programme on its participants through the publication of books and articles emerging directly from the papers that were presented – and, more broadly, through ongoing scholarly cooperation and growth engendered by the experience.



Dr Noam Sienna teaching about Sephardi cursive

Hebrew Manuscript Studies Workshop

Dr César Merchán-Hamann

and Professor Judith Olszowy-Schlanger

This summer's Hebrew Manuscript Studies Workshop: Codicology, Palaeography, Art History – held in conjunction with the Bodleian Library – was led by Professor Judith Olszowy-Schlanger (OCHJS and Corpus Christi College, Oxford), Dr Agata Paluch (Freie Universität Berlin) and Dr César Merchán-Hamann (OCHJS and Bodleian Library) from 26 June–7 July 2023.

The Workshop upheld its reputation as one of the OCHJS's most highly sought-after programmes, receiving 48 applications from individuals across the globe. In total, 19 participants were selected for the programme and, over the course of two weeks, were taught by nine experts in the various fields of Manuscript Studies, Book and Art History and Palaeography. In addition to the above-mentioned leaders of the programme, teachers included Andrew Honey (Bodleian Library), Dr Joseph O'Hara (OCHJS and Corpus Christi College, Oxford), Professor Emile Schrijver (University of Amsterdam), Professor Sarit Shalev-Eyni (The Hebrew University of Jerusalem), Dr Noam Sienna (University of Minnesota) and Professor Sacha Stern (University College London).



Dr César Merchán-Hamann showing manuscripts to writer David Grossman and Workshop participants

The Workshop was divided in two parts, respectively corresponding to medieval and early modern Hebrew manuscript culture. Participants worked first-hand with hundreds of original codices and Cairo Genizah fragments from the fabulous collections of the Bodleian Library.

In the Workshop's first part, participants had unique opportunities to examine and engage with the history of the Bodleian's Hebrew collections; Hebrew codicology and book history; the study of book materials, as well as their production and conservation; the history of various calendars, including the Jewish calendar, used to record dates of Jewish manuscripts and documents, and the calendars' importance for dating the materials; the systematic study of medieval Hebrew scripts of Oriental, Sephardi, Yemenite, Byzantine, Italian and Ashkenazi types; and Hebrew illuminated manuscripts from Spain, Ashkenaz and Italy. In the second part, participants studied the post-medieval



Andrew Honey teaching about bookbinding

history of Hebrew books and palaeography in North Africa, Italy, Germany and eastern Europe, as well as bookbindings and the relationship between manuscripts and printed books.

Throughout, the Workshop employed the latest methods in digital palaeography, including use of the online Hebrew Palaeography Album (HebrewPal), developed by Professor Olszowy-Schlanger and her team, for teaching palaeography.

Affiliated Programme – The Institute for Polish–Jewish Studies

The Institute for Polish–Jewish Studies (IPJS), an associated institute of the OCHJS, organized eleven events in 2022–23. Among its in-person events were a film screening for Holocaust Memorial Day; a conference launching *Polin* volume 35; a presentation of a remarkable private archive of photographs of Jewish life in eastern Europe; and a seminar about the expulsion of the Jews from Prague in 1744–48. All events were chaired by either Professor François Guesnet or Professor Antony Polonsky.

The annual event cycle began on 19 October 2022 with a presentation of Moshe Rosman's volume *Categorically Jewish, Distinctly Polish: Polish Jewish History Reflected and Refracted* (Littman Library of Jewish Civilization, 2022). This collection of previously published but thoroughly reworked essays is prefaced by a survey of Polish Jewish history in the early modern period. Divided into sections dedicated to historiography, Polish Jewish perceptions and relations, the Jewish community and the history of Jewish women in eastern Europe, the volume offers a deeply insightful assessment of the 'marriage of convenience' between Jews settling in the Polish–Lithuanian lands and their non-Jewish neighbours. The event was attended by about 80 people.

On 26 October 2022, Professor Barry Trachtenberg (Wake Forest University) presented his study *The Holocaust and the Exile of Yiddish* (Rutgers University Press, 2022), which retraces the tortuous publication history of the *Algemeyne Entsiklopedie*, a unique attempt to produce a high-quality encyclopaedia in the Yiddish language. Initiated by intellectuals involved in the YIVO Institute founded in Vilnius in 1925, the *Entsiklopedie* was published in Paris and New York from 1934 onwards, thus during a period in which Jewish life was increasingly threatened. With 6,000 subscribers, it was originally planned to be completed in 1939 as a self-sufficient encyclopaedia with a substantial volume dedicated to Jewish history and civilization. However, the war and the Holocaust destroyed the vast majority of those communities it had been intended to serve. This event was attended by 65 people, with Dr Sonia Gollance (University College London) as respondent.

On the anniversary of 'Kristallnacht' (9 November), the onslaught of the Nazi state on the Jewish communities in its territory, Dr Anne-Christin Klotz (The Hebrew University of Jerusalem) gave an account of her recent book *'Gemeinsam gegen Deutschland': Warschaus jiddische Presse im Kampf gegen den Nationalsozialismus* (De Gruyter, 2022). This work offers a rich portrait of interwar Yiddish professional journalism in the Polish capital and the network of correspondents reporting from Nazi Germany to the Yiddish-reading public in Poland (and beyond) who made valiant efforts to warn the Jewish public of the imminent threat emanating from National Socialism. It also traces the wartime attempts of Jewish journalists to document the devastations of the war. This outstanding and deeply moving presentation was attended by 60 people.

The next event was a presentation on 29 November 2022 by Professors Richard Cohen (The Hebrew University of Jerusalem) and Mirjam Rajner (Bar-Ilan University) giving an account of their book *Samuel Hirszenberg (1865–1908): A Polish Jewish Artist in Turmoil* (Littman Library of Jewish

Civilization, 2022). Retracing the biography of a prolific and original painter of the Polish *fin-de-siècle*, this study examines the influences on Hirszenberg's oeuvre and how it reflects his complex negotiation of Polish and Jewish artistic movements and traditions as well as their historical legacies. The event was attended by 120 people.

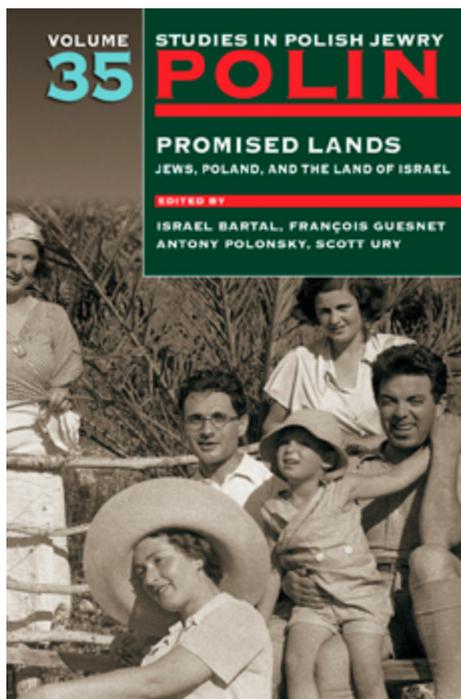
On 23 January 2023, a remote full-day workshop devoted to 'The Body as a Source of Pleasure and Pain around 1900: Female Polish Jewish Perspectives' was hosted by the IPJS, the Institute for Jewish Studies at University College London, the Faculty of History of Warsaw University and the Faculty Centre for Transdisciplinary Historical and Cultural Studies of the University of Vienna. The event was a spin-off of the research on this topic carried out jointly by the University of Warsaw and University College London. Dr Zuzanna Kołodziejska-Smagala, the Principal Investigator of a research project on discourses around the body and sexuality in Polish-language writings of Jewish women around 1900, introduced the proceedings and emphasized the significance of these works as a 'third space' located between cultures dominated by traditionalist attitudes. Other speakers included Professor Rachel Manekin, Dr Siobhàn Hearne, Joanna Degler, Anna Berezowska, Professor Elissa Bemporad, Irina Rabinowich and Professor Natalia Aleksium. The discussion revolved around the possibilities and limitations of expressing emotions and perceptions of the body in various genres of writing and the growing awareness of the impact of difficulties experienced by women in traditional society (Jewish as well as Polish). Among the topics examined were resistance to and engagement with religious tradition; notions of individual autonomy, self-image and societal norms; the impact of the separation between the public and the private spheres; and the relevance of homosocial spaces for Jewish women. The workshop was attended by 40 participants.

For Holocaust Memorial Day, the IPJS hosted a screening of the film *Safer in Silence*, produced by author and director Corinne Niox Chateau, in cooperation with the Department of Hebrew and Jewish Studies and the Institute for Jewish Studies at University College London. By not sharing her wartime experiences, Chateau's mother had hoped to shield her daughter from the weight of the trauma. By the same token, she prevented her daughter from engaging with her family history and Jewish heritage, which the author now has reconstructed over many years of often-difficult research. This search is movingly described in the film, which was discussed at the screening by a panel including the film's producer, Agnes Kaposi, a Hungarian Holocaust survivor, and Professor Antony Polonsky. About 75 people attended the event.

Volume 35 of Polin

The launch of volume 35 of *Polin: Studies in Polish Jewry*, with the title *Promised Lands: Jews, Poland, and the Land of Israel*, took place on 7 February 2023 at the Embassy of the Republic of Poland in London. The conference was organized by the IPJS and the Institute of Jewish Studies at University College London, as well as co-organized and supported by the Polish Embassy and the Polish Cultural Institute, London.

Edited by Professor Israel Bartal, Professor François Guesnet, Professor Antony Polonsky and Professor Scott Ury, this volume seeks to investigate several interrelated subjects – the influence of Polish Jews, Polish Zionism and Polish political traditions on the development of the Jewish settlement in Palestine, and the impact of this new Jewish community and of the State of Israel on developments in Poland. The main goal of the Zionist project was to create a ‘New Jew’ who would be the builder of a Jewish state, preferably in the historic homeland of the Jewish people. This state would be free of the negative characteristics which, in the view of the ideologues of Zionism and other political movements that attempted to mobilize the Jewish communities of eastern Europe, the Jews had developed in their long sojourn in the Diaspora. However, those who settled in Palestine inevitably brought with them considerable cultural baggage. A substantial proportion of them came from the territories of the Polish–Lithuanian Commonwealth, and this Polish Jewish presence significantly affected the political and cultural life of Jews in the Yishuv and the State of Israel. In this volume, leading experts in Israel, Poland, Europe and North America investigate different aspects of this influence as well as the continuing relationship between Israel and Poland up to the present day.



In its first section, the volume looks at the presence of eastern European Jews in Palestine in the 18th and 19th centuries. From the 18th century, Hasidic congregations were established in Palestine – an expression of the great significance of the Land of Israel in the religious imagery of this esoteric and mystical movement. Despite geographical distance from the old country, these congregations maintained strong allegiance to their leaders. As larger numbers of practising Jews arrived in the course of the 19th century, the precarious material situation of an ever-growing number of congregations became a matter of concern both locally and for Jewish communities across Europe.

The second section analyses the development of the Jewish national movement in the Polish lands. Beyond obvious differences in objectives and constituencies, contributions to this section demonstrate the connections and mutual influences that existed between the Jewish and other nationalist movements. The articles also examine the wide-ranging contributions to the establishment of the new Yishuv of Zionist activists originating from Poland, with David Ben-Gurion as the most notable example. They also analyse the relationship between these two arenas of political involvement, including successful attempts by recent immigrants to Mandatory Palestine to shape the direction of the Zionist movement in Europe, the establishment of economic relations between Poland and the Yishuv and the way these developments were understood by the wider Polish public, not least through the writings of the emerging journalist Ksawery Pruszyński.

The third section focuses on the dramatic period between the end of the Second World War and the establishment of the State of Israel – a period during which roles and responsibilities shifted dramatically because of the devastation of eastern Europe, reflected *inter alia* in the immediate post-war years in Yiddish-language travelogues. It explains the attraction of the Zionist movement for the few survivors of the genocide and the complex relationship between Jews and Poles who survived as refugees in the Soviet Union, Iran and Palestine, as well as between those who settled in Mandatory Palestine and those who remained in Europe.

The fourth section looks at the period after the establishment of the State of Israel and the consolidation of communist power in post-war Poland. The life and works of the illustrator Henryk Hechtkopf exemplify the transition from pre-war Polish culture to the Israeli context. A similar process, initiated mostly by Jews from Polish lands, sought to adapt the annual cycle of Jewish holidays to the visions of the founding generation of the Jewish state. The integration of Jews arriving in the aftermath of the Second World War and following the antisemitic persecutions of 1968 is also discussed.



IPJS conference at Embassy of the Republic of Poland

The complexities of mutual perceptions between Poland and Israel are the subject of the fifth and last section. Its chapters reflect on the increasingly stereotyped perceptions of ‘the other’ as a theme in memoirs and literature which is at times confirmed and at times challenged through visits to Israel and Poland. This final chapter offers an incisive assessment of the growing exploitation and politicization of Holocaust memory in both countries.

The conference was opened by the Polish Consul-General and Vivian Wineman, President of the IPJS. In the first panel, three of the volume’s editors – Professor Israel Bartal, Professor François Guesnet and Professor Antony Polonsky – explained their goals in putting the volume together. These goals were, above all, to provide a more comprehensive assessment of the resonances between the emergence of the Polish and the Jewish national movements; the considerable influence of Polish Zionist and non-Zionist constituencies in Mandatory Palestine and in the State of Israel; the permutations of relations between Poland and the State of Israel, affected in the most dramatic way by the Holocaust; and the way mutual perceptions have been expressed in political relations, personal connections and literary writing.

The first session of the conference looked at the period before the Second World War with a presentation by Dr Uriel Gellman (Bar-Ilan University) about the Hasidic congregations in 18th- and 19th-century Palestine which

transformed the traditional presence of Orthodox congregations and established new links between eastern Europe and Palestine. Following this session was a reflection by Wiesiek Powaga on the career of Ksawery Pruszyński, author of *Palestine for the Third Time*. Published in the fateful year 1933, this widely read series of reports acquainted the Polish public with the emerging 'new Yishuv'. Pruszyński also played a prominent role as a post-war Polish diplomat when he held the chair of the Ad Hoc Committee for the Palestinian Question of the United Nations. Two important speeches he delivered in this role are reprinted in this volume of the *Polin* series.

The second session examined Polish–Israeli relations after the Second World War. Professor Hanna Lerner (Tel Aviv University) offered insights into the career of the artist Henryk Hechtkopf, whose early successes as an illustrator were cut short by the war. Hechtkopf survived the war in the Soviet Union and attempted to resurrect Jewish art in post-war Poland as a film producer among other things. Realizing the narrow limitations imposed on his work in communist Poland, he emigrated in 1957 and started an entirely new career in Israel, where he went on to become one of the most prominent illustrators of children's books. His creative work in Israel was marked both by nostalgic reminiscences of pre-war Poland and references to the horrors of the Holocaust.

Professor Monika Adamczyk-Garbowska (Maria Curie-Skłodowska University, Lublin) reflected on the difficulties of journalist and author Mordechai Tsanin, who wrote the Yiddish-language *Through Ruins and Ashes: A Journey through a Hundred Destroyed Jewish Communities* – an important volume about a journey to Poland in 1946 – in an attempt to find a place for Yiddish writing in Israel. This work brought him into conflict with the literary and political establishment there, which, despite its members' origins in eastern Europe and their having been raised as native speakers of Yiddish, had early on opted to establish Hebrew as the sole Jewish language in the new state. Dr Jagoda Budzik (University of Wrocław) discussed Rutu Modan's *The Property*, published in 2013. The success of this graphic novel in Israel, Poland, across Europe and also in North America illustrates the possibilities of offering a more nuanced perspective on the contested field of claims to property, cultural heritage and human relationships between Poles and Jews.

The conference's concluding discussion was introduced by Dr Yifat Gutman (Ben-Gurion University) who – on the basis of her research on memory activism and reconciliation in Poland, Israel–Palestine and the Czech Sudetenland – discussed how to move beyond present entrenched memories of

the past in Poland and Israel and foster a fruitful dialogue. The discussion was wide-ranging and showed the relevance of this volume of the *Polin* series. The conference took place on the premises of the Polish Embassy and was attended by about 75 people.

On 28 February 2023, author Piotr Paziński discussed his book *Bird Streets* (Vine Editions), a collection of short stories published in 2022 with Ursula Phillips, who translated them from the original Polish into English. These short stories revolve around the complex character of contemporary Jewish life in the Polish capital, marked by the continued presence of echoes from the past. Written in the tradition of eastern European magic realism, the stories convey a sense of past and present realities resonating with each other. They also offer an understanding of the self-perception of the third post-Holocaust generation of Polish Jews. The event was attended by 70 people.

Next was an event on 14 March 2023 during which Howard Kordansky presented a selection of photographs from his personal collection of original prints documenting Jewish life in eastern Europe. These photographs, acquired at auctions and from antiquarians, reflect the richness and complexity of eastern European Jewish culture. Hitherto, many of them have not been available to the public, yet they have the potential to broaden our understanding of this culture, as the respondents, Professors Michael Berkowitz and Antony Polonsky, emphasized. This in-person event was attended by about 50 people.

On 29 March 2023, Professor Joshua Zimmerman (Yeshiva University) presented his recent book *Józef Piłsudski: Founding Father of Modern Poland* (Harvard University Press, 2022). This study, the first full English-language account of this towering figure of 20th-century Polish history, retraces the personal life of Polish social-democrat and life-long fighter for Polish independence Piłsudski and his commitment to an inclusive model of Polish statehood. The discussion concentrated on the relationship of Piłsudski to Jews as individuals – many of his party comrades were Jewish and belonged to his closest circle of collaborators – and as a significant collective element of independent Poland. The discussion provided an opportunity to investigate the tension between Piłsudski's vision of an inclusive resurrected Poland in which there would be a place for Jews despite the political realities of the conservative contestation of this vision, which became particularly aggressive after the re-establishment of Poland as an independent state in 1918. This event was attended by 75 people.

The last event of the year occurred on 16 May 2023, when Professor Michael Kalman Silber – who recently retired from the Department of Jewish History

and Contemporary Jewry, The Hebrew University of Jerusalem – took part in an in-person seminar at the Department of Hebrew and Jewish Studies, University College London, on the subject of the expulsion of the Jews from Prague in the years 1744–48. The discussion focused on the pan-European Jewish networks which interceded to rescind Empress Maria Theresa’s expulsion decree. It was followed by Professor Silber’s online lecture entitled ‘Diego d’Aguilar and the Expulsion of the Jews from Prague, 1744–45’, assessing the specific role played by this Sephardi entrepreneur in mobilizing rescue efforts. Both the seminar and the lecture, drawing on examples from across Europe, including its eastern periphery, provided an opportunity to explore the methods used by Jewish intercessors (*shtadlanim*) to pursue their objectives. The event was attended by 50 people.

As was the case last year, about 1,000 people participated in the events organized by the IPJS in the academic year 2022–23, thus replicating our earlier success in terms of public outreach. The IPJS intends to continue combining online events with in-person gatherings, the latter being particularly important in facilitating interpersonal engagement and networking.

Research



Fellows

Dr Peter Bergamin

Dr Peter Bergamin spent much of the academic year writing up his research project 'Paul Goodman and Anglo-Jewry'. New information, especially regarding the genesis of the English Zionist Federation in the 1910s, emerging from his study makes it ever more apparent that Paul Goodman played an important – yet rather overlooked – role in British Zionism and Anglo-Jewish society during the first half of the 20th century.

Dr Bergamin's other project this year was repurposing the budget for the Reconsidering Early Jewish Nationalist Ideologies Seminar into funds for an edited volume stemming from that seminar series. He received positive

responses from the majority of seminar participants and expects to have all their chapter submissions by the end of the 2023 calendar year.

Classes

- British Politics and Government Since 1900 (Visiting Students Programme, Mansfield College, Oxford)
- Comparative Government (Visiting Students Programme, Mansfield College, Oxford)
- Nationalism in Western Europe 1799–1890 (Visiting Students Programme, Mansfield College, Oxford)
- Political Ideologies (Visiting Students Programme, Mansfield College, Oxford)
- Political Thought: Bentham to Weber (Visiting Students Programme, Mansfield College, Oxford)
- Theory of Politics (Visiting Students Programme, Mansfield College, Oxford)

Lectures and Seminars

‘The Contradictions of Liberal British Zionists’, JW3, London

Conferences, Workshops and Reading Groups

- Organized and hosted: Annual European Association for Israel Studies Conference, Mansfield College, Oxford
- ‘Israel Studies in the UK: The History of an Idea’, Keynote Lecture: European Association for Israel Studies Conference, Mansfield College, Oxford
- ‘Paul Goodman and Anglo-Jewry’, British and Irish Association for Jewish Studies Conference, London

Publications

Review of Theodore Lessing, *Jewish Self-Hate*, trans. Peter C. Appelbaum, in *German Historical Institute London Bulletin*, vol. XLIV, no. 2 (November 2022), 163–67.

Dr Miri Freud-Kandel

Dr Miri Freud-Kandel continued to offer a variety of lectures, classes, seminars and tutorials for undergraduate and postgraduate students in the faculties of both Theology and Religion and Asian and Middle Eastern Studies. These

offerings included her regular teaching on the development of modern Jewish thought, plus introductory lectures on Judaism, and postgraduate classes on internal Jewish conflicts as well as on post-Shoah Jewish-Christian relations. She also continued supervising doctoral students in the Faculty of Theology and Religion and took on various examining roles across both faculties with which she is associated. The senior seminar series on Modern Jewish Thought which she and Dr Daniel M. Herskowitz inaugurated last year took place throughout the 2022–23 academic year. It created a welcome platform for discourse on modern and contemporary Jewish thought, focusing on recently published works. She was also heavily involved in organizing the annual Oxford Summer Institute on Modern and Contemporary Judaism (OSI), which marked its 10th year in July 2023. Further details of this year's programme appear elsewhere in this volume.

Much of Dr Freud-Kandel's research during the academic year was directed at the growing interest in examining the legacy of late Chief Rabbi Lord Jonathan Sacks. She was involved in a number of panels addressing this subject at the Congress of the World Union of Jewish Studies at The Hebrew University of Jerusalem. She also was invited to Bar-Ilan University to present a paper at a conference in January 2023 on the theme of Rabbi, Professor, Lord: The Ideas and Influence of Jonathan Sacks. Her paper focused on the difficulties posed by the office of Chief Rabbi – a theme developed further in her paper for this year's OSI. The Jewish Philosophy department at Bar-Ilan invited her to give a talk on 'Immanuel Jakobovits: The Theology Behind the Name'. She was also invited to give the inaugural Solomon Schonfeld Lecture at the OCHJS. In addition, she finalized the proofs for her forthcoming volume, *Louis Jacobs and the Quest for a Contemporary Jewish Theology*.

Classes

Emergence of Modern Religious Movements in Judaism (MSt in Jewish Studies)

Feminist Approaches to Religions (BA in Theology)

Further Studies in Judaism (BA in Theology)

Judaism (MSt in Study of Religions)

Modern Judaism (BA in Theology)

Nature of Religion (MSt in Study of Religions)

Religion and Religions (BA in Theology)

Lectures and Seminars

- ‘Immanuel Jakobovits: The Theology Behind the Name’, Jewish Philosophy Department, Bar-Ilan University, Israel
- Convened with Dr Daniel M. Herskowitz: Modern Jewish Thought Seminar, OCHJS, Faculty of Theology and Religion and the Centre for the Study of the Bible, Oriel College, Oxford
- ‘Modern Judaism’, Faculty of Theology and Religion and Faculty of Asian and Middle Eastern Studies, University of Oxford
- ‘Religion and Religions’, Faculty of Theology and Religion, University of Oxford
- ‘*Torah im Derekh Eretz* in Britain: Bringing Chief Rabbis Immanuel Jakobovits and Jonathan Sacks into Conversation’, Solomon Schonfeld Lecture, OCHJS

Conferences, Workshops and Reading Groups

- ‘Jewish Theology of Religions: The Thought of Rabbi Jonathan Sacks’, Roundtable at Congress of the World Union of Jewish Studies, The Hebrew University of Jerusalem, Israel
- ‘Jonathan Sacks and Cool Britannia: British Orthodoxy, the Chief Rabbinate, and Religious versus Social Interplays’, Congress of the World Union of Jewish Studies, The Hebrew University of Jerusalem, Israel
- ‘Jonathan Sacks, the British Chief Rabbinate, and the Challenge of Religious Leadership’, Conference on Rabbi, Professor, Lord: The Ideas and Influence of Jonathan Sacks, Bar-Ilan University, Israel
- ‘Leadership as Mission? A Model for the British Chief Rabbinate’, Oxford Summer Institute on Modern and Contemporary Judaism, H. B. Allen Centre, Keble College, Oxford

Publications

- ‘Women in the Synagogue’, in N. R. M. L. de Lange, E. Narinskaya and S. Sheridan, eds, *Elonei Mamre: The Encounter of Judaism and Orthodox Christianity*, Lanham, MD; Boulder, CO; New York; London: Lexington Books / Fortress Academic (2023).

Emeritus Professor Martin Goodman

Emeritus Professor Martin Goodman saw through to press a volume on Jews and Christians in Late Antiquity which he edited with Professor Brouria Bitton-Ashkelony. He continued to work on a biography of Herod the Great which is scheduled for publication by Yale University Press in the spring of 2024.

Additionally, Professor Goodman supervised one DPhil and one MPhil student for the Faculty of Theology and Religion, as well as the dissertation of one student on the MSt in Jewish Studies course at the Faculty of Asian and Middle Eastern Studies.

Lectures and Seminars

‘Josephus for Jews and for Christians: Hero or Villain?’, Council of Christians and Jews, Maidenhead

‘King Herod: Myth and Reality’, Oxford Women’s Luncheon Club, Oxford

‘Rome and Jerusalem’, Kinloss Synagogue, London

‘Some Thoughts on Jews and Christians in Late Antiquity’, The Hebrew University of Jerusalem, Israel

‘Understanding Judaism: New Approaches to Rabbinic Literature’, Utrecht University, The Netherlands

Conferences, Workshops and Reading Groups

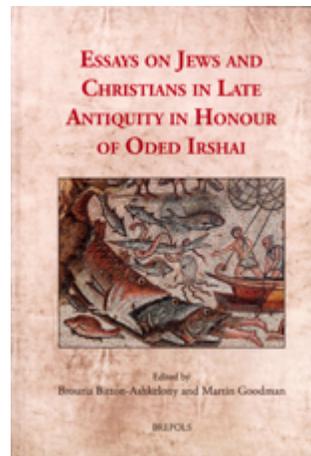
EAJIS Emerge Forum, European Association for Jewish Studies Congress, Frankfurt, Germany

‘What Makes a “Jewish Life” a Jewish Life?’, European Association for Jewish Studies Congress, Frankfurt, Germany

Publications

With Brouria Bitton-Ashkelony, eds, *Essays on Jews and Christians in Late Antiquity in Honour of Oded Irshai*, Cultural Encounters in Late Antiquity and the Middle Ages, 40. Turnhout, Belgium: Brepols (2023).

‘The Presentation of the Past in the Mishnah’, in S. J. D. Cohen, *What is the Mishnah? The Status of the Question: Proceedings of a Conference at Harvard University*. Cambridge, MA, and London: Harvard University Press (2022), 129–40.



Dr Daniel M. Herskowitz

Dr Daniel M. Herskowitz taught undergraduate and postgraduate papers over the course of the year, as well as presented papers in various of seminars, workshops and conferences in Oxford and elsewhere. He also served as a dissertation tutor for the MSt in Study of Religions and co-convoked the Modern Jewish Thought Seminar with Dr Miri Freud-Kandel.

As a result of his being awarded the Salo W. and Jeannette M. Baron Young Scholars Award for Scholarly Excellence in Research of the Jewish Experience by the University of Vienna, he co-edited a collected volume entitled *Constructing and Experiencing Jewish Identity* (Brill, 2023) together with Rachel Blumenthal and Kerstin Mayerhofer. Dr Herskowitz is currently working on one project on Franz Rosenzweig in his Protestant context and another on Jewish existentialism and the legacy of Martin Luther.

Classes

Further Studies in Judaism (BA in Theology and Religion)
 Introduction to Modern Jewish Philosophy (BA in Jewish Studies)
 Key Themes in Systematic Theology (BA in Theology and Religion)
 Medieval Jewish Thought (BA in Jewish Studies, MSt in Jewish Studies)
 Religion and Religions (BA in Theology and Religion)
 Themes in 19th-Century Theology and Religion (BA in Theology and Religion)

Lectures and Seminars

Book events for *Heidegger and his Jewish Reception* at the University of Oxford, Princeton University, Goethe-Universität Frankfurt, George Washington University, University of Cambridge and Bar-Ilan University
 Convened with Dr Miri Freud-Kandel: Modern Jewish Thought Seminar, OCHJS, Faculty of Theology and Religion and the Centre for the Study of the Bible, Oriel College, Oxford

Conferences, Workshops and Reading Groups

“Anti-Anti-Semitism” and the Scandal of Martin Heidegger’s “Black Notebooks”, Association for Jewish Studies Annual Conference, Boston, MA, USA
 ‘A New Look on Franz Rosenzweig’s Account of Revelation in *The Star of Redemption*’, Jewish Studies Congress, Jerusalem, Israel

‘Empire, Mission, and Messianism: Franz Rosenzweig on the Relation between Judaism and Christianity’, Association for Jewish Studies Annual Conference, Boston, MA, USA

‘Rosenzweig, Manitu and Jewish-Christian Relation’, Jewish Thought between Germany and France: New Horizons for the Study of Contemporary European Jewish Thought, Lille University, France

‘The Wrong Side of History: Franz Rosenzweig’s Judeo-Christian Thought and the Exclusion of Islam’, Spiritual Investment in the World: Modern Theologies of Worldliness, Nottingham University

Publications

Edited with Rachel Blumenthal and Kerstin Mayerhofer, *Constructing and Experiencing Jewish Identity: Baron Award Lectures: Studies on the Jewish Experience Vol. 1*. Leiden: Brill (2023).

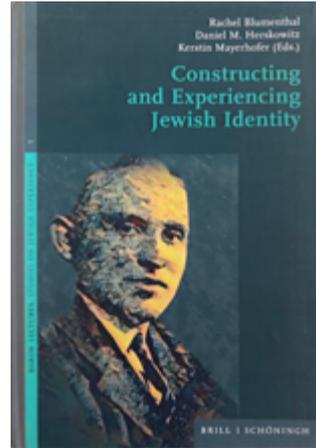
‘Between Barth and Heidegger: Michael Wyschogrod’s Body of Faith’, *Jewish Studies Quarterly*, vol. 30, no. 3 (2023), 328–53.

Review of Michael Fishbane, *Fragile Finitude: A Jewish Hermeneutical Theology*, in *Journal of the Association of Jewish Studies* (2023).

Review of Karma Ben Johanan, *A Pottage of Lentils: Mutual Perceptions of Christians and Jews in the Age of Reconciliation*, in *Journal of Jewish Studies*, vol. 73, no. 1 (2022), 216–19.

Review of Andreas Großmann, ed., *Rudolf Bultmann – Hans Jonas: Briefwechsel 1928–1976*, in *Journal for the History of Modern Theology* (2023).

Review of Nitzan Lebovic, *Zionism and Melancholy: The Short Life of Israel Zarchi*, in *Journal of Modern Jewish Studies* (3 May 2022).

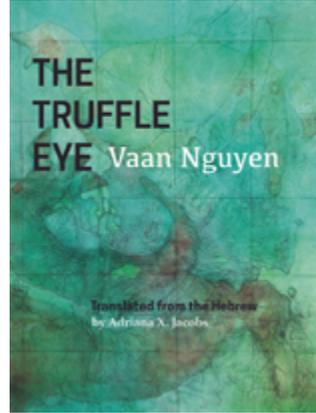


Professor Adriana X. Jacobs

One of the highlights of Professor Adriana X. Jacobs’s academic year was receiving the phone call informing her that she was the recipient of the Academy of American Poets’ Harold Morton Landon Translation Award for her translation (from Hebrew) of Vaan Nguyen’s *The Truffle Eye* (Zephyr Press). In his citation, judge David Shook remarked: ‘In her translation of Vaan Nguyen’s

The Truffle Eye, Adriana X. Jacobs captures the full cultural and linguistic complexity of the poet's own conflicted relationship to the Hebrew language and its hegemony in Israeli society and literature'.

Another highlight of Professor Jacobs's year was travelling to Japan in late February 2023 to deliver lectures on modern Hebrew literature at the Kyoto and Tokyo campuses of Ritsumeikan University and leading a poetry translation workshop in Tokyo. Continuing this focus on literary translation, Professor Jacobs also published translations (from Hebrew) of the artist book *A Taste of the Trail*, by Shahar Katz (Reshamim), and *END –*, by Merav Givoni Hrushovski (Carrion Bloom Books). Finally, her year concluded with the opportunity to interview Israeli author David Grossman at the 50th-Anniversary Celebration of the OCHJS.



Classes

Core Course (MSt in Comparative Literature and Critical Translation)

Modern Hebrew Literature (BA in Hebrew)

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

Lectures and Seminars

'Translators as Creators: Leah Goldberg and Hebrew World Poetry',
Ritsumeikan University, Kyoto, Japan

'The Work of Translation: Process and Practice', Ritsumeikan University,
Kyoto and Tokyo, Japan

Conferences, Workshops and Reading Groups

Translating Poetry Workshop, Ritsumeikan University, Tokyo, Japan

'Translating Silences', Oxford-Berlin Research Partnership, Harris Manchester
College, Oxford

'Translation as *Avoda*: Hebrew Literature and the Work of Translation',
Translation and the Archive: Performance, Practice, Negotiation,
Universität Düsseldorf, Germany

Publications

Translation: Merav Givoni Hrushovksi, *END –*. Salt Lake City, UT: Carrion Bloom Books (2023).

“Such a Forecast at My Age”: Hebrew Women’s Poetry in the 21st Century’, introduction to Maya Bejerano, Sharron Hass and Anat Zecharia, *A Winding Line: Three Hebrew Poets*, trans. Tsipi Keller. Brookline, MA: Zephyr Press (2023), ix–xxii.

Translation: Shahar Katz, *A Taste of the Trail*. Kfar Sirkin: Reshamim (2023).

Dr Elena Lolli

Dr Elena Lolli, a current Fellow of the Memorial Foundation for Jewish Culture, conducted an initial investigation into a significant manuscript housed in the Holy Trinity Abbey Library in Cava de’ Tirreni, Italy (MS. 637/67). This remarkable manuscript stands as the longest, preserved account book created by a Jewish creditor so far known. Within this original document, two damaged registers comprising 400 pages record numerous transactions spanning the years 1492–95.

Dr Lolli’s research is part of a broader project entitled ‘Rewriting Jewish Moneylending History Beyond Stereotypes: The Business of Pawnbroking in Renaissance and Early Modern Italy through the Analysis of Newly Discovered Hebrew Account Books’. The primary aim of this endeavour is to analyse a substantial collection of original documents composed in Hebrew and Judeo-Italian. The project’s objectives include conducting an extensive codicological and palaeographical examination of the extant account books belonging to Jewish moneylenders and transcribed in Italy between the 15th and 17th centuries. Additionally, it seeks to explore recurring patterns and themes within the contents of these records. These manuscripts offer valuable but previously overlooked evidence concerning socio-historical phenomena, and provide crucial, first-hand insights into economic aspects of Jewish life in medieval and early modern Europe.

In addition to conducting her research, Dr Lolli served as a co-advisor and dissertation committee member for an MA student at the University of Bologna. She also was appointed an Editorial and Advisory Board Member for the *Fragmenta Mundi* series at Urbino University Press. In January 2023, she was granted a Short-Term Fellowship by the Bibliographical Society of America.

Lectures and Seminars

‘Hebrew Account Books of Italian Origin: The *Memoriale Pignorum* of Badia di Cava de’ Tirreni, 1492–1495’, Seminar on Jewish Art and Culture in Southern Italy, University of Bari Aldo Moro, Italy

Conferences, Workshops and Reading Groups

‘The Book of the Dead of the Jewish Community of Lugo di Romagna and Other Pinqasim in Early Modern Italy’, Death and Afterlife in Judaism through Epigraphic and Literary Sources Workshop, Department of Cultural Heritage, University of Bologna, Italy

‘Fragmented Hebrew Manuscripts within the Medieval Choir Books at the Patriarchal Convent of St Dominic, Bologna’, Du Fragment au Livre: Manuscrits Hébreux en Italie Médiévale, in *Culture Scribale Fragmentée: Vestiges des Manuscrits Hébreux en Italie – Paléographie et Histoire du Livre*, Ecole Française de Rome, Italy

Publications

‘Hebrew Manuscripts in the Deconstruction of Racial Narratives: The Earliest Ledger of a Jewish Pawnshop in Italy’, in *Sundial: Corpus Christi College, Oxford*, vol. 17 (2023), 12–13.

Review of Sarah Ifft Decker, *Jewish Women in the Medieval World, 500–1500 CE*, in *Materia Giudaica XXVII* (2022), 432–34.

With A. Spagnuolo, review of Mauro Perani with the cooperation of Emma Abate, *Medieval Hebrew Manuscripts Reused as Book-Bindings in Italy*, in *Materia Giudaica XXVII* (2022), 429–32.

Dr Dorota Molin

Dr Dorota Molin prepared a monograph for publication with Brill (forthcoming January 2024): a linguistic study of Jewish Neo-Aramaic from north-western Iraq that demonstrates the language’s connections to other Neo-Aramaic dialects while highlighting key historical developments. Dr Molin continued to work on topics related to scriptural traditions in Late Antiquity and on Hebrew and Aramaic linguistics.

Classes

Elementary Biblical Hebrew (Undergraduate courses: Hebrew Studies, Jewish Studies, European and Middle Eastern Languages; MSt in Jewish Studies)



Dr Molin presenting at an event of the Centre for the Study of the Bible, Oriel College

Intermediate Biblical Hebrew Grammar (Undergraduate courses: Hebrew Studies, European and Middle Eastern Languages and Subsidiary; MSt in Jewish Studies)

Intermediate Biblical Hebrew Texts: Genesis, 1 Kings and Deuteronomy (Undergraduate courses: Hebrew Studies, European and Middle Eastern Languages and Subsidiary; MSt in Jewish Studies)

Lectures and Seminars

‘The Bible Written, Re-Written and Oral: Evidence from the Aramaic Incantation Bowls’, Hebrew Bible / Old Testament Seminar, Centre for the Study of the Bible, Oriel College, Oxford

‘Jewish, Kurdish, Babylonian or Israeli?’, JW3, London

‘The Jews of Iraq 1918–1952: Between Integration and Nationalism’, undergraduate History of the Modern Middle East class, University of Cambridge

‘Lessons in Language Survival: Modern Aramaic and its Background’, The Palacký University Olomouc, Czechia

‘Morphological Typology: How “Semitic” is Semitic Verbal Derivation?’, undergraduate Comparative Semitic Linguistics class, University of Cambridge

Conferences, Workshops and Reading Groups

Contribution to and participation in: Biblical Hebrew Reading Group, Centre for the Study of the Bible, Oriel College, Oxford

Contribution to and participation in: Eastern Aramaic Reading Group, Faculty of Asian and Middle Eastern Studies, University of Oxford

‘Intransitive Clauses in Neo-Aramaic: Word Order and Discourse Functions’, The Word Order in Western Asia Corpus (WOWA) Workshop, University of Bamberg, Germany

‘Intransitive Word Order Variation in Neo-Aramaic’, The Fourth Linguistics and Languages of the Anatolia-Caucasus-Iran-Mesopotamia (LACIM) Area International Conference, Institut National des Langues et Civilisations Orientales, Paris, France

Response to Professors Geoffrey Khan and Hindy Najman, ‘Performance in Ancient and Medieval Judaism’, Groningen-Leuven-Oxford Dead Sea Scrolls Meeting, Groningen University, The Netherlands

Publications

With Daniel Waller, ‘Introduction’, in Daniel Waller, ed., *The Bible in the Bowls: A Catalogue of Biblical Quotations in Published Jewish Babylonian Aramaic Magic Bowls*. Cambridge, UK: Open Book Publishers (2022), 1–40.

Professor Hindy Najman

Professor Hindy Najman was on research leave in 2022–23.

Lectures and Seminars

‘The Composition of Scripture and Rewritten Bible: Reading Practices within and beyond the Bible’, Cornell University, USA

‘Heavenly Paradigms and Earthly Models: A Comparative Study’, Bonn University, Germany

With Professor Eibert Tigchelaar, ‘Hodayot and its Readings: Collections and Poetic Cycles’, Orion Institute, The Hebrew University of Jerusalem, Israel

‘Innovating Tradition and Revitalizing Scripture’, Bonn University, Germany

‘Memorialization of the Law: The Case of Jubilees’, University of Zürich, Switzerland

‘Natural Law and Divine Law’, University of Zürich, Switzerland



Professor Najman leading a Conceptual Thinking class in Israel during the summer of 2023

With Dr Liane Feldman, Dr Annette Yoshiko Reed, Dr Julia Rhyder and Professor Martha Himmelfarb, 'Reimagining Biblical Studies beyond the Hebrew Bible / Second Temple Judaism Divide', Columbia Bible Seminar, Columbia University, USA

'Rethinking Nature in Ancient Judaism: Entanglement as a Mode of Vitality', Inaugural Lecture for Network Project: Between Encyclopaedia and Epitome – Talmudic Strategies of Knowledge-Making in the Context of Ancient Medicine and Sciences, University of Tübingen, Freie Universität Berlin and University College London (online)

'Scriptural Vitality in Ancient Judaism: Poesis and Forward Moving Philology', Cornell University, USA

'Vitality of Judaism', 75th Anniversary of Israel Independence, Museum of Tolerance Jerusalem, Israel

Conferences, Workshops and Reading Groups

Organized with Dr Olivia Stewart Lester: 13th Enoch Seminar, Nangeroni Meeting, Naples, Italy

- With Dr Philip Lasater, 'Authorization and Authority of Religious Texts in Antiquity', Society of Biblical Literature Annual Conference, Denver, CO, USA
- 'The Dead Sea Scrolls and the Nag Hammadi Codices', Society of Biblical Literature Annual Conference, Denver, CO, USA
- 'Poetic Cycles and Perfection in the Hodayat', University of Groningen, Leuven and Oxford Network (GLO) Conference: Hebrew Bible and Jewish Antiquity, The Netherlands
- 'Rethinking the Role of Pseudepigrapha in 2 Baruch and 4 Ezra: The Author Function in Pseudepigraphy', New Perspectives on Apocalyptic Literature: The Case of 2 Baruch Conference, University of Tübingen, Germany
- Organized: Symposium on *The Significance of Linguistic Diversity in the Hebrew Bible* (Mohr Siebeck, 2022), by Dr Cian Power, Oxford
- Convened with Drs Hila Dayfani and Harald Samuel: Textual Development of the Pentateuch: Current Directions Workshop, Oxford
- 'Transforming Ezra: A Study in Exemplarity and Hermeneutics', Society of Biblical Literature Annual Conference, Denver, CO, USA
- 'Understanding, Wisdom and Creation in 4QInstruction and Philo of Alexandria', Wisdom at the Interface between God and Humans Conference, Hamburg, Germany

Publications

- With Geoffrey Khan, 'Performance in Ancient and Medieval Judaism', *Dead Sea Discoveries*, vol. 29. Leiden: Brill (2022), 259–91.
- Edited with Geoffrey Khan and the assistance of Annie Calderbank and Elizabeth Stell, *Performance of Sacred Semitic Texts*, Special Issue: *Dead Sea Discoveries*, vol. 29, issue 3. Leiden: Brill (2022).
- Edited with Arjen Bakker, René Bloch, Yael Fisch and Paula Fredriksen, *Protestant Bible Scholarship: Anti-Semitism, Philo-Semitism and Anti-Judaism*, Supplements to the Journal for the Study of Judaism 200. Leiden: Brill (2022).
- With Konrad Schmidt, 'Reading the Blood Plague (Exod 7:14–25): The Hermeneutics of a Composite Text', *Journal of Biblical Literature*, vol. 141 (2022), 23–42.
- 'Textual Unities and Poetic Processes in Ancient Judaism', in Christl Maier, Grant Macaskill and Joachim Schaper, eds, *Congress Volume Aberdeen 2019*. Leiden: Brill (2022), 266–90.

Fellows

Dr O'Hara teaching about digital palaeography and eastern square scripts at the Hebrew Manuscript Studies Workshop

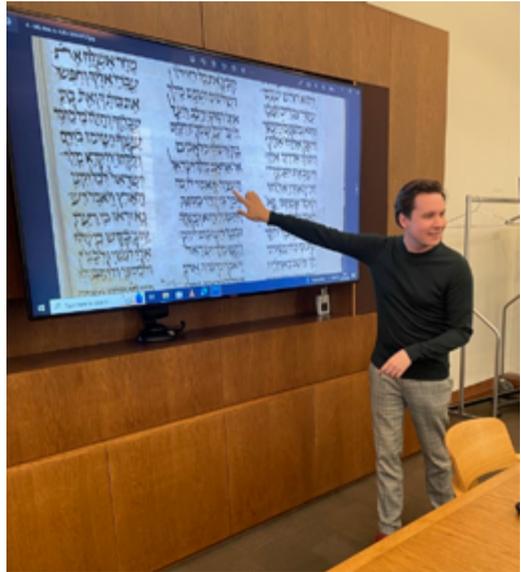
Dr Joseph O'Hara

Dr Joseph O'Hara continued his work on the international project The History of the Jewish Book in the Islamicate World, directed by Professor Judith Olszowy-Schlanger (University of Oxford) and Professor Dr Ronny Vollandt

(Ludwig-Maximilians-Universität München) and funded by the Arts and Humanities Research Council and the Deutsche Forschungsgemeinschaft (German Research Foundation). The primary focus of Dr O'Hara's contribution this year was the preparation of editions and translations of incodicated documents found in medieval manuscripts from the Middle East – colophons, dedications (*haqdashot*), *ex libris* and ownership notes that shed light on the practices of Jewish book history.

He continued to work on the Hebrew Palaeography Album (HebrewPal), which was launched last year and this year has seen a surge in users from around the world. He presented on this subject at the 12th European Association for Jewish Studies Congress, as well as taught two sessions on digital palaeography at the Hebrew Manuscript Studies Workshop: Codicology, Palaeography, Art History at Oxford, convened by Dr César Merchán-Hamann (Bodleian Library, Oxford), Professor Olszowy-Schlanger (OCHJS) and Dr Agata Paluch (Freie Universität, Berlin).

With Professor Olszowy-Schlanger, Dr O'Hara launched the new Medieval Hebrew Reading Group at the OCHJS in Trinity Term 2023 and taught its first three sessions on reading medieval colophons. Students and scholars from Oxford and abroad attended this group thanks to a hybrid format. Furthermore, Dr O'Hara embarked on two new, related research projects: the linguistic analysis of the Judeo-Arabic records from Mallorca found in the ledgers of the Datini Company held in the Datini Archive in Prato (in collaboration



with Professor Olszowy-Schlanger and Professor Ingrid Houssaye Michienzi [Centre National de la Recherche Scientifique]), and the textual and linguistic analysis of several Judeo-Arabic documents from Sicily (in collaboration with Professor Jeremy Johns [University of Oxford]). In addition to these research activities, Dr O'Hara taught departmental classes in phonetics and phonology for first-year students in the Faculty of Linguistics.

Classes

Phonetics and Phonology (Prelims for BA / MSci in Linguistics joint schools)

Conferences, Workshops and Reading Groups

Convened with Professor Judith Olszowy-Schlanger: Medieval Hebrew Reading Group, OCHJS

Co-taught: Hebrew Manuscript Studies Workshop: Codicology, Palaeography, Art History, OCHJS and Bodleian Library, Oxford
 'HebrewPal: A New Digital Tool for Hebrew Palaeography', 12th European Association of Jewish Studies Congress, Frankfurt, Germany

Professor Judith Olszowy-Schlanger

During this report year, Professor Judith Olszowy-Schlanger worked on several research projects concerning Hebrew Manuscript Studies, Jewish book culture, Cairo Genizah Studies, medieval Hebrew palaeography and diplomatic as well as Christian Hebraism in medieval Europe. She also worked on creating digital tools for the study of Hebrew manuscripts and Jewish languages. Additionally, she supervised three doctoral students, one MSt student and one undergraduate dissertation at the Faculty of Asian and Middle Eastern Studies and Faculty of Theology, University of Oxford. Furthermore, she taught Hebrew Manuscript Studies and supervised doctoral students at Ecole Pratique des Hautes Etudes (EPHE), Paris.

This was the final year of the research project *The History of the Jewish Book in the Islamicate World*, of which Professor Olszowy-Schlanger was Principal Investigator along with Professor Dr Ronny Vollandt and which was financed jointly by the Arts and Humanities Research Council and the Deutsche Forschungsgemeinschaft. This project studied and published online sources for the history of the Jewish book, scribal practices, book-making and book trade in Egypt, North Africa and the Levant from the 9th to 13th centuries. In addition to creating a database entitled 'Jewish Book Culture', the project



Professor Olszowy-Schlanger working in the Bodleian Library with Professor Dr Ronny Vollandt

developed a unique online resource in 2022 – the Hebrew Palaeography Album (HebrewPal), which, when fully implemented, will contain detailed palaeographical descriptions of 5,000 manuscripts. HebrewPal won the support of Oxford Digital Scholarship beginning in Michaelmas Term 2023 and will complement a programme of Hebrew Manuscripts in the Digital Ages at EPHE. This past year, 100 manuscripts were described on the HebrewPal database.

Professor Olszowy-Schlanger continued directing the international project Books within Books: Hebrew Fragments in European Libraries, which details fragments of medieval Hebrew manuscripts reused in book-bindings across 25 countries and more than 450 libraries and archives. The project began a new collaboration this year with the programme entitled ‘Culture Scribale Fragmentée’ at the Ecole Française de Rome which, under Professor Olszowy-Schlanger’s supervision, searches for Hebrew manuscripts and fragments in Rome and central Italy.

As one of four Principal Investigators – including Professor Daniel Stökl Ben Ezra, Professor Nachum Dershowitz and Dr Avi Shmidmann – Professor Olszowy-Schlanger was successful in obtaining a major ERC-Synergy research grant for the project MiDRASH (Migrations of Textual and Scribal Traditions via Large-Scale Computational Analysis of Medieval Manuscripts in Hebrew Script). This new initiative, which will run at EPHE from 2023 to 2029, applies digital and artificial intelligence methods to the editing of manuscripts and their palaeographic study.

Classes

Hebrew and Judeo-Arabic Medieval Manuscripts: Hebrew Script Notes in the Accounts of the Florentine Merchant Francesco Datini (Late 14th Century) (Ecole Pratique des Hautes Etudes, Paris)
 History of Jewish Written Culture in the Middle Ages (MSt in Jewish Studies)
 Introduction to Hebrew Palaeography: Hebrew Manuscripts in the Digital Ages (online) (Ecole Pratique des Hautes Etudes, Paris, and OCHJS)
 Medieval Hebrew Texts (BA in Hebrew)

Lectures and Seminars

‘Brûlé par le Feu: Le Talmud en France et ses Chemins de Survie’, Léopold Delisle Lecture of the Bibliothèque Nationale de France, Paris, France
 ‘La Sagesse de la Bible: Un Espace de Dialogue’, Léopold Delisle Lecture of the Bibliothèque Nationale de France, Paris, France

Conferences, Workshops and Reading Groups

‘A Culture of Refinement: Jewish and Muslim Calligraphy in Dialogue’, Keynote Lecture: 2023 Allway Symposium – Sacred Book and Sacred Pages in Jewish, Christian and Muslim Traditions, St Michael’s College, University of Toronto, Canada
 Organized: Du Fragment au Livre: Manuscrits Hébreux en Italie Médiévale, Ecole Française de Rome, Italy
 Co-convened and co-taught: Hebrew Manuscript Studies Workshop: Codicology, Palaeography, Art History, OCHJS and Bodleian Library, Oxford
 Convened with Dr Joseph O’Hara: Medieval Hebrew Manuscripts Reading Group, OCHJS
 ‘The People of Many Books: The Birth and Spread of Jewish Bibliophilia in the Middle Ages’, Keynote Lecture: 12th European Association for Jewish Studies Congress, Frankfurt, Germany

‘New Perspectives for the Study of Bilingual Psalters from Medieval England’, Boston College’s Corcoran Chair Conference: Shared Scripture – Divided Faiths: The Medieval Jewish-Christian Encounter over the Hebrew Bible / Old Testament, Boston, MA, USA

Publications

‘Characteristics of Karaite *ketubbot*’ (Hebrew), in Y. Erder and M. R. Polliack, eds, *The Golden Ages of Karaism: A Hebrew Anthology of Karaite Literature from the Ninth to the Twelfth Century* (Hebrew). Jerusalem: Karmel Publisher (2022), 64–69.

‘Christian Scholarship and Jewish Prayer in 13th-Century England: Oxford, MS. Arch. Selden A.3’, in V. D. Beiler and A. D. Rubin, eds, *Linguistic and Philological Studies of the Hebrew Bible and its Manuscripts*. Leiden and Boston, MA: Brill, (2023).

With Gideon Bohak, ‘A Hebrew-Old French Biblical Glossary from the Cairo Genizah: Manuscript, Text, and Old French *le‘azim*’, in *Zeitschrift für Französische Sprache und Literatur*, vol. 130, no. 3 (2020), 234–84.

‘In a Money Lender’s Shop in Late Medieval Poland’, *The Jewish Languages Bookshelf*, online (August 2023).

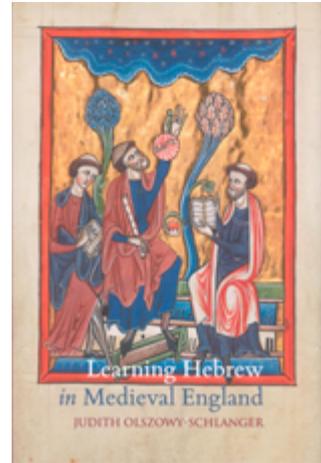
Des Juifs, des Chrétiens et des Livres: Manuscrits Hébreux Médiévaux de la France du Nord. Paris: Editions BnF (2023).

Learning Hebrew in Medieval England: Christian Scholars and the Longleat House Grammar. Toronto: Pontifical Institute of Medieval Studies (2023).

‘The Oldest Hebrew Manuscript Dated by its Colophon: A Leaf of a Mishna Manuscript with Babylonian Vocalization in Toronto’, *Fragment of the Month*, online (June 2023).

‘Le Talmud du Caire (Manuscrits Hébreux et Judéo-Arabes Médiévaux)’, in *Annuaire de l’Ecole Pratiques des Hautes Etudes, 153^e année (2020–2021)*. Paris: Ecole Pratique des Hautes Etudes (2022), 31–34.

‘User-Production of Hebrew Manuscripts Revisited: The Case of Manuscript Oxford, Bodleian Library, Huntington 200’, in David Durand-Guédy and Jürgen Paul, eds, *Personal Manuscripts: Copying, Drafting, Taking Notes*, Studies in Manuscript Cultures, vol. 30. Berlin and Boston, MA: De Gruyter (2023), 335–37.

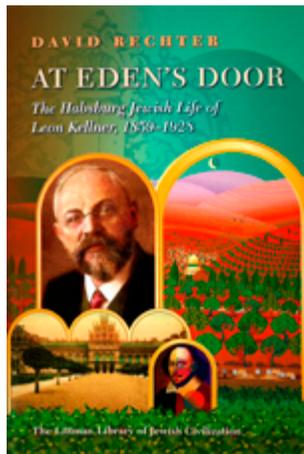


Professor David Rechter

Professor David Rechter was on leave acting as Faculty Board Chair for the Faculty of Asian and Middle Eastern Studies.

Publications

At Eden's Door: The Habsburg Jewish Life of Leon Kellner, 1859–1928. Liverpool: Littman Library / Liverpool University Press (2023).



Professor Alison Salvesen

Professor Alison Salvesen used the research leave she was granted during Michaelmas Term 2022 to write five contributed chapters and conference papers for publication. During Professor Hindy Najman's sabbatical leave, Professor Salvesen convened the Hebrew Bible / Old Testament Seminar with the help of Drs Harald Samuel, Phillip Lasater and Cian Power. Dr Samuel and Professor Salvesen also led the Seminar on Jewish History and Literature in the Graeco-Roman Period during the year. In February 2023, she convened the three Grinfield Lectures on the Septuagint given by Professor Sébastien Morlet of the Université Paris-Sorbonne.

She was an assessor for three Transfers of Status and one Confirmation of DPhil Status at the University of Oxford, as well as an examiner for an MA thesis from The Hebrew University of Jerusalem. She continued to supervise three DPhil students in Hebrew Bible and Septuagint and two doctoral students in Syriac Studies at Oxford. In addition to her role as Tutor in Asian and Middle Eastern Studies for students in that field at Mansfield College, Oxford, Professor Salvesen served as course coordinator and exam coordinator for students in Hebrew and Jewish Studies at Oxford. She continued to act as external examiner for degrees at Leo Baeck College, London, and examined two doctoral dissertations there. She also continued as co-editor of the OCHJS's *Journal of Jewish Studies* with Professor Sacha Stern of University College London.

Classes

Aramaic Texts (MSt in Classical Hebrew Studies)

Septuagint and Vulgate Texts (MPhil in Old Testament Theology)

Lectures and Seminars

Convened with Drs Phillip Lasater, Cian Power and Harald Samuel: Hebrew Bible / Old Testament Seminar, Centre for the Study of the Bible, Oriel College, Oxford

‘The Relevance of the Septuagint and Later Jewish Versions for Biblical Studies’, Hebrew Bible / Old Testament Seminar, Centre for the Study of the Bible, Oriel College, Oxford

Convened with Dr Harald Samuel: Seminar on Jewish History and Literature in the Graeco-Roman Period, OCHJS

‘Symmachus, “The Translator of the Jews”: What a Greek Version of the Hebrew Bible Can Tell Us About Religious Life in Palestine in the Early 3rd Century CE’, Ehrhardt Seminar in Biblical Studies, University of Manchester

‘Writing on the Polymath Jacob of Edessa (d. 708), or “Biting Off More than One Can Chew”’, Postgraduate Seminar in Syriac Studies, Oxford

Conferences, Workshops and Reading Groups

Participated in: Graduate Workshop in Hebrew Bible, University of Basel

‘The Relevance of the Septuagint and Later Jewish Versions for Biblical Studies’, Logos Workshop, Oxford

Publications

“‘Hebrew, Beloved of God’: The Adamic Language in the Thought of Jacob, Bishop of Edessa (c. 633–708 CE)”, in Daniel Stein Kokin, ed., *Hebrew Between Jews and Christians*, Studia Judaica 77. Berlin and Boston, MA: De Gruyter (2023), 49–66.

Privatdozent Dr Harald Samuel

Privatdozent Dr Harald Samuel intensively taught a wide range of subjects and closely collaborated with the Centre for the Study of the Bible, Oriel College, Oxford, during the sabbatical of Professor Hindy Najman. Apart from his continued research on the history of the Hebrew language, he increased his public outreach on diverse social media platforms.

Dr Samuel has two edited volumes in preparation that represent work from a previous workshop on Book-Seams in the Hexateuch – convened together

with colleagues from Basel, Switzerland, and Kiel, Germany – and a previous meeting of the Book of Deuteronomy unit at the Annual Meeting of the Society of Biblical Literature. Dr Samuel also became Area Editor for Hebrew for Brill's *Textual History of the Bible: Handbook on Language and Linguistics*.

Classes

- Amos 3–4 (Various BAs, MSt in Classical Hebrew Studies, MPhil in Jewish Studies)
- Deuteronomy 16–19 (MSt in Classical Hebrew Studies, MPhil in Jewish Studies)
- Habakkuk 1–2 and the Habakkuk Commentary from Qumran (Various BAs, MSt in Classical Hebrew Studies, MSt in Theology, MPhil in Jewish Studies)
- Lecture Series: 'The History of Ancient Israel and Judah' (Various BAs, MSt in Classical Hebrew Studies, MPhil in Jewish Studies)
- Lecture Series: 'History of the Hebrew Language' (Various BAs, MSt in Classical Hebrew Studies, MSt in Theology, MPhil in Jewish Studies)
- Intermediate / Advanced Hebrew (BA in Arabic, BA in Classics and Asian and Middle Eastern Studies, BA in Hebrew, MSt in Asian and Middle Eastern Studies, MSt in Classical Hebrew Studies, MPhil in Jewish Studies)
- Isaiah 6–9 (Various BAs, MSt in Classical Hebrew Studies, MPhil in Jewish Studies)
- Jeremiah 7–9 (MSt in Classical Hebrew Studies, MPhil in Jewish Studies)
- Joshua 6–10 (MSt in Classical Hebrew Studies, MSt in Theology, MPhil in Jewish Studies)
- Selected Psalms (BA in Hebrew, MSt in Classical Hebrew Studies)
- Nehemiah (MSt in Classical Hebrew Studies)
- Qumran Texts: The Temple Scroll, Pesharim, the Psalms Scroll (Various BAs, MSt in Classical Hebrew Studies, MSt in Theology, MPhil in Jewish Studies)

Lectures and Seminars

- Book Launch for the Dissertation of Dr Cian Power: *The Significance of Linguistic Diversity in the Hebrew Bible*, Oriel College, Oxford
- 'Epigraphic Hebrew "Finds" – and the (Ab)Use of Historical Linguistics in their Decipherment', David Patterson Lecture, OCHJS
- 'Hebrew Bible Editions through Centuries', Hebrew Bible / Old Testament Seminar, Centre for the Study of the Bible, Oriel College, Oxford

Convened with Dr Phillip Lasater, Dr Cian Power and Professor Alison Salvesen: Hebrew Bible / Old Testament Seminar, Centre for the Study of the Bible, Oriel College, Oxford

Convened with Professor Alison Salvesen: Seminar on Jewish History and Literature in the Graeco-Roman Period, OCHJS

‘What a Difference a *nun* Makes: Morphosyntax between Diachrony and Register’, Hebrew Bible / Old Testament Seminar, Centre for the Study of the Bible, Oriel College, Oxford

Conferences, Workshops and Reading Groups

‘The Different Versions of the Pentateuch and their Sociolinguistic Background’, Textual Development of the Pentateuch: Current Directions Workshop, Centre for the Study of the Bible, Oriel College, Oxford

‘Hermeneutics Lost: Between Theological Fundamentalism, Fragile Philo-Semitism, and Racial Antisemitism’, Workshop at the European Association of Biblical Studies Annual Meeting, Siracusa, Italy

Historical Exegesis of the Old Testament Workshop, Basel, Switzerland

‘The LXX Translators between Greek, Aramaic(s) and Hebrew(s)’, Panel at the European Association of Biblical Studies Annual Meeting, Siracusa, Italy

Rabbinic Hebrew Reading Group: Avot de Rabbi Natan, Oriel College, Oxford

With Dr Hila Dayfani: Textual Development of the Pentateuch: Current Directions Workshop, Centre for the Study of the Bible, Oriel College, Oxford

Dr Jeremy Schonfield

Dr Jeremy Schonfield began revising his book *Why Jews Pray: Close-Reading the Liturgy* in the light of editorials comments. The book is pending publication by the Littman Library of Jewish Civilization. He contributed an invited paper to a volume studying relations between Jews and Orthodox Churches and wrote another that will appear in a collection of papers entitled *Psychoanalysis and Jewish Studies*.

Dr Schonfield taught three courses – a whole-year course on the history and literary structure of the Jewish liturgy, and one-term courses on the life-and festival-cycles and on close-reading medieval liturgical poetry – at Leo Baeck College, London, where he is Professor of Liturgy. He also delivered an extramural lecture by Zoom on a liturgical question. He continued to advise the

Littman Library of Jewish Civilization on projects for publication and to serve as Contributing Editor of *Jewish Historical Studies: Transactions of the Jewish Historical Society of England*. Dr Schonfield assisted Madeleine Trivasse in editing this *Annual Report* while handing over to her most of the editorial role he has performed since 1992.

Classes

Liturgy: History and Structure (MA, Leo Baeck College)

Liturgy: Life Cycle and Festival Cycle (MA, Leo Baeck College)

Topics in Rabbinic Literature: Piyyut (MA, Leo Baeck College)

Lectures and Seminars

‘From Slavery to Creativity – or How to Survive Pharaoh’, Leo Baeck College
Lehrhaus, London

Publications

‘The Jewish Year: Metaphor and Meaning’, in Nicholas de Lange, Elena Narinskaya and Sybil Sheridan, eds, *Elonei Mamre: The Encounter of Judaism and Orthodox Christianity*. Lanham, MD; Boulder, CO; New York; London: Lexington Books, Fortress Academic (2022), 117–28.

Dr John Screnock

Dr John Screnock lectured for the Bachelor of Theology, offered through the University of Oxford Department for Continuing Education, and tutored for the BA in Theology, offered through the Faculty of Theology and Religion, at Wycliffe Hall, Oxford. In November 2022, he published *A Grammar of Ugaritic* with SBL Press.

Classes

Advanced Biblical Hebrew (Bachelor of Theology, University of Oxford
Department for Continuing Education)

Elementary Biblical Hebrew (Bachelor of Theology, University of Oxford
Department for Continuing Education)

Esther (Bachelor of Theology, University of Oxford Department for
Continuing Education)

Introduction to the Hebrew Bible (Bachelor of Theology, University of Oxford
 Department for Continuing Education)
 Ugaritic (MPhil in Cuneiform Studies)

Lectures and Seminars

‘Scribalism in Psalms and Insertions: What Biblical Studies Can Glean from
 Scribal Interventions’, Biblical Studies Seminar, King’s College London

Conferences, Workshops and

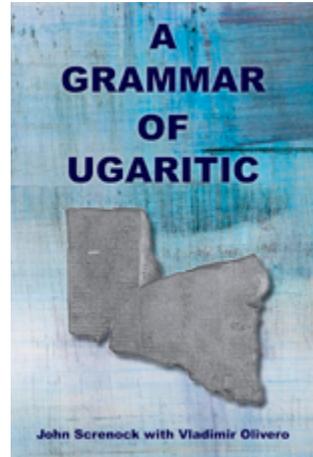
Reading Groups

‘Ancient Versions of Psalms in Dialogue: Psalms 49
 and 104’, Psalms in Interfaith Contexts Reading
 Group, Oxford Interfaith Forum, Oxford

‘Can We Distinguish Writtenness and Orality in
 Ancient Hebrew Poetry?’, Song and Poetry in Greece
 and the Near East: Re-Framing Orality Conference,
 Oxford

Publications

With Vladimir Olivero, *A Grammar of Ugaritic*, SBL
 Resources for Biblical Studies. Atlanta, GA: Society
 of Biblical Literature Press (2022).



Dr Zoë Waxman

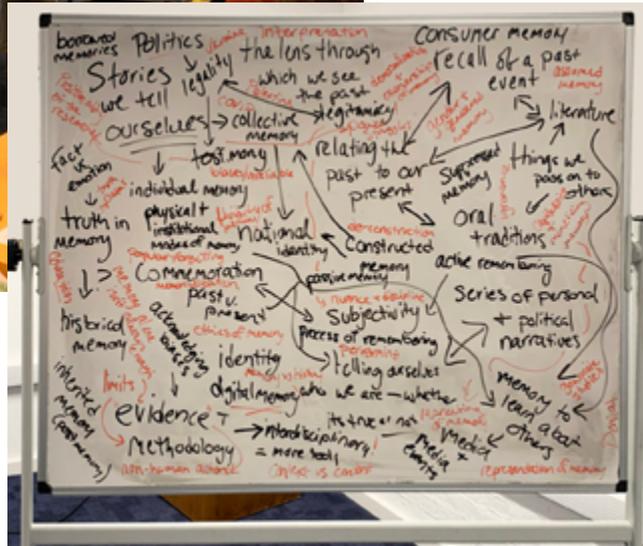
During the past academic year, Dr Zoë Waxman taught undergraduate and postgraduate students in the faculties of Asian and Middle Eastern Studies, History and Theology and Religion. She also examined theses for universities in Britain and Australia. She continues as Chair of the judging panel for the Ernst Fraenkel Prize for the Study of the Holocaust, as well as serving on the boards of the Toni Schiff Memorial Trust, the UK Holocaust Memorial Foundation and the Wiener Holocaust Library.

Currently, she is completing a book on motherhood and the Holocaust. This work contributes to a wider debate about the place of motherhood in genocide and in history more generally. It draws on a wide range of primary material as well as recent developments in Gender History and the History of Emotions.



Students at Intersections
in Holocaust Memory
Workshop

Notes from the
Workshop



Classes

Further Studies in Judaism (BA in Theology)

The Holocaust: From History to Memory (BA, MSt and MPhil in Jewish Studies)

Modern Jewish History (BA, MSt in Jewish Studies)

Lectures and Seminars

Convened with Lucinda Armstrong, Barnabas Balint and Dr Peter Bergamin:
Seminar on the Holocaust and Memory, OCHJS

‘Women in the Holocaust: A Feminist History’, Holocaust Memorial, Miami Beach, FL, USA

Conferences, Workshops and Reading Groups

‘Archives, Voices and Stories: Refugees and Survivors in National Histories and Heritages’, Keynote Lecture: Testimony as a Response to Mass Atrocity: The Case of the Holocaust, Malmö University, Sweden

‘The Fate of Women During World War II’, ‘I Saw Unbelievable Things’ – Educational Conference on the 80th Anniversary of the Deportation of Women in KZ Auschwitz, Auschwitz-Birkenau Memorial and Museum, Poland

Co-organized: Intersections in Holocaust Memory Workshop, OCHJS

Professor Yaacov Yadgar

With the easing of pandemic restrictions, Professor Yaacov Yadgar and his colleagues were able to build a diverse and rich program of in-person seminars and teaching on Israel Studies. It was clear from the very beginning of the academic year that students, Fellows and a wider audience alike were excited about returning to in-person meetings. Participation in Professor Yadgar’s seminars increased resultantly and remained high throughout the year.

Classes

Main Themes in Israeli Society and Politics (MSt in Jewish Studies, MSc in Modern Middle Eastern Studies, MPhil in International Relations, MPhil in Jewish Studies, MPhil in Modern Middle Eastern Studies)

Lectures and Seminars

Convened with Alissa Symon: Israel Studies Seminar, joint seminar of Political Science, Area Studies and Middle Eastern Studies, Oxford

Conferences, Workshops and Reading Groups

‘Zionism’s Relation to Judaism’, Keynote Lecture: The European Association for Israel Studies Conference, Mansfield College, Oxford

Publications

With Noam Hadad, ‘Nation-Statist Soteriology and Traditions of Defeat: Religious-Zionism, the Ninth of Av, and Jerusalem Day’, *Politics and Religion*, vol. 15, no. 3 (2022), 506–25.

Visiting Fellows, Visiting Scholars and Junior Visiting Scholar

Visiting Fellows

*Oxford Seminar in Advanced Jewish Studies
on Books in Judeo Languages: Popular Reading and
Scholarship Visiting Fellows*

Mystical Texts in Old Yiddish Dr Jean Baumgarten

Dr Jean Baumgarten of the Centre National de la Recherche Scientifique, Paris, led the Oxford Seminar in Advanced Jewish Studies (OSAJS) on *Books in Judeo Languages: Popular Reading and Scholarship* at the OCHJS from 9 October to 3 December 2022.

Many references to the Kabbalah are scattered throughout early printed editions of Old Yiddish literature. Together, these references constitute a testimony to the popularization or vernacularization of some fragments of kabbalistic tradition dating from the 16th to 18th centuries. Of course, there was a strict division between the culture of the learned elite, which had access to this mystical tradition in Hebrew and Aramaic, and the less educated readership, which remained on the threshold of such esoteric knowledge. However, during the early modern period, this separation tended slowly to diminish, as can be seen in many Old Yiddish texts. Naturally, Hebrew canonical texts preserved their inherent religious prestige and centrality, but they began to be complemented by new texts which borrowed primarily from the *Sefer ha-Zohar* and Lurianic Kabbalah and offered original answers to age-old existential questions regarding creation, exile and the omnipresence of evil, thereby stimulating strong messianic expectations.

Many Old Yiddish authors, translators, editors and compilers ignored the more theosophical, cosmological, metaphysical and philosophical ideas of the Kabbalah *Iyunit* (speculative or theoretical Kabbalah), which describes the process of creation, the Sefirot and the spiritual structure of the upper worlds.



*Books in Judeo Languages Final Conference participants (l-r):
 (first row) Professor Paul B. Fenton, Professor Ruth von Bernuth,
 Dr Oren Roman, Dr Ossnat Sharon-Pinto; (second row) Dr Sandra Hajek,
 Dr Carmen Caballero-Navas, Dr Moshe Lavee, Professor Laurent Mignon,
 Dr Sarah Gimenez, Dr Francesca Valentina Diana; (third row) Dr Ilana
 Wartenberg, Dr Gila Prebor and Dr Jean Baumgarten*

Instead, their ‘vernacular Kabbalah’ focused mainly on the practical aspects of the mystical tradition and highlighted the importance of religious praxis in the process of redemption, along with the reverberating effects in the divine world from observance of *mitzvot*. This popularization of Kabbalah represents only a limited and circumscribed dissemination of the vast kabbalistic corpus. For, indeed, authors often abstained from transmitting secrets of the Kabbalah to less-educated readers and instead chose to keep such hidden knowledge concealed and safe within the confines of certain restricted circles.

References to kabbalistic textual traditions nonetheless permeated many popular Yiddish books as early as the 16th century. However, it was mostly during the 17th and 18th centuries that Kabbalah penetrated the main genres

of popular Jewish literature. Dr Baumgarten's research during the Seminar primarily focused on a translation of the Zohar in Old Yiddish, the *Naḥalat Tsevi*, also called *Taytsh-Zoyer* (Frankfurt, 1711), by Tsevi Hirsh ben Yerahmiel Chotsch and printed by the Christian printer Anton Einscheit in collaboration with Nikolaus Weinmann. The introduction to the *Naḥalat Tsevi* suggests a frequent and common practice of reading – any reader who had no time during the week could study the *parashah* on Shabbat. However, small clues scattered throughout the book suggest another type of reading – that done within small *ḥavrutot* composed of followers of Shabbetai Tsevi. For such disciples, the *Sefer ha-Zohar* was the canonical book par excellence – the study of which played a theurgic role in preparing for the advent of the Messiah. For, indeed, the dissemination of the Zohar, especially among women, was believed to accelerate the messianic process. In several instances throughout the introduction to the *Naḥalat Tsevi*, there is an excerpt inspired by the Zohar (117b–118a): 'Redemption (*Geulah*) can come quickly only through the Zohar [...] During messianic times, even children will know what is in the Zohar and the Tikkunim'.

Many Old Yiddish texts with kabbalistic references contain vast amounts of information which could shed light on important aspects of Ashkenazi society, culture and religion. Though often considered minor works of literature, such Jewish vernacular texts deserve a more nuanced assessment than has been afforded them so that we might gain a more global, complex and profound understanding of Jewish popular culture in the early modern period.

In addition to leading and participating in the Seminar, organizing and speaking at its final conference and working towards the publication of a collective volume stemming from the Seminar's findings, Dr Baumgarten gave a public lecture entitled 'Re-Creating the Zohar in Old Yiddish? The *Naḥalat Tsevi* (Frankfurt-on-the-Main, 1711)' and a David Patterson Lecture entitled 'The Book of Customs (*Sefer ha-Minhagim*) (Venice, 1593) by Shimeon Guenzburg and its Dissemination in the Ashkenazi World'. He worked mostly at the Bodleian Libraries (particularly in the Charles Wendell David Room of the Weston Library) to search for, read and study early printed editions in Old Yiddish in which kabbalistic references may be found.

Judeo-Spanish Paremiology Dr Sarah Gimenez

Dr Sarah Gimenez of the Institut National des Langues et Civilisations Orientales, Paris, stayed at the OCHJS as a Visiting Fellow from 9 October to 3

December as part of the OSAJS on *Books in Judeo Languages: Popular Reading and Scholarship*.

Dr Gimenez's research during the Seminar focused on Judeo-Spanish paremiology. This discipline emerged in the second half of the 19th century and coincided with a revival of interest in the *laaz* (Hebrew לֵאז, 'foreign language') by Sephardi scholars. Proverbs are part of the rich realm of Judeo-Spanish oral literature which popularly circulated in Sephardi communities long before the 19th century and reflected contact with other cultures, as well as with written and scholarly literature. To understand Judeo-Spanish *refranero* (a collection of 'refranes' – traditional sayings, proverbs or pieces of folk wisdom which often rhyme and are popularly known and used in a particular language or culture), Dr Gimenez utilized a philological and comparative approach. The two main corpora she examined and compared were the unpublished book of proverbs of I. S. Révah (Salonika, 1936), which contains more than 1,600 proverbs in Judeo-Spanish collected in Salonika just before the Second World War, and the *Me'am Lo'ez* of R. Jacob Culi (Constantinople, 1730).

As part of the Seminar, Dr Gimenez presented the aforementioned corpus of I. S. Révah, on which her doctoral thesis was based, through a public lecture entitled 'Judeo-Spanish Proverbs: Between Oral and Written Tradition: I. S. Révah's Paremiological Corpus (Salonica, 1936)'. In so doing, she was able to detail several aspects of the corpus such as its Spanish, Arabic, Turkish and Graeco-Latin sources, as well as certain thematic elements.

Furthermore, she reflected on identity and otherness in pre-war Salonika through presenting the same corpus as compared with other corpora of different literary genres in a David Patterson Lecture entitled 'Identity and Alterity in Pre-War Judeo-Spanish Literature (Salonica, 1900–1940)'.

Dr Gimenez also had an opportunity to speak to the Seminar cohort on R. Jacob Culi's *Me'am Lo'ez*, a biblical commentary written in the vernacular rather than in Hebrew, as was then customary. She examined and analysed the various sources of this homiletical anthology while highlighting the rabbi's pedagogy.

During the Seminar's final conference, Dr Gimenez blended her studies of the *Me'am Lo'ez* and Révah's *The Book of Proverbs*. These two works lie at opposite ends of the spectrum – the former being part of the written tradition and seen as erudite, while the latter was part of the oral tradition and deemed 'popular'. However, cross-referencing the two corpora revealed many points of convergence between their written and oral repertoires and, above all, the presence of common sapiential statements.

Bridging Turkish and Jewish Studies*Professor Laurent Mignon*

Professor Laurent Mignon of the Faculty of Asian and Middle Eastern Studies, University of Oxford, was delighted to act as the Oxford Liaison Fellow for the OSAJS on *Books in Judeo Languages: Popular Reading and Scholarship* from 9 October to 3 December 2022. In this role he both facilitated communication between the OCHJS and the Seminar cohort and contributed to the Seminar in a scholarly capacity.

Indeed, Professor Mignon's role was in line with his attempts as a literary scholar to bridge Turkish and Jewish Studies. Such work involves less looking specifically at aspects of Jewish cultural history in a broader Ottoman or Turkish context, than exploring the encounters and exchanges between authors from different ethnoreligious backgrounds. Until recently, Turkish literary historiography and scholarship on Turkish literature largely ignored or minimized contributions of Turkophone non-Muslims, intercommunal relations in the literary field and even the possibility of intertextual relations between the literatures in the various languages of the Ottoman Empire and, later, the Republic of Turkey. Yet, when reading the entertaining memoirs of Elia Carmona (1869–1935), the journalist and Ladino novelist, we learn much about intercommunal exchanges within the Ottoman Turkish literary field. In his quest for inspiration for his *romansos*, novellas in Ladino, Carmona regularly attended the plays of the Armenian theatre director Mardiros Minakyan (1839–1920) which were staged in Turkish. Moreover, Carmona had set up, with the financial support of the Alliance Israélite Universelle, a small press within a larger printing house owned by the Greek printer Alexandre Numismatides.

To participate in the Seminar, Professor Mignon also had to bridge Turkish and Jewish Studies in the sense that he needed to juggle his teaching and administrative responsibilities in the University of Oxford's Turkish department and his participation in the inspiring lectures and talks on Jewish languages that took place as part of the Seminar. His participation in the Seminar allowed him to create space to focus on texts in Judeo-Turkish – that is to say, those written in Ottoman Turkish but using the Hebrew alphabet, such as the newspaper *Üstad*, published in İzmir in 1889. Unlike languages including Judeo-Arabic, Judeo-Persian or Ladino, Judeo-Turkish never was a spoken language and did not have a distinctly Jewish linguistic repertoire. The main aim of a newspaper such as *Üstad* was to promote the Turkish language among Jewish readers, who were still speaking mostly Ladino. Hence while it

is highly questionable whether Ottoman Turkish texts in the Hebrew alphabet can be considered written examples of a 'Jewish language', the creativity of the publishers in transliterating Turkish with its eight vowels into the Hebrew script is of interest to all students of Jewish languages. Merging Ottoman and Ladino conventions to achieve this aim, they were also sometimes fiercely innovative. For instance, the use of the final form of the letter khaf (ך) to represent the voiceless glottal fricative /h/ is, to Professor Mignon's knowledge, quite unique in the context of languages written with the Hebrew alphabet. Moreover, Professor Mignon had the pleasant surprise of 'discovering' that among the rare authors who signed their contributions in the early issues of *Üstad* was the young Muslim poet and journalist Tevfik Nevzad (1865–1905), who was still at the outset of a remarkable yet tragic career. Nevzad's presence in those columns was once again evidence that alphabets and languages were not necessarily obstacles to intellectual exchanges between members of various ethno-religious communities in an Ottoman context.

In addition to his research related to and his participation in the Seminar, and alongside his serving as the programme's Oxford Liaison Fellow, Professor Mignon presented a paper entitled 'Judeo-Turkish: An Anomaly Among Jewish Languages?' at the Seminar's final conference.

***Re-Educating the Jews: Sephardic Literary
Encounters in the Mediterranean, 18th and 19th
Centuries*** Dr Francesca Valentina Diana

Dr Francesca Valentina Diana of the University of Pisa stayed at the OCHJS from 9 October to 3 December 2022 as a Visiting Fellow in the OSAJS on *Books in Judeo Languages: Popular Reading and Scholarship*. Dr Diana works on Judeo-Spanish texts written and published by itinerant Sephardi rabbis from the Mediterranean basin who came to the multi-ethnic, multi-religious 'Porto Franco' of Livorno between the 18th and 19th centuries. As the busiest port in 18th-century Italy and a trading centre with global connections, Livorno served as a point of contact between the Ottoman Empire, Europe and North Africa. Due to its central position for travel between East and West, Livorno became an important point of reference in the world of Hebrew printing and a centre for the production of books in Ibero-Romance Hebrew. It thereby quickly gained control of the publishing market, even in the territories of North Africa and the Sublime Porte. Yet, curiously, scholars have shown little interest in vernacular literature published in Livorno and its validity as a historical and social source.

Dr Diana's research endeavours to bridge this gap and takes into consideration a huge number of printed volumes published by Livornese presses and aimed at religious education.

While at the OCHJS, Dr Diana extended her research to encompass a comparative perspective, identify networks of influence among Jewish authors and understand, in a synchronic and diachronic sense, the different dynamics behind analogous literary developments in Yiddish-speaking communities and others across the Ottoman Empire and eastern Europe. A substantial part of her investigations in Oxford centred on the role of these books as a 'resilient medium' against Western modernization.

During her stay, Dr Diana gave a seminar entitled 'Meldar Libros en Espanyol to Learn Hokhma y Musar: The *Sefer Tokpo shel Joseph* (Livorno, 1872)', which focused on a preliminary analysis of Joseph Shabbetai Farḥi's Judeo-Spanish ethical and legendary readaptation of a Hebrew text published in Livorno in 1845. Also, during her public lecture entitled 'Women as Readers of Judeo-Spanish Musar: From the *Sefer Eshet Hayil* (Livorno, 1753) to the *Sefer Dat Yehudit* (Livorno, 1827)', she explored the differences and similarities of male and female relationships with the world of Judeo-Spanish books. For her David Patterson Lecture, 'On Rabbis, Travellers and Amulets: Untold Stories from the Archive of the Jewish Community of Pisa', Dr Diana presented several documents held at the Historical Archive of the Jewish Community of Pisa which preserve an undervalued treasure of registers and archival materials dated from the 16th century to the 1950s. Particularly, she delved into a detailed description of an interesting Sephardi amulet, dated between the end of the 18th and the beginning of the 19th centuries, currently kept at the community's archives.

Dr Diana benefited greatly from discussions with her fellow Seminar cohort members and experts undertaking research projects on literary production in different Jewish languages. Additionally, the Bodleian Library's rich collection of manuscripts and books was of great help in furthering her research goals. She wishes to thank Dr Jean Baumgarten and Professor Judith Olszowy-Schlanger for their insights and is grateful to the OCHJS and its staff – particularly Dr César Merchán-Hamann, Priscilla Lange and Madeleine Trivasse – for their invaluable support.

Al-'Ifitāḥāt: A Previously Unknown Judeo-Arabic Homiletic Genre *Dr Moshe Lavee*

Dr Moshe Lavee of the University of Haifa stayed at the OCHJS as a Visiting Fellow from 9 October to 3 December 2022 as a member of the OSAJS on *Books in Judeo Languages: Popular Reading and Scholarship*, directed by Dr Jean Baumgarten.

As part of the Seminar, Dr Lavee conducted research on the *ʿiftitāḥāt*, unexplored Judeo-Arabic homilies from the 11th to 13th centuries. He worked on the two main manuscripts preserving *ʿiftitāḥāt* homilies, both of which are held in the Huntington collection at the Bodleian: *Kitāb al-Tufaḥa* (number 115) and *Maṭeh ʿōz* (number 241). He also continued and expanded a survey of homilies in the Genizah fragments at the Bodleian. These homilies are of elaborate architectonic composition and weave together classical and later midrashic poems with even later Judeo-Arabic prefatory models. In so doing, the homilies draw on connections with weekly Torah readings and, at times, festivals and other events in communal life, such as births, deaths and pilgrimages.

Working within the Seminar's multidisciplinary cohort studying a variety of Judeo languages across geo-temporal contexts served as an extremely helpful opportunity for Dr Lavee to consider the unique aspects of Judeo-Arabic as compared to those of Yiddish and Ladino particularly. He was able to identify both differences and commonalities in the literary poly-system of the classical Judeo-Arabic period versus those of early modern communities. He also consulted manuscripts of Yemenite Midrashim in the Bodleian. In so doing, Dr Lavee was able to trace how preaching practices evolved into reading among study circles and individuals (evidence of which may be found in *Niḡāh Al-Ġāriqīn*, MS. Oppenheim Add. 4° 164).

Dr Lavee presented the genre of *ʿiftitāḥāt* in a public lecture entitled '*Al-'Ifitāḥāt: A Previously Unknown Judeo-Arabic Homiletic Genre*', as well as read a text to the Seminar cohort entitled '*Mourning Death in Al-'Ifitāḥāt*'. He discussed this text's function in the dissemination of philosophical knowledge during the Seminar's final conference. In that conference, as well as in his David Patterson Lecture entitled '*Exploring Intertextuality: Detection of Inter-Religious Contacts in Jewish, Christian and Islamic Sources*', Dr Lavee presented his work as Chair of the eLijah-Lab at his home university. He thereby launched discussions about expanding digital work on Hebrew and Judeo-Arabic manuscripts to include those in Yiddish, as well as about planning a future geo-temporal interface bringing together digital textual analysis with digital palaeographic analysis done by Professor Judith Olszowy-Schlanger.

***Imagining an Elsewhere: Popular Early Modern
Jewish Conceptions of Distant Space*** Dr Osnat
Sharon-Pinto

Dr Osnat Sharon-Pinto of Ben-Gurion University of the Negev stayed at the OCHJS as a Visiting Fellow from 9 October to 3 December as part of the OSAJS on *Books in Judeo Languages: Popular Reading and Scholarship*.

Gelilot Eretz Yisrael (“The Regions of the Land of Israel”) is an Old Yiddish composition first printed in Lublin in 1634. It describes a journey from Europe to the Land of Israel and the region called ‘Babylon’, as well as to the mythical Sambatyon River and the land of the ten lost tribes of Israel. Its author and narrator, Gershon ben Eliezer Segal of Prague, claims to have visited and witnessed firsthand the places, occurrences and sights described therein. However, it is obvious to modern researchers that most of (if not all) this composition’s content has been lifted from earlier Hebrew travelogues and ‘Books of Wonders’. In fact, Segal seems to have selected some of the most piquant and hyperbolic passages from his mostly very old sources and stretched their marvellous nature even further while inserting himself into the narratives as witness and protagonist. This quality of the work does not seem to have damaged its appeal – or its perceived credibility. For, indeed, it was referenced uncritically by the likes of Menasseh ben Israel and reprinted multiple times over the following centuries – a testimony to its compatibility with contemporary ideas and tastes.

Gelilot Eretz Yisrael is an obvious product of Jewish print culture – a vernacular product meant to fascinate and entertain. But it is precisely this quality of the composition that makes it an interesting case for reception studies in terms of the afterlife of medieval Hebrew travel literature in the early modern era, the tastes of Yiddish readership at the time of its writing and the way such materials were read.

In her work on this composition, Dr Sharon-Pinto sought to contextualize *Gelilot Eretz Yisrael* in terms of its sources, contemporaneous works about travel and distant spaces, as well as the production process of popular vernacular books. She then sought to characterize better the new and unique reading experience offered by this composition to its early modern readers. This experience was coloured by the books’ patchwork construction, its unmooring from the original theological and experiential contexts within which its fantastical elements were first formed and disseminated and its (baseless) commitment to presenting itself as a practical guide anchored

in firsthand travel – in short, its persistent hold on a truth claim even as it subtly moves its contents further into the realm of fictional construct. It is Dr Sharon-Pinto's contention that this book's jumbled, colourful, kaleidoscopic nature – a direct consequence of its reworking an early modern library rather than direct lived experience – gives it something of a dreamlike quality. While *Gelilot Eretz Yisrael's* reliance on old sources makes it a very conservative take on the fascinating topic of travel and discovery, it must be kept in mind that, as a reading experience, this popular work was simultaneously in some ways a wild and unruly book at the nexus of fact and fiction.

During her stay in Oxford, Dr Sharon-Pinto participated in the Seminar's meetings and presented her work both to the cohort as a seminar session and to the broader public in a lecture entitled 'What Lies Beyond the Horizon? Early Modern Jewish Conceptions of Distant Space'. She also gave a David Patterson Lecture on 'An Impostor's Diary: David HaReuveni and the Complex Nature of "Truth"' and presented at the Seminar's final conference. She made extensive use of the Bodleian Library throughout her stay.

Ben Sira in Yiddish Professor Ruth von Bernuth

Professor Ruth von Bernuth of the University of North Carolina at Chapel Hill was a Visiting Fellow in the OSAJS on *Books in Judeo Languages: Popular Reading and Scholarship* from 9 October to 3 December 2022.

During her time at the OCHJS, Professor von Bernuth was, among other things, able to make a detailed study of the earliest extant Yiddish text of Ben Sira contained in the Bodleian manuscript Opp. 607 (item 1216 in Neubauer's catalogue). This manuscript is signed by 'the scribe Simeon b. R. Judah ha-Kohen' and dated 1600. Much of it is taken from the Luther Bible and simply transcribed from Early New High German into Hebrew characters without substantive alteration. Occasionally, some words are exchanged for synonyms; for example, Luther's 'kot' ('faeces', Ben Sira 21:1) is replaced by קוּט. But this practice does not account for the manuscript's many mistakes, which most readily may be explained as instances of mishearing when the text was read aloud. Still the scribe did not stick rigorously to the undoubted source. Some verses are heavily altered or completely missing – notably, the preface, which is entirely absent, and Chapter 50, which is, strangely, quite different from any known version of the final chapter of Ben Sira. However, most of the changes are less extensive and consist of modest abridgments of chapters or contractions of verses. Conversely, on a few occasions the copyist has added something rather

than subtracting. Thus the maxim, ‘Wer den HERRN fürchtet / der ehret auch den Vater’ (‘He that feareth the Lord will honour his father’, Ben Sira 3:8 in the Luther Bible) is expanded in the Yiddish to read, ווער גוט וארײַט דער וארײַט און מוטיר און (‘He that feareth God will honour his father and mother’). This Bodleian manuscript compilation of transcriptions and translations still has much to reveal and will continue to engage Professor von Bernuth for some time to come.

In addition to her research as part of the Seminar on topics such as the above, Professor von Bernuth gave a seminar session on ‘The Judith Story in MS. Heb. Bibl. Bodl. 2213’, a public lecture on ‘A Moral Education: The Yiddish Ben Sira in MS. Opp. 1261’, a David Patterson Lecture on ‘Luther in Yiddish: Translating Biblical Literature in Early Modern Europe’ and a talk at the Seminar’s final conference on “‘Nice to Read and Not Only for Women, Boys and Girls’”: Joseph Maarssen’s “Yehoshua ben Sirak” (Amsterdam, 1712)’. Furthermore, Professor von Bernuth presented her work on Yiddish versions of *The Seven Sages of Rome* as part of the Berlin-Oxford workshop *The Seven Sages of Rome: A Global Narrative Tradition*. Additionally, she gave a paper with Professor Henrike Lähnemann on the Yiddish and German versions of ‘Sigenot’ as part of the ‘Dietrichsepik’ in the Medieval German Graduate Seminar. With Dr César Merchán-Hamann, Professor von Bernuth also presented on the Yiddish Apocrypha as well as Yiddish and Hebrew manuscripts and printed editions of *The Seven Sages of Rome* during a Bodleian coffee morning. Lastly, she gave a talk on ‘Representing Otherness: Little People in the “Zwerchen Cabinet” (Augsburg 1715)’ as part of a lecture series on early modern prose organized by Professor Lähnemann.

***A Hitherto-Unstudied Hebrew / Judeo-Italian
Scientific and Philosophical Glossary: Bodleian
Library, MS. Mich. Add. 39
Dr Ilana Wartenberg***

Dr Ilana Wartenberg of Tel Aviv University stayed at the OCHJS from 9 October to 3 December 2022 as a Visiting Fellow of the OSAJS on *Books in Judeo Languages: Popular Reading and Scholarship*.

During her stay, Dr Wartenberg focused her research on a hitherto-unpublished, 17th-century Italian codex from the Bodleian Library collections: MS. Mich. Add. 39. This work includes an interesting glossary in partially

vocalized Hebrew and Judeo-Italian almost entirely transcribed in Hebrew letters. The codex contains several parts, its core being a glossary consisting of hundreds of scientific and philosophical terms deriving from numerous Jewish sources as well as terms pertaining to daily life. In the codex are also found notes on reading recommendations for Jewish and Christian lexicographical sources intended especially to enrich sermon-givers' rhetorical aptitude. However, the glossary itself seems to have been written for a broader educated readership.

Dr Wartenberg's research consisted of deciphering this text and studying its lexemes and various contextual elements, with particular emphasis on what the colophons and additional notes teach us about intellectual Jewish history in northern Italy during the 17th century. Her study related to both Judeo-Italian literature and her ongoing project on the role and presence of Judeo-Italian in a scientific context, particularly in the fields of astronomy and mathematics (until recently only in glosses). A question which became very important for Dr Wartenberg's analysis was whether this glossary's role was to teach technical terms in Hebrew or, rather, in the vernacular. Her research clarified for her that the rendition of technical terms into Judeo-Italian did not necessarily mean that the latter would be more comprehensible for the reader but, instead, that the glossary may have aimed to teach readers Hebrew terms in the vernacular, possibly to help them integrate into general society and to take part in intellectual circles. Apart from its phonological value, the glossary sheds light on domains pertinent to northern Italian Jews in the 17th century such as philosophy, mathematics, astronomy, astrology, the Jewish calendar, grammar, medicine and more.

During her stay in Oxford, Dr Wartenberg participated in the weekly seminars and lectures organized within the framework of the broader Seminar programme. She also attended the weekly David Patterson Lectures and herself gave four lectures and seminars. These included: 'The Hebrew / Judeo-Italian Scientific and Philosophical Glossary by Moses of Salerno' (seminar), 'Scientific and Philosophical Glossaries in Judeo-Italian and Hebrew: The Case of MS. Mich. Add. 39 from the Bodleian Library' (seminar); 'Medieval Hebrew Treatises on the Jewish Calendar: A Reflection of History, Culture, Religion and Science' (David Patterson Lecture); and, finally, 'Scientific and Philosophical Glossaries in Judeo-Italian and Hebrew: The case of MS. Mich. Add. 39 from the Bodleian Library' (lecture at the Seminar's final conference). She also attended showcases of manuscripts and printed books in various Judeo languages which took place at the Bodleian Library.

*Oxford School of Rare Jewish Languages
Visiting Fellows*

***Judeo-Gorani: The Gūrānī Texts in Hebrew
Script*** Professor Saloumeh Gholami

Professor Saloumeh Gholami of the Goethe-Universität Frankfurt stayed at the OCHJS from 1 to 31 May 2023 as an Oxford School of Rare Jewish Languages (OSRJL) Visiting Fellow. During her time in Oxford, she conducted a comprehensive investigation into the colophons of Judeo-Iranian manuscripts. A significant portion of her research involved an in-depth examination of manuscripts held at the Bodleian Libraries and identifying Judeo-Persian texts and their colophons among them. She also collated colophons of Judeo-Persian manuscripts from the British Library, thereby facilitating a thorough comparative analysis of their structure and content. This meticulous examination provided a solid foundation for further research and comparative studies.

The primary focus of Professor Gholami's project in Oxford was to explore the intercultural relationships manifested in various scribal traditions within the colophons of Judeo-Iranian manuscripts. A significant aspect of her research involved conducting a comparative analysis of the colophons from Judeo-Persian and Judeo-Gorani manuscripts. This study vividly illustrated socio-cultural influences on the work of scribes who, it became evident, not only adhered to the prevailing traditions of colophon-writing, but also subtly incorporated aspects of their unique religious culture and the established tradition of Hebrew writing. Interestingly, the deliberate or unconscious application of these influences varied across the colophons, thus reflecting their respective time periods. Older colophons showed a stronger affiliation with Jewish culture, while those from more recent times often revealed a more pronounced Iranian, and occasionally Islamic, influence.

In the colophons of Judeo-Iranian manuscripts, we encounter expressions – including those found in classic Persian and Zoroastrian manuscripts – which are common across non-Jewish scribal traditions, while also witnessing unique Jewish markers – such as religious terms, month names, numbers and particular personal names. For examples of these instances, see: Gholami, 'Colophons of Judeo-Iranian Manuscripts: A Delicate Balance of Jewish and Non-Jewish Traditions', *The Jewish Languages Bookshelf* (online, July 2023).

During her stay at the OCHJS, Professor Gholami had the privilege of

engaging in fruitful dialogues with renowned scholars in the field, including Professor Judith Olszowy-Schlanger. These discussions delved into intricacies of the colophons found in Judeo-Persian and Judeo-Gorani manuscripts and, particularly, the presence therein of Hebrew words and phrases.

In addition to her research activities, Professor Gholami delivered an Oxford School of Rare Jewish Languages Lecture on 'Judeo-Iranian Languages and their Importance in Reconstructing the Extinct Vernacular Languages of the Region'. This presentation provided an overview of Judeo-Iranian languages, with a particular focus on Judeo-Hamadani, and their current status in Iran. In her talk, Professor Gholami explored the idea that Jews across cities in central and western Iran preserved the former vernacular language of the region, while the majority of the population replaced it with Persian during the New Iranian period. Productive discussions with Professor Yoav Alon at the OCHJS provided valuable insights into Hebrew words found in the vernacular language of Jews in Hamadan and Yazd.

Uncovering Unknown Judeo-Romance Dialects in a Bodleian Miscellany Dr Peter Nahon

Dr Peter Nahon, a Research Fellow at the University of Neuchâtel, stayed at the OCHJS from 30 January to 6 March 2023 as the first OSRJL Visiting Fellow. His main research interests are linguistic variation in Gallo-Romance, language contact and Hebrew and Romance philology. At the intersection of these areas, he particularly focuses on the dialects of the Jews in France (Judeo-Provençal, Judeo-Gascon and Judeo-French), of which he has published several linguistic descriptions and analyses based on historical sources as well as direct fieldwork.

Dr Nahon's research during his Visiting Fellowship centred on Bodleian MS. Heb. g. 1, a miscellany of technical texts written in the south and east of France at the end of the 15th century that contains abundant material written in Southern Gallo-Romance vernaculars in Hebrew letters. He produced a preliminary description of the material as a first step towards a future critical edition and published a brief overview of his research, entitled 'Uncovering Unknown Judeo-Romance Dialects in a Bodleian Miscellany (MS. Heb. g. 1)', on *The Jewish Languages Bookshelf* (online, February 2023). While in Oxford, Dr Nahon also took advantage of the opportunity to work on other material relating to his research on the dialects of Jewish Romance languages. In particular, he systematically examined the Jewish liturgical manuscripts from

Provence held at the Bodleian Library as part of his new research project on the melodic indicators (*laḥanim*) in French and Provençal contained in early modern Hebrew prayer books. His research on those subjects benefited from easy access to reference literature at the Leopold Muller Memorial Library.

Dr Nahon, who teaches Judeo-Provençal through the OSRJL, delivered an OSRJL Lecture entitled ‘Dialects of the Jews in the South of France: From Written Sources to Spoken Varieties’. Additionally, he was invited by the Oxford University Linguistics Society to give a talk at Christ Church College about one of his other fields of research, ‘The French Variety Spoken by the Travellers: A Case Study in Diastratic Variation’. These lectures were attended by scholars of both Jewish Studies and Linguistics and led to fruitful discussions between these two scholarly areas. Dr Nahon regularly attended the David Patterson Lectures at the OCHJS, as well as the Romance Linguistics Seminar at the Faculty of Linguistics, Philology and Phonetics and the seminars of the Medievalists at the Bodleian Library. He also took an active part in the meetings at the OCHJS and Bodleian libraries around the Mosseri collection of Genizah manuscripts.

Dr Nahon’s time at the OCHJS was greatly enriched by the collegiality he encountered there and the sense of community that prevailed among the Visiting Scholars and Fellows. He is especially grateful to Professor Judith Olszowy-Schlanger for her support of his scholarly activities in Oxford.

Makor Manuscripts Visiting Fellow

The Medical Textualities and Materialities of Hebrew and Yiddish Manuscripts, 1500–1620 Dr *Magdalena Jánošíková*

Dr Magdaléna Jánošíková stayed at the OCHJS as a Makor Manuscripts Visiting Fellow from 20 February to 17 March 2023 and researched early modern Jewish medical books. Although historians recognize the strong relationship between unscripted medical practices and medical theories codified in text, they are inclined to identify texts as the dominant sites of medical knowledge. Their doing so indicates not an academic uninterest in practices, but rather the elusive nature of ‘doing things’ that evades being captured entirely in written words. Nevertheless, the recovery of how to ‘read’ practice into Jewish medical treatises is critical in reviving the history of health and medicine as a field that also addresses Jewish historical experience.

Historians of medicine have shown that Jews and their non-Jewish counterparts may have had access to similar textual corpora. However, the production of such corpora was informed by distinct social realities – namely, distinct positions on the market and in relation to patronage and servitude, as well as distinct regional medical practices. Thanks to her Visiting Fellowship, Dr Jánošíková had an opportunity to address the gap between the intellectual history and social history of medicine. Relying on modes of enquiry advanced by the history of knowledge, book history and the history of scholarship, she interrogated the seemingly thin line between Jewish medical manuscripts as carriers of content, a role similar to that of related non-Jewish books, and Jewish medical manuscripts as products of a social reality governing Jewish medical practice.

Dr Jánošíková specifically analysed books that were based on other books to scrutinize how copying medical content invited both the inclusion of new information (particularly recipes) and the alteration of received content. Furthermore, she examined the materiality of medical texts to uncover pathways of learned medical knowledge among Jewish healers. To fulfil this agenda, she relied on the riches of the Bodleian Library and the special collections of Christ Church College. She focused on studying 16th-century materials, but also consulted further health-related manuscripts dating from between the late 15th and early 18th centuries, as well as unique 17th- and 18th-century Yiddish printed remedy books. Thanks to the Visiting Fellowship, Dr Jánošíková made progress on her book, *Odd Man Out: Jews and Medicine in Late Renaissance Europe*, which rethinks the place of Jewish medical labour in the textual archives of the history of science and medicine.

As a side project, Dr Jánošíková also looked into the only Hebrew medical incunabulum ever printed – Avicenna's Canon of Medicine (Naples, 1491). Two of the three exemplars of his work held in the Bodleian teem with 16th-century readers' marks, not uncommon in other extant volumes of the Canon, documenting the book's popularity in Renaissance Italy. The marginalia allowed her to reconstruct the difficulties and struggles of Jewish medical students and physicians in reading this foundational text of learned medical theory. Additionally, the marginalia shed light on the status of Hebrew as a language of scientific inquiry at a transformative moment, when Hebrew had ceased to function as the language of the scientific archive and shifted towards being the language of Jewish minority discourse. Dr Jánošíková is in the process of writing an article, preliminarily entitled 'Marginal Avicenna', describing this shift.

Dr Jánošíková benefited from the OCHJS's public lectures and seminars, as well as networking with other visiting academics at the Clarendon Institute. She participated in the Early Modern Intellectual History Seminar at the Faculty of History and in seminars at the Centre for the History of Science, Medicine and Technology. Oxford's riches are unparalleled, and Dr Jánošíková looks forward to her next research trip to continue her exploration of early modern Jewish history, particularly its scientific, bodily and health-related dimensions.

Visiting Scholars

The Hebrew Bible, Nationalism and the Origins of Anti-Judaism: A New Interpretation and Poetic Anthology Emeritus Professor David Aberbach

Emeritus Professor David Aberbach stayed at the OCHJS as a Visiting Scholar from 1 January to 1 June 2023. Following his retirement from McGill University at the end of 2022, he also resumed work on literature and environmental moral issues at the Environmental Change Institute in Oxford.

Professor Aberbach completed a book on *Bialik, the Hebrew Bible, and the Literature of Nationalism*, which Routledge published in May 2023. This book derives from his MLitt thesis (1977), which he wrote as a Junior Fellow at the OCHJS. However, as might be expected of a work which grew out of several decades of university teaching and scholarly publications in a variety of areas (notably, books on loss and separation in literature; charisma; national poetry; and literary responses to poverty and environmental moral issues), the book represents a fuller picture of Bialik and his emergence as a major Jewish national poet in the long-term context of ancient Hebrew culture, and also as one of many modern national poets – particularly in the Tsarist empire.

Additionally, Professor Aberbach resumed work on a book about Midrash which he originally planned as a joint project with the late Chief Rabbi Lord Jonathan Sacks. The book is an introduction to the politics of Midrash and its influence, through the development of European homiletics, on Western literature. It is developing into an anthology for school and university courses.

While in Oxford, Professor Aberbach gave several talks on aspects of his work, including a David Patterson Lecture at the OCHJS on Mendele's *Natural History* and the emergence of environmental awareness in Hebrew literature.

He also spoke at the Oxford Martin School on hunger (with Professors Sarah Darby and Charles Godfray) and at the Oxford Chabad Society on 'The Environment and Literature of Moral Dilemmas'.

***Exile in Africa: The Deportation of Jewish Militiamen
by the British Government of Palestine and their
Internment, 1944–1948*** Professor Yoav Alon

Professor Yoav Alon of Tel Aviv University stayed at the OCHJS as a Visiting Scholar from 1 October 2022 to 30 September 2023. During his year in Oxford, he conducted research into a fascinating historical episode only barely explored by scholars – namely, the 1944 deportation of several hundred Irgun and Lehi (Stern Gang) members to Africa by the British Mandate government in Palestine and their internment in detention camps until 1948.

In October 1944, the British government of Palestine exiled 251 men to Eritrea. These men were suspected of membership in two Jewish underground organizations – Irgun and Lehi – and seen as dangerous terrorists who might escape prison in Palestine where they had been detained. Between 1944 and 1947, a total of 439 individuals were dispatched to Africa. Over this period, British authorities moved the prisoners to Sudan, back to Eritrea and finally to Kenya, where they remained until July 1948, when they returned to the newly established State of Israel. The detainees formed a significant group of people, many of whom later rose to prominence within Israel. While some became leading politicians – including one prime minister, Yitzhak Shamir, and several ministers and members of parliament – others excelled in academia, business and legal practice.

While at the OCHJS, Professor Alon began writing a book exploring these detainees' experiences of internment and exile and assessing the legacies of this affair. The Leopold Muller Memorial Library proved to be a rich source of many former detainees' memoirs and other relevant publications. Professor Alon conducted further research at other Oxford institutions, such as the Bodleian Library and the library and archives of the Middle East Centre at St Antony's College. At the beginning of the year, Professor Alon also completed an article about a new Jordanian literary genre – comprising books written in Arabic by tribesmen about their tribes' history and genealogy. In April 2023, he travelled to the University of Durham, where he gave a lecture entitled 'The Emergence of Tribal Literature in Jordan: History, Nationalism and Social

Upheaval' and consulted the Sudan Archives. In June 2023, he delivered a David Patterson Lecture on 'Deportation, Exile and Internment: The Irgun and Stern Gang's Members in Detention Camps in Africa, 1944–1948'.

Professor Alon's year at the OCHJS proved to be a wonderful experience in a perfect environment for research and writing. His gratitude goes to the OCHJS's and Leopold Muller Memorial Library's devoted, dedicated and helpful staff – particularly to Priscilla Lange, Madeleine Trivasse, Dr Barak Blum, Beth Saward and Julia Wagner – as well as to the President of the OCHJS, Professor Judith Olszowy-Schlanger.

Medicine Among Jews Before the Plague,

1197–1347 Dr Carmen Caballero-Navas

Dr Carmen Caballero-Navas of the University of Granada stayed at the OCHJS as a Visiting Scholar from 15 September to 31 December 2022. She conducted research for her project 'Medicine Among Jews before the Plague, 1197–1347', which deals with medieval Hebrew writings on medicine.

Although recent studies have shed significant light on the emergence of the Hebrew medical corpus, Dr Caballero-Navas contends that the current picture of this field remains incomplete due a variety of factors, such as the broad chronological periods and geographical areas covered by it, along with the facts that some areas are not documented as well as others and that the production and diffusion of texts were extremely uneven. Taking these elements into account, her research focused on studying a group of codices kept at the Bodleian Library which bear the title *Kobeṣ bi-refu'ah* ('Anthology of Medicine'). These codices encompass medical texts either translated from Arabic or Latin, or apparently written originally in Hebrew – texts which either have not yet been edited or paid much attention by scholars. Furthermore, a number of the texts were produced during the first stage of the Hebrew medical corpus's formation – between the end of the 12th and the middle of the 14th centuries – which Dr Caballero-Navas deems a key period for understanding the social and intellectual processes that determined Jewish acquisition of medical knowledge and integration of Jewish medical practitioners into legitimate medical systems. The outcomes of her research are to be disseminated through a series of academic publications she began to prepare during her stay at the OCHJS.

Throughout her time in Oxford, Dr Caballero-Navas greatly benefited

from the important resources held at the Leopold Muller Memorial Library, as well as the opportunities for scholarly exchange and learning offered by the OCHJS's academic life and activities. She regularly attended the David Patterson Lectures and the class on Jews and Nature: An Introduction to Jewish Environmental History, as well as other seminars and lectures across the broader University. Her stay at the OCHJS was significantly enriched by the collegiality and environment of academic expertise she encountered there.

*Study of Unique Readings of the Peshitta Manuscript
9a1 (BML Or. 58, Florence) Professor Ignacio
Carbajosa*

Professor Ignacio Carbajosa of the San Dámaso University of Madrid stayed at the OCHJS from 11 January to 31 March 2023 as a Visiting Scholar. During this time, he worked on a monograph examining the relationships among the manuscripts of the Old Testament Peshitta books of Leviticus, Numbers, Deuteronomy, Joshua and Psalms, whose starting point is the unique variant readings of MS. Or. 58 of Biblioteca Medicea Laurenziana (Florence). By the end of his stay, Professor Carbajosa completed his study of such relationships in the books of Psalms. The ultimate goal of his research is to lay the foundations for an Eclectic Critical Edition of the Peshitta Old Testament.

In addition to the above, Professor Carbajosa organized a workshop meeting with Professors Sebastian Brock, Alison Salvesen, David Taylor and Dr John Screnock to share the initial results of his ongoing research, specifically those relating to the book of Numbers. He also delivered a lecture entitled 'From Manuscripts to Critical Editions: The Struggle to Make Peshitta Useful for Textual Criticism of the Hebrew Bible' as part of the Hebrew Bible / Old Testament Seminar, hosted by the Centre for the Study of the Bible, and another at the Oxford Chabad Society entitled 'A Curious Megillat Esther, or How to Find a Needle in a Haystack'. Additionally, Professor Walter Moberly invited him to lead a special session of the Old Testament Seminar at Durham University on his article 'Job Puts God on Trial for the Suffering of the Innocent'.

While in Oxford, Professor Carbajosa attended and enjoyed the Grinfield Lectures on the Septuagint, given by Professor Sébastien Morlet. He much appreciated dialogue with biblical scholars about questions of textual criticism.

He is especially grateful to Professor Judith Olszowy-Schlanger, Professor Alison Salvesen, Dr John Screnock and Dr Harald Samuel for their support, friendship and advice.

International Jewish Philanthropic Organizations and the Construction of the State of Israel

Dr Danjing Ma

Dr Danjing Ma of Henan University began her stay at the OCHJS as a Visiting Scholar on 29 March 2023 and will continue it until the end of March 2024. During her first term in Oxford, she finished two works – the first of them a Chinese translation, now submitted to the publisher, of Stacy Perman’s book *Spies, Inc.: Business Innovation from Israel’s Masters of Espionage*. Dr Ma also completed a compilation and translation work entitled *Selected Documents and Readings on Jewish History* (Chinese). For this project, she collected important documents and articles relating to Jewish history, translated them into Chinese and compiled them into a volume approximately 580 pages in length. This book, part of a major national research project funded by the National Social Science Foundation of China, has as its target audience students and researchers involved in Jewish and Israel Studies in China, as well as members of the general public who are interested in Jewish history. In the peer-appraisal meeting for the project, held in June 2023, Dr Ma’s book won the approval of many Chinese experts who affirmed its great value and look forward to its publication.

Beyond these two projects, Dr Ma’s research focuses on international Jewish philanthropic organizations and the important role they played in the shaping and construction of the State of Israel, especially in terms of Jewish immigration, agricultural colonization, culture and education, the medical care system and political infrastructure.

In addition to her research and written work, Dr Ma participated in the OCHJS’s David Patterson Lectures, as well as lectures held by the Oxford School of Global and Area Studies and the Oxford China Centre. She also attended Esther Yadgar’s Modern Hebrew ulpan through the OCHJS each week and found it to be of great help in improving her Hebrew. Dr Ma feels that her research has already benefited greatly from contact with excellent scholars in Oxford, the intellectual and friendly environment of the OCHJS and access to the rich collections of various libraries.

Digitizing the Material Reconstruction of the Biblical Dead Sea Scrolls and its Contribution to Textual Criticism of the Bible: 4QpaleoGen-Ex1 as a Case Study Dr Hila Dayfani

Dr Hila Dayfani stayed at the OCHJS as a Visiting Scholar from 10 October 2021 until 17 June 2023 and conducted research focused primarily on the status of the Pentateuch in the Second Temple period and its role in early Judaism. She explored the textual traditions of the Pentateuch and its ancient manuscripts from the Judean Desert and covered both their textual and material aspects.

During her time as a Visiting Scholar, Dr Dayfani delivered research seminars at the University of Cambridge and The Hebrew University of Jerusalem, as well as at conferences of the International Organization for Qumran Studies, the Society of Biblical Literature and the Groningen-Leuven-Oxford Network. She co-organized with Professor Hindy Najman and Dr Harald Samuel an international workshop entitled ‘The Textual Development of the Pentateuch: New Perspectives’, in which she delivered a lecture discussing the intersection between Pentateuch and liturgy in Second Temple times. She prepared a paper related to this project for journal submission. Another peer-reviewed article arising from her work is forthcoming in *Advances in Ancient Biblical and Near Eastern Research*. Dr Dayfani also finalized her monograph on the transmission process of the Pentateuch. In this work, she combines tools of textual criticism and palaeography to explore the scope and precision of the transmission of the textual traditions of the Pentateuch.

Her stay at the OCHJS was greatly enriched by the collegiality and support she encountered there.

Diplomacy in the Hands of History: Historicism and Polish–Israeli Relations Professor Joanna Dyduch

Professor Joanna Dyduch of the Jagiellonian University in Kraków began her stay at the OCHJS as a Visiting Scholar on 2 May 2023 and will remain until 31 January 2024. She is working on a project entitled ‘Trajectories of Polish–Israeli Relations, From Partnership to Crisis (2004–2020): Between Europeanisation and Atlanticism in the Context of Ideological Changes and a Policy-Making Styles Re-Evaluation’. This project is financed by the Polish National Agency

for Academic Exchange (NAWA) as part of the Bekker Scholarship Programme. Its envisioned result is a book analysing contemporary Polish–Israeli bilateral relations challenged by illiberal tendencies and populism, as well as tumultuous international relations and re-evaluations.

Together with Marcela Menachem Zoufalá and Olaf Glöckner, Professor Dyduch co-authored an article entitled ‘Israel Studies in Poland, Czech Republic, and Germany: Paths of Development, Dynamics, and Directions of Changes’ in the *Journal of Israeli History* (2023). The findings elaborated in this article were presented during the 39th Annual Conference of the Association for Israel Studies, held in the Taub Centre for Israel Studies at New York University from 26 to 28 June 2023.

Professor Dyduch also was able to finalize a second article, entitled ‘Historicism and Foreign Policy: The Impact of Shared History on Israel’s Relations with Poland’, of which reviews are pending. This article examines three consecutive episodes in Israel which fuelled the worsening of bilateral relations for the nation and brought prosperous relationships to a state of deep crisis. It uses Israel as a case study in which historical legacy plays a major role in the process of civic identity formation that, in turn, substantially influences state foreign policy preferences and orientations. Particularly, the article focuses on Poland’s place and role in Israeli historical policy. In so doing, Professor Dyduch’s aim was to provide a better understanding of why and how history drives Israel’s foreign policy and its relations with other states while answering the questions of how and why historical legacy interacts with foreign policy. Thus she develops a novel analytic of ‘foreign policy historicism’ building on Vertzberger’s (1986) concept of functions of history usage for foreign policy purposes.

So far during her stay, Professor Dyduch has been able to participate in weekly, informal meetings in the OCHJS Common Room and regularly attend public lectures offered by the OCHJS, as well as attend further lectures and seminars held in St Antony’s and St Anne’s colleges. Moreover, she has continued her research through in-depth interviews with academic experts and policy practitioners, as well as using resources available in Oxford libraries. Already, Professor Dyduch has appreciated insights from numerous discussions and consultations with colleagues linked to her research.

***Judeo-Arabic Sources for Algerian Cultural History
at the Bodleian Library, Oxford*** Professor Jonathan
Glasser with Dr Amina Boukail

Dr Amina Boukail of the Department of Arabic Language and Literature at the University of Jijel, Algeria, and Dr Jonathan Glasser of the Department of Anthropology and the Asian and Middle Eastern Studies Program at The College of William and Mary were Visiting Scholars at the OCHJS from 16 to 26 June 2023. They worked intensively at the Weston Library and benefited greatly from meeting with Dr César Merchán-Hamann. They also attended part of the Invisible East colloquium on ‘State Documents from the Medieval Islamic World’ at Trinity College. Additionally, Dr Boukail benefited from visits to the Leopold Muller Memorial Library, where she was able to consult a range of haggadot as she completes her comparative study entitled ‘Haggadot in Judeo-Arabic from Baghdad to Constantine’.

Their collaborative work at the Bodleian focused on a set of 90 Arabic sung poems contained in one of the volumes of the *Mahzor Oran*, a collection of mainly liturgical and para-liturgical texts created by members of the Jewish community living under Spanish rule in western Algeria during the 16th and 17th centuries. These texts, organized around a Maghribi concept of musical mode, reflect a range of linguistic and genre registers, including medieval strophic poetry from al-Andalus and colloquial poetry from western Algeria. The presence of this trove of mainly profane poems in the *mahzor* deepens one’s sense of Jewish integration into the Arab-Islamic surroundings of Spanish-ruled Oran. At the same time, it considerably enlarges the corpus of poetry and song in the Maghrib from the early modern period and provides insight into this period’s performance practice, including that within Jewish liturgical and para-liturgical contexts.

The immediate aim of their project is to create an open-access website making the set of Arabic poems available to a wider public, including in Algeria and the wider Maghrib, and providing a sense of how the texts fit into the larger structure of the *mahzor* and its social world. To this end, their up-close work with the manuscript during their time in Oxford was invaluable for finalizing transcriptions of the texts into Hebrew and Arabic orthography, as well as for working through an English translation of each poem.

***The Alphabet: From the Mines of the Egyptian Desert
to a Global Technology*** Professor Aaron Koller

Professor Aaron Koller of Yeshiva University was a Visiting Scholar at the OCHJS from 1 September 2022 to 14 December 2022. The major project he worked on during that time was a book on the history of the alphabet from its invention about 4,000 years ago to its significance in the economy and social world of today. Alongside that work, Professor Koller intensively pursued two other projects – both drawing on the incomparable resources of Oxford and other British collections.

One of these projects focused on a story in medieval Jewish culture: the controversy between Shmuel ben Meir and Abraham Ibn Ezra about whether the creation account in Genesis implies that the day began with the night or with the morning. Using manuscripts in the Bodleian and the British Library, Professor Koller wrote an account of this controversy that opens a window to the social and intellectual lines dividing Jews in northern France from Spanish Jews in the 12th century. His work also brings to life the story's two main characters – both of whom were eminent biblical commentators.

The second project Professor Koller undertook utilized manuscripts in British collections to produce a critical edition of one section of the Mishnah, the rabbinic legal 'code' from about 200 CE. Only three complete medieval manuscripts of the Mishnah survive – one of them is in the Cambridge University Library. Other manuscripts and fragments of manuscripts are in the Cairo Genizah collections as well as the so-called 'European Genizah', consisting of fragments of texts which were re-used for bookbindings in the Middle Ages and now have been extracted and identified.

Professor Koller spent time in Cambridge to access different materials throughout his Visiting Scholar term, but the resources in Oxford libraries and the gatherings at the OCHJS were difficult to stay away from!

***Al-'Iftitāhāt: A Previously Unknown Judeo-Arabic
Homiletic Genre*** Dr Moshe Lavee

Dr Moshe Lavee of the University of Haifa stayed at the OCHJS as a Visiting Scholar from 7 December 2022 to 28 February 2023. During this time, he continued work begun in Michaelmas Term 2022, when he was a Visiting Fellow participating in the Oxford Seminar in Advanced Jewish Studies on *Books in Judeo Languages: Popular Reading and Scholarship*.

As a Visiting Scholar, Dr Lavee conducted further research on the *iftitāḥāt*, unexplored Judeo-Arabic homilies from the 11th to 13th centuries, and the application of digital humanities methods for the study of Hebrew manuscripts. He also carried on with preparations for a dynamic digital edition of Tanḥuma-Yellamedenu literature substantially based on manuscripts in the Bodleian Library.

Dr Lavee furthered his work on the two main manuscripts preserving *iftitāḥāt* homilies, both of which are held in the Huntington collection at the Bodleian: *Kitāb al-Tufaḥa* (number 115) and *Maṭeḥ 'ōz* (number 241). The second scribe of Huntington 115 previously was identified as the same scribe of codex Geneva 146 of Midrash Tanḥuma. This insight provided a marvellous opportunity for Dr Lavee to apply automatic reading techniques trained on Hebrew manuscripts to Judeo-Arabic ones. In so doing, he was able to examine the techniques' efficiency and monitor the linguistic knowledge obtained by the algorithm. Processing both manuscripts through such innovative digital methods demonstrated how the model absorbed partial linguistic knowledge and, hence, had limitations in coping with the different vocabulary and morphology of Judeo-Arabic. This work, done in collaboration with computer scientists, was presented in a talk entitled 'Linguistic Knowledge within Handwritten Text Recognition Models: A Real-World Case Study', given by Dr Lavee and Professor Nachum Dershowitz, Professor Tsvi Kuflik, Samuel Londner, Hadar Miller and Yoav Phillips during the International Conference on Document Analysis and Recognition in the summer of 2023.

As part of preparations for a dynamic digital library of the Tanḥuma-Yellamedenu literature (hereafter TYL), Dr Lavee also worked on a model for automatic extraction of TYL fragments from medieval Yalqutum using the only manuscript of *Yalqut Shimoni*, Bodleian MS. Heb. b. 6. Together with Professor Nachum Dershowitz and Dr Lavee's student Shlomo Tannor, Dr Lavee examined the algorithm's ability to identify Yellamedenu fragments marked on the manuscripts. In addition to the development of this method, their study yielded important observations about the different redactional strategies of the Yalqut for the Torah versus the Prophets, as well as about the affinities between TYL and lost Midrashim known only in Ashkenazi communities. A publication based on these findings is currently being prepared.

Dr Lavee also devoted time during his Visiting Scholar stay to completing an article with Dr Jean Baumgarten and Professor Ruth von Bernuth based on work stemming from the Oxford Seminar in Advanced Jewish Studies on *Books in Judeo Languages: Popular Reading and Scholarship*. This article will be part

of a broader volume, preliminarily entitled *Speak to Us in the Jews' Language: Transfer of Knowledge in Jewish Languages*, detailing the Seminar's research findings.

***Understanding the Discourse and Network Dynamic
of Opinion Leaders in German-Jewish Periodical
Culture*** Professor Dr Susanne Marten-Finnis

Professor Dr Susanne Marten-Finnis of the Faculty of Humanities and Social Sciences of the University of Portsmouth and of the University of Bremen was a Visiting Scholar at the OCHJS from 1 November 2022 to 28 February 2023.

While Professor Dr Marten-Finnis had planned particularly to study the Kressel Collection at the Leopold Muller Memorial Library, among other Oxford resources for her research on 'Driving Social Change: The Power of Public Opinion – Understanding the Network Dynamics in German-Jewish Periodical Culture, 1750s–1930s', that collection proved to be less relevant to her research than anticipated. Nevertheless, her time at the OCHJS enabled her to contextualize previous findings on this topic and to revise a manuscript which was published in the *Journal for Modern Jewish Studies* in February 2023.

Moreover, Professor Dr Marten-Finnis made good progress on a second research project, focused on the city of Zamość. This project scrutinizes, from a geopolitical perspective, the recruitment campaign of Sigismund III, King of Poland and Grand Duke of Lithuania, towards Sephardi Jewish resettlement during a period of shifting power balance, while recognizing the geographical nature of 16th-century Poland and the outstanding strategic relevance of its borderlands – then as today.

In February 2023, Professor Dr Marten-Finnis gave a David Patterson Lecture entitled 'Modern Jewish Art Criticism in Berlin at One Hundred: Rachel Wischnitzer – El Lissitzky – Ilya Ehrenburg'. This talk celebrated the 'birth of Modernism' 100 years ago in 1922, a year that ushered in a new epoch through styles, fashion and trends, but especially through literature. Berlin was a cauldron of Jewish Modernism at the time, with periodicals playing their part in its dissemination, and Jewish protagonists from Russia and the former Pale of Settlement acting as its instrumental movers and shakers. The topic of her lecture merged the two main strands of her research: the historical Jewish press in countries of former Jewish residency and migration, and the cultural production of Russia abroad.

Of particular relevance to Professor Dr Marten-Finnis' research were the stimulating discussions with other scholars, both visiting and local, besides the friendly and welcoming atmosphere prevailing at the OCHJS. She attended the weekly lunches and social gatherings at the Clarendon Institute, as well as lectures and seminars, both hybrid and in situ, of the OCHJS. Sharing an office with Professor Yoav Alon, Dr Emily Rose and Dr Peter Nahon and regularly discussing with them discoveries, approaches and methods of dissemination was inspiring and fulfilling.

Together with the valuable time Professor Dr Marten-Finnis spent in the OCHJS's own collections and those of the Bodleian Library, such academic discussions were an enlightening source of clarification and new insights. She resolved some contradictions in her research and took it to the next level, culminating in a successful research application for a Leverhulme Emeritus Fellowship. She will return to the OCHJS in the autumn of 2023 under this fellowship to work on 'Understanding Urban Neighbourhood Principles in Zamość following Sephardic Resettlement: Philanthropy – Diplomacy and Commercial Networks in Late 16th-Century Poland'.

Censors of Hebrew Literature – from 16th-Century Italy to Wikidata Dr Gila Prebor

Dr Gila Prebor from the Information Science Department at Bar-Ilan University stayed at the OCHJS as a Visiting Scholar from 18 October to 3 December 2022. During her time in Oxford, she focused on researching Hebrew manuscripts as part of her project 'Mapping Hebrew Manuscripts (MHM): Hebrew Manuscripts as a Source for Knowledge'.

Specifically, Dr Prebor's main aim was to investigate the use of technological tools in the transcription of Hebrew manuscripts. She particularly examined the Transkribus platform and its potential to improve the accessibility and preservation of these texts. As part of this research, she wrote an article entitled 'From Digitization and Images to Text and Content: The Transkribus Platform as a Case Study'. The article discusses the possibilities of and potential inherent in using technological tools to transcribe Hebrew manuscripts, and uses Oxford, BL Poc. 393 as a case study to illustrate the specific potential of the Transkribus platform. Access to this manuscript at the Bodleian Library proved invaluable to her research.

Dr Prebor also participated in two conferences held at the OCHJS during

her stay and toured several important libraries. She frequently participated in meetings of the Oxford Seminar in Advanced Jewish Studies on *Books in Judeo Languages: Popular Reading and Scholarship*, led by Dr Jean Baumgarten. The meetings and exchanges of views with other colleagues at the OCHJS offered Dr Prebor new perspectives, particularly on comparative textual criticism and Manuscript Studies. She would like to express her gratitude to the President of the OCHJS, Professor Judith Olszowy-Schlanger, for her support. She also wishes to thank Dr César Merchán-Hamann, Director of the Leopold Muller Memorial Library, as well as all the librarians for their assistance. Finally, she thanks Priscilla Lange and Madeleine Trivasse for their invaluable support and warm hospitality.

***Expulsion, ‘Re-Admission’, Celebration: Jews
of England and the Construction of a National
Identity*** *Dr Emily Rose*

Dr Emily Rose stayed at the OCHJS as a Visiting Scholar from 26 September 2022 to 15 July 2023 and conducted research for the project ‘In, Out and About: Jews in the Histories of Britain’. A preliminary taste of her research was offered in a David Patterson Lecture entitled ‘The Expulsion of Jews from England (1290): It is Not What You Think!’

In the autumn, Dr Rose’s essay ‘Prior to the Prioress: Chaucer’s Chorister in its Original Context’ appeared in *Studies in the Age of Chaucer* 44 (2022). Her subsequent essay, ‘Medieval Jews, Modern Ballads: Chaucer, “Little Hugh” and “Sir Hugh” of Lincoln’, went to press in the *Journal of English and Germanic Philology* 122.1 (2023). Her contribution to a scholarly roundtable in Rose, et al. ‘The Antiquarian & the Interpreter: Sir Henry Spelman of Norfolk and Henry Spelman of Jamestown’, *Huntington Library Quarterly*, is forthcoming.

Between her weeks spent conducting research in Oxford, Dr Rose attended a number of conferences. In October 2022, she participated in a three-day conference at Bar-Ilan University on 13th-century Anglo-Jewry. The following month, she participated in a session she organized for the annual meeting of the American Society for Legal History in Chicago and, in January 2023, presented a paper in a session she organized at the annual meeting of the American Historical Association in Philadelphia. Immediately after the 50th-Anniversary Celebration of the OCHJS in June 2023, she attended the International Medieval Congress in Leeds.

Dr Rose took full advantage of the vibrant academic community in Oxford to organize a weekly lunch at the OCHJS where visiting academics could share information and discuss their research in an informal setting. She is deeply appreciative of the wonderful interactions and exchanges of ideas, along with access to unparalleled library resources, which the OCHJS made possible.

Dr Rose looks forward to returning to the OCHJS as a Visiting Scholar in the autumn of 2023 to organize a conference on Jews in 17th-Century Britain and the British Empire. This conference, which will take place in Hilary Term 2024, will focus on a topic closely linked to Dr Rose's new research on the resettlement of Jews in early modern Britain.

Out-Marriage in Mandatory Palestine Professor *Lilach Rosenberg-Friedman*

Professor Lilach Rosenberg-Friedman of the Martin (Szusz) Department of Land of Israel Studies and Archaeology at Bar-Ilan University stayed at the OCHJS as a Visiting Scholar from 1 to 30 November 2022. During her time in Oxford, she engaged in research on two topics. The first dealt with mixed marriage in Palestine during the British Mandate period. Her project on this topic explores Jewish society in Mandatory Palestine during its formative period (1920-48) via close analysis of mixed marriages between Jewish men / women and non-Jewish women / men – a fascinating phenomenon that continues to be a focus of debate in contemporary Jewish and Israeli public discourse.

Broad in scope, her study investigates diverse examples of mixed couples in both immigrant and Sabra circles – on the basis of which one can discuss essential questions relating to the shaping of Jewish identity, national society and the place of gender in both contexts. While at the OCHJS, Professor Rosenberg-Friedman particularly focused her research for this project on relationships between Jewish women and British personnel. The number of British personnel in Palestine rose dramatically in the 1930s and 1940s due to the security situation and World War II. British personnel from the late 1930s onwards were seen not only as not Jewish, but also as 'the enemy'. The importance attached to women as guarantors of national survival in the general culture and particularly in Jewish society meant that Jewish women formed a crux – for good or for bad – within nascent nationalist societies. Jewish women who married British men encountered hostility from Jewish society in Palestine

since they were perceived as allying themselves not only with ‘foreigners’ but also with enemies and thus were accused of being ‘deserters’ from the Jewish people and ‘traitors’ to the national cause.

During her time as a Visiting Scholar, Professor Rosenberg-Friedman focused on the British side of these couples. In so doing, she explored how couples were formed, motivations behind their formation, attitudes of their extended families, their daily lives and their responses to reactions from surrounding society. Additionally, she emphasized the emotional aspects and love at the basis of such relationships – and their costs.

Professor Rosenberg-Friedman’s second research project undertaken while at the OCHJS dealt with the place and role of children during national crises. Her research explores and analyses the historical phenomenon of evacuating children from cities, villages and kibbutzim on the front lines during the Israeli 1948 War. It examines the role children played in this national struggle, society’s attitude towards them, their perception as juveniles / part of adult society, the national obligations laid on them, the protection due them when endangered and the implications of the functions they were assigned. While at the OCHJS, Professor Rosenberg-Friedman focused on comparing the evacuation of children in Israel as described above to the evacuation of children from Britain during World War II. She found much material on this subject in Oxford’s libraries.

***‘The Making of Many Books’ (Qoh 12:12):
The Book of Qohelet in Conversation with Jewish
Books, Schools and the Ideas of its Time
Professor Nili Samet***

Professor Nili Samet stayed at the OCHJS as a Visiting Scholar from 16 October 2022 to 31 January 2023, and focused her research on the Book of Qohelet. She worked on two new projects related to this fascinating book – one dealing with its relation to the Jewish Hellenistic literature of its time, and the other exploring its late Biblical Hebrew from the perspective of semantic shifts. In addition, she continued developing her commentary on Qohelet and integrating the findings of these two research projects into it.

While in Oxford, Professor Samet had the opportunity to deliver four lectures on various academic occasions and all linked to the aforementioned projects. These presentations included giving a paper at the OCHJS’s Seminar on Jewish

History and Literature in the Graeco-Roman Period entitled ‘Qohelet in its Relation to the Jewish Literature of Its Time’, as well as two lectures delivered at the University of Cambridge: ‘Qohelet’s Jewish-Hellenistic Background Reconsidered’ (at the Hebrew Bible Research Seminar) and ‘The Peculiar Semantics of Late Biblical Hebrew: Qohelet’s Language as a Test Case’ (at the Middle Eastern Linguistics and Philology Seminar). Additionally, she gave a lecture on ‘The Book of Qohelet in its Hellenistic Jewish Context’ at University College London. These opportunities to share her research with colleagues and discuss it in depth greatly contributed to the development of Professor Samet’s two projects.

The lively and welcoming environment of the OCHJS and the ongoing conversations with experts in Jewish Studies from around the world both during the David Patterson Lectures and through other informal discussions made Professor Samet’s stay highly fruitful and enjoyable. She was able to discuss her research with colleagues from various disciplines and gain valuable and novel insights while deepening her knowledge both of other aspects of Jewish Studies and other scholarly perspectives and methodologies. She wishes to express her gratitude to the OCHJS and its President, Professor Judith Olszowy-Schlanger, for making this stay possible.

The Poetic Memoir: The Turn to Personal Documentary in Israeli Poetry Dr Shira Stav

Dr Shira Stav of Ben-Gurion University of the Negev stayed at the OCHJS as a Visiting Scholar from 15 August 2022 to 14 August 2023. During this time, she expanded her research on poetic memoirs in contemporary Hebrew poetry. Specifically, her research focused on the recent rise of the poetic memoir in Israeli poetry and sought to identify and define it as a genre category with its own characteristics – a move that has not yet been explored in the study of modern Israeli poetry.

What Dr Stav refers to as ‘poetic memoirs’ are autobiographical works by poets – entire poetry collections consisting of poems and long poetic cycles or works that combine poetry and prose – which display the characteristics of a memoir. This category is part of a growing stream of memoiristic biographical and autobiographical writing from recent decades known collectively as the ‘era of the memoir’. So far, scholarly inquiry into the rise of the memoir has dealt almost solely with prose works. Dr Stav’s study aims to widen the field of

discussion to include poetry. She contends that the embodiment of memoir in poetry possesses unique qualities which call for description, conceptualization and interpretation. She argues that the creation of this poetic form influences, expands and changes the nature both of contemporary poetry and of memoir. Thus she reads poetic memoirs as a form of communication that modifies the structure of the lyric 'I' to include relations between I and the 'Other', the body, society, time and place. Dr Stav's goal is to publish the volume on this topic which she is in the process of writing.

During her year in Oxford, Dr Stav presented different stages of her research in lectures at three international conferences. In December 2022, she lectured on 'Poetic Memoirs: Nathan Zach and Personal Documentation in Contemporary Israeli Poetry' at the Association for Jewish Studies conference in Boston, MA. Then, in June 2023, she lectured on 'Poetic Memoirs: Complicating Personal Narratives in Contemporary Poetry' at the Narrative Matters conference at Tampere University in Finland. Lastly, in July 2023, she lectured on poetic diaries written in Israel during the COVID-19 pandemic at a conference in Warsaw.

At the invitation of Professor Adriana X. Jacobs, Dr Stav also participated in the University of Oxford's 'Translation Day' at St Anne College. As part of the event, Dr Stav served on a panel about translating punctuation and shared her experience as a translator of American English poetry into Hebrew.

Dr Stav greatly benefited from reading and writing in the Leopold Muller Memorial Library throughout her stay.

13th-Century Sefirotic Literature in Context: Women, Gender Concepts and Vernacularity in the Non-Jewish Environment *Dr Judith Weiss*

Dr Judith Weiss spent a sabbatical academic year at the OCHJS as a Visiting Scholar from 27 September 2022 to 30 June 2023. Her year was dedicated to advancing projects across three scholarly fields in which she specializes – namely, Renaissance Christian Kabbalah, medieval Kabbalah and Christian-Jewish intercultural and interreligious reciprocity in the late Middle Ages.

Dr Weiss' main focus throughout the year was working on her book about the historical and cultural context in which early kabbalistic theology emerged in the 13th-century Christian West. She wrote three chapters of it and

made significant progress on the project as a whole. Among other topics, she particularly studied kabbalistic 'theurgy' in the light of vicissitudes in Christian sacramental theology, along with kabbalistic notions of divine eroticism and sexuality in the context of Christian and Jewish sociological, theological, legal and literary attitudes towards marriage in this period. She also devoted time to more fundamental questions within kabbalistic scholarship, including reassessing the extent of female gender discourse in early kabbalistic literature.

Additionally, Dr Weiss worked on Jewish kabbalistic literature, centring on the writings of the earliest kabbalistic authors – Isaac the Blind and Asher ben David. She also began a project focused on the renowned *Sefer Yetzira*. This project suggests new directions pertaining to the genre of this highly influential short treatise. Finally, Dr Weiss continued her ongoing project, in collaboration with Professor Yehudah Liebes of The Hebrew University of Jerusalem, on the Renaissance Latin corpus of Cardinal Giles of Viterbo.

The diverse, broad-minded and multidisciplinary atmosphere, scholarly opportunities and activities of the OCHJS provided an ideal context for Dr Weiss to engage with a wide and rich range of leading scholars and scholarship. The OCHJS's bounteous lecture and seminar programme throughout the year allowed her to familiarize herself with cutting-edge scholarship in various areas of Jewish Studies and stimulated her to take her own thoughts and research down new, refreshing paths. In particular, the David Patterson Lectures enabled Dr Weiss to acquaint herself in an in-depth fashion with the work of many visiting academics at the OCHJS. In addition, she herself was privileged to give a David Patterson Lecture, one on the topic "Circle within a Circle": The Sphericity of the Sefirot in 13th-Century Kabbalah', and enjoyed the lively discussion that followed.

On a more informal level, the greatest contribution to Dr Weiss' work this year stemmed from the daily personal encounters and talks with many OCHJS Fellows and visiting academics. These constant reflections and exchanges of ideas changed the way she looks at the materials she works on – for that, she is truly grateful. Lastly, she found the Leopold Muller Memorial Library to be an excellent research library for Jewish Studies materials; it provided her with access to an up-to-date reservoir of primary and secondary sources on Kabbalah.

Reexamining the ‘Emergence’ of the ‘Kabbalah’
Professor Tzahi Weiss

Professor Tzahi Weiss stayed at the OCHJS as a Visiting Scholar from 27 September 2022 to 30 June 2023. During that time, his scholarly work concentrated on two main projects, the first being his Israeli Science Foundation project on medieval and early modern commentaries on the 10 Sefirot. This 10-year project is currently in its last phase and, together with his Israeli team led by postdoctoral fellow Dr Na’ama Ben Shahaar, Professor Weiss plans to publish a two-volume catalogue (in paper and digital formats) in the coming year. This catalogue will cover all known commentaries on the Sefirot, alongside full editions of more than 50 hitherto-unpublished commentaries.

Professor Weiss’ second project was a monograph dedicated to one of the most fundamental problems in the scholarship of Jewish mysticism: the beginnings of the so-called ‘Kabbalah’. Thanks to the inspiring atmosphere of the OCHJS, he was able to complete the writing of this new book, which details the historiography of the early Kabbalah.

Throughout the year, Professor Weiss enjoyed participating in OCHJS lectures, particularly the David Patterson Lectures. He himself gave a David Patterson Lecture on the emergence of Sefirotic literature (the Kabbalah) in the early 13th century.

Besides meeting many scholars from the University of Oxford, as well as other visiting academics from many countries and universities, Professor Weiss mainly spent time working in OCHJS’s wonderful Leopold Muller Memorial Library, St Hugh’s College, the main Bodleian Library and the Weston Library, with its great collection of Hebrew manuscripts.

Junior Visiting Scholar

***The Attitude Towards Bereavement and
 Commemoration as Mirrored in the Hebrew Media
 During the Years 1939–1948*** *Dr Devorah Giladi*

Dr Devorah Giladi of Bar-Ilan University was a Junior Visiting Scholar at the OCHJS from 1 January to 31 March 2023, during which time she worked on her project dealing with emotions of the Yishuv in Palestine during the British Mandate period.

Specifically, this project examined the connection between trauma and newspapers in relation to the violent events which occurred in Palestine in 1929. According to Dr Giladi's research, the Yishuv felt great frustration and panic following those events. These feelings were expressed through newspaper reporting intended to horrify and create trauma by repeatedly portraying and exposing the violence in gruesome detail. This type of reporting was designed to create feelings of frustration that could spark an uprising. The Kressel Collection in the Leopold Muller Memorial Library was of great value to Dr Giladi's work on this project. A paper resulting from her research is being considered for publication in the journal *Kesher*.

An additional project Dr Giladi engaged in during her time in Oxford dealt with the era of the Great Arab Revolt. During this time, newspaper media of the Yishuv, especially the *Davar* newspaper, took an 'anti-emotion' stance calling for the suppression of tears and sorrow for those killed in the Yishuv. The public were urged to accept the reality of bereavement. This attitude seems to have been pursued out of despair about being unable to find a solution to the conflict between Jews and Arabs, as well as out of a wish to steel the public in the face of this horrific reality. The conclusions of Dr Giladi's research on this topic will be published in the *Journal of Israeli History*.

The stimulating dialogue and interactions with other participants at the OCHJS both in informal social settings and during weekly seminars and reading-group sessions were of tremendous value to Dr Giladi and significantly broadened her understanding of modern Jewish history.

She is deeply grateful to the OCHJS for a fruitful and wonderful research stay, as well as for its friendly atmosphere and the welcoming faces she encountered there. She especially wishes to thank the wonderful administrators Priscilla Lange and Madeleine Trivasse, and the OCHJS's President, Professor Judith Olszowy-Schlanger. She also thanks the fellow visiting academics alongside whom she worked.

Participants in the Oxford Summer Institute on Modern and Contemporary Judaism

Religious Liberty in Polarized Times: Yeshiva University vs. Pride Alliance Professor Orit Avishai

Professor Orit Avishai is in the early stages of a new research arc investigating the relationship between conservative politics and Orthodox Jews in the United States. Many scholars view this relationship as an emergent – and disturbing – alignment with political views, attitudes, behaviours and agendas which are antithetical to Jewish interests. Because this alignment is unfolding against the backdrop of increasing political polarization, illiberalism and Christian nationalism – a political climate that is also conducive to antisemitism – new frameworks are necessary for making sense of Orthodox Jewish political attitudes and self-definitions.

The 2023 Oxford Summer Institute on Modern and Contemporary Judaism (OSI), which focused on Jewish authority and leadership, provided Professor Avishai with an opportunity to reflect on these emerging alliances and what they mean for contemporary Orthodox communities and modern Jewish politics more broadly. During the OSI, she focused on one case study that brings into sharp relief the tensions which arise when Jewish groups turn to state institutions and external sensibilities to work out internal Jewish controversies. Specifically, her paper examines the case of Yeshiva University versus Pride Alliance in which a New York State judge was expected to rule soon on whether the university's refusal to approve a student Pride Club violates New York City's anti-discrimination laws.

Yeshiva University has refused to recognize Pride Alliance as an undergraduate club because it claims the club conflicts with the Jewish tradition. Legally, the case, which was making its way through the courts, rests on the university's claim for exemption from New York State anti-discrimination laws that infringe on its religious freedom. While the case raises important questions about intra-Jewish battles over authority and authenticity, Professor Avishai's



OSI participants (l-r): Dr Noémie Duhat, Professor Michal Raucher, Professor Adam Ferziger, Professor Laura A. Leibman, Dr Andrea Gondos, Dr Miri Freud-Kandel, Dr Shlomo Guzman-Carmeli, Dr Hartley Lachter, Dr Marcela Menachem Zoufalá, Professor Orit Avishai, Rose Stair, Professor Guido Bartolucci, Professor Marcin Wodziński, Martina Perotta, Dr Tanya Zion-Waldoks and Dr Jodi Eichler-Levine

paper approaches it primarily through the lens of contemporary American political culture – specifically, through claims about the (re)alignment of Jewish Orthodoxy with conservative politics.

Professor Avishai's paper argues that by making a religious freedom case, the Yeshiva University drew on a new, expansive regime of religious freedom that is more focused on protecting the role of religion in society than on protecting minority religious rights. Purportedly neutral, recent religious freedom jurisprudence in the United States rests on Christian definitions of religiosity and is associated with a legal conservative movement inextricably linked to organizations, networks and individuals associated with Christian nationalist and illiberal groups. Her paper argues that by attaching itself to this legal regime, Yeshiva University not only reneged on its duties towards vulnerable students under its care and ignored shifting sentiments about LGBTQ+ persons within Jewish communities, but also aligned itself with a politico-legal regime which is antithetical to Jewish interests because it trades a liberal modality of religious freedom protecting religious minorities for a conservative one resting

on narrow Christian notions of religion. The case thusly demonstrates recent claims about alignment between Orthodox Jews with religious and political conservatives and considers the implications of this alignment. More broadly, the case helps identify the stakes when Jewish groups turn to the state and to other, external frameworks to work out internal Jewish debates.

***Separate Republics? Power and Authority within
the Jewish Communities in Italy during the Early
Modern Time*** Professor Guido Bartolucci

The community was the institution by which Jews organized their lives in the Diaspora. It was one granted to them by an external authority, and one within which Jews could live according to their own laws. It was also the space in which Jews experimented with new political practices. The organization of Jewish communities varies across time and space, but one can identify some recurrent themes throughout – for instance, the election of representatives (*parnassim*); the establishment of institutions to judge violations; a body of laws; the collection of taxes; the meting out of punishments; and the organizing of education and the religious sphere. Some scholars have identified three periods in which Jewish institutions developed. Between the 10th and 13th centuries, the first communities were established; between the 13th and 15th centuries, further communities developed in Spain, Italy and the Muslim world, while Jews were being expelled from many parts of Europe (for instance, from France, England and to some extent Germany); and, finally, between the 16th and 18th centuries, communities developed within emergent states and Jews became aware of their role in the world around them.

Diaspora communities – mainly of eastern Europe or, for Sephardi cases, Amsterdam and London – have been studied as laboratories of Jewish experience and political practice. The organization of Jews in the Italian peninsula, on the other hand, has received little attention, perhaps largely because of the low number of Jews there compared to other areas. However, on closer examination, the example of Jews living in the Italian peninsula, in all its complexity and articulation, can serve as an interesting clue for understanding the changes which influenced Jewish political thought in the early modern period and beyond.

One of the peculiarities of the political organization of Jews in Italy between the 16th and 17th centuries was the emergence of documents written in the

vernacular, documents some scholars have called ‘constitutions’. Various communities of the peninsula used such documents to lay the foundations for their political-administrative organization. The experiences of the communities, even if based on principles stemming from Jewish tradition, represented an absolutely novel phenomenon which required Jews to rethink from scratch not only the very organization of their communities but also the power relations within those communities as understood from an economic, social and religious point of view. Some scholars have insisted on the Jewish character of the Diaspora community model, even equating it with that of the Greek polis. Others have argued that this type of organization was not an originally Jewish model but instead was adopted from experiences which Jews could recognize in their broader environment.

Professor Guido Bartolucci contends that these Jewish communities of the Italian peninsula represented a new experiment – a combination of multiple experiences which, at least in Italy, led to a new recognition of the definitions of authority and power relations within the Jewish tradition. It is true that the systems for appointing magistrates, certain aspects of the administration of justice (including reference to mercantile law) and the levying of taxes were also characteristic of Christian institutions at the time. However, in many cases, the legitimation of the authority of those who governed the Jewish communities, the hearkening back to history and the coercive power on which that authority was based had references to and connections with the Jewish tradition specifically. Therefore, the political organization of Jews on the Italian peninsula between the 16th and 17th centuries can be attributed neither to a purely Jewish experience nor to an exclusively external, imposed Christian one. Rather, it must be understood as an articulated process of political hybridization between different traditions and practices.

How Does One Become a Jewish Internationalist?

Authority and Leadership in 19th-Century

International Jewish Politics Dr Noémie Duhaut

We have a relatively clear picture of the aims, actions, strategies and networks of Jewish international politics in the 19th century. Yet to understand the genesis of Jewish diplomatic networks and trace how one became an internationalist in the first place, sources of legitimacy in this specific political world, which is not one of democratically elected representatives and where the constituency is

vague, should be considered. Stars in the firmament of Jewish internationalism – for example, Gerson von Bleichröder, Adolphe Crémieux, Francis Goldsmid, Baron Hirsch, Moses Montefiore, and the forgotten Romanian activists Adolphe Stern and Joseph Brociner – were all freelance diplomats. Several factors enabled them to draw their legitimacy, gain leverage and wield power.

Having held political offices in their own countries (e.g., as deputies or ministers) gave these individuals some clout. Many were involved in Jewish communal institutions such as the Central Consistory of French Jews and the Board of Deputies of British Jews. Given that these national bodies tended to see international campaigning as beyond their remit, freelance Jewish diplomats were active in more bottom-up organizations that emerged in the second half of the 19th century, such as the Alliance Israélite Universelle, Anglo-Jewish Association and *Înfrățirea Zion*.

Focusing on the example of Adolphe Crémieux, Dr Noémie Duhaut argues that factors such as the above were necessary but insufficient to secure an individual's high standing in the realm of Jewish internationalism – training, too, was key. Freelance Jewish diplomats' training and profession influenced the way they viewed and carried out their activism. More prosaically, one's livelihood was key to financing activism. Jewish campaigners in the 19th century were not NGO workers – they needed to pursue professional activity alongside their pro bono activities in international Jewish solidarity. Moreover, the fight for equality of rights naturally brought to the fore campaigners with legal training. The predominance of lawyers early in the fight for equal rights was no coincidence. It emerged out of incomplete emancipation; while Jews could pursue legal careers, anti-Jewish discrimination persisted and newly acquired rights were fragile. This situation both facilitated and demanded legal activism.

Finally, and as alluded to above, money loomed large among the factors that enabled one to gain prominence in international Jewish politics. If campaigning for equal rights did not cost much in and of itself, opening schools and financing emigration and agricultural settlements required money. Plutocrats are unavoidable figures in international philanthropy – then as much as now. Baron Hirsch bankrolled the Alliance's school network before setting up his own Jewish Colonization Association and encouraging Jewish emigration to South America, while another Baron, Edmond de Rothschild, bought land and underwrote settlements in Palestine. Their vision and answers to 'the Jewish question' shaped Jewish internationalism, especially in the aftermath of the 1878 Berlin Congress, when Jews in south-eastern Europe obtained promises of equal rights that then remained a dead letter for the next 10 to 45 years.

Girls and Giant Killers: Leadership and Authority in the Work of Emily Solis-Cohen, 1886–1966

Dr Jodi Eichler-Levine

In the margins of a draft of her unpublished biography of Rabbi Isaac Leeser (1806–68), Emily Solis-Cohen (1886–1966) edited her own narration of Sephardi worship. After describing how a young boy would assist with removing the Torah scroll's vestments, she inserted a new figure. 'His little sister, envious, watches and in turn grows to love the service', she wrote in a bold hand. 'Daughters as well as sons had to be taught – or how else could their children know?'

Dr Jodi Eichler-Levine's paper presented at the 2023 OSI is a story about authority in the archives – and about gender on many sorts of bookshelves. It draws on her research into Emily Solis-Cohen, a Jewish American author, historian and social leader from a well-known Philadelphia family. Solis-Cohen's story bridges centuries – for, indeed, she was a figure at a crucial hinge. In her research and writing, she looked backwards not just to Leeser but to early modern Jewish history and ancient stories. Her own life began in the Victorian world but stretched all the way into the atomic age. As one of the women of the 'Philadelphia group', a cluster of influential Jewish leaders in the 19th and early 20th centuries, she wrote and edited some of the earliest Jewish American children's literature for the Jewish Publication Society; served as field secretary of the Jewish Welfare Board (for Women's Work); and was active in historical research, interreligious cooperation and other causes.

Yet – despite all her accomplishments – in the introduction to one of her books Solis-Cohen wrote that she was 'not a scholar'. The complications of gender and power we see in the margins of her scholarly manuscript echo the tensions she encountered in her national advocacy for Jewish women's education and in her own career as a writer.

In addition to vignettes from the archives, Dr Eichler-Levine used three of Solis-Cohen's published works to probe how leadership and authority are depicted in both fantastic and realist settings. These works included the children's book *David the Giant Killer – and Other Tales of Grandma Lopez* (1908); an essay by Solis-Cohen based on her travels for the Jewish Welfare Board entitled 'The Jewish Girl's Thoughts on Jewish Life' (1925); and a sourcebook of texts called *Women in Jewish Law and Life* (1932).

When we think about leadership, we often focus on the outward, public-facing products – the schools established, the speeches given. However, we

sometimes neglect the processes, especially private processes such as writing and reading. Solis-Cohen conducted her unpublished research at the American Jewish Historical Society (AJHS). One day, Dr Eichler-Levine opened a folder of Solis-Cohen's notes and read the latter's transcription of a letter from the 1860s. Dr Eichler-Levine realized she had read it before during her first visit to an archive – decades ago – during a high school summer programme using the very same collection at the AJHS. Her paper closes with a personal reflection from the archive: Who has the authority to write history? And how do we struggle with whether or not we should employ our own power to write it?

Cultural Agents, Transnationalism and Americanization Professor Adam Ferziger

'Some people thought that we were being very reckless. We were not just coming to the land of Israel, we were coming to a hole in the ground. . . . But we were determined' (Aharon Lichtenstein, 'My Education and Aspirations: Autobiographical Reflections of Rav Aharon Lichtenstein zt"l', 4).

In 1971, Rabbi Dr Aharon Lichtenstein, his wife, Dr Tova Lichtenstein, and their five children immigrated to Israel from New York. (A sixth child was born in Israel.) The decision to uproot their family had not been an easy one. It meant leaving Tova's father, Rabbi Dr Joseph B. Soloveitchik, and sacrificing their burgeoning American careers, including Rabbi Dr Lichtenstein's role as a senior rabbinic figure and titular heir to his father-in-law at Yeshiva University. Instead, Lichtenstein accepted the position of co-head at Yeshivat Har Etzion, a fledgling Israeli 'Hesder' programme, established in 1968 in the Judean Hills and in which students combined Torah studies with army service.

More than 50 years later, Yeshivat Har Etzion is thriving. Yet when Lichtenstein, who passed away in 2015, reflected on his impact on Israeli society, he acknowledged some achievements while remaining decidedly ambivalent:

I experience frustration with regard to my position within the Israeli public scene . . . I think mine has been a moderating voice, in certain respects a positive one; but, by and large, the religious Zionist community has, I think, been taken over, politically and sociologically, by people who have misguided values, and that is not a good feeling . . . I am, politically speaking, almost a lone wolf . . . it pains me . . . I am pained for our society [Aharon Lichtenstein, 'My Education and Aspirations: Autobiographical Reflections of Rav Aharon Lichtenstein zt"l', 5].

Had he lived until October 2021, Lichtenstein might have been more encouraged by the skullcap-wearing Naftali Bennett and his moderate coalition. But then again, by November 2022, he would have witnessed the decisive electoral comeback of Benjamin Netanyahu and the distinctly right-wing government the latter built together with five exclusively religious parties.

Indeed, Lichtenstein's 'lone wolf' status was not limited to the political sphere. During much of his Israeli career, few within his adopted cultural and social habitat – the Religious Zionist sector – could fully grasp the idea of an illustrious Torah scholar with a Harvard PhD in English Literature and an accompanying clean-shaven, college-professorial look. Nor did the majority resonate with his promotion of a version of Orthodox Judaism celebrating the merits of learning from non-Jewish literary and philosophical sources, as well as from Jews of all stripes, and encouraging women's advanced Torah study.

Yet measured through developments within Israeli religious life during the first quarter of the 21st century, a major change has transpired. Alongside the long-prevailing outlook associated with one key institution, Yeshivat Merkaz ha-Rav, a more diverse Israeli religious culture has emerged. Within this environment, the voices of Lichtenstein's spiritual and intellectual heirs and those of fellow American Orthodox figures who arrived during the same period have gained far greater stature. Their innovative positions have found expression in areas which have been at the centre of Orthodox debates since the late 20th century, including women in religious and public life; LGBTQIA+ issues; interactions with non-Orthodox denominations and non-observant Jews; religious leadership and the authority of the state rabbinate; religious conversion; perceptions of Jewish experience outside Israel; attitudes towards academic Jewish Studies; and more.

To be sure, moderate Orthodoxy is not the precinct of most religiously observant Israelis, and to date it has not gained the required political clout needed to secure significant changes in the country's religious bureaucracy. But it has developed geographic strongholds and become an attractive alternative to a viable constituency. In the process, the overall landscape of Israeli Judaism has evolved such that, even among those who identify with the Merkaz ha-Rav camp, one can discern more diversity.

Leadership as Mission? A Model for the British Chief Rabbinate Dr Miri Freud-Kandel

There is growing scholarly interest in assessing the intellectual legacy of Rabbi Lord Jonathan Sacks following his death in November 2020. In many respects, it was Sacks' role as Chief Rabbi in Britain that offered him a platform from which to champion the moral message he increasingly sought to impart to a global audience. The Chief Rabbinate helped establish him as an internationally recognized figure of religious leadership whose legacy could merit study. Yet notably missing from much of this emerging scholarship is a consideration of some of the limits Sacks' role as Chief Rabbi imposed on his religious and moral leadership. Such limits include the challenges the office of Chief Rabbi – built on a 19th-century, Victorian-era model of centralized control – inevitably helps incite as it tries to adapt to a radically altered Jewish and wider British context.

The goal of Dr Miri Freud-Kandel's paper was to consider how both Sacks (Chief Rabbi 1991–2013) and his predecessor, Immanuel Jakobovits (Chief Rabbi 1967–91), turned to a mission-oriented interpretation of the role of Chief Rabbi as a means to circumvent some of the inherent limitations of the post. By looking outside British Jewry and focusing on the notion that Jews have a mission to serve in the world as a 'light unto the nations', both Chief Rabbis developed strategies which helped them acquire alternative forms of authority and influence – disseminating a moral message to a wider audience in response to an increasingly post-secular cultural landscape.

Two questions in particular framed Dr Freud-Kandel's paper: Can this approach successfully circumvent the limits of the British Chief Rabbinate to offer an effective form of religious leadership? And what sort of leadership does a mission-oriented focus facilitate?

Part of Dr Freud-Kandel's argument was that the very nature of the office of Chief Rabbi contributes to the challenges its incumbents face in offering religious leadership extending beyond theoretical moral principles. One of the deep-rooted, structural difficulties of the post is that its incumbent is beholden to a multitude of constituencies which cannot all be served simultaneously by the same individual with a single agenda. Despite efforts to clarify that the Chief Rabbinate makes no claim to represent all the varied groups comprising the Jewish community in Britain, the nature of the post invariably helps establish its incumbent as the first port of call when religious views are sought on behalf of 'British Jewry'. Hence the post itself impedes opportunities to provide

leadership while simultaneously undermining the influence other members of the rabbinate might seek to foster.

At the same time, the office of Chief Rabbi undoubtedly creates opportunities to disseminate moral messages to a broader audience – not precisely through the Chief Rabbinate itself but, rather, through certain corridors of power which become accessible to the incumbent of the office. While creating a platform from which to disseminate a moral message, this dynamic creates a framework in which the leadership provided by Chief Rabbis is often, by the very nature of the post, directed at audiences outside the constituencies they are formally appointed to serve. Yet Jakobovits's theological model highlights the value of rabbis claiming the prophetic mantle to 'learn that in this democratic age our convictions can prevail only by persuasion, not by authority or legislation, only by winning the dissidents, not by coercing or ostracising them' (*If Only My People. . .* *Zionism in my Life*, 1984, 135). On these terms, mission may indeed offer a suitable model of sorts for rabbinic leadership by helping elevate the role of persuasion. However, the British Chief Rabbinate seems to be long past functioning as a beneficial leadership model through recourse to mission or any alternative.

***Spiritual Power, Charismatic Leadership and
Jewish Magic: The Case of the Ba'alei Shem in Early
Modern East-Central Europe*** Dr Andrea Gondos

Dr Andrea Gondos's paper for the 2023 OSI drew on her most recent research investigating more than 100 manuscripts containing recipes and textual units on Kabbalah, Jewish magic, healthcare and artisanal practices written between 1550 and 1800 in east-central Europe. These compilations – which include amulets (*kameot*), adjurations (*segulot*) and oaths (*hashbaot*), along with lists of angelic and divine names – disclose a conceptualization of knowledge built on mastering the natural world combined with knowledge of the supernatural or metaphysical realms. The acquisition of the unique type of expertise enumerated in these magical recipe books bequeathed to its master extraordinary powers and charisma. Gershom Scholem defines a *ba'al shem*, literally 'a master of the Name', as 'a man who knows the secret of the Name, the *shem meforash*, and other holy names and knows how to carry out magical operations by using these divine and angelic names' (Scholem, *On the Kabbalah and Its Symbolism*, 1969).

In her presentation at the OSI, Dr Gondos argued that charisma and charismatic leadership were key to contextualizing the role and activities of the *ba'alei shem*, as well as the emergence of the Hasidic movement, in Jewish society. Max Weber's definition of charismatic leadership captures some of the defining characteristics of a model of mystical leadership encountered widely in the history of Jewish mysticism – from the depiction of Rabbi Shimon bar Yohai in the narrative portions of the Zohar to hagiographic accounts of the great Safedian mystic, Rabbi Isaac Luria, to Israel ben Eliezer (the Besht):

[A] certain quality of an individual personality, by virtue of which he is set apart from ordinary men and treated as endowed with supernatural, superhuman, or at least specifically exceptional powers or qualities. These are such, as are not accessible to the ordinary person, but are regarded as of divine origin or as exemplary, and on the basis of them the individual concerned is treated as a leader [Weber, *On Charisma and Institution Building: Selected Writings*, 1968, 241].

Weber's model of charismatic authority underlines three defining elements of this type of leadership. The first connects charisma with its etymological root signifying bestowal – a gift – that can be acquired only partially by the human intellect. As such, charismatic authority constitutes a highly unstable and volatile type of leadership that remains ultimately dependent on sustenance from its divine source. The second aspect highlights that such knowledge, once acquired, bestows exceptional powers on its wielder. The third point draws attention to the relational aspect of the charismatic leader to a group of followers, disciples and the community which he serves. Aptly describing the Zaddiq as *yesod olam*, Arthur Green argued that charisma and personal relationship had much to do with the success of Hasidism. In the case of a religious charismatic leader such as a *ba'al shem*, the validity of charisma is conditioned, on the one hand, by a vertical and direct connection between himself and God and, on the other hand, a horizontal bond of devotional intensity between himself and the broader community in which he lived and performed his miracles and cures.

Dr Gondos framed her discussion of *ba'alei shem* using Jonathan Garb's work (*Shamanic Trance in Modern Kabbalah*, 2011) on the shamanic mode of experience and practice in Judaism. Emphasizing the cultural context in which *ba'alei shem* worked, as well as typologies of knowledge (religious, performative and natural-medical), her paper analysed the techniques, sources of knowledge and ritual activities that coalesced to establish the charismatic authority of these Jewish shaman-healers.

***‘Who Will Lead Us? I’ll Lead Myself Right Now,
Thank You Very Much!’: Lived Judaism and
Leadership from the Bottom Up*** Dr Shlomo
Guzmen-Carmeli

What happens when we look at leadership as reflected in the narratives and life stories of Jews from different sectors in Israel today?

Through the 2023 OSI, Dr Shlomo Guzman-Carmeli had a unique opportunity to examine the theme of leadership. He drew from materials collected during his large-scale research project, ‘Lived Judaism in Israel: Religious and Spiritual Experiences in a Changing Society’, co-led with Dr Rachel Werczberger and supported by the Israel Science Foundation. As part of this project, Drs Guzman-Carmeli and Werczberger conducted in-depth, narrative-based, life-story interviews with 150 individuals across the spectrum of Jewish collective and religious affiliations, ethnic backgrounds, gender and age. Overall, their study examines everyday religious and spiritual experiences of Israeli Jews from different mainstream affiliations and religious communities, as well as explores the myriad ways in which individual Jews create and experience religion in various contexts, including those not traditionally religious and / or Jewish. The project also considers the multiplicity and complexity of religious / spiritual experiences; the settings where such experiences take place; the language and idioms used to describe them; and the interplay between their different emotional, material, corporeal and other constitutive aspects.

During the OSI, Dr Guzman-Carmeli analysed this project’s data and asked questions such as: What is the meaning of harsh criticism levelled at rabbis in various leadership positions? Do the project’s findings indicate a turning point in leadership – an emergence of leadership initiatives from the ground up – or just a passing crisis? These questions are not related to limited or marginal themes from the study. For, indeed, project interviewees talked a great deal about leadership, rabbis, communities, transition between communities, authority figures and teachers.

Three central themes related to leadership emerged from Dr Guzman-Carmeli’s analysis. The first is harsh criticism expressed by various Ultra-Orthodox, traditional and secular interviewees towards rabbis, especially regarding points of convergence between rabbis, community leadership and the conduct of daily life. The second theme brings together descriptions of what Drs Guzman-Carmeli and Werczberger call a ‘Pick and Choose Rabbinate’,

while the third describes the development of a personal-leadership concept from the ground up.

Sociologists studying Israeli society tend to explore Jewishness through a collectivist and political prism. Their work usually focuses on the inter-connections between religiosity, ethnicity and nationality. However, this perspective dichotomizes the modern and the traditional, the secular and the religious, Ashkenazi and Mizrahi – and thereby reinforces the supposed divide between ‘religious’ and ‘secular’. By shifting attention from the conventional focus on Jewish collectives, identities and politics to individuals’ everyday religious Jewish lives and practices outside formal religious institutions, Dr Guzman-Carmeli’s work helps expose the intensity of criticism directed at Jewish religious leadership in Israel today, as well as the formations of new authorities and leadership emerging from the ground up.

Close the Door and Change the World: A Leadership Model for Lithuanian Jewry, from Vilna Gaon to the Present Day Professor Maoz Kahana

This seminar offered Professor Maoz Kahana an opportunity to explore, alongside an interdisciplinary group of collaborative scholars, an unconventional form of leadership defined by the Gaon of Vilna (Eliyahu Kramer, 1720–97). This ‘closed-room’ leadership model, later reinterpreted by Rabbi Yeshayahu Karelitz (1878–1953) and Rabbi Chaim Kanievsky (1928–2022), is characterized by an unconventional withdrawal from any communal or rabbinical authority and a persistent pursuit of Torah knowledge in solitude. Yet, despite their seclusion, these leaders managed to establish profound, authoritative public auras emanating from this very isolation.

The Gaon of Vilna, who pioneered this model, used it to establish a unique blend of unwavering dedication to halakhic practice with a decidedly individualistic and even somewhat anarchic set of halakhic rulings. Rabbi Chaim Kanievsky, inspired by both the Gaon and Rabbi Yeshayahu Karelitz, walked a similar path. He refrained from formal leadership but, simultaneously, played a pivotal role in shaping 21st-century Ultra-Orthodox society in Israel. His influence reached various Jewish groups, including the Lithuanians, Hasidim and Sephardi Haredim. This non-traditional leadership style contrasts sharply with public, institutional forms of leadership, as exemplified by Rabbi Elazar Menachem Shach.

In his research, Professor Kahana endeavours to demonstrate the unexpected historical and thematic ties connecting Rabbi Nachman of Breslov's mystical path and the meticulous scholarship of the Gaon of Vilna. The remarkable vitality of this distinct leadership model, which emerged in late 18th-century Lithuania and thrived in 20th-century Israel, highlights a thematic resonance between these Jewish leaders. Each one, in his distinct manner, exhibited unwavering dedication to halakhic practice. Yet by offering radical ways of action, they embodied an individualistic, creative and even anarchic dimension rarely witnessed in Jewish history.

Professor Kahana's research shows that Rabbi Nachman's metaphysical concept offered a model of the powerless righteous as a utopian ideal for Jewish leadership in the modern era. It aimed to elucidate the profound gravitational force of non-force during a period when power was stripped from traditional society in its conventional forms. Religious voluntarism, as previously observed by Jacob Katz (*The Shabbes Goy: A Study in Halakhic Flexibility*, translated by Yoel Lerner, 1989), stands as a fundamental characteristic of Jewish life following the collapse of the ghetto walls. The persistent thematic challenge posed to traditional society from the late 18th century to the present day has yielded unexpected and unforeseen manifestos for this voluntarism throughout the 20th century and beyond. The Lithuanian model of leadership, as discussed in Professor Kahana's work, was aimed at the same goal under similar historical circumstances.

As a contemporary radical society, Ultra-Orthodoxy boasts a rich and complex cultural vocabulary. On the one hand, Ultra-Orthodoxy is widely acknowledged for, and takes pride in, its profound reverence towards rabbinic authority. On the other hand, it is characterized by the tremendous force of internal voluntary and self-motivated engagement. The same fervent religious enthusiasm that propels Ultra-Orthodoxy into the 21st century plays a central role in the ongoing and dynamic process of societal formation, thereby shaping both the society itself and its revered figures, as well as images of voluntary, creative self-expression in Ultra-Orthodox society.

***Leading from the Margins: Michael Laitman's
Deployment of Kabbalistic Esotericism as a Strategy
for Social Influence*** *Dr Hartley Lachter*

Rabbi Dr Michael Laitman is an instructive and highly counter-intuitive example of the role kabbalistic discourse can play in contemporary Jewish leadership. The founder of the Bnei Baruch, author of many books and a public voice in contemporary Jewish life both within the State of Israel and beyond, Laitman has used the popularization of kabbalistic ideas as a way to occupy a unique position in Jewish leadership without seeking an established, official role in Jewish affairs. Laitman regards Rabbi Yehuda Ashlag (1885–1954) as a foundational authority who created a new, universal era of access to Kabbalah in the modern period. Laitman's teacher was Ashlag's son Baruch, in whose honour he named the Bnei Baruch Kabbalah Education and Research Institute. Laitman positions himself as a revealer of divine secrets who fulfils that role with God's permission because a new moment in human history has been reached – one in which such knowledge is essential for redeeming humanity.

What type of leadership is this? Laitman's movement, which he founded in 1991, has by some estimates 50,000 active participants in Israel (where the Bnei Baruch organization is also known as קב"לה לעם, 'Kabbalah for the People') and more than 150,000 worldwide, though Laitman himself claims that his global following numbers more than 2,000,000. Laitman's media reach spans the political spectrum in Israel, with a daily blog in *The Times of Israel* and frequent appearances on the pages of *Haaretz*, where his paid pop-up ads also occasionally appear on the English version of the website. Despite his untraditional and universalizing message, Laitman supports a generally illiberal vision of Israeli society. Yet his appeal seems to cross many boundaries: religious and secular, Jewish and non-Jewish, conservative and liberal. Laitman himself has avoided the trappings of office. He does not have, nor does he seek, a formal position through the Israeli rabbinate, and he eschews any aspiration to political office. Laitman does not lead from the front through the traditional channels of power. Instead, he leads from the margins.

The more institutionalized structures of Jewish power and leadership, centred around rabbinic learning and often connected to social and economic hierarchies, have been challenged often by those claiming to reveal the kabbalistic mysteries they say are concealed within the outer trappings of Jewish law and lore. The popular kabbalist, even when a participant in the

rabbinic elite, has access to a particular type of social power that the popular rabbi does not. Laitman's ability to present himself in public as an expert with wisdom to share – be it via his own television channel, a radio presentation, a newspaper blog post or an interview with Larry King – would not be possible in the same way if he were only a rabbi. By combining his rabbinic ordination with scientific credentials and the title 'kabbalist', Laitman commands a particular kind of attention. And like the many kabbalists who have come before him, he is able to transmute the allure of secret Jewish knowledge into social influence.

*Suits and Boots: Women's Charity Leagues, Textiles
and Naughty Schoolchildren* Professor Laura A.
Leibman

Between 1885 and 1927, the Jewish Ladies Clothing Society meticulously recorded its attempts to ameliorate the living conditions of Manchester's Jewish poor. Textiles were at the heart of its efforts. Many of the women involved in the Society were wives of fabric merchants, and the objects of their aid were primarily textile workers' offspring. Moreover, one of the women's primary objectives was to provide what the Society's London equivalents called 'suits and boots' – that is, clothing and shoes intended to help improve student attendance in schools. Yet the Society's gifts also aimed to reform young recipients – students who did not take care of their clothing or who were tardy, absent, unclean or just plain 'naughty' were often denied new clothes. Similarly, the children's mothers attracted Society members' attention. For, indeed, many members also served on the Jewish Ladies Visiting Association and dropped by recent immigrants' homes to distribute sanitation tips, as well as gifts of soap and whitewash.

Gifts of textiles were supplemented by a new educational emphasis on the making of and caring for textiles in Jewish girls' classrooms. Textile education bound together women of the upper and lower classes. It also represented an offshoot of new educational philosophies focusing on a kinesthetic, 'whole-child' view of education. These philosophies repositioned women as more broadly necessary to education, as well as supported innovations such as having female staff and pupil (student) teachers. The transmission of these philosophies and their integration into Jewish education in the Atlantic world owed much to formal and informal networks of wealthy women.

In the classroom, textile education emphasized kinesthetic, hands-on

learning instead of rote memorization. In London, the Jews' Free School taught girls a seven-year-long course (Standards 1–7) on sewing, knitting and mending clothing. Alongside learning needlework, girls underwent a rigorous, multi-year laundry curriculum covering washing, drying and pressing cloth, serge and silk, as well as cleaning straw and felt hats and furs. This hands-on textile curriculum became a central means by which elite women hoped poor Jewish girls might be lifted out of crime-ridden slums. The course at the Jews' Free School was memorialized in a series of photographs taken during the first decade of the 20th century, as well as in a collection of early textiles created by female students and which were, somewhat amazingly, preserved by the School.

Manchester's Ladies Clothing Society and the curriculum at the Jews' Free School in London reflect several larger trends in late-19th-century Jewish education across England, Europe and the United States: 1. the new authoritative role women had begun to play in Jewish schooling; 2. upper-class women's focus on the bodily reformation of and physical support for the Jewish poor; and 3. the crucial role textiles played in stitching together Jewish communities. In this paper, Professor Laura A. Leibman used school records, early photographs and surviving textiles to explore how clothing became a medium through which to reshape immigrants' bodies into the new Jewish feminine ideal.

***Mizrahim's Ambiguous Role as 'Arab Brothers'
in Peacebuilding Initiatives in the 'New Middle
East'*** *Dr Marcela Menachem Zoufalá*

A seemingly paradoxical momentum is observable when considering recent years in the Middle East. A reclaimed 'Arab-Jew' identity, employed as a tool of defiance by Mizrahi elites, has been appropriated to strengthen the impact of the Abraham Accords. Dr Marcela Menachem Zoufalá's article shared at the 2023 OSI aims to capture the process of official regional authorities' adopting a postcolonial interpretation of 'easterness', partially echoing Kahanoff's Levantinism, within this context.

It is abundantly clear that ethnicity is an increasingly prominent topic in contemporary social sciences, as well as a source of innumerable interactions, encounters and conflicts outside academia. Dr Menachem Zoufalá's paper focuses specifically on intra-Jewish ethnicity and its ongoing and potential role

in the international arena. Based on her research findings published in previous articles, Dr Menachem Zoufalá asserts that there exists a certain discomfort on the part of Diaspora Jews when faced with the growing visibility of Mizrahim in Israel. Such real or imagined change in the Israeli ethnic landscape should be considered when exploring the well-known phenomenon of Diaspora distancing. Influential voices in Israel are pointing out that the effects of so-called ‘Mizrahization’ may be shaping the attitudes not only of Jewish Diaspora communities, but also those of non-Jewish politicians and decision-makers in Europe.

Such a situation raises the question of whether intra-Jewish ethnic issues have an impact in the broader Middle Eastern context and, if so, whether such issues might play a comparatively positive role there, under different cultural and geographical circumstances to those found in Europe.

While carrying out anthropological field research elaborated in her article ‘Jews and Muslims in Dubai, Berlin, and Warsaw: Interactions, Peacebuilding Initiatives, and Improbable Encounters’ (*Religions* 13.1 [2022]), Dr Menachem Zoufalá focused on exploring awareness and the relevance of themes such as those mentioned above. During secondary analyses of data gathered in Dubai during May 2021, it appeared indisputable to Dr Menachem Zoufalá that several local conversation partners (Jewish and Arab Emiratis alike) were aware of, or even intentionally employed, their ethnicity when attempting to blend into the local environment.

Politicians may hope that the normalizing of diplomatic relations through the Abraham Accords will be mimicked in relations between and among local populations. Yet finding motivation to spur on such a potential, massive turnabout in thinking represents a challenging but crucial step. For, indeed, encouraging such change requires rebranding the ‘appalling Zionist enemy’, who filled textbooks throughout the Middle East for decades, to ‘our good, old fellow Jew’, who was always here and one of us.

Dr Menachem Zoufalá’s follow-up research has shown that perceptible attempts to engage ethnicity as a tool of rapprochement are taking place on both individual and leadership levels in the Middle East. One highly compelling example was when Beirut-born Rabbi Elie Abadie, Senior Rabbi of the Jewish Council of the Emirates in the United Arab Emirates and Rabbi of the Association of Gulf Jewish communities, recited a prayer for the remembrance of the victims of the Holocaust (*El Malei Rachamim*) in the Arabic language and tonality. The Yom HaShoah commemoration during which this prayer was recited took place at the Crossroads of Civilization Museum in Dubai in April

2021. This particular moment during the event was noted with appreciation by several of Dr Menachem Zoufalá's Emirati conversation partners.

Attempts at the 're-immersion' of Jews in the Middle East through emphasizing shared cultural and linguistic roots with their Arab counterparts play a prominent role in the normalization process stimulated by the Abraham Accords. Simultaneously, such attempts are enabling Mizrahim to rediscover their origins without shame and become closer to other non-Jewish Middle Eastern populations.

'The God-Intoxicated Consciousness': A Philosophy of Halakhic Authority and Innovation in the Works of David Hartman *Martina Perotta*

Martina Perotta's paper presented at the 2023 OSI sought to reconsider Rabbi Dr David Hartman's (1931–2012) philosophic halakhic thinking in the context of his overall theological enterprise by focusing on issues of authoritativeness. She argues that in works subsequent to some of Hartman's debut writings, he operated a 'genealogy of halakhah', claiming to identify a founding impulse of the ortho-practical lifestyle and its intended effect on practitioners. Such a genealogy was reconstructed through the investigation of rabbinic literature and the sensitivity permeating the normative enterprise of Talmudic masters. Hartman sets the discourse of halakhic authority in a reasoned theological background, referred to as a 'historical upheaval' from the event-based theology characterizing the Exodus narrative to a text-centred theology established from the giving of the Torah at Sinai onwards. Fixing his philosophical reference on his timeless mentor, Maimonides, Hartman claims that in the post-Sinaitic era, the halakhic system is meant to have a mediating role and function as a substitute for the relational matrix and intimacy that bonded God and the Jewish people in the biblical era. From this grounding intuition comes the innovative idea of the 'God-intoxicated consciousness', partially inspired by the wisdom of philosopher Abraham Joshua Heschel. In fact, both Heschel and Hartman stressed the importance of reenacting 'lived Judaism' or, as Hartman preferred to call it, a *Torat Chayim* kind of lifestyle. For Hartman, the halakhic system conquered his operativity and viability as a way of life by serving as an expressive-relational system organically formulated in normative-legal language. But Hartman's preliminarily 'bracket[ing] the question of Halakhah's putative authority' (Hartman, *The God Who Hates Lies: Confronting and*

Rethinking Jewish Tradition, 2011, 50) demonstrates something very important about the halakhah's authoritativeness that is neither intrinsic nor irrelevant.

Perotta suggests considering halakhic authority as a derivative of the system's relational feature. This view means that halakhic authority is bound to the iterated, mundane yearning for transcendence experienced differently in each generation by each individual and that it remains authoritative only if the normative framework enables this kind of situational relationality. The fact that the boundaries of this relationship's traditional definition are extremely fleeting assists Hartman in subordinating deference to authority to hermeneutical analysis of relational experientiality, thereby primarily conceiving halakhah as a twofold project bound to human-God interdependency. The critical significance of this consideration appeals to halakhic authorities and rabbinic leadership in acknowledging the importance of approaching and dealing with the halakhic / juridical-religious system in the spirit of a 'theistic humanism', grounded in the doctrine of *tzelem Elohim* that best resonates with modern collective consciousness. Even if Hartman clearly disregards the modern conception of rabbinic authority linked to the concept of *Da'at Torah*, rabbinical monopoly over the decisional process of *psak Halakhah* should not prevent the practitioners' subjectivity from engaging in the spiritual search and conversation reconciling a long-forgotten but still extant polarity between the individual and community. During this process, intuition, autonomy and self-expression can be halakhically determinative, sometimes misbalancing the two authoritative poles of the experienced rabbi and the versed believer. Thus this process suggests that human leadership can be overthrown by the authoritative relationship binding the individual to God, a relationship to which the halakhic framework should be of service.

The Poseket-Rabbi: How Women Orthodox Rabbis Perform Jewish Legal Authority Professor Michal Raucher

In 2013, Yeshivat Maharat became the first Orthodox Jewish rabbinical seminary in the world to ordain women as rabbis. Supporters and opponents alike saw the ordination of women as the defining activity which made them rabbis. Yet as women were becoming rabbis through ordination within Orthodoxy, the very definition of what it means to be a rabbi changed for both men and women. Since the early 2000s, American Orthodoxy has been in a period of transition

as Orthodox Jews redefine religious authority. Professor Michal Raucher's book *The New Rabbis* explores the changing nature of religious authority in Orthodoxy with a focus on women rabbis. In it, she argues that ordination is not what makes someone a rabbi; rather, that serving as a religious authority is what makes someone a rabbi. The result is a situation in which there are dozens of women who are ordained but are not rabbis, and many others who are rabbis without ordination. *The New Rabbis* draws on more than five years of interviews with and observation of the first generation of women who were ordained at Yeshivat Maharat and interprets their stories within the context of many other opportunities for Orthodox women to become religious authorities. Through five case studies, Professor Raucher destabilizes the concept of 'rabbi' and demonstrates the many ways in which religious authority is formed and operates. These case studies show how Orthodox women are redefining the role of rabbi – making clear that ordination is not necessarily what qualifies them, or others, to fill these roles.

In the chapter draft shared at the 2023 OSI, Professor Raucher analyses the ways women rabbinic leaders serve as public authorities of Jewish law. Their doing so should be understood as distinct from the way they more frequently serve as authorities over Jewish law in the private realm – that is, when answering questions posed to them by an individual. Although women rabbinic leaders often answer halakhic questions privately on a range of topics, they often assert their authority publicly only over areas pertaining to women. Private answers might never be publicized because they are not supposed to be generalizable or because they fall outside the norm such that a religious authority might not want others to know that she made that particular ruling. However, Professor Raucher focuses on occasions when women rabbis do make their Jewish legal opinions known publicly through social media, webinars or published writings. What is novel about the way women participate in the public dissemination of halakhic knowledge is that they bring their personal experiences into their halakhic reasoning. For instance, they talk about their own children and their experiences with childbirth, nursing or breastfeeding. Others speak more generally as women when they use 'we' in their answers. In this chapter, Professor Raucher explores the ways women rabbis' personal experiences help them assert their authority and offer a corrective to the traditional mode of public halakhic rulings.

Forward and Back: Coded Authority in the Drawings of E. M. Lilien *Rose Stair*

E. M. Lilien (1874–1925), the ‘first Zionist artist’, produced a substantial body of work in the early 20th century pairing *Jugendstil* (German Art Nouveau) stylistic elements with a wealth of symbolism from Jewish religious traditions. His first published Zionist drawings came in the 1901 volume *Juda*, a collaboration with the German nationalist poet Börries von Münchhausen. Rose Stair’s paper examined the first and last drawings of the volume which respectively depict a group of traditional male rabbis and a woman sitting on a throne holding a Torah scroll. Unpacking the detailed references and symbolism in these drawings, Stair argues that they represent a Zionist perspective distinguishing Lilien from his peers, and from Münchhausen in particular. Whereas in his *Juda* poems Münchhausen promotes the biblical past as the ideal to which Zionism should return, in these drawings Lilien presents Jewish traditions deriving from exile as a rich resource for the Zionist imagination.

The first drawing comprises a border illustration featuring the faces of numerous older men. Through comparisons with photographic, painted and lithographic portraits in circulation at the time, Stair identifies the individuals depicted as various rabbis and scholars from the 17th to 19th centuries. She argues that Lilien’s faithful replication of these portraits reflects his unique engagement with the details of religious life in exile. His attentiveness to the characteristics of their faces and clothing stands in sharp contrast to the attitudes of many of his peers, who spoke in generic and disparaging terms about anonymous generations of exilic Jews. In *Juda*, the drawing accompanies a poem by Münchhausen presenting the Zionist return to the Bible as a salve for the agonies of exile. For those who recognize the faces in the drawing, it therefore functions as a disruptive companion piece offering a markedly different perspective on exilic life.

The second drawing Stair discusses similarly employs references clear only to viewers familiar with the traditions invoked and, again, differs substantially from the poem it accompanies. Featuring a woman on a throne holding a Torah scroll, this drawing, Stair argues, has numerous spheres of reference, including *Jugendstil* eroticism and detailed kabbalistic imagery of the *Shekhinah* enthroned and united with the Torah. With multiple readings possible for viewers with eyes trained on different symbolic vocabularies, this drawing variously presents an arresting portrait of a woman undertaking the traditionally restricted act of touching a Torah scroll, or a redemptive kabbalistic vision of

the divine presence. Engaging with a wealth of Jewish religious symbolism, Lilien once again makes substantial departures from Münchhausen and fleshes out their shared vision of a redemptive future with symbolism derived from chapters of Jewish religious life to which Münchhausen awarded no value.

How to Marry Charisma? Dynastic Leadership in Hasidism Professor Marcin Wodziński

Importance of pedigree, or *yiches*, in Hasidism (arguably the most prominent socio-religious movement of modern Jewry) has been well recognized in scholarly literature. From the end of the 18th century onwards, emphasis on noble lineage was a major factor in turning inheritance by biological descendants into the principal rule of leadership succession in Hasidism (with leadership usually passed down to a son, sons or son[s]-in-law). However, Hasidic marital strategies, kinship and dynastic alliances so far have attracted scant scholarly attention; the topic has never been approached in any systematic way using qualitative and quantitative analysis.

Professor Marcin Wodziński's project, conducted together with Dr Uriel Gellman and Professor Gadi Sagiv, aims to identify and explain marriage patterns among Hasidic leadership. They argue that thanks to a dominant model of family-arranged matrimony, Hasidic unions illustrate not individual but, instead, dynastic choices and marriage strategies of families. In this sense, such unions resemble all pre-modern matrimony, especially marriages in pre-modern power groups. In addition to proving the dynastic character of marriage in Hasidism, Professor Wodziński delves into the purposes of such marriages.

His study is based on complete records of all known marriages by Hasidic leaders from the inception of Hasidism in the 1700s until today – comprising 2,375 marital unions in total, concentrated mostly in about 130 dynasties. The data demonstrate a strong tendency among Hasidic leaders to marry off their children to other Hasidic dynasties. This practice has been consistent throughout Hasidic history, from the dawn of Hasidic dynasties at the turn of the 19th century to contemporary times. As many as 1,629, or 69 percent, of these marital unions were inter-dynastic ones, meaning that both the bride and groom came from a Hasidic dynasty.

This tendency only strengthened with time. While the first generation of dynastic founding fathers only rarely married dynastic heirs (15 percent), this

proportion grew to 57 percent in the second generation and 73 to 82 percent in the fourth through sixth generations, thereafter remaining at a similarly high level for further generations. This dynamic meant that the vast majority of dynasties were relatively strongly interconnected through a network of high coherence.

Another interesting finding of Professor Wodziński's is the symmetry in approach to marrying off children of both sexes. He did not find explicit expressions of Hasidic discourse on the differences, or lack thereof, in marrying off sons versus daughters; rather, he discovered an unequivocal quantitative pattern of gender symmetry. Significant care invested into marrying off daughters to the heirs of Hasidic dynasties testifies that the role of daughters was perceived as important – even if they eventually became part of another dynasty through marriage.

Furthermore, Professor Wodziński also demonstrates that Hasidic leaders have avoided upward mobility and preferred to marry their children into dynasties with a similar status to theirs both in terms of seniority and socio-economic position. With few exceptions, dynasties avoided excessive jumps of upward mobility, as doing so would have posed an imminent threat of loss rather than gain.

Most importantly, the ultimate gain of such marriages was not material or political power, but instead the maintenance of religious charisma that such marriages provide. These findings explain how Hasidic dynasties emerged, expanded, eroded and negotiated their status within the network of dynasties.

***Back for the Future? Haredi Feminist Activists'
Narrative 'Temporal Labor' as a Means of
Legitimizing Leadership and Claiming Authority
in Collective Jewish Spaces and Legacies
Dr Tanya Zion-Waldoks***

In recent years, haredi (Ultra-Orthodox) society in Israel has been characterized as highly dynamic and shaped by profound changes on an axis of conservatism and modernity and the tensions between them. While multiple factors and areas of life are at play in this context, gender relations are a central site of contention and transformation, and they affect haredi society and its interactions with Israel writ large.

The patriarchal and highly stratified character of haredi society – upheld by educational, religious and political institutions, both communal (haredi) and national (Israeli) – accords limited and strictly gendered norms and roles for haredi men and women. As traditional gendered cultural scripts crack, failing to make good on their promises or ‘keep up with the times’, feminist haredi activists feel called on to revise these scripts. Yet these activists, invested in shepherding radical transformations in women’s roles while working within a collectivist conformist society and conservative tradition, find themselves somewhat confounded.

How can haredi women claim a voice, knowledge and positions of authority when they are barred from public leadership roles and socialized into a limited form of modest Jewish femininity? How can they best frame and legitimize their claims for ‘change’ within a culture rooted in loyalty to ancient patriarchal religious traditions and stringent norms, a culture which idealizes reproducing an imagined past and is contemptuous of novelty and difference? How can they join existing power structures and gain power through a feminist herstory when they – as haredi women – are rejected, marginalized or doubted by western, modernist, secular, liberal feminist traditions?

Based on a qualitative analysis of haredi feminists’ narratives, Dr Tanya Zion-Waldoks’s paper examines how activists navigate temporal uncertainties to articulate their experiences and demands. It explores how, as part of narrating their political project and making sense of their own stories, activists engage in ‘temporal labour’ – creative revising of the past, present and future, as well as reworking the linkages between them. Activists do so by questioning what was, undermining the inevitability of what is and broadening and diversifying what may be possible, as well as by claiming a stake in and critiquing the multiple and sometimes contradictory temporal logics and narratives culturally available to them.

Taube Philanthropies Doctoral Scholar

A Local Approach to the Question of Belonging and Jewish Identity: The Case of Colombia’s Traditional Jewish Community Alicia Vergara

Alicia Vergara is a third-year DPhil student in Oriental Studies at the University of Oxford and the OCHJS’s Taube Philanthropies Doctoral Scholar. Her

Synagogue in the community building of the Asociacion Israelita Montefiore, the Reform Community in Bogota, Colombia (also known as the 'German' community)



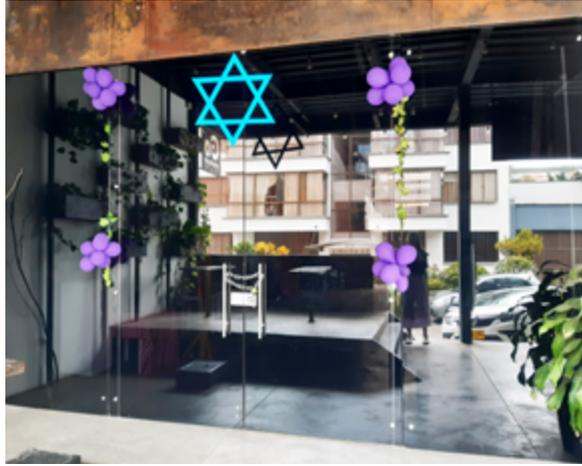
thesis, entitled *New Jews, New Judaism? How Colombian Converts to Judaism Challenge Perspectives on Jewish Identity*, focuses on the spaces of encounter between new and traditional Jewish communities, as well as the question of who today is involved in the process of determining who is and is not Jewish. By

concentrating on the boundary of belonging, Vergara not only informs those engaging with her research about the situation of converts (and, therefore, outsiders) to Judaism but also reflects on the mechanisms of cohesion for those who are seen by others (or see themselves) as uncontested members of a given group.

In 2022, Vergara conducted extended fieldwork in Colombia, where she interviewed various community leaders as well as members of traditional Colombian Jewish communities. Her research deepens understandings of Jewish identity in contemporary Jewish communities by analysing how contested groups and individuals reflect on the notion of belonging to the Jewish collective. In her case study of Colombian Jewry, Vergara argues that the recent Jewish conversion phenomenon in Colombia challenges a narrative according to which inclusion in the Jewish collective is possible through religious conversion.

Thus far, Vergara's research has analysed positions regarding identity gatekeeping held both by Israeli state institutions and local Colombian traditional Jewish communities. Her analysis concludes that who exactly holds the power to determine the porosity of the boundaries of today's Jewish collective depends

*Evangelical
church
in Pereira,
Colombia*



on the structure of the collective itself. In Colombia, the local gatekeeper to the Jewish collective is composed of traditional Colombian Ashkenazi and Sephardi communities. While in the case of the State of Israel, state institutions adapt and police the boundaries of the Jewish collective, most authority in this regard in the case of Colombian traditional Jewish communities is held by the community members themselves. While decisions are removed from most Jewish citizens in the Israeli setting, decisions are actively shaped by each individual in the Colombian setting.

Traditional Jewish communities in Colombia are passively and actively witnessing a rising phenomenon of conversions to Judaism. To research their attitudes towards this phenomenon, Vergara conducted fieldwork in various Colombian cities during the summer and autumn of 2022. Her resulting analysis draws on 36 semi-structured interviews with community leaders and other community members. The main purpose of this fieldwork was to understand how Jewish communities practise boundary maintenance and how those boundaries are translated across communities. In her analysis, Vergara argues that four identity markers – class, race, social networks and religious observance – allow one to identify the main mechanisms of in- and exclusion employed by these traditional communities towards members of emerging Jewish communities, otherwise known as *emergentes*.

Attempts to impede *emergentes*' access to traditional communities may be understood both as a reflection of internalized social status and the fear of its being threatened, as well as a reaction to perceived interference with the



*Colegio Colombo
Hebreo (Jewish
School) in Bogota,
Colombia*

structures holding communities together and anchoring the Jewish identity of their members. For Colombian *emergentes*, this dynamic means that even when they comply with religious laws and criteria, their actual ‘belonging’ to the Jewish collective is determined by actors who, at least currently, do not consider *emergentes* to be part of that collective. The latest chapter of her thesis dealing with this reality contributes to an understanding of traditional Jewish communities in Colombia as well as why and how emerging communities remain a group apart.

During the 2022–23 academic year, Vergara attended the weekly Israel Studies Seminar, convened by Professor Yaacov Yadgar, as well as Oxford School of Rare Jewish Languages classes, including those on Ladino. On 1 June 2023, she gave a David Patterson Lecture at the OCHJS detailing aspects of her DPhil research and entitled ‘Determining Belonging: The State of Israel and the Question of Emerging Jewish Communities’.

Furthermore, Vergara began a collaborative project with German artist Winnie Schwarz about Turkish Jews’ reflections on the 2015 Spanish citizenship law for descendants of Sephardi Jews. She also served as the student helper at the 10th Annual Oxford Summer Institute on Modern and Contemporary Judaism, held on the theme of ‘Authority and Leadership in Modern and Contemporary Judaism’ and convened by Dr Jodi Eichler-Levine, Professor Adam Ferziger, Dr Miri Freud-Kandel and Professor Hartley Lachter. Additionally, Vergara was involved in various events at Wolfson College in her capacity as Archives Assistant.

Recipients of Taube Prizes for Student Writing in Hebrew and Jewish Studies

'You Are Going to be my Bettmann': Exploitative Sexual Relationships and the Lives of the Pipels in Nazi Concentration Camps William Jones

Since the late 2000s, Holocaust historians have made great strides in their investigation of sexual violence faced by females but have often left sexual violence faced by males unexplored. Only recently have scholars begun to address this discrepancy primarily through works focusing on *Pipels*, boys forced into sexual relationships with older prisoners in return for certain privileges in the concentration camps. However, a holistic image of these sexual relationships and a thorough examination of agency and consent is still lacking, thereby impeding our understanding of what exactly this violence was or was not.

Using more than 40 memoirs and testimonies across several archives, William Jones explores what these relationships were and how they formed while highlighting the multiplicity of experiences. He shows how prisoners exploited the camps' hierarchical power structures to abuse Jewish boys by capitalizing on the boys' age, size and positions as Jews within that hierarchy to enslave the easiest and most accessible victims. He examines the complicated nature of consent and agency within these relationships – arguing that this violence more closely resembles sexual slavery than sexual barter – and introduces a more appropriate terminology, 'exploitative sexual relationships', than that which has been suggested previously. This new terminology reflects the non-consensual, continuous nature of the violence while also respecting the agency often wielded by these boys, thereby capturing a wider number of experiences than just those of boys in semi-official positions as *Pipels*.

Importantly, by clarifying our understanding of these relationships, we can begin to deconstruct the conflation of sexual violence against males with the situation of *Pipels*, thereby revealing both a wider vulnerability of Jewish males to sexual violence and many other forms of sexual violence that have often been overlooked in Holocaust history.

***By Way of the Sea: Jewish Networks between
Palestine and the Persian Gulf, 1820–1914*** Eirik
Kvindesland

In this article, Eirik Kvindesland charts the emergence of Jewish communities in the Persian Gulf during the 19th century in the context of imperialism and global connectivity. During the 19th century, Jews from Ottoman Iraq and Qajar Iran increasingly moved to the trading ports of the Persian Gulf and built a new, outward-looking network of Jewish communities. At the core of these migratory movements lay fundamental changes in oceanic mobility and global connectivity – changes that not only intensified commercial and social ties but also transformed Jewish religious imaginaries. As Jerusalem became physically accessible by steamship, Persian rabbis emigrated there, thus making the Holy City’s budding Persian quarter an outpost of the Jewish networks already existent in the Persian Gulf.

Kvindesland’s article builds on the Hebrew autobiographies of these travelling rabbis complemented by imperial records in English and, to a lesser extent, Persian, Arabic and Ottoman Turkish. On that basis, it explores Jewish network and community building between 1820 and 1914 across four cities: Shiraz and Bushehr in Iran, Bahrain on the Gulf’s Arab side and, finally, Jerusalem in Ottoman Palestine. Not only do these stories shed light on hitherto-unknown Jewish communities, but they also demonstrate the fluidity of a pre-national and pre-sectarian Persian Gulf. Moreover, the Indian Ocean connection to Jerusalem offers a new geographic angle to understanding both Zionism and global Judaism during the age of European empire in the Middle East.

***MS. Bodley Or. 621 as a ‘Study Psalter’ for Christian
Hebraists*** Celeste Pan

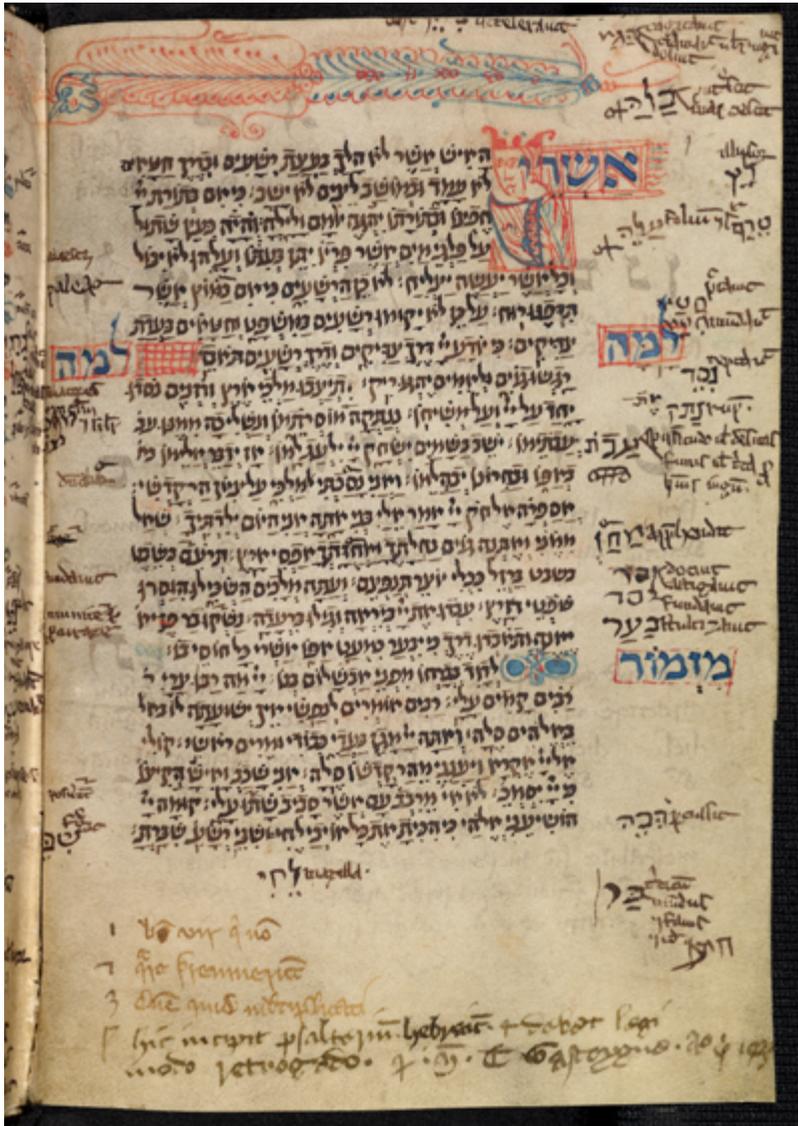
While interest in the Hebrew text of the Christian Old Testament specifically, and the Hebrew language in general, has been a constant theme throughout the history of Christian exegesis, an unusual phenomenon occurred in England during the 12th and 13th centuries. At this time, a small number of scholars made attempts to acquire a reading knowledge of Hebrew through systematic grammatical and lexicographical study rather than merely contenting themselves with knowing a few Hebrew words and having only indirect access

to Hebrew texts. Unlike their better-known 15th- and 16th-century intellectual heirs, these scholars are not known to us by name. However, they did leave behind a substantial body of multilingual, mainly biblical manuscripts (in Hebrew, Latin and sometimes also Old French) which they commissioned, co-produced and annotated. These manuscripts constitute our main source for studying the motivations, methods and degree of success of these Christian scholars, as well as the collaborations between them and their Jewish teachers, informants and scribe-collaborators.

A significant proportion of these multilingual manuscripts are psalters – a fact which may be explained by both the centrality of the Psalms to Christian liturgy and the existence of three Latin translations, attributed to Jerome, of this particular biblical book. One of these translations was made directly from Hebrew – thereby investing the Book of Psalms with special philological interest in the eyes of Christian scholars. At present, nine ‘Hebrew Psalters for Christians’ are known. They differ widely in both format and the specific combination of textual components.

There should be no doubt that the strangest member of this group of psalters is Oxford, Bodleian Library MS. Bodley Or. 621. It is unlike all other examples in that it has a Hebrew-only text (though the pages abound in marginal glosses in Latin and French), which, moreover, is written in semi-cursive rather than square script. This volume is by far the smallest of the group in physical dimensions, but it nevertheless has the most elaborate decorative scheme. Scholarly consensus has been that this miniature psalter was originally produced for Jewish use and only later came to be annotated in Latin and French when it fell into Christian hands. As a result, this manuscript has not been extensively studied.

In her article, Celeste Pan reconsiders the circumstances under which Or. 621 was produced and used. In the first section, she challenges, by means of palaeographical and codicological analysis, the assumption that the manuscript was originally meant for a Jewish patron. The second part of her article is dedicated to the study of the manuscript’s marginal glosses. In particular, she follows the activities of one scholar who did not so much read the book as use it as a type of reference work and whose glossing practice changed dramatically throughout the psalter. His initial desire to make sense of disagreements between Latin versions of the psalter gradually deepened and broadened into a curiosity about the Hebrew language more generally.



Oxford, Bodleian Library MS. Bodley Or. 621, f. 1v. (actual size)

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Resources



Journal of Jewish Studies Margaret Vermes

The *Journal of Jewish Studies* continued its regular and timely publication during the academic year 2022–23 under the joint editorship of Professor Sacha Stern, FBA (University College London), and Professor Alison Salvesen (University of Oxford), with Margaret Vermes (OCHJS) as Executive Editor, Dr Benjamin Williams (University of Oxford) as Book Reviews Editor and Dr Alinda Damsma (University College London) as Assistant Editor.

Volume 73, no. 2 (Autumn 2022) includes articles on Philo of Alexandria (Sterling), a late Roman inscription (Ecker), the exilarch (Gross) and magic bowls (Ilan, Kedar) in late antique Babylonia, a Bakhtinian reading of rabbinic

literature (Polzer), Cordovero's Kabbalah (Lev-El), interwar German Jewry (Reuveni) and family life in the Yishuv (Rosenberg-Friedman) and Hannah Arendt and Isaac Deutscher (Sharvit).

Volume 74, no. 1 (Spring 2023) features articles on a new Qumran discovery (Tigheelaar), a Talmudic story (Hevroni), Midrash Tehillim (Atzmon), the Qurān and the Pentateuch (Moqbel), Hebrew and the Haskalah (Wormser), Lindo's *History of the Sephardim* (Vieira), early Chabad literature (Sachs-Shmueli), early religious Zionism (Slater), Jewish shoemaking in Morocco (Srougo) and Gershom Scholem (Shenhav).

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

The *Journal of Jewish Studies* is a global enterprise with a readership on five continents. In the post-pandemic world, we noticed a slow recovery process in the publishing industry, mainly in the USA, which directly benefited the *Journal*. New subscriptions, few cancellations, increased interest in reproduction rights and more open access publications contributed significantly to our yearly income for 2023.

The digital journal, with its 74-year-old archives, underwent conformance tests to standardize accessibility for people with disabilities. The results of these tests are displayed on our website as an assurance to academic institutions and readers worldwide of our high digital-publication standards.

We are glad to report that the *Journal of Jewish Studies* remains one of the world's leading journals in the field and continues to disseminate the latest research by established as well as early-career scholars from across the globe.

The Leopold Muller Memorial Library *Dr César Merchán-Hamann*

The Library could not open at the start of the academic year due to delays in the rewiring works at the Clarendon Institute that had been planned for the summer of 2022 but ran longer than anticipated. Therefore, the Library reopened only on 3 October 2022. Despite this bumpy start, our staff worked hard to resume our regular routine, or rather a slightly different kind of normal. The delay in the building works, coupled with the Library having been closed for two weeks in the summer of 2023, meant that we were open for only 41 weeks

during the year as opposed to our usual 50 weeks. This reduction affected figures for the year, and we have taken it into account when explaining the resultant variations. The transition to the new Bodleian Libraries management system, ALMA, also significantly disrupted acquisitions and cataloguing, but



Fig. 1. Moses ben Joseph di Trani. Sefer Bet Elohim (Venice: Giovanni di Gara, 1576), title page

inconvenience to readers was minimized by our new team's efforts to keep the Library functioning smoothly throughout the period.

Importantly, we offer our heartfelt condolences to our donor and collaborator Professor Glenda Abramson on the passing away of her husband, David.

Services and Staffing

In the 2022–23 academic year, we resumed normal service following the restrictions put in place due to the COVID-19 pandemic and began recruiting personnel to fill gaps in staffing. From October 2022, Dr Barak Blum took on the role of Library Desk Supervisor and Specialist Cataloguer. Dr Blum, who had become intimately familiar with all the Library's collections in his previous post with us, has a background in Classics that contributed to his expert handling of our holdings, including those related to Hellenistic Judaism, as well as our special collections and archives. These factors and his other language skills enabled Dr Blum to assist our readers on many subjects. He has also taken over our acquisitions and has catalogued a large number of books, both new acquisitions and retrospective cataloguings, as will be detailed below. He managed to keep open our communications with the building administrators, University Estates Services and contractors which, in turn, made it possible for him to keep our readers abreast of rapidly changing situations related to building works. Additionally, he took upon himself the solving of a large number of circulation problems. Without him, we would not have managed to serve our readers and maintain our place as the preeminent library for Hebrew and Jewish Studies in Oxford.

We proceeded to recruit as our new Library Assistant Bethanie Saward, a knowledgeable librarian who started in November 2022. She quickly became part of the team and impressed our readers by her competence and helpfulness. Under Dr Blum's supervision, she has undertaken several long-standing projects, such as the digitization of selected Kressel letters and listing the contents of two collections of offprints, including the Frankel collection. She has also brought much-needed order to our biographies in English, which are now easier to find for those who are browsing. We very much look forward to working with her in the future.

Our invigilators over the past academic year – Genevieve Wardley, on secondment from the K. B. Chen Library, and Georgina Moore, a Graduate Trainee at St John's College – were reliable, helpful and professional, and we are grateful for all their work. Additionally, Julia Wagner helped us with the

digitization of the Kressel letters and started cataloguing the Evelyn Friedlander Library.

As ever, the Library's activities were ably supported by the staff of the Bodleian Library, especially by the Keeper of Asian and Middle Eastern Collections, Dr Gillian Evison, whose sage advice, wide expertise, tactful intervention when needed and sensible approach to library crises has been essential. Once again, we take pleasure in thanking other Bodleian Libraries' staff for their constant help – notably, Edward Adcock and his Packaging and Design Service (PADS) team, Rosalind Franklin, Chris Hargreaves, Duncan Jones, Judit Kovacs and Nathalie Schulz. Nathalie in particular was incredibly generous with her time, even when she herself was exceedingly busy, and kindly supported us in the transition to the new management system. We must also thank the Associate Director for Academic Library Services & Keeper of Collections, Antony Brewerton; Richard Ovenden, Bodley's Librarian, whose support for Hebrew and Jewish Studies in the Bodleian Libraries is firm; Elisabet Almunia; Susan Thomas; Alex Walker; and Sarah Wheale. Together, these individuals and others were extremely supportive and helped us overcome all the challenges we faced over the past year.

As ever, the OCHJS's President, Professor Judith Olszowy-Schlanger, remained a tower of strength. Conscious of the importance of the Library for the functioning of the OCHJS, she communicated regularly with us to ensure we could help staff, researchers and students to the best of our abilities. The OCHJS's staff – particularly Priscilla Lange, Kerry Maciak, Jun Tong and Madeleine Trivasse – have been, as always, extremely helpful.

The unexpected delay to reopening the Library was mitigated by measures we had taken at the beginning of the summer of 2022. Extensions of lending periods were facilitated by staff. Previously, we had lifted the cap on the number of books that could be borrowed and had also lent reference materials, meaning that researchers and students continued to have all these resources at their disposal. Additionally, our holdings in the Collections Storage Facility (CSF) in Swindon remained accessible and readers continued to request for them to be sent to other reading rooms. As an additional palliative, we carried on directing readers to other libraries in the system, some of whose holdings are partially relevant to Jewish Studies, and we continued to depend on e-resources available online. Doing so did not replace our central place in Hebrew and Jewish Studies in Oxford. All these measures meant the negative effects of our prolonged closure were minimized to the greatest possible extent.

Over the past year, we registered 197 new patrons, including 75 undergraduates, 72 postgraduates and 38 faculty and local or visiting researchers.



Fig. 2. *Yitshak Ayzik ben Fradman, Zeh ha-Sha'ar le-Sefer Zikaron Teru'ah*. (Amsterdam: Joseph ben Jacob Proops Katz, 5551 [1790–91]), title page

These registrations brought the total number of new readers registered since our move to Walton Street to 2,217. The total number of new registrations for this year is 42 percent less than the figure for last year, partly because we were, in practice, closed for 20 percent of the time, as previously detailed. The number of external readers (i.e., readers who are not members of the University) decreased to roughly pre-pandemic levels.

On the other hand, the number of visitors entering the library for the year exceeded 2,000 – a figure which, when adjusting for our closure period, represents a significant increase from prior years. Such an increase is note-

worthy given that the number of external readers decreased to roughly the same levels as before the pandemic. Therefore, we are seeing a return to our typical constituency.

We held induction sessions for new students, as we have since our move to Clarendon Institute. Session attendees also included those returning students who use our collections as aids to their research in related fields.

From 1 August 2022 to 31 July 2023, we made 3,840 loans and renewals – a decrease of 28 percent compared to the equivalent period in the previous year. This fact may be explained by our closure during the summer of 2022, which in the year previous to this report year forced readers to borrow an abnormally high number of items in preparation. The decrease was compounded by the fact that we were closed during the first nine weeks of the 2022–23 academic year. Once the Library re-opened, readers returned to use the Reading Room, thereby reducing their need to borrow books. Additionally, the Library was closed for a further two weeks in July 2023. Therefore, all figures related to this report year should be adjusted relative to the factors detailed above. In general, they reflect a return to normality.

Books requested from the CSF in Swindon to our Reading Room totalled 560, representing a 39-percent decrease from last year's figures and a considerable reduction from our average pre-pandemic levels. The main factor here was our leniency in not returning materials to Swindon immediately after their use – one of the mitigating measures instituted before the closure. Other reasons were the closure itself for such a substantial number of weeks and the fact that there were no cohorts of Visiting Fellows either in Hilary or Trinity terms 2023 (though individual visiting academics were then present at the OCHJS).

We continued to offer the Scan and Deliver service, which supplies free-of-charge scans of articles and chapters of books that are present physically on our shelves. Of the more than 60 such requests, we were able to fulfil 46; copyright or conservation issues prohibited fulfilling the other 14. The number of these requests has continued to decrease, as is natural with the return to the Library's normal post-pandemic functioning.

We carried on managing the Oxford Reading Lists Online (ORLO) for Hebrew and Jewish Studies, thereby making students' online access to course materials possible. This task was carried out in coordination with our acquisitions so all relevant materials would be available physically as well as electronically whenever possible.

The Oxford Seminar in Advanced Jewish Studies cohort which gathered in Michaelmas Term 2022 to research *Books in Judeo Languages: Popular Reading and Scholarship* brought together an array of distinguished specialists, junior

and senior, all of whom made full use of the Library's facilities and consulted the rich collections at the Bodleian Library, as reported on pages 102–113. Our materials in Yiddish, Ladino, other Judeo-Romance languages and also in Judeo-Arabic were in high demand, as was secondary literature, our holdings of which have grown in the last two years thanks to the need generated by the Oxford School of Rare Jewish Languages (OSRJL). Among the scholars who used such resources of ours were the following contributors to the OSRJL's academic blog, *The Jewish Languages Bookshelf*: Professor Javier del Barco on Judeo-Italian and Judeo-Arabic; Dr Jean Baumgarten on Old Yiddish; Dr Sandra Hajek on Judeo-French; Dr Peter Nahon on Judeo-Provençal and Judeo-Gallo-Romance; Professor Judith Olszowy-Schlanger on Judeo-Polish; Jonah Skolnik on Judeo-Portuguese; and Professor Dr Ronny Vollandt on Judeo-Arabic.

Dr Blum enabled us to maintain our social media activity on X (formerly Twitter). We received very positive responses to our posts and successfully raised our online profile as a result.

Early in May 2023, we had the pleasure of a brief visit by Uri, Yehudit and Revital Copenhagen, who were pleased with the use that is being made of the Copenhagen Collection and its management by the Library. We are glad the Copenhagen family has resumed the regular visits to Oxford to look at the Collection that were interrupted by the pandemic. With its unequalled Dutch-Jewish materials, the Collection is one of the major resources for those working on the field in Oxford.

The sixth Hebrew Manuscript Studies Workshop: Codicology, Palaeography, Art History – organized by Professor Judith Olszowy-Schlanger, Dr Agata Paluch of Freie Universität Berlin and Dr César Merchán-Hamann – took place in the summer of 2023 at the Bodleian Library as detailed on pages 64–6. We hope it will enjoy the same success in the summer of 2024.

The disruption to our services in August and September 2022 due to a delay in completing the summer building works reinforced our determination to be prepared for the scheduled installation of a lift at the Clarendon Institute in the summer of 2023. The necessary preparations, consisting mainly of boxing remaining items in the Rare Books Room and their subsequent ingest to the CSF in Swindon, was complicated by the planned changeover of the library management system, described below. Finishing other library activities before the old management system was shut down was urgent, as the advent of the new system meant most of the functions of the old system would cease in the summer. Therefore, among other preparatory measures, we resumed boxing rare books with the help of the Bodleian Libraries PADS, as we had prior to

the summer of 2022. This year, we boxed over 500 books, bringing the total number boxed since before the summer of 2022 to over 1,000. However, at the end of March 2023, the building's lift project was suddenly postponed because of escalating costs, and the project will now not take place before 2025. This abrupt change inevitably caused some confusion, as communications about the closure had already gone out. However, the boxing project had a benefit, as many of the valuable books required protective covers in any case. If and when the lift project is resumed, we will be in a much better position to carry out preparatory measures, as much of the work has been completed.

Our services and regular activities (acquisitions, cataloguing, lending and ordering from CSF) were significantly affected in 2022–23 by the implementation of the new management system, ALMA. We had an early cut-off date for acquisitional orders from abroad, which form the majority of our purchases, so for at least six weeks at the end of the reporting year there was no automated ordering. This fact made it imperative for us to finish most of our cataloguing in early April 2023, and only then to focus on acquiring materials, which affected the total number of items we were able to catalogue. In the summer of 2023, we also advised readers – especially those coming from abroad to do research – of the transitional period in August, when the whole system would shut down, thereby affecting online requests for materials either from the CSF or other locations, as well as inter-library loans.

To cope with the change to ALMA, the Library staff needed to undertake training in three main areas: circulation, cataloguing and acquisitions. This training, which takes up a significant amount of time, will continue even after the system is operational. That being said, we hope that the new system will significantly improve our services to readers. Furthermore, the team preparing the University-wide transition has made use of the opportunity to standardize features – such as loan periods, request procedures and reader categories – across the Bodleian Libraries system, hopefully resulting in a more consistent service and making it possible for readers to move from library to library without making adjustments.

Cataloguing

The Library's team catalogued 883 items over the course of the report year, comprising new acquisitions and retrospective cataloguings. New cataloguings included an overlapping 777 new items and 636 new bibliographic records. The overall figure is lower than last year's because of the change in the



Fig. 3. Mani Leib, Yingl' Tsingl Khvat [Illustrations by El Lissitzky] (Mexico City: Farlag Yidishe Shul, [1940s]), cover

Library's management system, which necessitated the early shutdown of the old cataloguing and acquisitions system, thus forcing us to stop most of our cataloguing in early April 2023 so that we could concentrate on acquisitions while doing so was still possible, as mentioned above.

Acquisitions

In 2022–23, we continued to acquire titles to fill gaps in our collections, concentrating particularly on acquiring works about Dutch-Jewish themes, in connection with the Copenhagen Collection, as well as testimonies by Holocaust survivors. We also focused on the Hebrew Bible and biblical commentary, the State of Israel in all its aspects, Second Temple Judaism, Modern Hebrew literature, Rabbinic literature, Jewish thought (including Philosophy and Theology), the Shoah and Jewish history in the Diaspora. A total of 625 titles were acquired during this report year. As ever, these acquisitions were made in coordination with other Bodleian libraries to avoid unnecessary duplication. It was thanks to Dr Blum's dedication that so much was achieved despite the early system shutdown, as detailed above.

The growing success of the OSRJL, as detailed on pages 56–60, has obliged us to support the programme's activities by continuing to acquire materials on Jewish languages.

With the help of the endowment in memory of Sir Isaiah Berlin, the Library acquired works on Jewish thought, addressing topics such as the relationship between modern gnosis and Zionism, medieval Jewish philosophy and biblical exegesis, Jewish theology, German-Jewish Orthodoxy and critical theory. Among other works, we purchased volumes on Hannah Arendt and the Jewish Question; Martin Buber and the concept of the Chosen People; Hermann Cohen's thought and reception; Emil Fackenheim and the sources of his thought; Samuel Hirsch and his activity as a philosopher of religion, an advocate of Jewish emancipation and an originator of Reform Judaism; Emmanuel Levinas' thought; Moses Maimonides' *Guide for the Perplexed*; Saul Levi Morteira and his apologetic work, which enrich the holdings of the Copenhagen Collection as Morteira was based in Amsterdam; the works of Simon Rawidowicz, a thinker whose writings continue to resonate; as well as a study of Leo Strauss' reception of Hermann Cohen's thought. These volumes are listed below on pages 186–7.

The Hans and Rita Oppenheimer Fund for books related to the Holocaust and modern Jewish history allowed us to continue purchasing works in the following categories to enhance our collections. This year, we placed an emphasis on Dutch Jewry, given the Library's special interest in the Netherlands thanks to the Copenhagen Collection. We acquired books on the persecution of Jews in the Netherlands and Belgium during the Second World War, including photographic testimony; the situation of Jews and Roma people in

Limburg during that same period; the persecution of Dutch Jewish musicians and the ban on their music during the German Occupation; the works of Etty Hillesum; memorializing the Shoah in Amsterdam; and the history of Dutch Jews. We continued to purchase volumes on testimonies and objects left by victims of the Shoah, including letters from Auschwitz and children's writings and drawings. We also collected interesting works on the historiography of the Holocaust, including early research and publications from Poland, as well as the writings of Yiddish historians and survivors' testimonies of people who found refuge in Shanghai and were then subjected to the Japanese occupation. Additionally, we acquired works on the liberation of the Bergen-Belsen Camp as seen by Canadian troops. Regarding the aftermath of the Holocaust, we purchased books about work done in France by the Comité Juif d'Action Sociale et de Reconstruction, as well as on the re-establishment of Jewish communities in south-western Germany. We also acquired works examining the relationship between antisemitism, Christian Supersessionism and the Holocaust, as well as on racism and Holocaust memory. These and other volumes are listed below on pages 187–9.

Making the Kressel Letters Available

As reported over the past two years, a second grant from the Rothschild Foundation Hanadiv Europe enabled Professor Glenda Abramson to continue cataloguing more than 4,000 letters written to bibliographer Getzel Kressel and deposited in the Kressel Archive. These letters were conserved and rehoused and a selection of them digitized. The resulting catalogue is to be deposited in the Oxford Research Archive (ORA) repository, where it will be made available to researchers everywhere. Digitized images also will be deposited in the ORA. However, Bodleian copyright rules require tracing present copyright holders, thus making it impracticable to allow open access to many of the scanned letters. Still nothing prevents us from publishing the oldest letters, which are now out of copyright, and making our database accessible online. Professor Abramson has now embarked on cataloguing letters written by Kressel himself. We are grateful to the Rothschild Foundation Hanadiv Europe for its support and to Professor Abramson for her expertise and the wonderful work she has done.

Lewis Family Loans

We received eight works on long-term loan from the Lewis family. All these works are on subjects in which we specialize, and most are not to be found in the Bodleian Library.

The first to note is *Bet Elohim*, a commentary on the *Perek Shirah*, alongside which there appears the full text of the *Perek Shirah*, a rabbinic work in which each creature of the universe praises its Creator. By including this text, *Bet Elohim*'s author – Moses ben Joseph of Trani – effectively produced the first printed edition of the *Perek Shirah*. His family came from Spain to Salonica by way of Italy and the book was published in Venice by Giovanni di Gara in 1576. [Fig. 1, p. 172]

The next work, a particularly interesting production, is an edition of the complete Hebrew Bible with both an interlinear Latin translation by Ludwig Debiel (1697–1771) and the canonical Vulgate translation, accompanied by wonderful illuminations. [Fig. 4, frontispiece and inside front cover] The work, printed in Vienna by Johann Ignaz Heyinger in 1743–47, attempts to deal with the variations between the Vulgate and Hebrew texts as much as possible, while at the same time taking into account the Vulgate's status as the canonical text of the Bible for the Catholic Church. The work is a notable publishing project by the Catholic Enlightenment and also sheds light on the continued history of Christian Hebraism, an area about which we have a fine collection complementing the riches of the Bodleian.

Linked to the Copenhagen Collection is a eulogy of Rabbi Saul ben Aryeh Löb Löwenstamm (1717–90) composed by Yitshak Ayzik ben Fradman and published in Amsterdam in 1790–91 by Joseph ben Jacob Proops Katz. The work is a good example of Hebrew literature in the Netherlands during the Haskalah (Enlightenment) period. [Fig. 2, p. 175]

As an example of the Haskalah's extension to Sephardi and Romaniot communities, we have the first issue of the periodical *Mosè: Antologia Israelitica*, edited by Joseph Emmanuel Levi in 1878 in Corfu, then part of the Kingdom of Greece but also much under Italian cultural influence.

Three items complement the rich Hyams Collection of Jewish children's books. The first is a curious work, written by Lady Magnus, *Maurice's* בר מצוה [Bar Mitsyah] *Story*, published anonymously in London by Vallentine in 1869. Then comes an English translation by Lawrence Weston of Mordechai Wahrhaft's *Blue Box the Bold*, published in Jerusalem by Rubin Mass in 1935. Finally, we have an interesting edition of a children's book in Yiddish by the



Fig. 4. Biblia Hebraica, L. Debiel, ed. (Vienna: J. I. Heyinger, 1743–47), vol. 4 (1747), frontispiece

remarkable poet Mani Leib (pseudonym of Mani-Leib Brahinsky, 1883–1953): *Yingl Tsingl Khvat*, with illustrations by the great Russian-Jewish artist El Lissitzky (Lazar Markovich Lissitzky, 1890–1941) and published in Mexico City by the Farlag Yidishe Shul, the Yiddish School in the 1940s. [Fig. 3, p. 179]

A unique item is the collection of advertising cards produced in Mandate Palestine in the 1930s or 40s by the German-born Israeli artist Peretz (Fritz) Ruschkewitz (1901–67). [Back cover]

The Library is grateful to David Lewis, CBE, and to his family for continuing to lend works that enrich our collections and for making them accessible to our readers.

Donations

Listed below on pages 185–6 are the names of those who enriched the Library collections this year with gifts of books and other items, all of which will be very useful to students, faculty and visiting academics at the University. We owe these donors a deep debt of gratitude. In addition, we wish to single out several donations of particular significance.

Two important donations from Professors Glenda Abramson and Tessa Rajak together totalled more than 200 volumes. Professor Abramson's gift covers, among other subjects, literary criticism, Jewish and Israeli cultural and intellectual history, Jewish Gender Studies, Jewish education, Hebrew drama, Jewish history in Europe and the history of the Yishuv and the State of Israel. Professor Rajak's volumes include items on Jewish Hellenistic history, Classics, the Holocaust, Zionism, biography, Jewish religion and liturgy, Jewish music and literature (including children's books), archaeology, Hebrew language and dictionaries. These donations fit perfectly with our holdings and will helpfully serve the needs of our readers. We are grateful to these generous donors for entrusting us with such valuable resources.

Furthermore, the donation of a war map – used by Professor Raphael Loewe in the course of the Italian campaign from 1943 to 1944 – came from James Cheshire, Professor in Geographic Information and Cartography at the University College London's Department of Geography. This map joins the Loewe Archive, which holds Professor Loewe's papers. We are grateful to Professor Cheshire for having identified the provenance of the map and then searched for the best home for it.

Once again, Professor Yuval Dror continued to donate books in the fields of Jewish education in Israel; the Kibbutz Movement; Modern Hebrew literature;

and Israeli history, society and politics. We are extremely grateful for his ongoing donations of material, much of which we would otherwise find it most difficult to acquire.

We greatly thank the *Journal of Jewish Studies* for continuing to donate review copies of works on all areas of Jewish Studies, as well as copies of journal issues received which we could not acquire by other means. We will miss the friendly efficiency of Margaret Vermes, the *Journal's* Executive Editor, who retired at the end of September 2023. She has always been aware of the Library's centrality to Jewish Studies in Oxford and, in the course of her years in the post, organized the donation of thousands of volumes to the Library.

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*Back cover: Peretz Ruschkewitz, advertising cards [see p. 184]:
grammatically ambiguous vegetables,
before and after poultry makeover,
pudding galore,
a bride's dream,
hairdressing heaven,
thirst-quenching dairy.*

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