



REPORT OF  
THE OXFORD CENTRE FOR  
HEBREW AND JEWISH  
STUDIES  
2023–2024



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

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OXFORD CENTRE FOR HEBREW AND JEWISH STUDIES

## OXFORD CENTRE FOR HEBREW AND JEWISH STUDIES

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# Contents

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<b>President's Message</b> <i>Professor Judith Olszowy-Schlanger</i>	12
<b>Special Collections at the Leopold Muller Memorial Library</b> <i>Dr César Merchán-Hamann</i>	18
<b>People</b>	
<b>Board of Governors</b>	32
<b>Academic Staff</b>	
Academic Advisory Council	33
Fellows and Lectors	33
Language Teachers	36
Honorary and Emeritus Fellows	37
Senior Associates	38
<b>Administrative Staff</b>	
Academic Administration	38
Finances and Human Resources	39
Web Design	39
<b>Visiting Academics</b>	
Visiting Fellows	39
Visiting Scholars	40
Junior Visiting Scholars	40
<b><i>Journal of Jewish Studies</i></b>	
Staff	40
Editorial Advisory Board	41
<b>The Leopold Muller Memorial Library Committee</b>	41

**Programmes****Academic Seminars Convened by OCHJS's Fellows**

Modern Jewish Thought Seminar	42
Seminar on the Holocaust and Memory	43
Seminar on Jewish History and Literature in the Graeco-Roman Period	44

**Public Lectures**

David Patterson Lectures	46
Oxford School of Rare Jewish Languages Lectures	47
Eighth Edward Ullendorff Memorial Lecture <i>Professor Daniel Stökl Ben Ezra</i>	48
Grinfield Lectures <i>Professor Sébastien Morlet</i>	49

**Oxford Seminar in Advanced Jewish Studies** 52**Reading Groups and Public Classes**

Babylonian Talmud Class	53
Medieval Hebrew Reading Group	53
Oxford Holocaust Studies Reading Group <i>Cailee Davis and Dr Barnabas Balint</i>	53
Oxford School of Rare Jewish Languages Jewish Music Classes <i>Dr Diana Matut</i>	55

**Language Classes**

Biblical Hebrew Classes and Oxford Biblical Hebrew Summer School <i>Dr Stephen L. Herring</i>	55
Ulpanim of Modern Hebrew	56
Oxford School of Rare Jewish Languages <i>Madeleine Trivasse</i>	56

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

<i>Esther Edwards</i>	61
-----------------------	----

**Conferences, Workshops and Cultural Events**

OXON-OVIS 2024: Oxford Virtual International Symposium <i>Dr Emily Rose</i>	63
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<i>Contents</i>	7
Colloquium – Jewish Languages in the Mediterranean Area <i>Professor Judith Olszowy-Schlanger</i>	65
Conference – Hebrew as Language of Authority from Antiquity to the Renaissance <i>Professor Judith Olszowy-Schlanger</i>	66
Judeo-Baghdadi Arabic Cursive Course	67
Semi-Intensive Phoenician Course	68
2024 Massada Annual Lecture	69
Hebrew Movie Nights <i>Esther Yadgar</i>	70
Brichto Events in Contemporary Israeli Culture: Blind Far Out at Sea – Eran Tzur in Concert and Conversation <i>Professor Adriana Jacobs</i>	70
<b>Summer Programmes</b>	
Oxford Summer Institute on Modern and Contemporary Judaism <i>Dr Miri Freud-Kandel</i>	72
Hebrew Manuscript Studies Workshop <i>Dr César Merchán-Hamann</i> <i>and Professor Judith Olszowy-Schlanger</i>	74
<b>Affiliated Programme</b>	
The Institute for Polish–Jewish Studies <i>Professor Jonathan Webber</i>	77
<b>Research</b>	
<b>Fellows</b>	
Dr Peter Bergamin	84
Dr Miri Freud-Kandel	85
Emeritus Professor Martin Goodman	87
Dr Daniel M. Herskowitz	88
Professor Adriana X. Jacobs	89
Dr Dorota Molin	90
Professor Hindy Najman	91
Dr Joseph O’Hara	95
Professor Judith Olszowy-Schlanger	97

Professor Meron-Martin Piotrkowski	100
Professor David Rechter	101
Professor Alison Salvesen	102
Privatdozent Dr Harald Samuel	104
Dr Jeremy Schonfield	105
Dr John Screnock	105
Professor Zoë Waxman	106
Professor Yaacov Yadgar	107
<b>Visiting Fellows, Visiting Scholars and Junior Visiting Scholars</b>	
<b>Salo and Jeannette Baron Visiting Fellows in Jewish History</b>	
Mapping Jewish Pilgrimage to the Holy Land in the Middle Ages <i>Dr Marci Freedman</i>	108
Colonial Encounters of Knowledge: Transnational Culture in Mandatory Jerusalem <i>Dr Amit Levy</i>	109
<b>OCHJS-IHBMR (Institute for Hebrew Bible Manuscripts Research) Visiting Fellow in Manuscript Studies</b>	
Manuscripts with Printed Title Pages and Printed Books with Hand-Painted Decorations from the Oppenheim Collection at the Bodleian Libraries in Oxford as the Evidence of the Interrelation of Jewish Scribal Culture and Mechanical Book Production <i>Dagmara Budzioch</i>	110
<b>Oxford School of Rare Jewish Languages Visiting Fellows</b>	
An Anthology of Old Yiddish Literature (16th–18th centuries) <i>Dr Jean Baumgarten</i>	111
A Hitherto-Unpublished Hebrew and Judeo-Italian Astronomical Glossary from the Italian Renaissance (Oxford, Bodleian Library, Ms. Opp. 696) <i>Dr Ilana Wartenberg</i>	112
<b>Leverhulme Emeritus Visiting Fellow</b>	
Understanding Urban Neighbourhood Principles in Zamość Following Sephardic Resettlement: Philanthropy – Diplomacy and Commercial Networks in Late-16th-century Poland <i>Professor Dr Susanne Marten-Finnis</i>	113

**Visiting Scholars**

- Diplomacy in the Hands of History: Historicism and Polish-Israeli Relations *Professor Joanna Dyduch* 115
- A More Inclusive Past for Tall Hisban, Biblical Heshbon, in Jordan *Professor Lawrence Geraty and Professor Øystein LaBianca* 116
- Still on Fire: A History of Interpretation of the Burning Bush *Rabbi Dr Lisa Grushcow* 117
- The History of Nahmanides' Kabbalah and Its Reception in the 13th and 14th Centuries *Professor Oded Israeli* 118
- International Jewish Philanthropic Organisations and the Construction of the State of Israel *Dr Danjing Ma* 119
- C. A. Macartney's Interwar Multi-Nationalism and the Models of the Habsburg Empire and Jewish Exilic Ideal *Dr Zohar Maor* 120
- Jews in 17th-century British Empire; Resettlement of Jews in Britain in Mid-Seventeenth Century *Dr Emily Rose* 121

**Junior Visiting Scholars**

- Philo's Interpretation of Abraham *Jonas Müller* 122
- Sub-project of TEXTEVOLVE, Focused on the Evolution of the Targums *Jeroen Verrijssen* 123
- Linked Texts, Linked Ideas: Relations Between Texts of Different Genres Copied Together in Medieval Jewish Manuscripts and Cairo Geniza Fragments *Adi Wiener* 124

**Participants in the Oxford Summer Institute on Modern and Contemporary Judaism**

- Young, Old and Everything in Between: Jewish Converts to Christianity in Early Modern Italy *Dr Katherine Aron-Beller* 125
- Neither (Fully) Here Nor (Fully) There: Jewish Argentine Youth Touring Europe, 1950–1970 *Professor Adriana Brodsky* 128

‘He Died in Purity’: Talmudic Deathbed Encounters: Halakhah and Aggadah	<i>Professor Arye Edrei</i>	129
Age and Authority: The Odyssey Years, Generational Change, and Religious Authority	<i>Dr Miri Freud-Kandel</i>	130
The Politicization of Children. Jewish Child Welfare Organizations in Europe after the Holocaust and Their Long-Term Biographical Impacts	<i>Dr Zoé Grumberg</i>	132
Ageing In? Assessing the Increased-Jewish-Engagement-over-the-Life-Course Hypothesis	<i>Professor Shaul Kelner</i>	134
Brit Milah on Israeli Sitcoms: As Subversive As It Gets	<i>Dr Noa Lavie</i>	135
Ritual Childhood: Conceptualizations of Childhood in Jewish Cult Worship in Antiquity	<i>Dr Hillel Mali</i>	136
‘I Recalled in the Night Your Name’: Holocaust Commemoration within the Contemporary Hasidic Mitzvah Dance	<i>Dr Gital Poupko</i>	138
Age Transcendence: Elusive Childishness and Child-like Vision in <i>Jungjüdisch</i> Cultural Zionist Thought	<i>Rose Stair</i>	139
The Rabbinic Sages, their Kleinigkeitengeist, and the European Enlightenment: A Neglected Theological Discourse within the Jewish Emancipation History	<i>Professor Ze’ev Strauss</i>	140
A Jewish Woman from Vojvodina: Identity and Age. The Case of Magda Bošan Simin	<i>Dr Katarzyna Taczyńska</i>	140
<b>Recipients of Taube Prizes for Student Writing in Hebrew and Jewish Studies</b>		
Paternal Displacement and the Maternal Sphere: Parenthood in <i>jungjüdisch</i> Thought	<i>Rose Stair</i>	142
96 Ways to Address a Letter: On Linguistic Stratification in Sholem Aleichem’s <i>Marienbad</i>	<i>Giovonna Truong</i>	143

**Resources**

*Journal of Jewish Studies* Professor Alison Salvesen 145

**The Leopold Muller Memorial Library**

*Dr César Merchán-Hamann*

Services and Staffing 146

Cataloguing 149

Acquisitions 149

Lewis Family Loans 152

Donations 155

Jewish Languages 156

Donors of Books to the Leopold Muller Memorial  
Library, 2023–24 157

Books Acquired for the Library through Special  
Funds and Endowments 157

**Sources of Funding, 2023–24**

*Inside back cover*

## *President's Message*

### *Professor Judith Olszowy-Schlanger*

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*Faculty and students gather for our weekly teatime.*

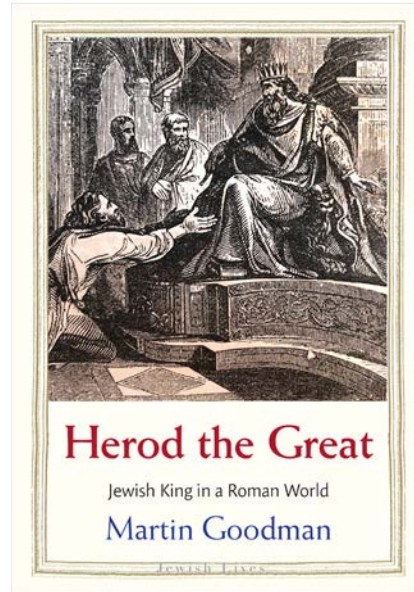
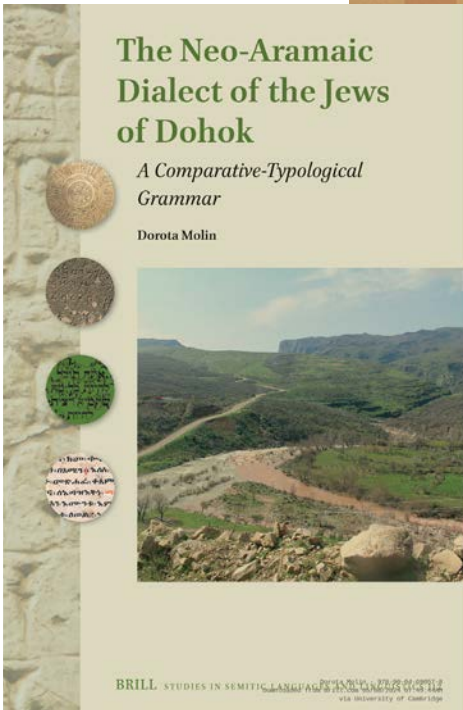
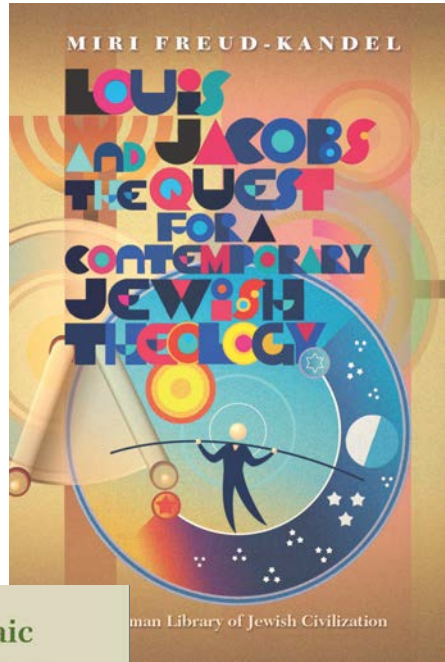
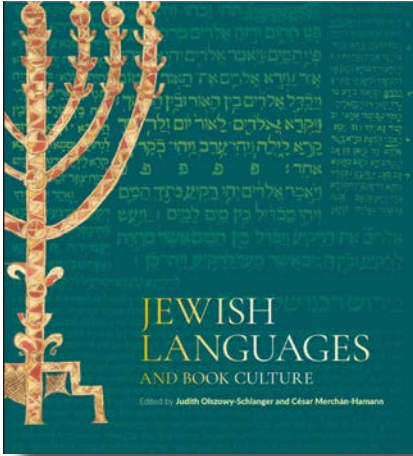


*Professor Judith Olszowy-Schlanger leading the first in-person meeting since COVID-19 of the Management Committee of the Centre of Hebrew and Jewish Studies and Academic Advisory Council of the Oxford Centre of Hebrew and Jewish Studies.*

The academic year 2023–2024 started in tragic circumstances. Our community at Oxford was shocked and saddened by the 7 October 2023 brutal attack by Hamas and the ensuing cruel war in Gaza. The Oxford Centre for Hebrew and Jewish Studies was deeply affected by these tragic events. Several of our visiting scholars and fellows from Israel and North Africa were not able to join us at Oxford and partake in our activities. The Centre and its Governors worked closely with the Humanities Division of the University to ensure that we provided a safe and welcoming haven for our fellows, staff, students, cohorts of visiting academics and all those who attended our public lectures, seminars and special events celebrating Jewish and Israeli culture. We were delighted to see that many students and researchers outside Hebrew and Jewish studies joined us for the Centre's traditional Thursday Morning Coffee, special lunches, and our new event, the 'Hebrew Movie Night', led by our Modern Hebrew teacher, Esther Yadgar.

Fortunately, we also had many reasons to rejoice. We congratulated the Centre's Academic Registrar, Madeleine Trivasse, on the birth of a baby boy, welcomed Esther Edwards who replaced her during her maternity leave, and welcomed a new Fellow, Meron Piotrkowski, who joined the University as Associate Professor of Ancient Jewish History. Finally, we were delighted to appoint a new Governor, Michael Marx. We were happy for our Junior post-doctoral Fellow, Daniel Herskowitz, who was appointed to a prestigious







professorship at Duke University after several years of researching and teaching at Oxford. We celebrated the publication of several books authored by the Fellows, two of them launched as David Patterson Lectures in 2024. We are also proud to report that 'The Taube Prize for Student Writing in Hebrew and Jewish Studies', which we have offered since 2023, attracted again numerous excellent submissions from highly promising young researchers.

The OCHJS continued to be a lively forum of research, academic debate and friendship. The Centre offered twelve series of weekly seminars and reading groups in many fields of Hebrew and Jewish Studies, as well as exciting special public lectures, most of them recorded and available on our website. In addition to the Centre's brand David Patterson Lectures on topics from Jewish history ranging from antiquity to the present, we enjoyed such special highlights as the Grinfield Lectures on the Septuagint by Professor Sébastien Morlet from the Sorbonne, Paris, who discussed the plurality of the Biblical text and its Greek translations, the Eighth Edward Ullendorff Lecture by Professor Daniel Stökl Ben Ezra from École Pratique des Hautes Études, Paris, who presented the most advanced AI approaches that allow computer-based transcription of manuscripts in Hebrew, Syriac and Ethiopic. In this year's Brichto Israeli Arts and Culture events, the OCHJS partnered with the Maison Française d'Oxford to host a concert, attended by more than seventy people, given by the famed Israeli artist Eran Tzur, accompanied by Elad Uzan (classical guitar), a member of Oxford's Faculty of Philosophy. Together, they explored the connection between the Hebrew language, medieval texts and musical expression, and the art of composing poetry. The Centre's special activities continued in July, with two annual acclaimed workshops, the Oxford Summer Institute on Modern and Contemporary Judaism, and the intensive Hebrew Manuscript Studies Workshop, co-organized by the OCHJS and the Bodleian Library, which has given yet another cohort of young researchers and librarians a unique opportunity to study Hebrew codicology, palaeography and art history, working directly with original manuscripts from the fabulous Bodleian collections.

This year the Centre was a home for visiting scholars and Fellows from Europe, Israel, the USA and China. Our Oxford Seminar in Advanced Jewish Studies hosted Fellows of the Salo and Jeannette Baron Visiting Fellowship in Jewish History, the OSRJL Visiting Fellowship in Rare Jewish Languages, and the OCHJS-Institute for Hebrew Bible Manuscripts Research Visiting Fellow in Manuscript Studies. One of the Centre's visiting scholars, Dr Emily Rose, organized a three-day online conference on a fascinating subject of Anglo-

*Eran Tzur and Elad Uzan  
perform for a full house at Maison  
Française d'Oxford.*



Jewish history, 'Enterprise, Engagement, Integration: Jews of Seventeenth-century Britain and the Empire'.

The teaching of Hebrew of all periods and of endangered Jewish languages has been at the heart of the Centre's activities. In its third year of existence, our Oxford School of Rare Jewish Languages was again inundated with hundreds of applications and offered high-quality instruction for endangered Jewish Languages to nearly four hundred participants from forty-five countries worldwide. Our amazing teachers offered classes in eighteen Jewish Languages: Yiddish, Old Yiddish, Ladino, Classical Judeo-Arabic, Baghdadi Judeo-Arabic, Moroccan Judeo-Arabic, Judeo-Greek, Judeo-Neo-Aramaic, Judeo-French, Judeo-Provençal, Judeo-Italian, Judeo-Turkish, Judeo-Tat, Karaim, Judeo-Persian, Haketia, Judeo-Hamadani and Judeo-Georgian (Kivruli). A course on Jewish Music enriched the research and study of the culture of different Jewish communities.

## President's Message

*Professor Judith Olszowy-Schlanger teaches palaeography at the HMSW.*



*Dr Sarit Shalev-Eyni teaches students at the HMSW how to count manuscript quires.*

A special mention should be made of new developments concerning the *Journal of Jewish Studies*, a leading publication in the field, owned and published by the OCHJS since 1976. This year, Margaret Vermes, the longstanding director of the *JJS*, retired, and the Centre is deeply grateful for her amazing work throughout the years. With Margaret's departure, the Centre decided to outsource the publication and distribution of its leading Journal to Liverpool University Press as of 1 January 2024. We are delighted to report that this collaboration is progressing successfully.

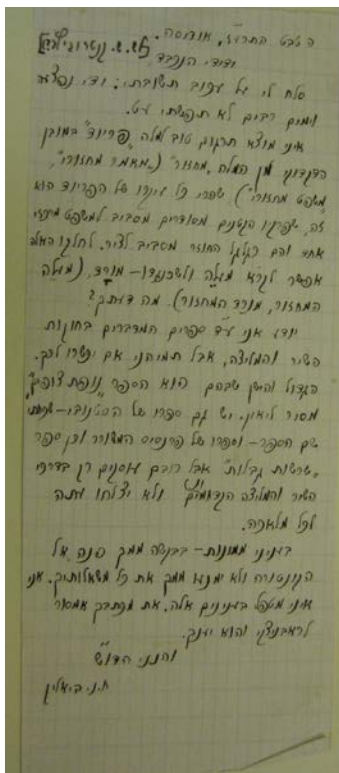
The Centre's thriving academic programmes are made possible by the generosity of many trusts, foundations and private donors, who are thanked and listed in a special section of this Annual Report. We are immensely grateful for their friendship and continuing support of the Centre and praise their role in the development of academic Hebrew and Jewish Studies at Oxford.

*Special Collections at the  
Leopold Muller Memorial Library  
Dr César Merchán-Hamann*

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Over the half-century of its existence, the librarians of the Leopold Muller Memorial Library – Noah Lucas, Brad Sabin Hill, Dr Piet van Boxel and the writer of these lines – have followed a comprehensive acquisitions policy that takes into account the existing Bodleian Library’s collections. This has enabled them, with the help of generous donors and lenders and the unstinting support of the Centre’s Presidents and of our Library Committee Chairs, to enrich the Hebrew and Judaica collections in Oxford, and generate an outstanding collection that, together with the vast holdings of the Bodleian Libraries, is one of the foremost resources for Hebrew and Jewish Studies and adjacent fields in the world.

Some subjects are represented in more than one collection, resulting in particularly rich assemblages of material. These include the history, literature and liturgy of the Western Sephardi communities of the Netherlands and Britain, covered by the Copenhagen Collection, the Foyle-Montefiore Library, the Sebag-Montefiore Archives, the Shandel-Lipson Archives, the Weisz Western Sephardi Collection, and part of the Lewis Family Loans. The *Haskalah* (Jewish Enlightenment) and the *Wissenschaft des Judentums* (the scholarly study of Jews and Judaism) are covered by the Abba Bornstein Library, the Foyle-Montefiore Library, the Louis Jacobs Library and the Western Hebrew Library. Likewise, the history of Anglo-Jewry features in the Loewe Archive, the Weisz Western Sephardi Collection, and in the papers of three of its foremost members – Sir Moses Montefiore, Rabbi Hugo Gryn and Rabbi Louis Jacobs. Montefiore is represented by the Arthur Sebag-Montefiore Archive and the Shandel-Lipson Archives, and also by the Catherine Lewis Loan and parts of the Raphael Loewe Archive. Rabbi Gryn and Rabbi Jacobs are covered comprehensively by their own personal archives. These collectively enable researchers to explore the history of Anglo-Jewry through the lives and activities of three emblematic figures who helped shape the community in the nineteenth and twentieth centuries. The field of



Letter from Hayyim Nahman Bialik.  
Odessa, 28 January 1917 (Gregorian  
calendar) (Kressel Collection)

Jewish bibliography is well represented in the general collections, particularly in the Kressel Library and Archive and in the Microfilm and microfiche collections.

The two central events in twentieth-century Jewish history, the Holocaust and the establishment of the State of Israel, are also well represented in the collections. The Holocaust is the specific focus of the Yizkor Book collection and the Kolinsky Archive and is touched on also in the general collection, which includes numerous historical works and a growing collection of survivors' testimonies. Volumes issued by the Va'ad Hatsalah or Rescue Committee for Holocaust survivors

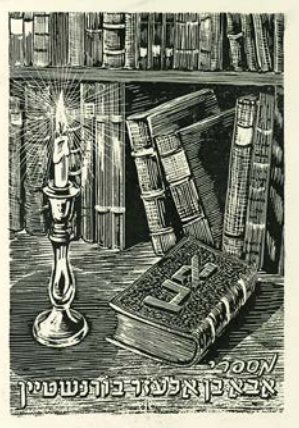
in Germany in the second half of the 1940s form part of the Lewis Family Loans, while the Copenhagen Collection also touches on the Holocaust in the Netherlands, documenting the history of dozens of communities and their decimation or destruction in the Shoah. The Evelyn Friedlander Collection does the same for small communities in Austria, Czechoslovakia and Germany. The Kressel Library and Archive document the history and culture of Mandate Palestine and the first three decades of the State of Israel.

We will now list the most prominent individual collections and briefly describe their contents. We hope this will give an idea of the variety and riches of a collection built up thanks to the careful work of Librarians, supported by the Library Committee and its Chairs – David Lewis, CBE, who for decades was instrumental in the development of the Library, and his recent successor Charles Sebag-Montefiore, CBE.



*Abba Bornstein Library*

This extensive rabbinic library of over 800 volumes, which was acquired from the Spanish and Portuguese Congregation in 2022 and 2024, covers subjects such as Midrash, later rabbinic biblical commentaries, talmudic commentary, *Ḥidushim* (novellae), *She'elot u-Teshuvot* (responsa), Kabbalah, liturgy and Jewish historical chronicles, as well as medieval and early modern Jewish philosophy and theology. It includes works covering the controversies and resulting changes undergone by Judaism in the seventeenth, eighteenth and nineteenth centuries, including Sabbateanism, the rise of movements such as Hasidism, the *Mitnagdim*, the *Haskalah* (Jewish Enlightenment), Reform Judaism and modern Orthodoxy and their struggles. The works, written in Hebrew, English, Yiddish and other European languages, date mostly from the eighteenth to the middle of the twentieth century. The earliest were printed in Central Europe, Amsterdam, Venice and other Italian centres of Hebrew printing, but from the late eighteenth century Eastern Europe printing houses played a more significant role. In the twentieth century printing from the English-speaking world achieved preponderance. Abba (Abraham) Bornstein (1900–1979), an entrepreneur and leader of the *Mizrachi* Movement, was born to a Hasidic family, and during the Second World War was instrumental in housing evacuees from the East End, Stamford Hill, Golders Green and other Jewish areas of London in the Garden City of Letchworth, leading to the creation of the Letchworth Hebrew Congregation that survived until 1971. The Abba Bornstein Library throws a spotlight on the spiritual, intellectual and social life of Jews in Europe and the Mediterranean world over the past few centuries.



*Ex libris* of Abba Bornstein.  
(Abba Bornstein Library)

*Copenhagen Library*

Deposited by the Copenhagen Family in 2005, the collection, put together by two generations of the Copenhagen family, survived the Holocaust depleted, was restored by a third, and remains a marvellous treasure house of Dutch Jewish books, periodicals and occasional publications. The nineteenth-



*Sephardi and Ashkenazi Synagogues in Amsterdam.  
(Copenhagen Collection)*

and early-twentieth-century materials on communities annihilated in the Holocaust make it a memorial to those who perished. There are also works on the destruction of the communities and the resistance to the Nazis; a large section on Anne Frank as well as on other, less well-known figures; and 30,000 volumes and thousands of articles, pamphlets and copies. The early modern publications of the Hebrew printing presses of Amsterdam, including most of the works printed by Menasseh ben Israel, give an image of the cultural activity of a community that would play a leading role in the return of the Jews to England. It also contains numerous works published by Christian Hebraists, attesting to the interest in Judaism that permeated Dutch intellectual circles in the Golden Age.

### ***Elkoshi Collection***

Acquired in 1992, thanks to a donation from the Edith and Ferdinand Porjes Trust, this collection, numbering 17,000 volumes, was amassed by Gedalya Elkoshi (1910–1988). It is rich in Hebrew literature and in books on Hebrew philology, as well as dictionaries, grammars and other reference materials.

*Foyle-Montefiore Library*

The library of the Lady Judith Montefiore College, established in Ramsgate by Sir Moses Montefiore in memory of his wife (the first Principal was Louis Loewe), was acquired from the Montefiore Endowment through the generosity of the Foyle Foundation. Its 4,000 volumes include the library of Leopold Zunz, the father of the *Wissenschaft des Judentums*, the scholarly study of Judaism, which was acquired by another Principal of the College, Moses Gaster. The collection spans topics encompassing the social history of the emancipation, integration of the Jews in Europe in the eighteenth and nineteenth centuries, the liturgies of many Jewish communities, orders of service for a range of special occasions, apologetic works written by both Christians and Jews, and a rich collection of grammars, dictionaries and bibliographies, to aid the study of Hebrew, its literature and how it was printed.



*Ex libris of Sir Moses Montefiore.  
(Foyle-Montefiore Library)*

*Evelyn Friedlander Library*

The collection, which comprises almost 900 volumes, was assembled by Evelyn Friedlander, née Phillips (1940–2019), and was given to the Library in 2022 by her daughters. She was born in London to German refugee parents and, together with her husband Rabbi Albert Friedlander, laboured to foster German–Jewish reconciliation and interfaith dialogue. Her own work focused on researching, preserving and publicizing the history of rural Jewry, and she was Head of the Hidden Legacy Foundation, a UK charitable trust which functioned from 1982 to 2013. It initially focused on rural Jewish life in Germany and Central Europe, but its scope was later broadened to encompass Anglo-Jewry, including a research project that resulted in an exhibition and a book on the Jews of Devon and Cornwall. The collection is a mine of hard-to-find prints on Jewish life in Germany, Austria and Czechoslovakia before the Holocaust, many of which were published by small institutions or by private individuals in short print runs. Its emphasis is on rural life, and it contains many items dealing with Jewish art and textiles.



*Hugo Gryn Library and Archive.*

This collection, which came to LMML in 2005 and 2006 as a permanent loan, with additions arriving later, originally had 800 folders, and now has nearly 1,000. Its holdings comprise documents and correspondence concerning the career of Rabbi Hugo Gryn (1930–1996), a set of files including minutes and correspondence on the World Union of Progressive Judaism, and typescripts of Rabbi Gryn's writings, sermons and broadcasts on radio and television. The Archive contains 16,000 letters, providing a portrait of one of the central personalities of Anglo-Jewish life in the second half of the twentieth century, and there are over 1,200 books. Rabbi Gryn's life path from his native Transcarpathian Ruthenia is traced to Auschwitz and then to decades of work as a rabbi. He served first in Mumbai and then in the West London Synagogue, showing a strong commitment to interfaith work and to the dissemination of Progressive Judaism. His regular participation in the Moral Maze programme on BBC Radio 4 and other panel discussions and religious programmes on radio and television, and his tireless efforts on behalf of the Soviet Jews, complete the picture.

*Phyllis Horal Archive*

This contains typescripts, manuscripts, letters, photos and tape recordings relating to the Jews of Kaifeng and their history, with interviews of surviving community members and of those who knew them.

*Louis Jacobs Library and Archive*

The Library, one of the most significant rabbinic collections in Europe, amassed by Rabbi Dr Louis Jacobs (1920–2006), contains some early printings, covers a wide range of subjects and is rich in rabbinic responsa. It also includes an important archive, containing 77 scrapbooks of press cuttings and 1,544 bundles of correspondence. This allows one to gain a full picture of the so-called 'Jacobs affair', the controversy in the 1960s from which the Masorti Movement emerged: a decisive moment in Anglo-Jewish life. It also shows how the thought and vision evolved during the course of the affair, and how his ceaseless activities continued in the following decades, eventually generating the new movement.

*Kolinsky Archive*

Professor Eva Kolinsky (1940–2005) was a history lecturer whose research led her to assemble a comprehensive collection of articles, offprints, typescripts and archival material on Holocaust survivors in post-war Germany's Displaced Persons camps. The materials cover the whole gamut of life in the DP camps, including testimonies of inmates.

*Kressel Archive*

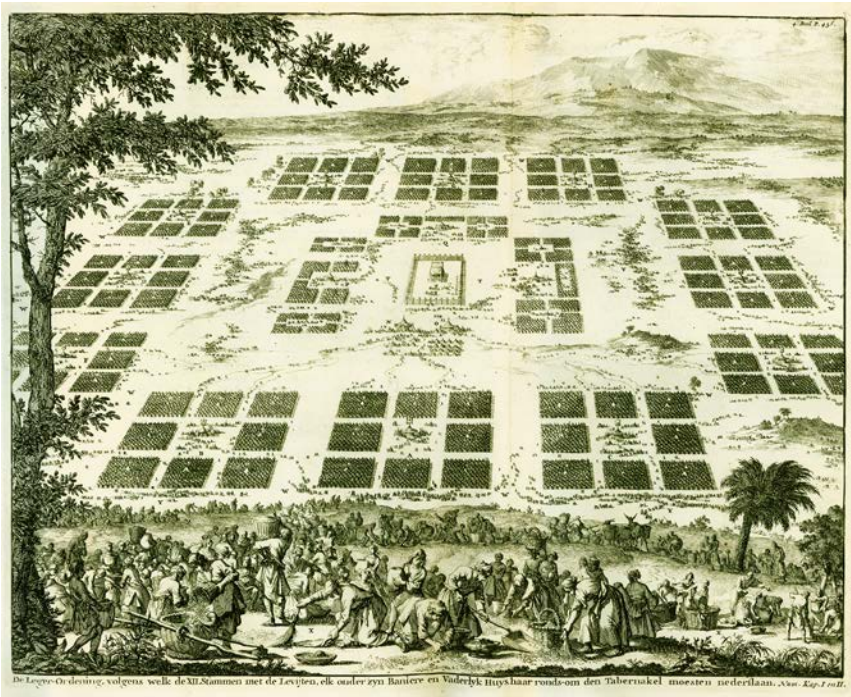
Getzel Kressel (1911–1986), who was born in Zabłotów, eastern Galicia in 1911 and settled in Palestine in 1930, was a bibliographer and Hebrew writer. The Kressel Archive, acquired together with his Library in 1974, holds some 5,100 letters written to Kressel and over 5,000 letters written by him. (see illustration p. 19). These have been catalogued by Professor Glenda Abramson, and a selection of 1,644 has been digitized. Additionally, it holds newspapers and pamphlets, and some 400,000 press clippings and offprints on personalities in modern Jewish history, events, institutions and places in Mandate Palestine and modern Israel, as well as on the history of the Jewish press.

*Lewis Family Loans*

The Loans, generously deposited in the Library over its history, comprise a wide range of holdings. Some of these are mentioned in other sections, such as the Catherine Lewis Loan, containing 140 items of Montefioreana, which was deposited in 2012, and the microfiche collection of Yiddish prints in the Netherlands, lent by Mrs Hannah Lewis, MBE. The Hyams Collection, comprises 684 mostly children's books, including stories, Passover haggadot and other liturgical books, educational materials and pedagogical guides. The Catherine Lewis Liturgy Collection, deposited in 2010, contains over three dozen important prayer books published from the eighteenth to the twentieth



*Sabbath eve, from Sefer Minhagim.*  
Amsterdam: Hirts Levi Rofe, 1723.  
(Lewis Family Loans)



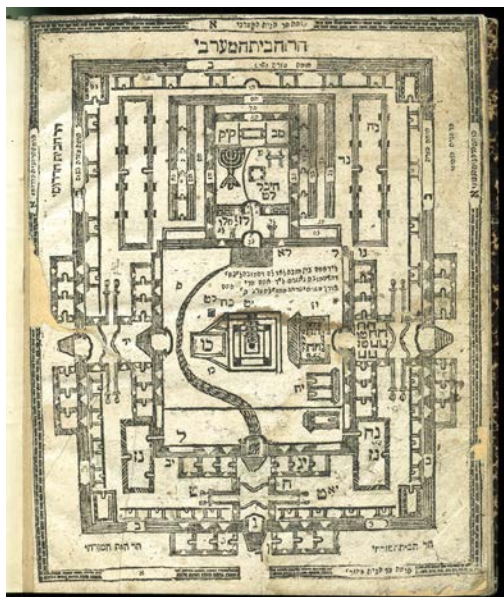
*The Tribes of Israel encamped in the wilderness, with the Tabernacle at the centre, from Willem and David Goeree, Mozaïse Historie der hebreeuwse kerke. Amsterdam: Willem and David Goeree, 1700, vol. 4, between pp. 436 and 437. (Lewis Family Loans)*

century. The Schorr Collection contains almost 200 volumes of occasional and regular liturgy, community political pamphlets, legal themes, pedagogical works and sermons, published between the seventeenth and the twentieth centuries. There is also a collection of 54 volumes of religious books in Hebrew, issued for the benefit of survivors of the *Shoah* (*She'airit ha-Pleitah*) temporarily residing in the Displaced Persons Camps in Germany by the Va'ad Hatsalah or Rescue Committee between 1945 and 1949. Another part of the loans comprises hundreds of books printed between the sixteenth and the nineteenth centuries, with an emphasis on Sephardi history, literature and culture, including a number of works written in Spanish and Portuguese for newly returned crypto-Jews, designed to help them reintegrate. There are works in Ladino, Yiddish, Judeo-Arabic and Judeo-Tatar. Especially numerous are the works on Jewish liturgy and law, Christian Hebraist works on Hebrew grammar and on ancient

*Plan of the Temple, from Yom Tov Lipmann Heller, צורת בית המקדש [Tsurat Bet ha-Mikdash].*

*Grodno: Stanislaw Augustus, 1789. (Lewis Family Loans)*

Jewish biblical realia, as well as Philo- and Antisemitic works, together with government decrees from all over Europe concerning Jews. In addition, 177 Yizkor books (published by the *Steven Spielberg digital Yiddish library*), now complement the David and Sylvia Steiner Yizkor book collection.



### *Raphael Loewe Archive*

The Raphael Loewe Archive, acquired in 2004 thanks to the generosity of Peter and Catherine Oppenheimer and Judith and Peter Wegner, holds 4,890 typescripts, articles, pamphlets, offprints, manuscript notes, autographs of original and translated poetry, photocopies, notebooks, memorabilia, photographs, correspondence, annotated and proof-read books and genealogical information on the Loewe family. The greater part of the scholarly papers reflect the work of Raphael Loewe (1919–2011) and his father Herbert Loewe (1882–1940), with some relating to Herbert's grandfather, Louis Loewe (1809–1880), who had been Sir Moses Montefiore's secretary and was later Principal of the Judith, Lady Montefiore College at Ramsgate. The collection thus complements the various collections of Montefioreana in our holdings.

### *Microfiche and Microfilm Collections*

The larger part of this collection, purchased in 1993–4, comprises several major documents. These are the *Dokumentation zur jüdischen Kultur in Deutschland, 1840–1940*, the *Collective Catalogue of Hebrew Manuscripts*, the Union Catalogue produced by the then Jewish National and University Library of Israel, the *Hebrew Books from the Harvard College Library*, the *Yiddish Books*

*from the Harvard College Library, and the Jüdisches biographisches Archiv.* Additionally, the Montefiore Endowment deposited the microfiche collection of the Montefiore manuscripts, purchased by Haham Moses Gaster from the libraries of Leopold Zunz and of Solomon Hayyim Halberstam. Mrs Hannah Lewis deposited the microfiche set of all Yiddish publications printed in the Netherlands.

### ***Pelli Archive***

This archive, which was donated by Professor Moshe Pelli in 2009, contains hundreds of copies, offprints, press cuttings and letters on modern Hebrew authors and other Israeli personalities, as well as on Hebrew literature in general and the Haskalah.

### ***Rosenthal Collection***

The archive comprises three boxes of correspondence and records of A. Rosenthal Ltd, Antiquarian Booksellers, founded in Oxford by Albi Rosenthal, from Munich. It comprises some of the firm's catalogues, correspondence and the complete bibliographic card file. Donated by Albi Rosenthal's daughter Julia, it shows the part played by refugees from Germany in the Oxford book trade.

### ***Arthur Sebag-Montefiore Archive***

Received as a long-term deposit by the Custodian in 2006 and catalogued by Milena Zeidler, the greater part of the archive consists of some 350 letters written to Sir Moses Montefiore between the early 1820s and his death in 1885, reflecting his deep involvement in Jewish affairs and showing his efforts to defend Jews in peril and improve their living conditions. There are also travel diaries and reports – dating from 1827 onwards – written by Sir Moses, his wife and others, illustrating his involvement in international Jewish matters, including his own description of a journey to Russia in 1872 to intercede with Tsar Alexander II on behalf of the Jews in the Russian Empire. Extensive documentation can be found on the 'Damascus Affair', in which Jews were accused in 1840 of the ritual murder of a Capuchin, Father Tomaso, as well as on the 'Mortara Case', concerning a Jewish boy who was kidnapped in 1858, secretly baptized by pontifical gendarmes and sent to receive a Christian education. Sir Moses's intervention in Damascus resulted in a Firman being



issued by the Sultan of Constantinople refuting the ritual-murder calumny and guaranteeing his protection for the Jews. His attempt to obtain an audience with the Pope and gain the release of Edgardo Mortara met with unfortunate failure. Sir Moses's involvement in Anglo-Jewish affairs is witnessed by letters from the Sephardi Haham (Chief Rabbi) David Meldola (1797–1853), and from the Ashkenazi Chief Rabbi Solomon Hirschel (1762–1842), who wrote to Sir Moses in his capacity as President of the London Committee of Deputies of the British Jews. The Archive contains copies of some letters written by Sir Moses, and also a list of all letters posted between 1859 and 1862, indicating his wide range of contacts. These documents, including liturgical Orders of Service such as one for the dedication of the Ramsgate Synagogue and another on the safe return of Sir Moses from a journey abroad, remain unpublished.

### *Shandel-Lipson Archives*

The Archive, catalogued by Milena Zeidler and containing almost 300 manuscripts (letters, diaries), transcripts, and translations, together with the Sebag-Montefiore Archive also in our collections, constitutes a unique source for biographical studies on Sir Moses and Lady Judith Montefiore. Before his demise, Sir Moses asked that all his papers be destroyed – but the Reverend Herman Shandel, Hazan of the Ramsgate Synagogue, transcribed or photographed some of the letters and diaries, which after his death in 1924, passed to his son, the Reverend Solomon Lipson, and then in turn to his son, Eric Lipson, and other family members, some of whom added documents, letters and ephemera. The Shandel part of the collection contains the most valuable items, including two handwritten, unpublished diaries of Lady Judith Montefiore, letters by her and Sir Moses, and Sir Moses's passport. The Lipson items provide insight into the work of a United Synagogue minister and Chaplain to the Forces.

### *David and Sylvia Steiner Yizkor Book Collection*

The devastation of the Jewish communities of Europe during the Shoah caused an immediate reaction among the survivors or those who had previously migrated to areas unaffected by Nazi atrocities. Survivors and their kin set about compiling memorial volumes known as Yizkor books – *Yizker-bikher* in Yiddish, *Sifre yizkor* or *Sifre zikaron* in Hebrew.

These publications were issued by members of a single community,

whether a *shtetl*, town or city, and vary widely in the size and the quality of the production, ranging from mimeographed volumes produced in DP camps after the war to large volumes lavishly produced and illustrated in later decades. Most of them were published in Argentina, France, Israel and the United States.

They contain photographs, memoirs, maps (often reconstructed from memory), as well as articles on history written by professional or amateur historians, on folklore and legends related to the specific locality, and include biographical material on inhabitants, some of whom had achieved some renown and others who were unknown outside their *shtetl*, town or city.

The volumes remain the first and in some cases the most enduring reaction to the *Shoah*. They reflect the impact of the catastrophe on those most affected by it, since many were published before the Jewish Holocaust was discussed, opening a window onto a world that was irrevocably lost.

The Leopold Muller Memorial Library holds close to 1,000 Yizkor books, the largest collection of its kind in Europe, and we also have hundreds of translations. They are a matchless resource and represent an attempt to memorialize what had been lost. That so much could be recreated in words is a testament to the enduring spirit of European Jewry.

### *Ullendorff Library*

In 2018 we received the Library and papers of the late Professor Edward Ullendorff, given by the Nicky Oppenheimer Foundation to the Bodleian Library and to the Centre, the latter's share to be housed in the Library. The Library is very valuable as a scholarly resource, and we are fortunate to have received materials dealing with Hebrew, Semitic philology, Biblical Studies and Jewish History and Literature. These complement our Biblical and Hebrew Literature sections perfectly and also enrich our Hebrew, Aramaic and additional Semitic linguistics holdings. The correspondence with scholars among the papers is extremely valuable, as are the typescripts and drafts of reviews and other works.

### *The Weisz Western Sephardi Collection*

The Library received the Weisz Western Sephardi Collection thanks to the generosity of the Joir and Kato Weisz Foundation, which acquired the collection in 2015 from the Spanish and Portuguese Jews' Congregation of London and donated it to the Centre. The collection was assembled mainly by the late Dr

Richard Barnett, the Honorary Archivist of the Spanish and Portuguese Jews' Congregation. It comprises over 500 items, comprising books, manuscripts, sermons, rabbinic responsa and commentaries, as well as letters by Sephardi Jews, including rabbis or members of the London congregation or of the mother congregation in Amsterdam, and works by Christian Hebraists that witness to the continued exchange of opinions and knowledge between members of Jewish communities and their host nations. There are many examples of printed ephemera, notably prayers for special occasions and calendars, and also printed and other material, such as community and philanthropic societies' byelaws, ordinances and lists of members. Notable is the only known copy of the first edition of the Prayer Book for Sephardi usage printed in England in 1721.

Works in Spanish and Portuguese include both translations from the Hebrew and original works, all aimed at making it possible for newly arrived Crypto-Jews, also known as *Marranos*, to acquire a functioning knowledge of Judaism. The works encompass Bibles, prayer books, apologetic treatises and practical manuals of *kashrut* and purity; in short, manuals for people whose ancestors had been forced to part with their heritage, but who knew that their families had once been Jewish.

Most of the printed material comes from Amsterdam and some from London. Other printing centres represented are Alexandria, Algiers, Altona-Hamburg, Barbados, Basel, Bordeaux, Corfu, Curaçao, Florence, Gibraltar, The Hague, Livorno, Madrid, Naples, Oporto, Paris, Nice, Utrecht, Verona and Venice – a true atlas of the Sephardi Diaspora.



Orden de las oraciones cotidianas.  
*London: William Osborn, 5481 (1720 or 1721). Sephardi prayer-book in Spanish. The first printed in England, only copy known. (Weisz Sephardi Collection).*



*Western Hebrew Library*

In March 2013 the New West End Synagogue deposited with us the Western Hebrew Library, assembled by Sir Samuel Montagu (1832–1911), the first Lord Swaythling. Montagu, who had come to London as a young man from his native Liverpool and founded a bank with his father's financial help, had become one of the most affluent and important leaders of Anglo-Jewry. Although he was a member of the United Synagogue and had helped to establish the New West End Synagogue, he founded the Federation of Synagogues in 1887 as an umbrella organization for Orthodox congregations of immigrant Jews from Russia.

On arrival, the collection, comprising almost 1,500 volumes, was catalogued by Dr Zsófia Buda and found to range over the whole of Jewish knowledge and almost four centuries of Hebrew printing. It encompasses the products of both the Ashkenazi and Sephardi worlds, with books printed in places as varied as Amsterdam, Berlin, Cracow, Leghorn, Lisbon, London and Smyrna, and constitutes an intellectual map of the Jewish world from the fifteenth to the nineteenth centuries.

As this summary shows, the special collections at the Leopold Muller Memorial Library are a jewel in the Bodleian Libraries Hebraica holdings, complementing and enriching them in almost incalculable ways.

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## *Academic Seminars Convened by OCHJS's Fellows*

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*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 2023

Professor Daniel H. Weiss on his book *Modern Jewish Philosophy and the  
Politics of Divine Violence* Professor Daniel H. Weiss (University of  
Cambridge)

Professor Laura Arnold Leibman on her book *Once We Were Slaves: The  
Extraordinary Story of a Multiracial Jewish Family* Professor Laura Arnold  
Leibman (Reed College)

Professor Dana Hollander on her book *Ethics Out of Law: Hermann Cohen  
and the 'Neighbor'* Professor Dana Hollander (McMaster University)

Hilary Term 2024

Professor Yaniv Feller on his book *The Jewish Imperial Imagination: Leo  
Baeck and German-Jewish Thought* Professor Yaniv Feller (Florida  
University)

Professor Orit Avishai on her book *Queer Judaism: LGBT Activism and the  
Remaking of Jewish Orthodoxy in Israel* Professor Orit Avishai (Fordham  
University)

Dr Miri Freud-Kandel on her book *Louis Jacobs and the Quest for a  
Contemporary Jewish Theology* Dr Miri Freud-Kandel (University of  
Oxford)

Professor Lea Taragin Zeller on her book *The State of Desire: Religion and Reproductive Politics in the Promised Land* Professor Lea Taragin Zeller (The Hebrew University of Jerusalem)

Trinity Term 2024

Professor Martin Shuster on his book *How to Measure a World? A Philosophy of Judaism* Professor Martin Shuster (North Carolina University)

Professor Yuval Jobani on his book *The First Jewish Environmentalist: The Green Philosophy of A. D. Gordon* Professor Yuval Jobani (Tel Aviv University)

Professor Andrea Dara Cooper on her book *Gendering Modern Jewish Thought* Professor Andrea Dara Cooper (University of North Carolina)

***Seminar on the Holocaust and Memory*** Convened by Professor Zoë Waxman and William Jones

Michaelmas Term 2023

The Enemy of My Enemy: Jewish Contributions to Soviet Investigations of Nazi Crimes Paula Chan (All Souls College, Oxford)

Levi Beyond Levi: Thinking with Levi in the 21st Century Stefano Bellin (University of Warwick)

Theatre, Concerts and Poetry in the Vilnius Ghetto (1941–1943) Nathalie Montoya (Paris Diderot University)

Hilary Term 2024

Remembering the Camps: Hungarian Jewish Women in Allendorf, August 1944–March 1945 Barnabas Balint (University of Oxford)

Conducting Emotionally Demanding Research: A Primer Mara Keire (University of Oxford)

Visualizing Vulnerability: Exploring Male Experiences of Sexual(ized) Violence in the Concentration Camps William Jones (University of Oxford)

Ties that Bind: Photography, Kinship, and the Post-Holocaust Camera Jennifer Evans (Carleton University)

Trans\* Performances of Gender During the Holocaust: Expanding Historical Narratives Noë Bordeau (Carleton University)

***Seminar on Jewish History and Literature in the  
Graeco-Roman Period*** Convened by Professor  
*Meron-Martin Piotrkowski*

Michaelmas Term 2023

- Rewritten Aeschylus: A Post-Colonial Take on Judaism and Hellenism in  
Ezekiel the Tragedian *Fr Max Kramer (Keble College, Oxford)*
- Contextualizing the Anonymous Gospel of [John] in Jerusalem: The Pool of  
Bethzatha, the Royal Stoa, and the Romans' Appointment and Deposition  
of the Jewish High Priests *Professor George van Kooten (University of  
Cambridge)*
- The Use of Biblical References on Ancient Jewish Amulets *Adi Wiener (Tel  
Aviv University)*
- Syriac-Josephus and Syriac-Eusebian Representations of Pompey the  
Great *Dr Andy Hilkens (Wolfson College, Oxford)*
- 'The Controversy Over 1 Enoch in Seventeenth-Century Europe' with a  
response by Loren Stuckenbruck (LMU Munich) *Professor Kirsten  
Mcfarlane (Keble College, Oxford)*

Hilary Term 2024

- Survival: The Jews of Egypt after 117 CE *Professor Meron-Martin Piotrkowski  
(Wolfson College / OCHJS, Oxford)*
- From Ioudaioi to Hebraioi: The Evolution of Ethnic Designations in Graeco-  
Roman Egypt *Dr Zsuzsanna Szanto (Freie Universität Berlin)*
- How New Papyri Influence Our Knowledge on the Jews of Egypt in the Late-  
Roman / Byzantine Period *Professor Tal Ilan (Freie Universität Berlin)*
- Fourth Grinfield Lecture: Textual Plurality and Manuscripts: The Views of  
Ancient Commentators *Professor Sébastien Morlet (Université Paris-  
Sorbonne)*
- Sejanus and the Jews of Rome and Egypt *Professor Livia Capponi (University  
of Pavia)*
- British Museum Day Trip with Paul Collins (Keeper, Later Mesopotamia at the  
British Museum), with Lecture 'Paradigms: Heavenly, Liminal and Earthly,  
a Comparative Study' *Professor Jan Dietrich (Universität Bonn) and  
Professor Hindy Najman (Oriental College, Oxford)*



*Dr Rebekah van Sant-Clark presenting at the Seminar on Jewish History and Literature in the Graeco-Roman Period.*

#### Trinity Term 2024

Herod and His Many Wives Professor Martin Goodman (Wolfson College / OCHJS, Oxford)

Asinaeus and Anilaeus in Josephus' Jewish Antiquities Dr David Friedman (Darwin College, Cambridge)

(Re)constructing Tradition in the Hellenistic Jewish Epics by Philo and Theodotus Dr Thomas Nelson (Wolfson College, Oxford)

[Joint Seminar with the Comparative Philology Graduate Seminar]

Language Contact in Ezekiel's Exagoge: The Case for Pattern Replication Sebastian Kenny (Corpus Christi College, Oxford)

'New Exodus' Typology and Supersessionism in Twentieth-century Isaiah Scholarship Dr Rebekah van Sant-Clark (Oriental College, Oxford)

Another View on Ancient Judaism: Catholic Scholarship in the German South, 1820–1880 Professor Paul Michael Kurtz (Universiteit Gent)

## Public Lectures

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### David Patterson Lectures

Michaelmas Term 2023

The Global Merchants: The Enterprise and Extravagance of the Sassoon Dynasty Professor Joseph Sassoon (Georgetown University)

Bialik, Anti-Semitism and European National Poetry Emeritus Professor David Aberbach (McGill University)

‘And It Will Come Out Wondrous and Strange.’ Reflections on Written Culture from the Cairo Geniza Dr Joseph O’Hara (OCHJS, University of Oxford)

Book Panel: *The Secret of Time: Reconfiguring Wisdom in the Dead Sea Scrolls* (Brill, 2023), by Dr Arjen Bakker Organized by Professor Hindy Najman (Oriël College, University of Oxford)

‘No Jew Shall Have a Freehold’: The Prohibition on Landholding in the Statutum de Judeis of King Henry III (1271) Dr Emily Rose

Historicism and Foreign Policy: The Impact of Shared History on Israel’s Relations with Poland Professor Joanna Dyduch (Jagiellonian University)

Learning Hebrew in Medieval England Professor Judith Olszowy-Schlanger (OCHJS, University of Oxford)

Geopolitics Then and Now, Zamość: Understanding the Sephardic Resettlement in Sixteenth-century Poland Professor Susanne Marten-Finnis (University of Portsmouth and University of Bremen)

Hilary Term 2024

To What Text(s) Does the Book of Esther Refer? Or: How I Learned to Stop Worrying About Intertextuality in Esther Dr John Screnock (Wycliffe Hall, Oxford)

‘The Bush Was Not Consumed’: A Rabbinic Reception History of Exodus 3:1–4 Rabbi Dr Lisa Grushcow (Temple Emanu-El-Beth Sholom, Montreal)



- Translating, Editing, and Printing Mystical Prayers (Tikkunim) in Old Yiddish *Professor Jean Baumgarten (Centre National de la Recherche Scientifique, L'École des Hautes Études en Sciences Sociales, Paris)*
- 'To Grant a Second Chance to Something Which Could Never Have Had One': A Tale of Love and Darkness by Amos Oz *Dr Mei-Tal Nadler (Open University of Israel)*
- The Pishra de-Rabbi Hanina ben Dosa: A Babylonian Jewish Anti-Witchcraft Spell and Its Historical Significance *Professor Gideon Bohak (Tel Aviv University)*

Trinity Term 2024

- Biblical Archaeology at a Crossroads: Seeking a Sustainable Future *Professor Øystein LaBianca (Andrews University)*
- Louis Jacobs and the Quest for a Contemporary Jewish Theology *Dr Miri Freud-Kandel (OCHJS, University of Oxford)*
- On the Birth of a Theory: Richard Laqueur, WWI, and Josephus *Professor Meron M. Piotrkowski (OCHJS, University of Oxford)*
- Herod the Great: Jewish King in a Roman World *Emeritus Professor Martin Goodman (OCHJS, Oxford)*
- Scriptural Vitality: Rethinking Philology and Hermeneutics *Professor Hindy Najman (Oriël College, Oxford)*
- 'Where Do We Go from Here?': Mapping Medieval Jewish Travel *Dr Marci Freedman*
- A Hebrew and Judeo-Italian Astronomical Glossary from Renaissance Italy (Bodleian Library, Ms. Opp. 696) *Dr Ilana Wartenberg (Tel Aviv University)*

**Oxford School of Rare Jewish Languages Lectures**

Michaelmas Term 2023

- Changes in the Yiddish Book Market in Eastern Europe Between the mid-Nineteenth Century and WWI *Professor Nathan Cohen (Bar-Ilan University)*

Hilary Term 2024

Jewish Mysticism in Seventeenth- Eighteenth-century Ashkenazi Society:  
Translating the Zohar into Old Yiddish *Professor Jean Baumgarten*  
(*Centre National de la Recherche Scientifique, L'École des Hautes Études en*  
*Sciences Sociales, Paris*)

Trinity Term 2024

Judeo-Italian in Hebrew Mathematical Treatises from Renaissance Italy *Dr*  
*Ilana Wartenberg (Tel Aviv University)*

***Eighth Edward Ullendorff Memorial Lecture***

Semitic Manuscripts Studies in the Computational Age *Professor Daniel*  
*Stökl Ben Ezra (École Pratique des Hautes Études, PSL-University Paris)*

This Ullendorff Lecture was dedicated to Digital Humanities applied to Semitic languages and manuscripts. In recent years digitization campaigns have created an ocean of images of manuscripts and fragments. In our ERC-Synergy Midrash project, with the help of (supervised) machine learning on the eScriptorium infrastructure, we now have the possibility not only to convert these images into text and extract the illuminations, but to retain the connection between image and text for massive analysis of layout and palaeography, to reconstruct Medieval Jewish and other literary cultures. Printed books, existing texts and catalogue data can be combined and mutually enrich each other. We can follow the development of new often quantitative questions that become feasible, such as the distribution of insertion markers, linefiller types and layout features over centuries, regions or genres. Large language models such as BEREL, developed by Avi Shmidman's team at Dicta, can be leveraged to find citations, even very short ones, of one text in another. Combined with text reuse analysis we can follow the distribution of traditions from one place to another. The preservation of the link between image and text permits completely new, digital, approaches to editions that enable the user to inspect and compare variants of the same word in different manuscripts, as in our eRabbinica project.

In the Reverse Kennicott project, Luigi Bambaci reconstructs the readings of hundreds of Biblical manuscripts of the Hebrew Bible to realign them with their images. We can now calculate the variability of each book, chapter and verse and show, for example, that there is more variation in the former prophets than in the Torah, or in Joshua than in Judges, or in Deuteronomy than in Genesis.

*Professor Daniel Stökl Ben Ezra delivering the Eighth Ullendorff Lecture at the OCHJS.*



In a recent transcribathon with George Kiraz and Christine Roughan, we trained layout segmentation and text recognition models for Syriac manuscripts that are currently used to transcribe the entire Vatican and Bibliothèque Nationale de France collections of such manuscripts. In one such case, BnF syr. 62, a particularly well-written manuscript, the automatic transcription was 99.2% correct. Our preliminary

sample of the Vatican library showed that at least 60% of the manuscripts contain known texts. Many of the others are hard to investigate with our current facilities due to the ink being washed away when they fell into the Nile in the eighteenth century.

Stylometrics confirm the division of the style of the schools of Rabbi Akiva and Rabbi Ishmael in the tannaitic Midrashim down to the chapter level, but also the different orthographies and abbreviation styles of the scribes of the main manuscripts. Current scholarship employing these methods is still at its beginning, but we are on the eve of a deep paradigm change with new exciting possibilities to answer old and pose new questions.

### *Grinfield Lectures*

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

This series of lectures continued last year's three Grinfield Lectures. In these three lectures, Professor Sébastien Morlet continued to investigate the subject of plurality and the Bible with the following topics:

- Textual Plurality and Manuscripts: The Views of Ancient Commentators;
- The Plurality Inside the Text: Ancient Views on the Coherence or Incoherence of the Biblical Text;
- The Bible Inside the Plurality of Texts: Its Relation to Other Texts According to Ancient Commentators.

The fourth lecture, entitled ‘Textual Plurality and Manuscripts: The Views of Ancient Commentators’, was devoted to the view of ancient commentators on the plurality inside the manuscript tradition of the Bible. Though Philo and Josephus never mention manuscripts, an interest in this topic emerged massively in Origen’s work, who sometimes opposed ‘Hebrew manuscripts (*antigrapha*)’ and ‘our manuscripts’, and sometimes simply mentioned ‘other manuscripts’. A few suggestions were made to identify what Origen means when he refers to these different kinds of manuscripts and to understand the functions of such mentions. Eusebius of Caesarea uses the same categories, but also speaks of ‘Greek manuscripts’ and ‘ancient manuscripts’. In Antiochian exegesis (Theodoret), references to manuscripts still exist but are less specific (‘some manuscripts’, ‘a few manuscripts’). Most often, the Christian commentators seek to edit a correct text of the Septuagint; sometimes, the variant is mentioned in order to sustain a certain exegesis of the text.

The fifth lecture, ‘The Plurality Inside the Text: Ancient Views on the Coherence or Incoherence of the Biblical Text’, dealt with the way ancient commentators spoke of the plurality inside the biblical text itself. First, a survey of Philo’s and Josephus’s texts showed that the unity of the text was a major presupposition among Greek-speaking Jews. This topic, transmitted to the Christians, was then reinterpreted in the light of the complexity of Christian scriptures (the unity of the Bible now implies, not only the coherence of the Septuagint but also a harmony of the Septuagint and the New Testament). The Christian reflection on this topic culminated in Origen, who left several texts to show the agreement (*symphonia*) of all the Scriptures. The Greek background of such reflections was then illustrated in texts by ancient grammarians, as well as Galen and Porphyry. Then we saw that these Jewish and Christian views gave rise to two exegetical methods. The first consists of ‘reading the Bible from the Bible’. The second sought to eliminate seeming contradictions in the texts. The general impression is that ancient commentators were far more interested in showing or postulating the Bible’s unity than acknowledging any form of disagreement. But the end of the lecture showed that ancient interpreters were also sometimes aware of the textual diversity of the Scriptures, which, in their

**GRINFIELD LECTURES ON  
THE SEPTUAGINT 2022–24**

**SÉBASTIEN MORLET**  
Professor of Greek language and literature,  
Sorbonne Université

**"The Plurality of the Biblical Text - Past and Present"**  
(Second Series)  
6th Week, Hilary Term 2024

All lectures will be presented in a hybrid format which will be accessible both online (see below for links) and in person in the venues indicated below.

**Tuesday February 20th, 2.00–3.30 p.m.**  
1. **Textual plurality and manuscripts: the views of ancient commentators**  
Oxford Centre for Hebrew and Jewish Studies, Walton Street, Catherine Lewis Lecture Theatre  
(Seminar on Jewish History and Literature in the Graeco-Roman Period, followed by tea in the Common Room)  
In order to participate in this lecture via Zoom, please register at this link:  
[https://oxf2web.zoom.us/j/zoom/register/1Z1Ch-vuqg-18EG-pk3l0m12E-qodl\\_F3a2](https://oxf2web.zoom.us/j/zoom/register/1Z1Ch-vuqg-18EG-pk3l0m12E-qodl_F3a2)

**Wednesday February 21st, 5–6.30 p.m.**  
2. **The plurality inside the text: ancient views on the coherence or incoherence of the Biblical text**  
Oxford Centre for Hebrew and Jewish Studies, Walton Street, Catherine Lewis Lecture Theatre (followed by a drinks reception)  
In order to participate in this lecture via Zoom, please register at this link: **\*\*NEW LINK\*\***  
<https://oxf2web.zoom.us/j/zoom/register/1Z1Yob2z0yH-E1Xqj5A7u-S30xAmIs1b099w5k>

**Thursday February 22nd, 4–6 p.m.**  
3. **The Bible inside the plurality of texts: its relation to other texts according to ancient commentators**  
Oriel College, Harris Lecture Theatre (please consult at Porter's Lodge to gain 4-digit code for access)  
(Early Biblical Interpretation Seminar)  
In order to participate in this lecture via Zoom, please register at this link:  
<https://oxf2web.zoom.us/j/zoom/register/1Z1Woc2z0yH-E1Xqj5A7u-S30xAmIs1b099w5k>

Prof. Sébastien Morlet's research is devoted to ancient Jewish and Christian texts written in Greek, with a focus on their relation to Greek poetics and philosophy. He is the author of *La Démonstration évangélique d'Éusèbe de Césarée. Étude sur l'apocryphe chrétien à l'époque de Constantin* (2009), *Christianisme et philosophie – les premiers confesseurs* (2014), *Les Origines et la culture – consensus d'un concave* (2016) and *Symphonia. La concordance des textes et des doctrines dans la littérature grecque jusqu'à Origène* (2019). He is preparing the volume 2 *Regnes* (2 Kingdoms) in the Bible d'Alexandrie series.

view, does not contradict the deep coherence of the text (this is the case, for instance, in Origen).

The sixth lecture, 'The Bible Inside the Plurality of Texts: Its Relation to Other Texts According to Ancient Commentators', was devoted to another aspect of the connections between the Bible and plurality. This time, we explored the way ancient Jewish and Christian commentators spoke of the Bible within the plurality and diversity of texts, which also include, in their view, Greek texts. Once again, the Greek philological background of these reflections is obvious. From Hellenistic Jewish authors onwards, we already find attempts at situating

the Bible, or the Law, in the history of texts (by assimilating Moses to Musaeus, for instance, or by making him the inventor of 'grammar'). This reflection becomes important in Aristobulus and Philo, who often speak of the supposed dependence of the Greeks towards the Jews. Josephus uses this apologetic theme in his *Against Apio*, and second-century Christians also deal with it extensively. Already in Philo, then in Christian writers, we find surprising attempts at comparing texts from Moses and texts from the Greeks which sometimes lead to the idea that Plato, for instance, 'interprets' what Moses said. This line of thought culminated in Eusebius's *Praeparatio Evangelica*, in which (books XI to XIII, 13) specific passages in Plato are compared with specific passages in the Bible, treating in turn logic, physics and ethics. Eventually, we insisted on the weight of the misunderstanding implied by such comparisons, in the footsteps of Pierre Hadot, and we showed, thanks to a few examples, that we now tend to think the problem lies in the connections between Greek thinking and the biblical text – we do not speak of any biblical influence on Greek thought, and though the latest books of the Jewish Bible may sometimes testify to an influence of Greek literature, the *Septuagint*, as a Greek translation, most of the time, lacks any influence of this kind. A very few cases, however, contradict this view and show that, sometimes, a lexical choice made by the translator was probably connected to a specific Greek text he had in mind.

## *Oxford Seminar in Advanced Jewish Studies*

*Professor Judith Olszowy-Schlanger*

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One of the aims of the OCHJS is to promote high levels of research in Hebrew and Jewish Studies internationally through its Visiting Fellowships Programme, the OSAJS. This year (2023–24), we offered 6 Fellowships in Jewish History, Rare Jewish Languages and Hebrew Manuscript studies, and received 19 applications from which we selected our 2023–24 cohort:

Our Salo and Jeannette Baron Visiting Fellows in Jewish History were Dr Marci Freedman (Mapping Jewish Pilgrimage to the Holy Land in the Middle Ages) and Dr Amit Levy (Colonial Encounters of Knowledge: Transnational Culture in Mandatory Jerusalem). The Salo and Jeannette Baron Visiting Fellowship is generously supported by the Knapp Family Foundation.

Our Oxford School of Rare Jewish Languages Visiting Fellows were Dr Jean Baumgarten (An Anthology of Old Yiddish Literature (16th–18th century)) and Dr Ilana Wartenberg (A Hitherto-Unpublished Hebrew and Judeo-Italian Astronomical Glossary from the Italian Renaissance (Oxford, Bodleian Library, Ms. Opp. 696)). Our OSRJL Visiting Fellows are supported by the generous donations of two foundations which wish to remain anonymous.

We also welcomed Dr Dagmara Budzioch as our OCHJS-IHBMR (Institute for Hebrew Bible Manuscripts Research) Visiting Fellow in Manuscript Studies working on ‘Manuscripts with Printed Title Pages and Printed Books with Hand-Painted Decorations from the Oppenheim Collection at the Bodleian Libraries in Oxford as the Evidence of the Interrelation of Jewish Scribal Culture and Mechanical Book Production’, supported by the Makor Foundation.

All of our Fellows presented for our weekly David Patterson lectures, recordings of which can be found on our Vimeo account: <https://vimeo.com/ochjs>. Each stream of Visiting Fellowships is integrated with the other research activities of the OCHJS, and all Visiting Fellows are invited and encouraged to participate in our broad range of programmes and events.

Thanks to the generous donation of the MBS Family Foundation, we are able to offer a new fellowship for the 2024–25 academic year, entitled the Yishai Shahar Visiting Fellowship in Jewish Art History, in addition to our Salo and Jeannette Baron and OSRJL Visiting Fellowships.

## ***Reading Groups and Public Classes***

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### ***Babylonian Talmud Class***

*Taught by Rabbi Dr Norman Solomon*

Rabbi Dr Norman Solomon's ongoing weekly Talmud class was held online via Zoom. The text for study in Michaelmas Term 2023 and Hilary Term 2024 was Yoma Chapter 8, and in Trinity Term 2024 Ketubot Chapter 5. These texts were studied in the context of Rabbinic Judaism and with regard to their historical setting.

### ***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 weekly during Michaelmas, Hilary and Trinity terms 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. The group also hosted a guest lecture on colophons by Professor Shimon Iakerson and a special class on amulets co-taught by Joseph O'Hara and OCHJS Junior Visiting Scholar Adi Wiener.

### ***Oxford Holocaust Studies Reading Group***

*Convened by Barnabas Balint and Cailee Davis*

Convened by University of Oxford doctoral researchers Barnabas Balint and Cailee Davis, this Reading Group provided a setting 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 the latest projects and publications in the field.





*The Holocaust Reading Group gathering at Magdalen College, Oxford.*

The year opened with a welcome-back tea for incoming and continuing researchers. Topics discussed by the reading group in Michaelmas Term 2023 included ‘The Holocaust in Unexpected Places’, which explored Holocaust representation in art, poetry and other media, and the International Tracing Service as a newly available and vital source for researchers.

In Hilary Term 2024, the term opened with an exploration of testimonies from different conflicts of the twentieth and twenty-first centuries for Holocaust Memorial Day. Throughout the term, we heard from master’s students and previewed an upcoming special issue of the *European Review of History* on youth and gender in the mid-twentieth century. We also invited Charlie Knight, a doctoral candidate at the Parkes Institute for the Study of Jewish / Non-Jewish Relations, University of Southampton, to speak on letters and letter-writing during the Holocaust.

Lastly, in Trinity Term 2024, Cailee Davis hosted, with the support of the Reading Group, an online webinar ‘“So, where does a story begin?”: Female Relationships and Memory in Holocaust Graphic Narratives’, in conversation with graphic novelists Bernice Eisenstein and Amy Kurzweil. Directly related to the research expertise of our Reading Group members, this gave Oxford graduate students an opportunity to engage in cutting-edge research with



speakers that would otherwise be out of reach. Likewise, in the summer, Barnabas Balint hosted, with the support of the Reading Group, a workshop on ‘Animals and the Holocaust’, also generously supported by Magdalen College, the Social History Society, and the German History Society. This two-day workshop brought together researchers from around the world to break ground on a new and growing research topic. Both events were also supported by TORCH.



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

For the third 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). History of music classes taught in 2023–4 were entitled: ‘The Origins of Yiddish Music, 1300–1800’ (Michaelmas Term 2023, 33 students), ‘Yiddish Music as a Global Phenomenon, 1800–1933’ (Hilary Term 2024, 35 students) and ‘From Resistance to New Voices: Yiddish Music from Wartime to the Twenty-first Century’ (Trinity Term 2024, 30 students).

## *Language Classes*

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### *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.

2024 marked the tenth consecutive year the Oxford Biblical Hebrew Summer

School was hosted by the Oxford Centre for Hebrew and Jewish Studies. The school offers twenty-seven hours of Biblical Hebrew instruction across nine days to students at all levels. For the beginners, 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 forty-one participants this year resided in the UK, the school also received applications from individuals in Asia, Central America, 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*

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### *Overview of the OSRJL's Pilot Phase*

The OSRJL's 'pilot phase' ran across 3 academic years – 2021–22, 2022–23 and 2023–24. During that time, the programme received a total of 1,973 applications for its language classes from individuals living in 76 countries. Even after capping each language class at a maximum of 30 student places to ensure that an effective learning environment was established and preserved, the OSRJL was able to offer an astonishing 1,140 student places and to provide students with 1,280 hours of language teaching over its first 3 years. While 12 Jewish languages were taught in the programme's inaugural year, it expanded its offerings to 15 languages in its second year and 18 languages (listed below) in its third. Though the OSRJL initially focused on providing teaching at an introductory university level ('Beginners' classes), the programme quickly broadened its scope to encompass multiple levels of certain languages based on demand and the prior language skills of applicants.

Tikkun Leil Shavuot ve-Leil Hosh'a' na Rabbah  
 תיקון ליל שבועות וליל הושע'נא רבא  
 (Frankfurt on the Main, 1725)

Slide from OSRJL Visiting  
 Fellow Professor Jean  
 Baumgarten's David  
 Patterson Lecture on  
 'Translating, editing,  
 and printing mystical  
 prayers (Tikkunim) in Old  
 Yiddish'.



Numerous other individuals participated in the programme's many additional activities and publications. Countless hours were spent on such endeavours. Additional activities over the pilot phase included 4 student-led language Cafés, 9 Jewish music classes (each lasting 1 term) and 18 specialist lectures. Publications over the same period included 4 textbooks pending publication (with several other proposals begun and currently in development) as part of the OSRJL subseries in UCL Press's *Textbooks of World and Minority Languages series*; 22 academic blog posts on *The Jewish Languages Bookshelf*; and 442 exercises across different languages on the OSRJL Tutorials self-correcting, online exercises platform. Additionally, 5 Visiting Fellows came to Oxford over the course of the pilot phase and researched a wide range of themes related to rare Jewish languages, gave public lectures, wrote articles for *The Bookshelf* and worked on their own publications.



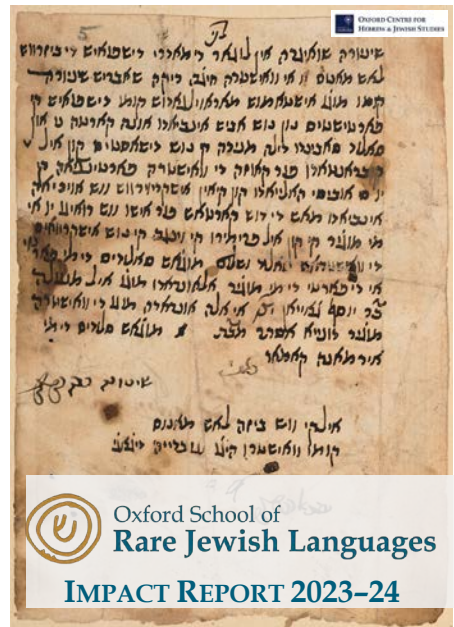
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 (© Bodleian Libraries,  
 University of Oxford)

Last but not least, the OSRJL and its teachers sponsored and participated in the activities of other partner projects and organizations, such as the Jewish Language Project's 'Jewish Women's Voices' exhibit and 'Judeo-Baghdadi Arabic Cursive' class, Limmud's 2022 teaching of Judeo-Italian and The Hebrew University of Jerusalem's 'Judeo-Persian Literature in Translation' class, among others.

### Overview of 2023–24 Programme

Turning to 2023–24 specifically, it goes without saying that the horrific attacks on 7 October 2023 and the ensuing war in Israel and Gaza threw the beginning of the academic year into upheaval for us all. Some of the OSRJL's accepted students from Israel had to withdraw from classes very early on, and some of our teachers and students living in Israel required greater flexibility in Michaelmas Term 2023 particularly, given the unfolding crisis. We endeavoured to support them, as well as all those affiliated with the programme who were affected by the situation in one way or another, as much as we could. We quickly offered any places that were given up to other applicants to ensure that as many individuals as possible had opportunities to benefit from the programme, and we kept in close contact with those students and teachers whose circumstances were in flux in the autumn especially. We were grateful that all our teachers were able to continue teaching with us throughout the year and that all our classes were able to proceed amid the upheaval.

Despite these global crises, the third and final year of the OSRJL's pilot phase was marked by ever-increasing interest from prospective students and the general public, coupled with the continued expansion of the programme's class offerings. We received more applications for classes beginning in Michaelmas Term 2023 alone than we had for classes across all three terms of 2022–23: 671 applications were submitted for Michaelmas Term 2023, compared to 514 total applications for the entire 2022–23 year. We were pleased to add 3 languages to the programme this year – Haketia, Judeo-Hamadani and Kivruli.





We also reworked a few of our class offerings to last for different lengths of time and accommodate different levels. Overall, the array of 18 languages taught through the programme during the 2023–24 academic year and their teachers included:

- Baghdadi Judeo-Arabic *Dr Assaf Bar Moshe, Freie Universität Berlin*  
 Classical Judeo-Arabic *Friederike Schmidt, Ludwig-Maximilians-Universität München*  
 Haketia *Dr Carlos Yebra López, University College London*  
 Judeo-French *Dr Sandra Hajek, Georg-August-Universität Göttingen*  
 Judeo-Greek *Dr Julia G. Krivoruchko, University of Cambridge*  
 Judeo-Hamadani *Professor Dr Saloumeh Gholami, Goethe-Universität Frankfurt*  
 Judeo-Italian *Dr Marilena Colasuonno, University of Naples*  
 Judeo-Moroccan *Haviva Fenton*  
 Judeo-Neo-Aramaic *Dr Dorota Molin, University of Oxford, University of Cambridge*  
 Judeo-Persian *Dr Ofir Haim, The Hebrew University of Jerusalem, and Maximilian Kinzler, Universität Hamburg*  
 Judeo-Provençal *Dr Peter Nahon, Centre National de la Recherche Scientifique, Paris*  
 Judeo-Tat *Professor Gilles Authier and Dr Murad Suleymanov, EPHE, Paris*  
 Judeo-Turkish *Professor Laurent Mignon, University of Oxford*  
 Karaim *Professor Henryk Jankowski, Adam Mickiewicz University, Poznań*  
 Kivruli *Dr Héléne Gérardin, Institut National des Langues et Civilisations Orientales, EPHE, Paris*  
 Ladino *Dr Carlos Yebra López, University College London*  
 Old Yiddish *Dr Diana Matut*



Yiddish *Dr Beruriah Wiegand, OCHJS, University of Oxford*

As noted above, this year's application numbers were remarkable from the outset – we received 810 total applications from prospective students (many of whom applied for multiple language classes) living in 56 countries. As has always been the case, our applicants were a mix of current students studying a wide range of fields at academic institutions across the globe and members of the broader general public both within and outside academia. In total, 453 individuals were accepted to and took up student places in OSRJL language classes in 2023–24 (with a number of these applicants being accepted to multiple classes). Of the accepted students, 331 were entirely new to the OSRJL, while 122 were alumni who had studied with us during previous years and chose to reapply for more classes this year.

In total, the OSRJL offered 504 hours of language teaching in 2023–24. Language classes were accompanied by a series of 3 Jewish music classes taught by Dr Diana Matut that focused on Yiddish music; 2 student-led language Cafés; 3 OSRJL Lectures; the hosting of 2 Visiting Fellows; progress on several volumes pending publication in the OSRJL subseries of UCL Press' *Textbooks of World and Minority Languages* series; as well as numerous exercises and articles respectively added to our Tutorials site and academic blog, *The Jewish Languages Bookshelf*.

Suffice it to say, the OSRJL's pilot phase, including the 2023–24 academic year, was a resounding success. The remarkable global response to our programme's



Fig. 1. Booklet 3. *Alies dam (Dos blut bilbl)* (*The Blood Libel*) (© Paris Yiddish Center – Medem Library)



*A blog post on Detective stories in Yiddish.*

multifaceted offerings spurred us on to develop the programme at pace and take it to new heights year after year. Already, a number of generous donations have been made to carry the programme beyond its pilot phase into a fourth year – these gifts, some of which have been given anonymously, are listed at the end of this report on the inside back cover.

In view of the OSRJL's abundant flourishing, the Oxford Centre for Hebrew and Jewish Studies is keen to solidify it as a permanent programme through securing an endowment so that it can continue, and continue to grow, for many years to come. To learn more about the OSRJL and details of its activities, please consult the programme's annual Impact Reports, available on the Oxford Centre for Hebrew and Jewish Studies' website.

## *Taube Prizes for Student Writing in Hebrew and Jewish Studies*

*Esther Edwards*

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At the end of this year, the OCHJS was delighted to award its second round of Taube Prizes for Student Writing in Hebrew and Jewish Studies. Master's and DPhil candidates across the various Faculties of the University of Oxford submitted written works of 10,000–12,000 words on any topic related to Hebrew and Jewish Studies. In total, the Academic Advisory Council of the OCHJS received 18 applications. Two prizes were awarded: one to Rose Stair ('Paternal

*Rose Stair, one of the Taube Prize Recipients, with Professor Judith Olszowy-Schlanger at a reception for the prizes.*



Displacement and the Maternal Sphere: Parenthood in *jungjüdisch* Thought'), and one to Giovanna Truong ('96 Ways to Address a Letter: On Linguistic Stratification in Sholem Aleichem's *Marienbad*'). Furthermore, the Academic Advisory Council highly commended Hannah Bash ('Writing, Orality, and Materiality in the Deir 'Alla Plaster Inscription'), Pia Regensburger ('Theosis and Theological Anthropology in 4 Maccabees') and Sarah Wisialowski ('Daniel 9: Efficacious Prayer and Revelation: Two Case Studies in Second Temple Judaism') for outstanding examples of academic writing.

Summaries of the winning submissions can be found on page 42.



*Two of our three highly commended academics, Hannah and Pia, with Professor Judith Olszowy-Schlanger.*



# *Conferences, Workshops and Cultural Events*

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*OXON-OVIS 2024: Oxford Virtual  
International Symposium – Enterprise,  
Engagement, Integration: Jews of  
Seventeenth-century Britain and the  
Empire*  
*Convened by Dr Emily Rose*

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The first Oxford Virtual International Symposium took place over four days from 5 to 8 March 2024, scheduled to facilitate maximum international participation.

Covering the period from immediately after the expulsion of Jews in 1290 and stretching into the eighteenth century, the symposium was relevant to those who study medieval Europe, early modern social history, religion and migration, and the Atlantic World. With twelve sessions and fifty contributors from ten countries, this wide-ranging symposium included sessions devoted to book history, Jews in British literature, economic thought, material culture, racialization, Caribbean influences, family histories, and the resettlement of Jews in Britain.

This was the first academic conference to consider the breadth and many-sided activities of Jews across wide swathes of the British Empire during periods of significant historical and social transformation within and outside of Britain.

It offered multiple new insights into the changing status of Jews, so far inadequately explored spheres of their influence, and historical developments that variously inflected and determined ways they were and still are perceived in British history and historiography.

More often than not, English-speaking Jews and individuals of Jewish heritage (of various religious and national identities) living and working around the early modern British empire are considered separately from those settled in England, Scotland, Wales and Ireland. This multi-faceted symposium aimed to recontextualize scholarly work on these various individuals and groups. The literary representation of Jews in fiction and on stage, and Christian Hebraists studying the holy language of Scripture, are also important elements of this world.


Among the topics the symposium addressed were the nature of toleration, religious identities, comparative and common law, discriminatory taxation, and ethnic practices and differences. Broadly speaking, this symposium sought to examine closely and in conversation with colleagues from around the world, Jews in the British political, linguistic, metropolitan and colonial environments of the seventeenth century. In this period Jews can be found serving coffee to students in Oxford, advising Cromwell, sailing with the crew of the *Western Design*, matchmaking for King Charles II, planting in Surinam, marketing coral in London, opening small shops in Barbados, teaching Hebrew to scholars

in Cambridge, paying taxes in Boston, building synagogues in British Tangiers, and translating for English sailors in China. The

*An in-person presentation on the history of Jews and coffee houses.*

Oxford Centre for Hebrew and Jewish Studies

OXON-OVIS: Oxford Virtual International Symposium



Enterprise, Engagement, Integration:  
Jews of 17th Century Britain and the Empire

OXON-OVIS: Oxford Virtual International Symposium  
Hilary Term, Week 8 March 5-8, 2024

Tuesday-Friday March 5-8, 2024

Oxford Centre for Hebrew and Jewish Studies  
Clarendon Institute, Walton Street  
Oxford, OX1 2HG

Convenor: Dr Emily Rose

Virtual conference streamed at the Catherine Lewis Lecture Theatre, Clarendon Institute (Walton Street, Oxford OX1 2HG) and online via Zoom. Please join us if you are in Oxford.

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sessions paid particular attention to boundaries of period, geographic setting, family and professional networks (real or imagined), competition and collaboration, colonialism, slavery, intermarriage, and institutional innovations.

Our contributors represented an international panoply – from the United States, Canada and the West Indies, Scotland, England, Poland, the Netherlands, Portugal, Germany and Israel. More than 230 individuals attended one or more of the online sessions.

The professional backgrounds of our participants were intentionally wide-ranging, from university scholars, teachers and administrators, rabbis, to those with public-facing responsibilities in the heritage sector, and from professors *emeriti* to graduate students in the early stages of their research, as well as colleagues who published important scholarship while employed outside the academy. The presenters included scholars of literature, Digital Humanities, material culture and archaeology, linguistics, history, theology, economics, philosophy, book history – and of course, Jewish Studies, which includes all of these and more.

*Matt Goldish presents on the  
“Early Rabbis of the London  
Portuguese Congregation”.*



## *Colloquium – Jewish Languages in the Mediterranean Area (Langues juives dans l’espace Méditerranéen)*

*Professor Judith Olszowy-Schlanger*

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On 28 March 2024, the OCHJS and its Oxford School of Rare Jewish Languages joined the Institut des Langues and Civilisations Orientales and the École Pratique des Hautes Études, University Paris Sciences Lettres, to convene a conference on ‘Jewish Languages in the Mediterranean Space’. In line with the

mission of the OSRJL created at the OCHJS in 2021, the conference discussed the role of now-endangered Judeo-languages as an intrinsic part of Jewish cultural heritage through the centuries. The conference focused on the languages of the Mediterranean regions: Ladino, Haketia, various dialects of Judeo-Arabic, Judeo-Italian and Judeo-Greek. Scholars presented papers on literature, theatre, popular stories and daily-life documents and writings, as well as on today's projects of preserving these languages from oblivion, including their teaching with the use of digital tools. Several teachers of the OSRJL participated in the conference,

including Julia Krivoruchko, Peter Nahon and Carlos Yebra López, one of whose papers addresses the topic of 'The digital revitalization of Ladino in the twenty-first century'. The OSRJL and its online digital Tutorial was presented by Professor Judith Olszowy-Schlanger. The conference was very well attended by scholars and non-academic learned and enthusiastic audiences. The papers have all been recorded and made public online at <https://www.mahj.org/fr/programme/langues-juives-dans-lespace-mediterraneen-30886>.

***Conference – Hebrew as Language  
of Authority from Antiquity to the  
Renaissance (L'hébreu comme langue  
d'autorité de l'Antiquité à la Renaissance)***  
***Professor Judith Olszowy-Schlanger***

On 4 and 5 October 2023, the Centre d'études supérieures de la Renaissance (CNRS and University of Tours) and the OCHJS held in Tours an international





gathering on 'Hebrew as Language of Authority from Antiquity to the Renaissance'. Convened by Arnoud Perrot, Judith Olszowy-Schlanger and Meredith Danezan, the conference hosted scholars from the UK, France, Belgium, Switzerland and Israel to discuss the role of, and uses and attitudes towards the Hebrew language in literature, liturgy, art and architecture. Opinions and attitudes towards the authority of Hebrew expressed by Jewish commentators were compared to the role of Hebrew among Christian erudites from late antiquity to the eighteenth century. The paper by Professor Alison Salvesen, 'Symmachus and the Revision of

Megillot' was one of the highlights of this learned and successful event. The publication of the conference's proceedings is expected in 2025.

## *Judeo-Baghdadi Arabic Cursive Course*





The Judeo-Baghdadi Arabic Cursive Course was a new venture this year, sponsored by the HUC-JIR Jewish Language Project and the Oxford School of Rare Jewish Languages. The course took place over three online sessions, and the focus was on deciphering Judeo-Baghdadi Arabic cursive. There was an overwhelming response to this class – 196 people registered from all over the world, from Tel Aviv to Sao Paulo, from Melbourne to Houston, and from Copenhagen to Kuala Lumpur. Session 1 gave a brief background on Judeo-Arabic

**LEARN TO READ  
JUDEO-BAGHDADI ARABIC**

Thousands of letters remain unread because so few people can decipher their cursive Hebrew writing. Join David Nudel, Hebrew University PhD student, for a free 3-session online training in reading these historical treasures.

June 17, June 24, July 1 – 90-minute sessions  
10am PT / 1pm ET / 19:00 Paris / 20:00 Israel  
Prerequisite: Some knowledge of Arabic and Hebrew

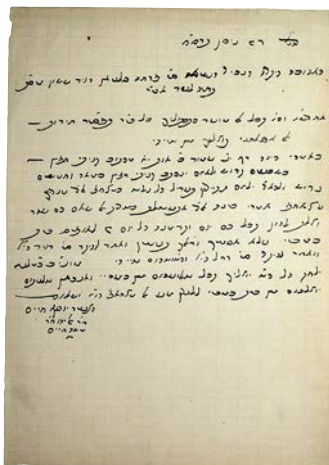
**RSVP by June 9: [jewishlanguages.org/events](https://jewishlanguages.org/events)**



and Judeo-Baghdadi Arabic and an overview of dictionaries and how to use them. Also in this session, Judeo-Arabic orthography was introduced, both formal and informal. Finally, the class began looking at some of the letters of the alphabet and did some exercises. In session 2, the class finished going through the alphabet and began to transcribe a document together. The final session focused on reading and transcribing, putting into practice everything they had learned in the previous class.

*Letter from Rabbi Josef Haim.*



## ***Semi-Intensive Phoenician Course***

*Language Course offered by the Oxford Faculty of Linguistics, Philology and Phonetics, in association with the Oxford Centre for Hebrew and Jewish Studies (OCHJS) and the Institute for Classical Studies (ICS)*

Two Phoenician semi-intensive courses were run from 8 to 13 April 2024 and from 22 to 27 April 2024. Forty-five students were admitted to each course, selected according to how knowledge of Phoenician, a cognate language to ancient Hebrew, would benefit their current and future research. The first half of the course focused on grammar, while the second half was dedicated to the reading and analysis of famous Iron Age inscriptions.

While students from both courses came prepared to class and rapidly progressed in their knowledge of the language, those who attended the second course manifested their interest and curiosity more explicitly, by frequently intervening and by reading articles and textbooks in order to find possible solutions to the problems encountered in the inscriptions.

Students from both groups provided very positive feedback and expressed their interest in potential future courses on Phoenician (intermediate-advanced), Punic, or other languages from the ancient world that are not taught in most universities (e.g. Ge'ez, Luwian, Urartian or Elamite).



*Dr Ilana Dayan speaking on 'Dilemmas of Journalism, Media in Times of War', at the 2024 Massada Annual Lecture.*

## *2024 Massada Annual Lecture*

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The 2024 Massada Annual Lecture at Worcester College was co-convened by the OCHJS. This year's Massada guest speaker was Dr Ilana Dayan. Dr Ilana Dayan (J.S.D. Yale Law School) is a lecturer on freedom of speech law at Tel Aviv University and an esteemed journalist. She is the creator and anchor of the award-winning programme *Uvda* ('fact' in Hebrew), Israel's leading investigative current affairs TV programme, famous for its unflinching commitment to reporting truths, even when unpopular or controversial. Dayan spoke about her own first-hand experience of over forty years of investigative journalism, and offered her analysis of the crucial role played by Israeli journalism in shaping public discourse at this time of extreme difficulty, particularly as an exemplar of fully autonomous and unrestricted free press. She

*Dr Ilana Dayan and Worcester Provost David Isaac, CBE, in discussion with the audience.*



also shared insights drawn from the twenty *Uvda* programmes aired since 7 October 2023: the day Hamas launched the attack which began the current war.

The event was followed by questions and answers from the audience and a drinks reception. The event was attended by approximately 150 people.

## *Hebrew Movie Nights*

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This year our wonderful Modern Hebrew teacher Esther Yadgar initiated a new series of Hebrew Movie Nights. Turning OCHJS into a Judeo cinema, this new film club met several times throughout the year to enjoy films in Jewish languages. This year, in particular, it focused on the work of Sephardi women, primarily the renowned Ronit Elkabetz and particularly, ‘The trilogy of Vivian Amsalem’. These informal and educational movie nights, screening movies in a variety of Judeo languages ranging from Modern Hebrew to Judeo-Arabic and French, served as an opportunity for students to improve their language skills, as well as to open a window on the world of women in the Sephardi world.

## *Brichto Events in Contemporary Israeli Culture – ‘Blind Far Out at Sea – Eran Tzur in Concert and Conversation’ Professor Adriana Jacobs*

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A profound connection between the Hebrew textual tradition and a diverse range of musical styles characterizes Eran Tzur’s extensive discography, spanning over three decades of groundbreaking solo projects and collaborations. In June of this year, Tzur reunited with his friend Elad Uzan, a member of the Faculty of Philosophy, for a special performance at the Maison Française d’Oxford, which co-hosted this event with the Oxford Centre for





*Professor Adriana X. Jacobs opening the concert.*

*Eran Tzur and Elad Uzur closing the concert.*



Hebrew and Jewish Studies. Performing songs from different periods of Tzur's catalogue, they explored points of contact between the Hebrew language, medieval texts and musical expression, and the art of poetic composition. The evening opened with an introduction by Professor Adriana X. Jacobs that contextualized Tzur's work in relation to Hebrew poetry. In her comments, Jacobs, who is the Associate Professor of Modern Hebrew Literature and a Fellow of the Centre, highlighted the longstanding relation between poetry and song, both 'shir' in Hebrew, and Tzur's innovative reworking of twentieth-century Hebrew poetry. The set featured classic songs from Tzur's oeuvre including, *Parparei ta'atu'a* (Butterflies of Illusion) and *'Ad sof ha-kaitz* (Until the End of Summer), as well as a gorgeous rendition of Jacques Brel's *Ne me quitte pas* (Don't Leave Me), which Tzur sang in French. Between the songs, Uzan and Tzur discussed the history and inspiration that shaped these works. Their friendship and mutual admiration made this a truly special performance.

## *Summer Programme – Oxford Summer Institute on Modern and Contemporary Judaism Dr Miri Freud-Kandel*

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The 2024 Oxford Summer Institute on Modern and Contemporary Judaism (OSI) convened during the first week of July. At a time of heightened tensions in Jewish studies, reflecting the ongoing impact of the post-7 October Gaza war, this year's gathering was experienced by all participants as an extremely welcome academic oasis. Once again, the OSI built on its established model of creating an interdisciplinary workshop, drawing together a wide variety of scholars of Jewish religion and culture from around the globe alongside a contingent of European Jewish studies specialists. More junior scholars joined senior scholars for a week of intensive study and intellectual exchange. Designed to facilitate rigorous academic engagement on key themes in the Jewish religion, the OSI provides a framework for raising original and challenging perspectives from a broad range of disciplines, with the potential to provide novel insights into contemporary Judaism.

Our theme this year was 'Young, Old and Everything in Between: Age as a Category of Analysis in Modern Jewish Studies'. Participants were asked to use age as a central category in the study of Jewish communities, history, literature, thought, material culture, popular culture and more. As the summaries that follow help to indicate, the variety of questions and approaches that this theme encouraged created an especially generative gathering, expanding, challenging and adding valuable additional layers to analyses of Jewish life, thought and experience. Among the ideas considered were: How do Jews and Jewish practice look when we centre questions about youth, midlife or old age? How does the study of Jewish ritual intertwine with the study of age? How does a focus on age intersect with other lenses, such as gender, ethnicity, ability and class? What can we learn from considering the differing significance attributed to distinct life stages in diverse fields from Rabbinics to early Zionist or Yiddish literature?

Work on Jews and age has emerged from many parts of our interdisciplinary field. Research builds off developing scholarship including anthropological studies centring both on old age (Barbara Myerhoff's *Number Our Days*) and youth (Ayala Fader's *Mitzvah Girls*). Recent work on Jewish literature considers



*Dr César Merchán-Hamann discussing books in the Bodleian's manuscript collection.*

age in terms of audience, production and depictions of age. Historians of Jewish communities have studied family structures in the medieval and modern periods, considered how authority intersects with age, and paid close attention to how material cultures can help bridge generational divides. The OSI brought together scholars with diverse methodological, geographical, theoretical and temporal approaches to address this theme collectively. Although our focus is modern and contemporary, we also value scholarship on pre-modern and early modern matters, which helped to facilitate comparative analysis of our theme.

Among the particular topics addressed, consideration was given to child survivors of the Holocaust, contemporary Hasidism, the license given a person at the time of death, Yiddish children's literature, age and Zionism, Jewish youth trips to Europe and Israel, age and gender as overlapping categories in Jewish sources, *brit milah* and Jewish identity in Israeli society as reflected in popular media, age and rabbinic authority, and child development and disabilities as reflected in rabbinic sources. One of the most rewarding elements of the discussions fostered by the academic papers produced for this gathering was that, unlike the unfortunate circumstances in many academic contexts, we



*OSI participants discussing a paper at the University Club venue.*

were able to sustain a rigorous discourse that lacked any of the politicization/cancelling/boycotting that has characterized countless events in the past year. On the contrary, eighteen researchers from diverse personal, religious, geographic and political backgrounds were able to engage in a serious dialogue that was marked by mutual respect and sincere efforts to appreciate divergent points of view and humanize those involved. In the current intellectual climate, this served as a welcome achievement and offered seeds of hope for all those involved about what academic contexts have the potential to nurture.

***Summer Programme – Hebrew  
Manuscript Studies Workshop  
Dr César Merchán-Hamann and  
Professor Judith Olszowy-Schlanger***

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The growing interest in the study of original medieval manuscripts is one of the major developments in Jewish Studies in recent years. The OCHJS and the Bodleian Library, with the participation of the Freie Universität Berlin, offer a unique opportunity to study an array of topics in Hebrew manuscripts and book history at a two-weeks-long Hebrew Manuscript Studies Workshop: Codicology, Palaeography, Art History, held at the Bodleian Library.





*Professor Judith Olszowy-Schlanger with the HMSW participants in the Bodleian Library.*

This year, the Hebrew Manuscript Studies Workshop took place from 17 to 28 June and was led by Professor Judith Olszowy-Schlanger (OCHJS and Corpus Christi College), Dr Agata Paluch (Freie Universität Berlin) and Dr César Merchán-Hamann (OCHJS and Bodleian Library). The workshop was divided into two parts, respectively corresponding to medieval and early modern Hebrew manuscript culture. Participants worked firsthand with dozens of original codices and Cairo Genizah fragments from the fabulous collections of the Bodleian Library. Over the course of these two weeks, a group of selected graduate students, young career researchers and library curators was taught in intensive sessions of seven hours per day by the three conveners and a team of five experts from different fields of Jewish manuscript studies and book history.

Week 1 was dedicated to medieval Jewish books. The participants learned about the history of the Bodleian's Hebrew collections with Dr César Merchán-Hamann; Hebrew book history and palaeography of the Hebrew script from the different regions (Oriental, Sephardic, Yemenite, Byzantine, Italian and Ashkenazi) with Judith Olszowy-Schlanger; Hebrew codicology with Judith Olszowy-Schlanger and Professor Sarit Shalev-Eyni (The Hebrew University of Jerusalem); book materials, bookbinding and book conservation work with Andrew Honey (Bodleian Library); and Hebrew illuminated manuscripts with

*Professor Judith Olszowy-Schlanger and Dr Rahel Fronda unroll a rotulus at the HMSW.*



Professor Sarit Shalev-Eyni. In Week Two, participants followed the development of Hebrew script in the post-medieval period in North Africa with Dr Noam Sienna (University of Toronto), and in Italy, Germany and Eastern Europe with Dr Agata Paluch. The relationship between manuscripts and printed books was discussed by Professor Emile Schrijver (University of Amsterdam and Amsterdam Jewish Museum). Throughout, the Workshop employed the latest methods in digital palaeography, including the use of the online Hebrew Palaeography Album (HebrewPal, <https://www.hebrewpalaeography.com/>), developed by Professor Olszowy-Schlanger and her team, for teaching palaeography. Dr Joseph O'Hara (University of Oxford) introduced the participants to an array of digital tools for the study of Hebrew manuscripts and taught them how to annotate manuscripts using the HebrewPal online facilities.

The Workshop upheld its reputation as one of the OCHJS's most highly sought-after programmes, receiving thirty-seven applications from eleven different countries. Nineteen participants were selected for the programme and benefited from the unique hands-on approach to the study of manuscripts. Several students received an OCHJS scholarship, which enabled them to attend the programme.

*The HMSW participants and teachers enjoy lunch together.*



## *Affiliated Programme – The Institute for Polish–Jewish Studies*

*Professor Jonathan Webber*

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The Institute for Polish–Jewish Studies (IPJS), an associated institute of the Centre, organized nine events in 2023–24. A majority of them were held remotely, often in cooperation with University College London’s Institute of Jewish Studies, allowing the interested public from outside London and abroad to participate. The conference launching *Polin* volume 36 was held in part as an in-person event at the Embassy of the Republic of Poland, as were two other events. Three events were organized as part of a mini-series on ‘Ukrainian–Jewish Perspectives’, one of which was held as an in-person event at University College London’s School of Slavonic and East European Studies (SSEES).

We launched the annual event cycle on 21 November with a presentation by Magdalena Waligórska (Humboldt-University Berlin) on her most recent book, *Cross Purposes: Catholicism and the Political Imagination in Poland* (Cambridge UP, 2023). In this book, the author reflects on the religious fault lines of Polish political culture in the nineteenth and twentieth centuries. Retracing the scope and limits of identifying the Polish *res publica* with Catholic Christianity, her inquiry also reflected on the challenges posed by the need to embrace the multi-cultural legacy of the Polish–Lithuanian Commonwealth, including the Jewish presence in the Polish lands. The event, chaired by François Guesnet, was attended by around 40 people.

On 12 December, Yair Wallach (SOAS University of London) discussed his ongoing inquiry into the nineteenth- and twentieth-century presence of Ashkenazi Jews in Palestine before the founding of the State of Israel. His talk, ‘The Ashkenazi Arab: Jewish European Integration in the Middle East’, reflected on the modes of cultural and social integration of a large number of Ashkenazi Jews into the fabric of Ottoman society. He showed how they underwent a process of partial linguistic integration, an under-researched facet of Ottoman imperial history. The event, chaired by François Guesnet, was attended by around 45 people.

On 27 January 2024, the IPJS, in cooperation with Velehrad, the London-based Czech cultural centre, and the Czech Embassy, co-hosted an in-person



event on the occasion of Holocaust Memorial Day, featuring a panel with Anna Hájková, author of *The Last Ghetto: An Everyday History of Theresienstadt*, published by Oxford UP in paperback earlier this year, and Professor François Guesnet. The conversation focused on Ghetto Theresienstadt, its place in the broader system of the Nazi persecution of Jews, and its function as a transitional camp. The panel also examined Hájková's innovative understanding of how the emerging hierarchies in the camp reflected the way earlier Jewish communities reacted to the extreme strain caused by persecution and sequestration. The event was attended by around 40 people.

The first event in the mini-series on 'Ukrainian–Jewish Perspectives' was dedicated to an ongoing research project by anthropologist Marina Sapritsky (University College London / London School of Economics) exploring Jewish congregations in the Ukrainian port city of Odesa. Unsurprisingly, her talk, 'Exploring a Jewish Community in Ukraine Today: The Case of Odesa', focused on the impact of the current Russian war against Ukraine and the way this has affected a number of Jewish congregations. While Odesa traditionally had a strong Russian cultural presence, current events have redefined cultural and political orientations (though not necessarily linguistic preferences). Sapritsky also followed Odesan Jewish congregants who fled the country to safety, often to Berlin, where they continued to function as a community, maintaining close ties with their erstwhile home. For many, the reluctant support by the State of Israel for the Ukrainian war effort in the early stages of the Russian aggression was a disappointment. The event, chaired by François Guesnet, was attended by around 85 people.

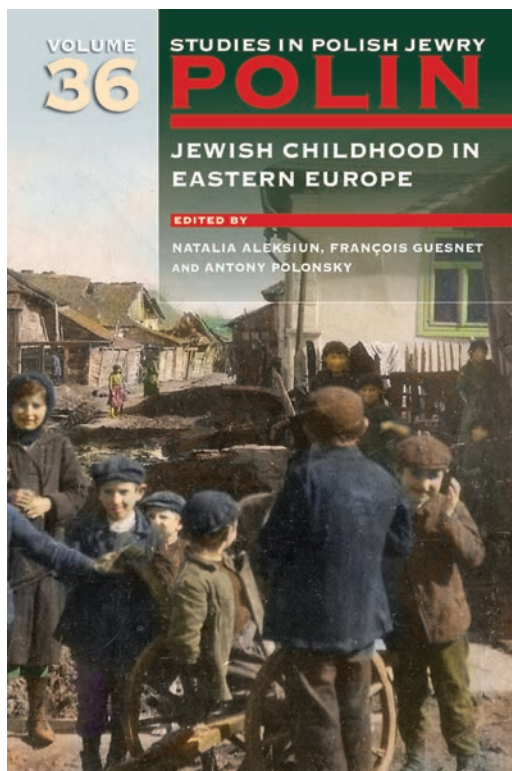
On 7 February 2024, Zachary Baker, former curator of the Judaica and Hebraica Collections at Stanford University Libraries, presented his talk "A Piquant Curiosity": A Yiddish Actor and the Gender-Bending Play "Yes a Man, and Not a Man" about a Yiddish play of 1927 with a lead character of uncertain gender identity and sexual orientation. Allegedly translated from an unidentified French original, this play had international success in Europe as well as North and Latin America, with leading actors of the Yiddish stage such as Samuel Goldenberg and Maurice Schwarz playing in it. Its success also demonstrates the interest of Yiddish theatre audiences during the interwar period in plots challenging traditional understandings of sex and gender. Sonia Gollance (University College London) chaired this event, which was attended by around 65 people.

On 22 February 2024, the most recent volume (vol. 36) of *Polin: Studies in Polish Jewry*, entitled *Jewish Childhood in Eastern Europe*, was launched with

two online panels and one in-person panel held at the Embassy of the Republic of Poland. The volume is dedicated to the memory of Sir Ben Helfgott (1929–2023), for many years the chairman and life patron of the Institute for Polish–Jewish Studies, a long-standing supporter of Holocaust remembrance, and a friend. The event was organized by the IPJS and University College London’s Institute of Jewish Studies, together with the Polin Museum of the History of Polish Jews. The volume, edited by Professors Natalia Aleksiu (Gainesville University, Florida), François Guesnet, and Antony Polonsky, engaged with the recent trend to understand childhood and children’s history with an emphasis on the ways in which children participated in determining their own lives. This ‘turn to children’s experiences’ guided editors as well as authors, who sought to examine the lives and self-representation of young individuals and their families, while also addressing larger historical questions, such as the impact of social change and of war and persecution.

The first section of the volume looks at the family environment of East European Jewish children, including a chapter on children at Hasidic courts (Gadi Sagiv), the representations of boyhood in nineteenth-century Hebrew literature (Rotem Preger-Wagner), Jewish childhood on Galician rural estates (Yehoshua Ecker), and discussions of childcare in interwar educational journals (Sean Martin).

The second section engages with developments in medical understanding and social policy towards these children, with a discussion of children in traditional Jewish medicine around 1900 (Marek Tuszewicki), early modern traditions of care for newborn children (Zvi Eckstein, Anat Vaturi), the changing attitudes among Jews towards wet-nursing (Ekaterina Oleshkevich), and the



introduction of summer camps for disadvantaged children in interwar Poland (Rakefet Zalashik).

The third section focuses on the wide-ranging educational experience of Jewish children in Eastern Europe. It includes a discussion of letters by students of a Tarbut School writing to their teacher after his emigration to Mandatory Palestine (David Assaf, Yael Darr), the contrasting strategies of two state schools in interwar Tarnów towards the integration of Jewish pupils (Agnieszka Wierzcholska), the sometimes distressed letters to the monthly *Mały Przegląd* from Jewish children forced to abandon education to pursue paid work (Anna Landau-Czajka), Jewish children experiencing vacationing in the interwar period (Ula Madej-Krupitski), the entries to autograph books of Jewish schoolgirls before, during and after the Holocaust (Natalia Aleksion), and the educational ambition of a school for Jewish girls in Lwów (Lviv) which included vocational and artistic training (Sarah Ellen Zarrow).

The fourth section looks at the fate of Jewish children in the context of the First World War and the Holocaust, and the impact of trauma induced by the suffering, loss and devastation following these tragic events. It includes a discussion of the impact of the large number of displaced and at times orphaned Jewish children from Galicia on Jewish charities and the Zionist movement in Vienna (Jan Rybak), and the role Catholic institutions in Kraków during the German occupation in the Second World War played helping Jewish children (Joanna Sliwa). The chapter by Sarah A. Cramsey surveys the difficult situation of Jewish families with young children who escaped from Nazi persecution to the Soviet Union and even had children there. Anna Shternshis reviews children's songs recorded in the immediate aftermath of the Second World War which often dealt with persecution and suffering. Joanna Michlic surveyed the increasingly rich scholarly literature about the fate of Jewish child survivors, and Boaz Cohen discussed the major challenges Jewish charities faced when attempting to care for such survivors.

The fifth and final section looks at experiences of Jewish children in the postwar period. It includes a discussion of children and young people in the emerging large community of Holocaust survivors in Dzierżoniów, educated by parents with a prewar socialization and experiencing a new and different set of educational and professional opportunities in postwar Poland (Kamil Kijek). A reflection on the specific situation of children of communist Jews who were integrated into the postwar Polish political environment (Łukasz Bertram) concludes the volume.

These issues were all addressed at the conference, which was opened with

welcoming addresses by Michał Trębacz (Polin Museum) and François Guesnet (University College London / IPJS). These were followed by a panel on 'Jewish Childhood in the Early Twentieth Century'. Jan Rybak (Central European University, Vienna) showed how care for Jewish children displaced from Galicia to Vienna represented a challenge for the local Jewish community, and that Zionist organizations realized the benefit to be gained by organizing their care and education, and invested considerable resources in the endeavour. Ula Madej-Krupitski (McGill University, Montreal) presented her findings on Polish Jewish children in the interwar period going on vacations. A relatively recent feature of Polish Jewish everyday life, holiday travel allowed these children to encounter both new Jewish and non-Jewish contexts and environments, thus widening their horizons. Yehoshua Ecker discussed the unusual and privileged experience of Jewish children growing up on a Galician estate, based on a close reading of the diaries and recollections of Renia Spiegel, reflecting on the specific conditions of Jewish life in rural areas in the interwar period, which contrasted with the more prevalent pattern of Jews living in an urban setting.

The second panel focused on the Holocaust and its aftermath. Anna Shternshis (University of Toronto) spoke about Yiddish children's songs collected in the immediate postwar period by ethnomusicologist Moisey Beregovsky. These songs often made use of the tunes of popular Jewish songs but reflected the traumatizing experiences of ghetto life, persecution, violence and starvation. Joanna Sliwa (historian at the Conference on Material Claims Against Germany) discussed the situation of Jewish children surviving during the Holocaust thanks to help from Catholic institutions in Kraków, outlining the complex strategies which both helping adults and persecuted children had to develop in order to survive the German occupation. Boaz Cohen (Western Galilee College) spoke about the challenges social workers and educators in Jewish welfare institutions faced after the war in their efforts to rehabilitate Jewish children, who, in most cases, had experienced deeply traumatizing events.

The third panel took place as an in-person event at the Embassy of the Republic of Poland, which was opened by Bartosz Wiśniewski, the Deputy Ambassador, and by Vivian Wineman, President of the IPJS. The editor of volume 36, Professor Natalia Aleksion, surveyed the experience of Jewish childhood in Eastern Europe in the nineteenth and twentieth centuries. She emphasized the centrality of education and welfare as key features of Jewish childcare, in both conservative and modern permutations, and drew attention

to the fate of these most vulnerable members of the Jewish communities during economic crises, social unrest and warfare, most tragically during the Holocaust. Her presentation was followed by a response by Antony Polonsky and a question-and-answer period with an audience of around 80 people. It was followed by a reception hosted by the Polish Embassy allowing speakers and audience to continue the conversation.

As the second speaker in the mini-series on 'Ukrainian–Jewish Perspectives', David Fishman reported on 27 February about his recent visits to Ukraine and to Jewish communities in a talk 'Kyiv–Moscow–Jerusalem: How Two Wars Have Transformed Russian and Ukrainian Attitudes Toward Israel and Jews'. Based on a wide range of available surveys, Fishman demonstrated that contrary to widespread assumptions, the Ukrainian public has grown more sympathetic to Jews, with the heroic and selfless conduct of Volodymyr Zelensky, the first Jewish president of democratic Ukraine, being an important factor. In contrast, the growing repression of the Russian public sphere has contributed to growing antisemitic prejudice. The lecture, which was chaired by François Guesnet and attended by 50 people, also looked into recent demographic developments, with emigration from both countries a concern for Jewish communities in both countries.

The third event in the mini-series on 'Ukrainian–Jewish Perspectives' took place on 6 March at University College London's School of Slavonic and East European Studies. With over 50 people in the audience, this in-person event focused on Bruno Schulz (1892–1942), among the most iconic Galician Jewish authors writing in the Polish language. As Vira Tsypuk (British Academy Fellow at the Courtauld Institute of Art) explained, Schulz's writing was intimately connected to Drohobycz, his hometown, with the atmosphere of a multi-ethnic and bustling industrial town permeating his writing. Stanley Bill (Cambridge University) surveyed Schulz's considerable impact on the Polish interwar literary scene, and read extracts from his short stories of which he recently translated and published a selection. The event was chaired by Uilleam Blacker (University College London's SSEES).

On 29 May, in a first event of its kind, the Institute participated in an online discussion organized by the Cape Town Holocaust and Genocide Centre on volume 35 of *Polin*, which has as its theme 'Promised Lands: Jews, Poland and the Land of Israel' and which investigated the influence of Polish Jews, Polish Zionism and Polish culture on the development of the Yishuv (the Jewish community in Palestine) and the State of Israel, and the impact of the Yishuv and the State of Israel on developments in Poland. The event was introduced by

Jakub Nowakowski, Director of the Centre and Adam Burakowski, the Polish Ambassador to South Africa. Antony Polonsky then gave an account of the history of the yearbook *Polin: Studies in Polish Jewry*, and two of the editors of the volume, Scott Ury and François Guesnet described what the volume had attempted to achieve. Two of the contributors to the volume then presented papers: Hanna Lerner of the University of Tel Aviv gave an account of the life and work of the Polish Jewish painter Henryk Hechtkopf, and Jagoda Budzik of the University of Wrocław analysed the strategies employed by Israeli authors of the third post-Holocaust generation to depict their journeys to Poland. The event, which was attended by 45 people, brought some of the achievements of *Polin* to the South African Jewish public, and we hope to organize more such meetings in the future.

The events organized this year by the Institute for Polish–Jewish Studies reached an audience of around 500 people in total. This number is lower than that of previous years, but it may well be related to the particularly challenging circumstances after the attack of Hamas on Israel on 7 October and the ensuing confrontation in the Gaza Strip. The Institute plans to continue with both online and in-person events in the upcoming academic year.

# Research

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## *Fellows*

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### *Dr Peter Bergamin*

Dr Peter Bergamin continued to carry out research on the Paul and Romana Goodman project. This year, the project went in an unexpected direction, one which aims to understand more accurately the link between the women who founded the Federation of Women Zionists and later WIZO, and the greater movement for women's suffrage, including its more militant arm, the Women's Social and Political Union.

### *Classes*

Politics in the Middle East (Undergraduate course for the Visiting Students Programme, Mansfield College, Oxford)

Marx and Marxism (Visiting Students Programme, Mansfield College, Oxford)

Comparative Government (Visiting Students Programme, Mansfield College, Oxford)

Modern Jewish History (Visiting Students Programme, Mansfield College, Oxford)

Political Thought: Bentham to Weber (Visiting Students Programme, Mansfield College, Oxford)

International Relations in the Interwar Years (Visiting Students Programme, Mansfield College, Oxford)

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

The Nineteenth Century: A Liberal Epoch (Visiting Students Programme, Mansfield College, Oxford)



*Lectures and Seminars*

‘The 250th Anniversary of the Whitehall Conference: The Generation Gap in Early-twentieth-century Anglo-Jewry’, Oxford Virtual International Symposium, Oxford

*Publications*

Book Chapter: “‘What Can Resist the Will of England in Palestine?’: Christian Zionism in England before the Balfour Declaration’, in Colin Shindler (ed.) *The Routledge Handbook on Zionism* (London: Routledge, 2024) 453–68  
 ‘Israel Studies in the UK: The History of an Idea’, *Journal of Israeli History*, 1–17 (8 May 2024) <https://www.tandfonline.com/doi/full/10.1080/13531042.2023.2349346?src=>

***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 both of Theology and Religion and Asian and Middle Eastern Studies. These offerings primarily focused on her regular teaching, considering the development of modern Jewish thought. She also continued supervising doctoral students in the Faculty of Theology and Religion and took on various examining roles across both faculties. The senior seminar series on Modern Jewish Thought, which she convenes along with Dr Daniel M. Herskowitz for the OCHJS, Faculty of Theology and Religion and the Centre for the Study of the Bible, Oriel College, Oxford, also continued throughout the academic year. Additionally, she was heavily involved in organizing the annual Oxford Summer Institute on Modern and Contemporary Judaism. Further details of this year’s programme are provided elsewhere in this volume. The focus of her research activities this year revolved around the publication of the book on which she worked for much of the last decade: *Louis Jacobs and the Quest for a Contemporary Jewish Theology*, published by the Littman Library for Jewish Civilisation, in conjunction with Liverpool University Press. She gave a number of talks, online and in-person, to promote this new work.

*Classes*

Further Studies in Judaism (BA in Theology)  
 Modern Judaism (BA in Theology)

Religion and Religions (BA in Theology)  
World Religions (BTh in Theology)  
Judaism (MSt in Study of Religions)  
Nature of Religion (MSt in Study of Religions)

*Lectures and Seminars*

‘Modern Judaism’, Faculty of Theology and Religion and Faculty of Asian and Middle Eastern Studies, University of Oxford  
‘Louis Jacobs and the Quest for a Contemporary Jewish Theology’, David Patterson Lecture, OCHJS

*Conferences, Workshops and Reading Groups*

Book Launch, *Louis Jacobs and the Quest for a Contemporary Jewish Theology*, Louis Jacobs Foundation  
‘Louis Jacobs and the Quest for a Contemporary Jewish Theology’, JW3, Oxford Series  
‘Partnership Minyanim and Progressive Orthodoxy: The View from Israel and the UK’, Partnership Minyan Symposium  
‘Louis Jacobs and the Quest for a Contemporary Jewish Theology’, Jewish Book Week  
‘Louis Jacobs and the Quest for a Contemporary Jewish Theology’, Modern Jewish Thought Seminar, Oxford  
‘The Jacobs Affair 60 Years On’, Adaraba, Speakeasy Sundays Discussion Group  
‘Age and Authority: The Odyssey Years, Generational Change, and Religious Authority’, Oxford Summer Institute on Modern and Contemporary Judaism

*Publications*

*Louis Jacobs and the Quest for a Contemporary Jewish Theology* (Littman Library, Liverpool University Press: 2023)  
‘Rabbi Louis Jacobs: A Model for Today’s Spiritual Seekers’, *The Jewish Chronicle* (23 November 2023)  
‘Teshuva’, with Ghila Amati, in *St Andrews Encyclopaedia of Theology* (<https://www.saet.ac.uk/Judaism/Teshuva>: 2024)

### *Emeritus Professor Martin Goodman*

Much of Professor Goodman's year was spent preparing for a series of events relating to the publication of his biography of Herod the Great, which was issued by Yale University Press in the spring of 2024. These events included participation in a number of different podcasts involving conversations with interviewers who approached the book and the topic of Herod from a wide variety of viewpoints and, in some cases, with a close attention to detail.

Professor Goodman also continued to supervise one DPhil student for the Faculty of Theology and Religion.

#### *Classes*

'Herod the Great: Jewish King in a Roman World', Roundtable: 92nd Street Y, New York (online course)

#### *Lectures and Seminars*

'Herod and his Sons', Oxford Chabad, Oxford (Isaac Meyers Memorial Lecture)

'Herod: A Jewish King in a Roman World', Jewish Book Week

'Herod and his Many Wives', Seminar on Jewish History and Literature in the Graeco-Roman Period, Oxford

'Herod the Great: Jewish King in a Roman world', David Patterson Lecture, Oxford

'Herod the Great: Jewish King in a Roman World', Kinloss Synagogue, London

'History, Tradition and Text: The Curious Case of Kosher Olive Oil', Henrietta Barnet, London (Louis Jacobs Memorial Lecture)

#### *Publications*

*Herod the Great: Jewish King in a Roman World*, Jewish Lives Series. New Haven and London: Yale University Press (2024)

'English Versions of Josephus in the Nineteenth Century: Omissions and Additions', in Carson Bay, Michael Avioz and Jan Willem van Henten (eds) *From Josephus to Yosippon and Beyond*. Leiden: Brill (2024), 457–65

'Isaac D'Israeli's *History of the Jews*', in Robert Brody, Noah Hacham, Meron Piotrkowski and Jan Willem van Henten (eds) *A Vision of the Days: Studies in Early Jewish History and Historiography in Honor of Daniel R. Schwartz* (Supplements to the Journal for the Study of Judaism, 213). Leiden: Brill (2024), 473–87

### *Dr Daniel M. Herskowitz*

Dr Herskowitz taught undergraduate and postgraduate papers over the course of the year, as well as presenting papers in various seminars, workshops and conferences in Oxford and elsewhere. He also served as a dissertation tutor for the MSt in Study of Religions and sat on transfer and confirmation of status committees. He co-convoked the Modern Jewish Thought Seminar with Dr Miri Freud-Kandel, for the OCHJS, Faculty of Theology and Religion and the Centre for the Study of the Bible, Oriel College, Oxford. His second book, *The Judeo-Christian Thought of Franz Rosenzweig*, was accepted for publication with Oxford University Press, through the British Academy Monograph Series. A volume of essays he is co-editing, *Hans Jonas: The Early Years*, appeared with Routledge (October 2024).

#### *Classes*

Modern Jewish Philosophy (BA in Jewish Studies)  
 Medieval Jewish Thought (MSt in Jewish Studies)  
 Religion and Religions (BA in Theology and Religion)  
 Further Studies in Judaism (BA in Theology and Religion)

#### *Lectures and Seminars*

Interviewed for BBC Radio 4 program *Free Thinking* on ‘Heidegger and Antisemitism’, 27 January 2024  
 ‘The Jews and the Second Vatican Council’, *Interactions between Religions*, 7 March 2024, St Peter’s College, University of Oxford

#### *Publications*

‘Franz Rosenzweig’s Account of Revelation in Light of its Protestant Background’, *Harvard Theological Review* vol. 117 no. 3 (2024)  
 ‘Variation on a Theme: Heidegger and Judaism’, *Journal of Jewish Thought and Philosophy* 32 (2024) 8–34  
 ‘Empire, Mission, and Messianism: Franz Rosenzweig on the Relation between Judaism and Christianity’, *Journal of the American Academy of Religion*, volume 91, issue 3 (September 2023) 633–54  
 ‘Hans Jonas’s “Heidegger and Theology” as Text and Event’, in Andreas Grossman and Malte Dominik Krüger (eds) *Hans Jonas und die Marburger Hermeneutik* (Frankfurt am Main: Klostermann 2023) 83–109

‘Martin Buber’s *Two Types of Faith* in its Protestant Context’, *The Journal of Religion* volume 104, no. 1 January (2024) 79–100

### ***Professor Adriana X. Jacobs***

This year, most of Professor Jacobs’ public-facing work focused on Hebrew poetry and translation. In late 2023 she participated in an illuminating and moving symposium organized by the poet Anthony Vahni Capildeo, who is based at the University of York. They encouraged participants to engage with the theme of ‘freedom’s alphabet’ and to interpret this phrase as widely and creatively as they wished. Her presentation addressed the Israeli poet Hezy Leskly, who imagined poetry as an archive where individual and collective crises are recorded and transformed. Her translation of Merav Givoni Hrushovsky’s *End* – appeared late in the year with Carrion Bloom Books, an independent press based in Salt Lake City, Utah. Additionally, several single-poem translations found homes in various journals. Her chapter on Israeli protest poetry about Gaza appeared after a long incubation in the volume ‘*Aza: makom ve-dimui ba-merchav ha-yisra’eli* [Gaza: Place and Representation in Israeli Space], edited by Omri Ben-Yehuda and Dotan Levy. Plans to promote this pathbreaking volume further were understandably paused in light of the current war in Gaza. Her commitment to promoting translation at Oxford continued this year with the planning and successful execution of a ‘Translating Punctuation Workshop’, which she organized with the research centre Oxford Comparative Criticism and Translation.

#### *Classes*

Core Course (MSt in Comparative Literature and Critical Translation)  
Modern Hebrew Literature (BA in Hebrew and Jewish Studies)

#### *Conferences, Workshops and Reading Groups*

‘Hezy Leskly in Translation’, New York University, New York  
‘Breaking the Rules on Chapbooks: New Approaches to an Old Form’,  
Conference Panel, Association for Writers and Poets  
‘Love’s Labour Lost: On the Work of Translation’, Guest Lecture, University of  
Haifa, Israel  
‘Translation after Catastrophe’, If Freedom Writes No Happier Alphabet  
Symposium, University of York

*Publications*

- ‘Ha-kav ha-arokh’ [The Long Line], in Dana Olmert and Shira Stav (eds) *Sefer Yona Wallach* [The Book of Yona Wallach] (Tel Aviv: Ha-kibbutz ha-meuchad, 2023) 351–64
- ‘Mi-merchak kashe: ‘Aza ba-shira ha-yisra’elit’ [From a Difficult Distance: Gaza in Israeli Poetry], trans. Marina Mayorski, in Omri Ben-Yehuda and Dotan Levy (eds) *‘Aza: makom ve-dimui ba-merchav ha-yisra’eli* [Gaza: Place and Representation in Israeli Space], (Israel: Gama) 290–315
- Translation: *END* – by Merav Givoni Hrushovski (Salt Lake City: Carrion Bloom Books) (2023)
- Translation: Hezy Leskly, ‘I’m Six, on a Walk With my Parents, Saturday Late Afternoon’ and ‘The Smile’, *Under a Warm Green Linden* 18 (2024)
- Translation: Hezy Leskly, ‘The Rift’, *Translating Jewish Multilingualism, Absinthe: World Literature in Translation* 29 (2023)
- Translation: Tal Nitzán, ‘DMNT’ and Tahel Frosh, ‘Clarice’, *Tupelo Quarterly* 30. Online (2023)

*Dr Dorota Molin*

This year, Dr Dorota Molin worked on word order in Hebrew and Aramaic from a quantitative, corpus-based perspective. She also worked on apotropaic prayer and magic in the ancient Jewish world, demonstrating that some practices and formulations had deep historical roots and continued to be passed on for centuries across different communities. Dr Molin has also been involved in a project to establish the exact relationships between different Eastern Aramaic dialects through statistical phylogeny.

*Classes*

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

Contribution to 'Varieties in Judaism' (Theology of Religion, Oxford)

Contribution to 'Introduction to the Contemporary Middle East' (AMES, Cambridge)

*Conferences, Workshops and Reading Groups*

'Biblical Hebrew Word Order: Diachrony, Genre and the Issue of "Basic" Order', Biblical Hebrew Reading Group, Centre for the Study of the Bible, Oriel College, Oxford

'The Poetics of the Song of the Sea', Bible / Old Testament Seminar, Centre for the Study of the Bible, Oriel College, Oxford

'Word Order in Neo-Aramaic: Transitivity, Information Structure and Word Order Shifts', LACIM conference, Paris, December 2023

'Word Order in Neo-Aramaic', Aramaic conference, Istanbul, October 2023

'Who is Reading? The Efficacy of Texts for Transhumane Audiences', Ancient Jewish Reading Practices conference, Oxford, October 2023

*Publications*

'The Bible in the Aramaic Bowls: Between Memorization, Orality and Writtleness'. *Journal of Biblical Literature* 142 (4) 609–31 (2023)

*The Neo-Aramaic of the Jews of Dohok: A Comparative and Typological Study. Studies in Semitic Languages and Linguistics. Leiden / Boston: Brill. (monograph) (2024)*

***Professor Hindy Najman***

At the beginning of the year, Professor Hindy Najman completed a new monograph that is in production with Oxford University Press for 2024, entitled *Scriptural Vitality: Rethinking Philology and Hermeneutics*. In her teaching, Professor Najman continued to supervise a number of students throughout the year, from supervising undergraduate dissertations to working with MSt, MPhil and DPhil students. She also co-taught set-text classes on the Hodayat for master's students and delivered lectures on Varieties of Judaism for Undergraduate students together with Meron Piotrkowski, Alison Salvesen and Dorota Molin. Throughout the year Professor Najman convened the Hebrew Bible / Old Testament Seminar and the Early Biblical Interpretation



*Professor Najman discussing her forthcoming book in the David Patterson lecture series.*



Seminar, and co-convended Ethical Reading on the Ethics of Textual Criticism with Constanze Güthenke and Tristan Franklinoise.

Outside the university, Professor Najman presented in a range of contexts, most notably lecturing as the Dirk Smelde Visiting Professor in Groningen. She is also the director and founder of the Oriel Centre for the Study of the Bible, which has engaged in numerous collaborations with the Faculty of Classics, the Faculty of Asian and Middle Eastern Studies (AMES), and the Oxford Centre for Hebrew and Jewish Studies (OCHJS). Such collaborations have generated new seminars and reading groups, including the ongoing Philo Reading Group in Hilary and Trinity Terms (co-organized with Scott Scullion from Classics) and the Philo as Reader Seminar in Trinity Term (co-organized with Tobias Reinhardt from Classics). These collaborations have also been central to putting together larger workshops such as ‘Between Hermeneutics and Philology: Ezekiel the Tragedian’ (co-organized with Constanze Güthenke from Classics and Meron Piotrkowski from AMES and OCHJS). These workshops and conferences have attracted attendees from across the University and beyond and have also involved wider collaborations, such as the workshop on ‘Reading: Performance and Materiality in Hebrew and Aramaic Traditions’ which Professor Najman co-organized with Hector Patmore (from KU Leuven) and Stefan Schorch (from Martin-Luther-Universität Halle-Wittenberg / The Hebrew University of Jerusalem). Additionally, Professor Najman is developing an exhibition on the Vitality of Judaism in antiquity in collaboration with Dr Paul Collins who is the Keeper of the Middle East Department at the British Museum.

#### *Lectures and Seminars*

‘Between Hebrew and Greek: The Transformation of Hebrew Traditions into a Greek Register’, University of North Carolina, USA

- ‘Collapsing Time and the Integration of Trauma in Historiography’,  
Cambridge Ancient History Seminar, University of Cambridge
- ‘Thinking about Thinking: Nature and Knowing’, Introductory Lecture as  
Dirk Smelde Visiting Professor, University of Groningen, Netherlands
- ‘Scriptural Vitality: Rethinking Philology and Hermeneutics’, Inaugural  
Lecture as Dirk Smelde Fellow, University of Groningen, Netherlands
- With Arjen Bakker, ‘Imitatio Dei and the Hermeneutics of the Subject’,  
University of Groningen, Netherlands
- With Paul Collins and Arjen Bakker, ‘Origins and Resilience: Vitality  
of Judaism: Plans for a Major Exhibition’, University of Groningen,  
Netherlands (hybrid)
- With Kimberly Fowler, ‘Author Function and Hermeneutics: Anonymity and  
Pseudonymity’, University of Groningen, Netherlands
- With Arjen Bakker, ‘Time as a Concept’, University of Groningen,  
Netherlands
- ‘Facets of Jewish Liturgy in the Second Temple Period’, Keynote Lecture:  
Dutch Association for Jewish Studies, Amsterdam, Netherlands
- ‘Scriptural Vitality: Rethinking Philology and Hermeneutics’, David Patterson  
Lecture Series, University of Oxford
- With Paul Collins, ‘Origins and Resilience: The Vitality of Judaism in  
Archaeology, Art and Texts’, Anglo-Israel Archaeological Society  
(online)

*Conferences, Workshops and Reading Groups*

- With Eibert Tigheelaar, ‘Composing and Reading Hodayat’, European  
Association of Jewish Studies, Syracuse, Italy
- Co-organized: ‘Antisemitism in Protestant Bible Scholarship’, European  
Association of Jewish Studies, Syracuse, Italy
- ‘Reading and Articulation in Ancient Jewish Texts’, Conference: Reading:  
Performance and Materiality in Hebrew and Aramaic Traditions, University  
of Oxford
- With Loren Stuckenbruck, ‘Non-Redemptive Reading as an Alternative to the  
Category of Apocalyptic’, Conference: (Anti) Apocalypticism throughout  
Antiquity, Monte Verità, Switzerland
- Virtual Book Panel for Yael Fisch, *Written for Us: Paul’s Interpretation of  
Scripture and the History of Midrash* (Brill, 2022)

Book Review Panel for Yair Furstenberg, Jan Willem van Henten, Friedrich Avemarie, *Jewish Martyrdom in Antiquity: From the Books of Maccabees to the Babylonian Talmud* (Brill, 2023), Society of Biblical Literature Annual Conference, San Antonio, TX, USA

Respondent at Session Entitled: *Secoding Sinai, Twenty Years On*, Society of Biblical Literature Annual Conference, San Antonio, TX, USA

‘Prayer as an Organizing Principle in 4Ezra’, Ambrosiana Codex and Syriac Traditions, University of Oxford

‘Rethinking Philology and Pedagogy: Reflections and Critique’, Conference: Philology and Pedagogy, Princeton University, USA

‘Aesthetics and Hermeneutics: Rethinking Biblical Poetry in the Hellenistic Period’, Conference: ‘My heart is astir with a good word’ (Ps 45:2) – Towards an Aesthetic Reading of Hebrew Bible Poetry, Berlin, Germany

### *Publications*

*Scriptural Vitality: Rethinking Philology and Hermeneutics*. Oxford: Oxford University Press, 2024 (in production)

With Arjen Bakker, ‘Formation of the Self in the Literature of Ancient Judaism’, *Theologische Literaturzeitung* 5 (2024)

With Jan Dietrich, ‘Altes Zeug und himmlische Ideen: Überlegungen zu Ideenlehren im Alten Testament und in frühjüdischen Texten’, in Sabine Feist et al. (eds) *Ding | Macht | Zeit: Erzähltheorien besonderer Dinge*. Macht und Herrschaft. Göttingen: Vandenhoeck & Ruprecht, 2024

With Benjamin G. Wright, ‘Creation and Virtue in Second Temple Period Wisdom and Liturgical Texts’, in Gabriella Gelardini, Kåre S. Fuglseth, and Per Jarle Bekken (eds) *Bridging Educational Virtues and Values: Greco-Roman, Jewish, and Early Christian Paideia and its Relevance in Past and Present*. Munich: Waxman, 2024

‘Conceptualizing Wilderness: Poetic Processes and Reading Practices in the Hodayot and the Apostrophe to Zion’, in Esther G. Chazon, Ruth A. Clements, Armin Lange, Adolfo Roitman, Lawrence H. Schiffman, and Pnina Schor (eds) *The Dead Sea Scrolls at Seventy: ‘Clear a Path in the Wilderness!’ Proceedings of the Sixteenth International Symposium of the Orion Center for the Study of the Dead Sea Scrolls and Associated Literature, Cosponsored by the University of Vienna, New York University, the Israel Antiquities Authority, and the Israel Museum*, 29 April–2 May 2018. STDJ 147. Leiden: Brill (2024) 260–80

‘Early Biblical Interpretation’, in Katharine Dell and David Lincicum, with Associate Editors Mark Leuchter, Lena-Sofia Tiemeyer, Alison Salvesen, Jane Heath, and Tobias Nicklas (eds) *The New Oxford Bible Commentary*. Oxford: Oxford University Press, 2024

Edited with Arjen Bakker and Thomas Wagner, *Antisemitism and Biblical Scholarship*. HeBAI (2024)

Edited with George Brooke and Jutta Jokiranta, *Materiality and Textuality for Dead Sea Discoveries*. *Dead Sea Discoveries* 30 (2023)

### *Dr Joseph O’Hara*

This year, after contributing to the development of the online Hebrew Palaeographical Album (‘HebrewPal’) during his previous work for the international project History of the Jewish Book in the Islamicate World, Dr Joseph O’Hara began to work on HebrewPal full time. This work was supported by a grant from DiSc@Oxford (Digital Scholarship at Oxford). As part of this project, he worked closely with Professor Judith Olszowy-Schlanger on the menus of palaeographical description used on the platform. This optimized it for a comprehensive description of letter features representative of the breadth of different script styles employed in medieval Hebrew manuscripts from different periods and geo-cultural zones. He also added manuscripts from the Bodleian Library on HebrewPal and collaborated with colleagues on the design of a potential Arabic-script version of the site.

He continued to co-convene (with Professor Judith Olszowy-Schlanger) the Medieval Hebrew Reading Group at the OCHJS, an initiative which they began at the end of the previous academic year. The group was attended both in person and online, and Dr O’Hara taught from a selection of some of the oldest dated Hebrew manuscripts. He instructed many students in how to use the HebrewPal platform, both in Oxford at the Hebrew Manuscript

*Dr O’Hara presenting a conference paper at Wolfson College, Oxford, in May 2024.*



Studies Workshop (OCHJS and Bodleian Library) and online as part of the course Hebrew Manuscripts in the Digital Age (EPHE-PSL). In Oxford he taught Medieval Hebrew texts to first-year students and continued to teach departmental classes in phonetics and phonology for first-year students in the Faculty of Linguistics. He was also the assessor for a Transfer of Status in the Faculty of AMES. He continued his research into Judeo-Arabic from Mediterranean documentary sources.

Dr O'Hara was elected as Junior Research Fellow in Hebrew Palaeography at Corpus Christi College, Oxford, from August 2024.

### *Classes*

Medieval Hebrew Set Texts (Prelims for BA in Hebrew)

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

Digital Hebrew Palaeography: Hebrew Manuscripts in the Digital Age (online)  
(École Pratique des Hautes Études, PSL)

### *Lectures and Seminars*

“‘And It Will Come Out Wondrous and Strange’”: Reflections on Written Culture from the Cairo Genizah’, David Patterson Lecture, Oxford Centre for Hebrew and Jewish Studies

‘Hebrew Micrography: A Uniquely Jewish Art Form?’, Oxford University Chabad Society

### *Conferences, Workshops and Reading Groups*

With Judith Olszowy-Schlanger, ‘HebrewPal : un outil numérique pour l’étude des écritures hébraïques’, at *Pour une Modélisation de l’Écriture: Journée d’étude Biblissima+*, 6e journée du Groupe de Recherches Transversales en Paléographie. Collège de France, 14 December

‘Multicultural Mediterranean Merchants: Mallorcan Judeo-Arabic in the Ledgers of the Fondo Datini’, at *From Sicily to Sumatra: Conference in Honour of Jeremy Johns*. Wolfson College, Oxford

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

Co-taught Hebrew Manuscript Studies Workshop: Codicology, Palaeography, Art History, at OCHJS and Bodleian Library, Oxford

## Fellows

*OCHJS President Judith Olszowy-Schlanger (left) with Dr Naomi Rokonitz, the Director of the Israel and Ione Massada Fellowships Programme, and David Isaac, CBE, the Provost of Worcester College.*



### ***Professor Judith Olszowy-Schlanger***

This year was full of academic events and projects. In addition to the usual teaching and research seminars and participation in international conferences, Professor Judith Olszowy-Schlanger was in charge of the activities and daily life of the Oxford Centre for Hebrew and Jewish Studies, including the directorship of the highly successful Oxford School of Rare Jewish Languages, created by the OCHJS in 2021, which teaches today no fewer than eighteen Jewish languages. This year, she became a member of the advisory committee of the review *Tarbiz* published by the Hebrew University of Jerusalem, and was the leader of four major research projects, two of them newly created in 2023. The Oxford University programme Digital Scholarship @Oxford awarded generous support for the implementation of the online Hebrew Palaeography Album (HebrewPal) by making it possible to create a post-doctoral position (held by Dr Joseph O'Hara). This nine-month project came to an end in August 2024, with a successful description of several dozen medieval Hebrew manuscripts from Egypt and the Middle East and adapting the online palaeographical checklist of HebrewPal for teaching palaeographical skills to early career scholars. 2023 was the first year of a major ERC-Synergy programme MiDRASH (Migrations of Textual and Scribal Traditions via Large-Scale Computational Analysis of Medieval Manuscripts in Hebrew Script) of which Professor Olszowy-

Schlanger is one of the four PIs. In 2023 her research on Hebrew palaeography, manuscript studies and book culture resulted in the publication of ten articles, including encyclopaedia entries and an online academic blog. With Dr César Merchàn Hamann, she edited the volume *Jewish Languages and Book Culture* (Bodleian Library, 2024), celebrating the variety of manuscripts and early printed books in various Jewish languages, held by the Bodleian Library.

### *Classes*

History of Jewish Written Culture in the Middle Ages (MSt in Jewish Studies)

Medieval Hebrew Texts (BA in Hebrew)

DPhil Supervising of one doctoral student (Jingyan Pan) and co-supervising two (Abigail Haython and Pilar Rivet)

### *Lectures and Seminars*

‘A Pocketful of Prayers’, The Auckland Project, Museum of Faith, Bishop Auckland, 5 June 2024

### *Conferences, Workshops and Reading Groups*

(with Joseph O’Hara) ‘HebrewPal : un outil numérique pour l’étude des écritures hébraïques’ and co-organization of the 6e Journée du Groupe de Recherches Transversales en Paléographie, ‘Pour une modélisation de l’écriture’, Paris, Collège de France le 14–15 décembre 2023

‘L’Oxford School of Rare Jewish Languages et l’ILARA (Institut des Langues Rares)’, Colloque international: Langues juives dans l’espace méditerranéen, Musée d’art et d’histoire du judaïsme, le 28 mars 2024

(with Ingrid Houssaye-Michienzi), ‘Les judéo-langues à Majorque au tournant du XVe siècle d’après la documentation du fonds Datini’, Colloque international: Langues juives dans l’espace méditerranéen, Musée d’art et d’histoire du judaïsme, 28 March 2024

‘Il Corano giudeo-arabo BAV, MS ebr. 357: codicologia e paleographia’, Workshop Al crocevia di tre mondi. Il “Corano di Flavio Mitridate” (ms. Vat.Ebr.357, fol.51r–156r) e lo studio dell’Islam nell’Italia del Quattrocento, The European Qur’an Workshop (ERC), Università degli Studi di Napoli L’Orientale, 13–14 May 2024

‘Hebrew Legal Documents from in the Middle Ages’, Doctoral School ‘Diplomatique compare / Diplomatica comparata’ of the project DiploMA-Diplomatics in Mediterranean Area, Rome, École française de Rom, 6–10 mai 2024



Co-organization and teaching: Summer Workshop ‘Hebrew Manuscript Studies: Codicology, Palaeography and Art History’, (OCHJS / Bodleian Library, co-convenor with César Merchàn-Hamann), 26–7 June 2023  
 Co-convenor (with Joseph O’Hara) of the Medieval Hebrew Manuscripts Reading Group

### *Publications*

- J. Olszowy-Schlanger, C. Merchàn-Hamann (eds), *Jewish Languages and Book Culture*, Bodleian Library Publishing, Oxford, 2024.
- ‘In a Money Lender’s Shop in Late Medieval Poland’, in *The Jewish Languages Bookshelf* (Academic Blog of the Oxford School of Rare Jewish Languages, OCHJS), (<https://thebookshelf.hypotheses.org/>) (9 pp), 2023
- ‘“My silent teachers”: Hebrew Manuscripts as the Source of Robert Wakefield’s Hebraism’, in James P. Carley and Charles Burnett (eds) *Hebraism in Sixteenth-Century England*, PIMS, Toronto, 2023, pp. 132–66
- ‘Les manuscrits hébraïques et leur circulation’, in Sylvie-Anne Goldberg (ed.) *Histoire Juive de la France*, Albin Michel, Paris, 2023, pp. 111–14
- ‘Le Talmud de Munich’, in Sylvie-Anne Goldberg (ed.) *Histoire Juive de la France*, Albin Michel, Paris, 2023, p. 114
- ‘Le livre de comptes d’Eliot de Vesoul’, in Sylvie-Anne Goldberg (ed.) *Histoire Juive de la France*, Albin Michel, Paris, 2023, p. 125
- ‘Une page des Extractions de Talemüt, ‘pièces à conviction’ latines contre le Talmud’ in Sylvie-Anne Goldberg (ed.) *Histoire Juive de la France*, Albin Michel, Paris, 2023, p. 193
- ‘Pages de la version hébraïque du procès (Vikkouah)’, in Sylvie-Anne Goldberg (ed.) *Histoire Juive de la France*, Albin Michel, Paris, 2023, p. 194
- (with S. Hajek) ‘Our La‘az: Judeo-French Books and Glosses’, in J. Olszowy-Schlanger, C. Merchàn-Hamann (eds) *Jewish Languages and Book Culture*, Bodleian Library Publishing, Oxford, 2024, pp. 121–37
- ‘Paleography II Hebrew: Medieval Judaism’, in *Encyclopedia of the Bible and its Reception*, vol. 22, de Gruyter, Berlin / Boston, 2024, pp. 1190–9
- ‘A Medieval Hebrew Psalter with Latin Glosses (Paris, MS BnF hébr. 113) and its Cambridge Connection’, in K. Kogman-Appel and I. Steimann (eds) *Premodern Jewish Books, their Makers and Readers in the Era of Media Change*, *Bibliologia* 67, Brepols, Turnhout, 2024, pp. 353–68

### *Professor Meron-Martin Piotrkowski*

This was Professor Piotrkowski's first academic year as Professor of Ancient Jewish History at the University of Oxford. He taught undergraduate and postgraduate students in the faculties of AMES, Classics, and Theology and Religion. He convened the Seminar in Jewish History and Literature in the Graeco-Roman Period and presented papers in several seminars, workshops and conferences in Oxford and elsewhere. Professor Piotrkowski co-organized a workshop on the Jewish-Hellenistic writer Ezekiel the Tragedian (in collaboration with Professors Hindy Najman and Constanze Güthenke) and the Oxford-Helsinki: Septuagint Workshop (with professors Alison Salvesen and Tuukka Kauhanen). He also supervised two MSt dissertations (one of them in collaboration with Dr Michele Bianconi) and one DPhil student (in collaboration with Professor Salvesen). Professor Piotrkowski continues to research Jewish papyri from Oxyrhynchus, mainly in the Bodleian Library, and is currently working on a monograph on the history of the Jews of Oxyrhynchus.

#### *Classes*

On Sherd and Papyrus (MSt and MPhil in Jewish Studies in the Graeco-Roman Period)  
 Varieties of Judaism (BA in Theology and Religion)  
 The Jews and their Temples (BA in Classics)

#### *Lectures*

'Who Reads Greek in 3rd-century CE Oxyrhynchus?': The Jewish Community of Oxyrhynchus Before and After 117 CE', AWRC Wolfson College, Oxford University  
 'Survival: The Jews of Egypt after 117 CE', Oxford University  
 'Priests in Exile: The Jewish-Egyptian Temple of Onias', JW3, London  
 'On the Birth of a Theory: Richard Laqueur, WWI, and Josephus', David Patterson Lecture, Oxford  
 'Ezekiel on Papyrus', Oxford University  
 'Josephus' Alexandrian Source for *Ant.* 13.74-79: Jews and Non-Jews in Alexandrian Courts and the Birth of a Literary Genre?', University of Edinburgh  
 'Who Reads Greek in 3rd-century CE Oxyrhynchus?', The Hebrew University of Jerusalem

*Conferences, Workshops and Reading Groups*

- Ezekiel's The Exagoge: Between Theology and Philology (in collaboration with Theology and Religion and Classics), Oxford University  
 Oxford-Helsinki: Septuagint Workshop (with Professor Alison Salvesen and Professor Tuukka Kauhanen), Oxford University  
 'Josephus and his Sources', Workshop, University of Edinburgh  
 'The Bible and Its World', International Conference, The Hebrew University of Jerusalem

*Publications*

- 'A Vision of the Days': *Studies in Early Jewish History and Historiography in Honor of Daniel R. Schwartz*, R. Brody, N. Hacham, M. M. Piotrkowski and J.W. van Henten (eds) Leiden: Brill, 2024  
 "Herodes unterm Hakenkreuz und Josephus der Fälscher": Hugo Willrich and the Study of the Jews in Antiquity, in 'A Vision of the Days': *Studies in Early Jewish History and Historiography in Honor of Daniel R. Schwartz*, R. Brody, N. Hacham, M. M. Piotrkowski and J.W. van Henten (eds) Leiden: Brill, 2024, pp. 443-72.  
 'Agrippa II' in <https://www.bibleodyssey.org/articles/agrippa-ii/>  
 "The Call of the Discus": Jews as a Minority in Egyptian Gymnasia – A Case Study, in *Paideia e ginnasi in Egitto ellenistico e romano*, Silvia Bussi and Livia Capponi (eds) Milano; LED Edizioni Universitarie, 2024, pp. 157-74.  
 'Lawyer, Littérateur, and Legislator: On Gronemann's Profession, Self-Perception and Place in Scholarship', *Naharaim* 18 (2024): 87-102. <https://doi.org/10.1515/naha-2023-0013>

***Professor David Rechter***

Professor David Rechter was on leave, acting as Faculty Board Chair for the Faculty of Asian and Middle Eastern Studies. He continued work as Joint Chief Editor of *Encyclopaedic Historical Atlas of the Jews of Galicia and Bukovina*.

*Conferences, Workshops and Reading Groups*

- Commentator at the Graduate Seminar on Eastern European Jewish History, Vilnius University  
 Commentator at the Workshop on Jewish Discourses on Democracy, Somerville College, Oxford

### *Professor Alison Salvesen*

Professor Salvesen continued in her roles as Chair of Oxford examinations for degrees in Hebrew, Jewish Studies and Eastern Christianity, and as external examiner for Leo Baeck College. She also represented the Subject Group on the Faculty of Asian and Middle Eastern Studies Graduate Studies Committee. She supervised dissertations and essay submissions in the MSt and MPhil in Old Testament Theology; supervised or co-supervised six DPhil students in AMES, Theology and Religion, and History; and was internal reserve supervisor for two AMES research students. She acted as an assessor for Transfer or Confirmation for five DPhil students and examined an Oxford doctoral dissertation on the Wisdom of Solomon. In Mansfield College she continued as tutor and college advisor to AMES students. She was a regular member of the following Oxford seminars: Hebrew Bible / Old Testament; Jewish Studies in the Graeco-Roman Period; Philo as Reader.

She became a member of the editorial board of the *Journal of Biblical Literature* and was appointed President of the International Organization of Septuagint and Cognate Studies. She continued as co-editor of the *Journal of Jewish Studies* with Professor Sacha Stern (University College London), and editor of the Apocrypha section of the *New Oxford Bible Commentary*.

#### *Classes*

Co-convenor of the Varieties of Judaism lecture series (BA Theology and Religion paper) with Professor Hindy Najman, Professor Meron-Martin Piotrkowski and Dr Dorota Molin.

Jewish Aramaic paper (MSt Jewish Studies)

Papers in Syriac language and in Syriac poetic texts (BA Religion and AMES)

Wisdom of Solomon (Greek and Syriac) (DPhil students and researchers)

The Books of Judith and Susanna in Greek (DPhil students in Theology and Religion)

Hebrew and Septuagint Exodus (DPhil students and researchers)

4 Maccabees (MPhil in Old Testament Theology)

Septuagint and Vulgate Psalms (MPhil and MSt in Old Testament Theology)

#### *Lectures and Seminars*

‘Symmachus and his Revisions of the Megillot’, at the conference ‘L’hébreu comme langue d’autorité de l’Antiquité à la Renaissance’ (Tours, France, October 2023); and a reworked version of this paper at the Oxford seminar series ‘The Ethics of Textual Criticism’, January 2024

‘No one Knows the Day or the Hour: Scripture, History and Chronography in the Works of Jacob of Edessa’, at the 9th Syriac Conference, St Ephrem Ecumenical Research Institute, in Kerala, India, September 2023; and a re-worked version of this paper at the Oxford workshop ‘The Ambrosian Codex and Syriac Traditions’ at the Oriel Centre for the Study of the Bible, May 2024

‘Introduction to Septuagint Manuscripts’ for the seminar series ‘Materiality and Hermeneutics across Scriptural Traditions’, Oxford, October 2023

‘Michael P. Weitzman (1946–98) and his Contribution to Syriac Studies’, at the conference ‘Syriac Studies in the UK’ in Durham, March 2024

### *Conferences, Workshops and Reading Groups*

Participated in Oxbridge Day (for Oxford and Cambridge graduate students), Faculty of Divinity, Cambridge

Participated in Day Conference ‘Between Hermeneutics and Philology: Ezekiel the Tragedian’, Classics Centre, Oxford

Speaker at online book launch for Jennie Grillo, *Daniel After Babylon: The Additions in the History of Interpretation* (Oxford, 2024)

Convened second series of Grinfield Lectures on the Septuagint, February 2024, given by Professor Sébastien Morlet of the Sorbonne, Paris, on ‘The Plurality of the Biblical Text – Past and Present’

Convened the Oxford-Helsinki Septuagint Day, a workshop for Finnish and Oxford graduate students and researchers in Septuagint studies

### *Publications*

‘Jacob of Edessa and the “Three” in P. S. Marshall J. D. Meade. J. M. Kiel (eds) *Like Nails Firmly Fixed* (Qoh 12:11): *Essays on the Text and Language of the Hebrew and Greek Scriptures Presented to Peter J. Gentry on the Occasion of His Retirement*, Contributions to Biblical Exegesis and Theology, 115 (Leuven: Peeters, 2023) 379–86

‘Jerome, Jews, and “Hebrews” in K. Czajkowski and D. A. Friedman (eds) *Looking In, Looking Out: Jews and non-Jews in Mutual Contemplation. Essays for Martin Goodman on his 70th Birthday*, (Leiden / Boston: Brill, 2024) 320–34

‘Symmachus in the Psalter’ in Felix Albrecht and Reinhard Kratz (eds) *Editing the Greek Psalter*. DSI 18 (Göttingen: Vandenhoeck & Ruprecht, 2024) 383–97

‘Symmachus at Caesarea’ in John D. Meade (ed.) *The Forerunners and Heirs of Origen’s Hexapla*. DSI 19 (Göttingen: Vandenhoeck & Ruprecht, 2024) 129–52

***Privatdozent Dr Harald Samuel***  
*(until Michaelmas Term 2023)*

During Michaelmas Term, PD Dr Samuel taught Hebrew and a class on the context of Hebrew from the history of Ancient Israel and Judah to the Dead Sea Scrolls. He maintained a close cooperation with the Centre for the Study of the Bible at Oriel College. After Michaelmas Term, Dr Samuel left Oxford to take up a permanent position at Eberhard Karls University Tübingen.

*Classes*

Intermediate Hebrew Grammar (BA Hebrew, MSt in Jewish Studies, MPhil in Theology)

Advanced Hebrew Grammar (MSt and MPhil in Jewish Studies, MPhil in Theology)

Dead Sea Scrolls (MPhil in Jewish Studies, MPhil in Theology)

Deuteronomy 16–19 (MSt in Jewish Studies, MPhil in Theology)

Joshua 6–10 (MSt in Jewish Studies, MPhil in Theology)

Selected Psalms (MSt in Jewish Studies, MPhil in Theology)

Lectures on the History of Ancient Israel and Judah (BA Hebrew, MSt in Jewish Studies, MPhil in Theology)

*Lectures and Seminars*

‘Historical Linguistics and the Pitfalls of Electronic Tools and Statistics’,  
Edinburgh Seminar in Biblical Studies, 13 October 2023

“‘Inconfusedly, Unchangeably, Indivisibly, Inseparably?’ The Two Natures of  
the Text of the Hebrew Bible’, in the Workshop ‘Jewish Reading Practices’,  
Oriel College, 31 October 2023

*Publications*

Edited with Christoph Berner and Stephen Germany, *Book-Seams in the  
Hexateuch II: The Book of Deuteronomy and its Literary Transitions*, FAT  
168. Tübingen: Mohr Siebeck 2023

‘Schriftwerdung – Kritische Anmerkungen zum Verhältnis von Text-, Literar-  
und Sprachgeschichte’, in Konrad Schmid (ed.) *Heilige Schriften in der  
Kritik*. XVII. Europäischer Kongress für Theologie (5–8 September 2021,  
Zurich). Veröffentlichungen der Wissenschaftlichen Gesellschaft für  
Theologie 68. Leipzig: Evangelische Verlagsanstalt 2023, pp. 237–49

### ***Dr Jeremy Schonfield***

Dr Schonfield spent much of the year revising his book project *Why Jews Pray: Close-Reading the Liturgy* for publication by the Littman Library of Jewish Civilization. His paper entitled ‘The Akedah: Abuse of Power and Psychological Processes’, is due to appear in 2025 in Devorah Baum and Stephen Frosh (eds) *The Routledge International Handbook of Psychoanalysis and Jewish Studies*. At Leo Baeck College, London, where he is Professor of Liturgy, he taught a two-term course on the history and literary structure of the Jewish liturgy, a one-term course on close-reading medieval liturgical poetry and supervised two MA dissertations.

He began a project to conserve and catalogue the Heshaim (Ets Hayim) library of the Spanish and Portuguese Jews’ Congregation of London, including some 400 printed books from between the sixteenth and nineteenth centuries, some from the early twentieth century. Having been held in remote storage for some forty years, they will now be displayed in museum conditions at Bevis Marks Synagogue, London. 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*. He assisted Esther Edwards in editing this *Annual Report*, while Madeleine Trivasse is on maternity leave.

#### *Classes*

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

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

### ***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. He completed a number of essays on Hebrew Bible textual criticism, scribalism and Septuagint Psalms for various journals and collected volumes, and finalized a book on the Hebrew of Psalms 90–100.

#### *Classes*

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



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

Messianism in Ancient Judaism (Weekly Classes, University of Oxford Department for Continuing Education)

Ugaritic (MPhil in Cuneiform Studies)

*Lectures and Seminars*

‘To What Text(s) Does the Book of Esther Refer? Or: How I Learned to Stop Worrying about Intertextuality in Esther’, David Patterson Lecture, Oxford.

*Conferences, Workshops and Reading Groups*

‘Psalm 96’, Biblical Hebrew Reading Group, Oriel College, Oxford

***Professor Zoë Waxman***

Professor Zoë Waxman continued to enjoy teaching and supervising undergraduate and graduate students in the faculties of History and Asian and Middle Eastern Studies. She also examined several theses for universities in Britain and Australia. Besides continuing as chair of the judging panel for the Ernst Fraenkel Prize for the study of the Holocaust, she continued to serve on the boards of the UK Holocaust Memorial Foundation, the Toni Schiff Memorial Trust, the Wiener Holocaust Library, and the *Revue d'histoire de la Shoah*. She was recently elected a member of the Expert Advisory Council, Montreal Holocaust Museum, and has been honoured to deliver keynote lectures both in this country and in the United States.

Professor Waxman worked towards completing a book on Motherhood and the Holocaust, which 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. Her article ‘Testimony as a Response to Mass Atrocity: 1940s to the Present’, in *The Cambridge History of the Holocaust* (Cambridge University Press) is to be published soon.

*Classes*

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

Modern Jewish History (BA, MSt in Jewish Studies)

*Lectures and Seminars*

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

‘Women’s Bodies as a Site of Genocide’, Holocaust Memorial Day Lecture, University of Warwick.

‘Rape and Reproduction in the Holocaust’, 31st annual Robert Salomon Morton Lecture at Northeastern University, part of Holocaust and Genocide Awareness Week.

*Professor Yaacov Yadgar*

Professor Yadgar continued his work on Israeli nationalism, Zionist ideology, and the nation-statist political theology. He is working towards a publication of a new book on these themes.

*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*

‘The Nationalization of Traditionism?’, University of Leipzig, June 2024

‘Modernity, Secularism, and Tradition’, Israeli Academy of Sciences, Jerusalem, May 2024

*Publications*

With Yakov Rabkin, ‘On Political Tradition and Ideology: Russian Dimensions of Practical Zionism and Israeli Politics’. *Nationalities Papers*, Online First, November 2023.

## ***Visiting Fellows, Visiting Scholars and Junior Visiting Scholar***

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### ***Visiting Fellows***

*Salo and Jeannette Baron Visiting Fellows  
in Jewish History*

***Mapping Jewish Pilgrimage to the Holy Land  
in the Middle Ages*** Dr Marci Freedman

Dr Marci Freedman, an independent scholar, was the Salo and Jeanette Baron Visiting Fellow during Trinity Term. During her residency she consulted manuscripts in the Hebrew manuscript collections and delivered several presentations.

During her stay in Oxford she pursued research on her current project 'Mapping Jewish Travel from the Twelfth to Sixteenth Centuries'. The primary aim is to create a website to spotlight medieval Jewish travel literature that will include an interactive map which plots Jewish sacred sites and links them to Jewish travellers' descriptions of these sites.

While in Oxford, she examined Genizah material, manuscripts related to travel to the Holy Land, and consulted printed material in the Leopold Muller Memorial Library.

Initial research findings were presented in three forums: at the Oxford Chabad Student Society, to the research group ANINAN: An Intersectional Analysis of Ancient Jewish Travel Narratives based at Aarhus University, and in a David Patterson Lecture. The former focused on the question of the continuity of Jewish pilgrimage after the destruction of the second Temple in Jerusalem in 70CE. It also provided an opportunity to meet some of the Jewish students on campus. The latter two presentations reconstructed why Jews undertook journeys to the Holy Land in the Middle Ages and examined what rituals were performed at sacred sites and whether motivations and behaviour are enough to classify Jewish travellers to the Land of Israel as pilgrims.

Dr Freedman found the fellowship an enriching experience and appreciated the opportunity to share insights, receive early feedback, and exchange ideas with other fellows and academics at the OCHJS.

***Colonial Encounters of Knowledge: Transnational  
Culture in Mandatory Jerusalem*** Dr Amit Levy

Dr Amit Levy of the University of Haifa stayed at the Oxford Centre for Hebrew and Jewish Studies as a Salo and Jeanette Baron Visiting Fellow from 22 April to 15 June. During his stay, he regularly attended the weekly David Patterson Lectures and engaged in numerous formal and informal meetings with other Fellows at the Centre, as well as with professors, fellows and students from various Oxford colleges, including historians and scholars of European, Jewish, Middle Eastern and Israel Studies. Additionally, he made significant progress on his research projects, benefiting from the extensive collections at the Leopold Muller Memorial Library, the Middle East Centre Library and Archive at St Antony's College, and the Bodleian Library's various collections on history, art and museology. These collections enriched both the source material and research literature for his study on the history of the Palestine Folk Museum (1936–48), part of his larger project on encounters of knowledge and culture in Mandatory Jerusalem. This museum was an Arab-British-Jewish initiative aimed at preserving the local material culture and folklore of fellahin and Bedouins, as well as of 'Oriental' Jewish communities, in rapidly modernizing Palestine. It served as a point of convergence for local, migratory and imperial knowledge and represented a rare cultural collaboration between British authorities, Palestinian-Arab nationalists and Zionist activists during some of the most turbulent years of the Arab-Jewish conflict in British Mandate Palestine.

Additionally, consulting the Bodleian Library allowed him to complete another research project on the 1956 Israeli scientific expedition to St Catherine's Monastery in Sinai and its photographic documentation. He also finalized the manuscript of his book entitled *A New Orient: From German Scholarship to Middle Eastern Studies in Israel*, for publication in December 2024 by Brandeis University Press

*OCHJS-IHBMR (Institute for Hebrew  
Bible Manuscripts Research)  
Visiting Fellow in Manuscript Studies*

***Manuscripts with Printed Title Pages and Printed  
Books and Hand-Painted Decorations from the  
Oppenheim Collection at the Bodleian Libraries  
in Oxford as Evidence of the Interrelation of  
Jewish Scribal Culture and Mechanical Book  
Production*** Dr Dagmara Budzioch

Dr Dagmara Budzioch was at the OCHJS as the OCHJS-IHBMR Visiting Fellow from 21 April to 15 June 2024. The research she carried out at the Centre identified and analysed visual aspects of Jewish books that interplay between the manuscript and print cultures. Although their co-existence and mutual influence are a wide-ranging theme, it has been rarely examined. To investigate this complex phenomenon, she chose the Oppenheim Collection stored at the Bodleian Library, which includes more than 5,000 items, including manuscripts supplemented with printed title pages and printed books with hand-painted decorations or illuminations.

Even the fraction of the Oppenheim Collection she could study during eight weeks provided her with crucial details about the history of the Collection and the collector's vision for it, and also about Jewish book history in general. She identified over 80 volumes supplemented with engraved title pages, and believes the Collection contains many other examples (which means that it outnumbers the Ets Haim-Livraria Montezinos collection from Amsterdam, although that includes more diversified engravings featuring a different artistic language). All title pages incorporated in Oppenheim's volumes are copper engravings printed on paper or parchment (the latter constitute around 10% of the total of 117 engravings she localized). They represent five patterns occurring in a differentiated number of copies and appear in manuscripts representing all genres of works gathered by the Prague rabbi-collector, produced in different locations, in different sizes, and writing materials. At the same time, her recent research testifies that hand-crafted details in printed books are rarer than the manuscripts supplemented with printed elements (in the corpus she searched, there were only eight such examples; one of them is a Hebrew incunabulum, a real rarity).

The volumes she studied prove that the development of book production was a non-linear process, and that handwritten and mechanically produced books have been integral to Jewish book culture since the invention of printing. They speak to the role and significance of manuscript culture in the age of print and vice versa – and the changes in manuscript production and aesthetics they underwent in the age of print. They also reveal functions and reasons for hand-crafted / printed additions and the visual language of Jewish book arts, and they allow scholars to analyse changes in book production throughout the ages. Finally, since Oppenheim added title pages even to medieval codices, it enables scholars to perceive Jewish books not as ‘static’ material objects but as ‘vivid’ cultural products mirroring a complicated, multifaceted and dynamic process of their production.

*Oxford School of Rare Jewish Languages*

*Visiting Fellows*

***An Anthology of Old Yiddish Literature (sixteenth –  
eighteenth centuries): Old Yiddish Texts as a Mirror  
of Ashkenazi Society*** Dr Jean Baumgarten

Dr Jean Baumgarten stayed at the OCHJS as a Visiting Fellow of the Oxford School of Rare Jewish Languages (OSRJL) from 19 January to 11 March 2024. During his stay, he started to compile an anthology of Old Yiddish literature which will revisit some primary sources and less-known chapbooks, and to study them from the perspective, method, concepts and techniques of the humanities and social sciences, particularly those of historical and religious anthropology, cultural studies, history of mentalities and popular religion and culture. Jewish popular texts are replete with issues central to Ashkenazi society. A number of the selected texts will pertain to codes of conduct relevant to family, education and daily life, with a particular focus on exploring the opposing dynamics between norms, social control and marginality, deviance and violence. Jewish popular books provided their readers with access to Jewish liturgy and prayer, popular piety, spirituality and rituals – and particularly to Kabbalistic practices. Accordingly, he selected printed editions connected with magic, mysticism and demonology, which have not yet been carefully investigated in modern scholarship. The book will identify – from the perspective of the history of the Jewish book – the role played by the authors, translators and editors (in collaboration with printers and typographers) in

this extensive library of Jewish chapbooks, who essentially served as mediators between the rabbinical elite and the less educated reader. It will show how the development of printing technology changed societal reading and study practices on both the individual and communal levels.

During his stay, he attended the Medieval Hebrew reading group at the OCHJS, Early Biblical Interpretation and Textual Criticism Seminar led by Professor Hindy Najman at Oriel College, including the visit to the British Museum that she organized with the students. He participated in lectures given at the OCHJS and gave one Patterson Lecture entitled 'Translating, Editing and Printing Mystical Prayers: Tikkunim in Old Yiddish' (8 February), and one for the OSRJL entitled 'Jewish Mysticism in Seventeenth- and Eighteenth-century Ashkenazi Society: Translating the Zohar in Old Yiddish' (27 February). He worked regularly at the Leopold Muller Memorial Library and used the Weston Library to study Old Yiddish books from the Oppenheim collection.

***A Hitherto-Unpublished Hebrew and Judeo-Italian  
Astronomical Glossary from the Italian Renaissance  
(Oxford, Bodleian Library, Ms. Opp. 696)***

*Dr Ilana Wartenberg*

Dr Ilana Wartenberg was a visiting fellow in Rare Jewish Languages at the Oxford Centre of Hebrew and Jewish Studies during Trinity Term 2024. During her stay she gave two public lectures: a David Patterson Lecture entitled: 'A Hebrew and Judeo-Italian Astronomical Glossary from Renaissance Italy' (13 June 2024) and an Oxford School of Rare Jewish Languages Lecture on 'Judeo-Italian in Hebrew Mathematical Treatises from Renaissance Italy' (21 May 2024).

Dr Wartenberg's research focused on the hitherto unstudied glossary of around 1600 from the Bodleian Library (Ms. Opp. 696), written in an Ashkenazi hand. It contains Hebrew and Judeo-Italian astronomical vocabulary, with fascinating linguistic features, including Yiddish influence. Dr Wartenberg made substantial progress in deciphering the glossary as well as confirming its textual connection with the Hebrew translation of Georg von Peurbach's *Theoricae novae planetarum* by Efraim Mizrahi, probably the very copy found in the same codex as the glossary.

Dr Wartenberg has also embarked on studying three other manuscripts from the Bodleian Library that constitute part of the variegated transmission of the



Hebrew *Theoricae novae planetarum* by Mizraḥi, some commentated by Moses Isserles and Ḥaim Lisker. Her analysis of the three different introductions sheds further light on the seminal role of astronomy for Jews, the transmission of astronomical knowledge from Italy to Poland, as well as Rabbi Isserles's scientific *Weltanschauung*.

*Leverhulme Emeritus Visiting Fellow*

***Understanding Urban Neighbourhood Principles  
in Zamość Following Sephardic Resettlement:  
Philanthropy, Diplomacy and Commercial  
Networks in Late-sixteenth-century Poland***  
*Professor Dr Susanne Marten-Finnis*

Professor Dr Susanne Marten-Finnis of the Faculty of Humanities and Social Sciences of the University of Portsmouth and the University of Bremen was a Visiting Scholar at the OCHJS from 1 November 2023 to 30 March 2024.

Professor Marten-Finnis's time in Oxford was devoted to studying the presence of the Sephardic Jewish community in Poland during the sixteenth and seventeenth centuries. Recognizing the geographical nature of Poland and the strategic relevance of its borderlands, Professor Marten-Finnis's research focused on Poland's geographical position astride the Baltic-Black Sea land passage, which is the contested space of the Great European Plain, then and now. Over the past centuries, Poland's national borders have shifted westwards. While the geographical landscape remained constant, changes in the political landscape re-emerged with a vengeance since the Russian war on Ukraine. Once again, alternative transport corridors are a major concern. This time they are about compensating for the *Black Sea Grain Initiative*, including the improvement of Danube navigation and the so-called *Solidarity Lanes* – on one hand a lifeline for Ukraine's economy, but on the other hand, a matter of fierce protests over a glut of Ukrainian grain by farmers of key agricultural products in Poland, Slovakia, Bulgaria and Hungary.

Starting from the recruitment campaign of Sigismund III aimed at Sephardic resettlement and the emergence of the city of Zamość, Professor Marten-Finnis was able to shed light on medieval trade routes across Poland, the *Via Tartarica* and the *Via Moldavia* in particular, connecting markets in Western Europe and

Middle and Eastern Asia, and how these routes were affected by Portuguese globalization in general and, more specifically, by Sephardic trade routines. Of key importance in this respect was the staple right (or the right of emporium) granted to neighbouring Lwów, according to which the city held a virtual monopoly of trade in Oriental goods, and the privileges granted to Sephardic merchants by Polish kings. Methodologically, Professor Marten-Finnis argues in favour of complementary parameters in order to study the dichotomy of settlement vs. mobility, appreciation vs. neglect, positioning vs. ambiguity. Her project has been flagged by the Leverhulme Trust on its Research-in-Focus-Section. For further information see <https://www.leverhulme.ac.uk/emeritus-fellowships/marten-finnis>

Every research project unfolds its own dynamics, and the stimulating environment of the OCHJS, the splendid service offered by Oxford libraries, the discussions with scholars both local and visiting, particularly with Professor Joanna Dyduch from the Jagiellonian University, besides the friendly and welcoming atmosphere prevailing at the Centre, with the weekly lunches and social gatherings, lectures and seminars, both hybrid and *in situ*, contributed greatly to gaining clarification and developing new insights. Constructive feedback – and feedforward – came during the two lectures Professor Marten-Finnis gave, the first David Patterson Lecture entitled ‘Geopolitics Then and Now. Understanding the Sephardic Resettlement in Sixteenth-century Poland’ (30 November 2023), and the second, entitled ‘Peace Treaties, Privileges and Prosperity. Ancient Trade Routes, Global Networks and the Emergence of a Sephardic Community in late Sixteenth-Century Poland’ (5 December 2023), given at the Oxford University Chabad Society. Professor Marten-Finnis deepened her insights during two field trips to Poland in Spring / Summer 2024 and continued her reading and studies at the Centre in the Autumn.

Sharing a room with Emily Rose sparked additional discussions about a possible joint conference in 2025, which is now being planned. This conference will focus on textiles in Jewish history – dyeing, making, trading, repairing and repurposing fabrics and constructing clothes in the ancient, medieval and modern periods. Professor Marten-Finnis has agreed to chair a panel on medieval trade routes.

## Visiting Scholars

### ***Diplomacy in the Hands of History: Historicism and Polish-Israeli Relations*** Professor Joanna Dyduch

Professor Joanna Dyduch of the Jagiellonian University in Kraków stayed at the Oxford Centre for Hebrew and Jewish Studies as a Visiting Scholar from 2 May 2023 until 30 June 2024. She was working on a project entitled ‘Trajectories of Polish–Israeli Relations, From Partnership to Crisis (2004–2020)’, which was financed by the Polish National Agency for Academic Exchange (NAWA) as part of the Bekker Scholarship Programme. The results of the research were presented in a David Patterson Lecture entitled ‘Historicism and Foreign Policy: The Impact of Shared History on Israel’s Relations with Poland’, at the OCHJS on 16 November 2023.

During her stay, Professor Dyduch participated and engaged in formal and informal meetings and lectures and seminars held primarily at OCHJS, as well as at St Antony’s and St Anne’s colleges. Her research was furthered through in-depth interviews with academic experts and policy practitioners, alongside utilizing resources available in Oxford libraries. These interactions, as well as numerous discussions and consultations with her colleagues, provided Professor Dyduch with valuable insights, significantly contributing to her research endeavours.

During her stay she was able to finalize two chapters later published in Routledge Handbooks: the first one entitled ‘Israel and Poland’ in Routledge’s *Handbook on Israeli Foreign Relations* (edited by Joel Peters and Rob Pinfold, 2024), and the second, ‘Between “Normative” and “Geopolitical” Europe? The EU’s Strategy and Policy towards Israel’, co-authored with Karolina Zielińska in the *Handbook on the Mediterranean. Cooperation, Interdependencies and Security in the Mediterranean*, (edited by E. Calandri, K. Golemo, J. V. Fernández, 2024). Finally, Professor Dyduch, together with a team of collaborators, finalized the work on a Special Issue of a SAGE journal called *Ethnicities* (ISSN: 1741–2706), where she is a co-guest editor and a co-author (with Dr Artur Skorek) of one of the papers entitled ‘Politicization of the Jewish and Muslim Minorities in Poland’.

***A More Inclusive Past for Tall Hisban, Biblical  
Heshbon, in Jordan*** Professor Lawrence Geraty  
and Professor Øystein LaBianca

Professor Lawrence Geraty and Professor Øystein LaBianca are deeply grateful to the Oxford Centre for Hebrew and Jewish Studies for hosting them as visiting academics for the Trinity Term 2024. Their stay far exceeded their expectations, not only in terms of the progress they could make with their academic project, but in the connections that they established with fellow academic visitors, OCHJS staff and faculty, and with researchers from other departments and institutes at the University of Oxford, as well as at the University of Cambridge and University College London.

A particular benefit of Professor Lawrence Geraty and Professor Øystein LaBianca's stay was the affirmation received for their project: 'A More Inclusive Past for Tall Hisban, Biblical Heshbon, in Jordan'. They both presented the project at the beginning of their stay as part of the David Patterson Lecture series, and again shared its progress toward the end of their stay at a workshop hosted by OCHJS. They did so also and received feedback at other venues including a graduate seminar series organized and hosted by Shuama Vermeersch, a post-doc in the Department of Archaeology and a research consultation hosted by Professors Alan Strathern and Nicholas Purcell of the Oxford Centre for Global History at Brasenose College. News of the project reached colleagues at the University of Cambridge, leading to another opportunity to present and receive feedback at a day-long workshop on 'Past Globalizations' organized by three post-doctoral researchers – Angus Russell, Daniel Fuks and Carmen Ting – at the McDonald Institute for Archaeological Research, and held at King's College, University of Cambridge. They also received excellent input on their book plans from Professor Terje Stordalen of the University of Oslo and the University of Lund, whom they were pleased to host as a visitor for four days during the first week of June. They are grateful also for the opportunities they had to discuss the project with professors Josephine Quinn, Martin Goodman and Lucia Nixon of the Faculty of Classics, and with Dr Bjornar Storfjell of the Palestine Exploration Fund.

Thanks to these opportunities for sharing and receiving feedback, their ideas about what they want to achieve with the book project evolved significantly. This ensures that their project will be highly relevant not only to fellow academics, but to the general public. A conceptual breakthrough came when they learned more about microhistory as a methodology for

bridging micro- and macro-perspectives. This has led to a new plan for their volume, tentatively titled: *Twenty Stories of Hisban: A Microhistory Approach to Interpreting an Archaeological Site*. The advantages of this approach are numerous. It encourages archaeologists to ask big questions about seemingly insignificant places, people, events and processes; highlights the identity and aspirations of both the investigators and the subjects / events being investigated (positionality); promotes a nuanced understanding of the complexities of past cultures and societies uncovered by archaeologists; requires deep dives (thick descriptions) of local events and processes to discover bottom-up agency, thus challenging top-down, totalizing explanations and narratives; provides a method (bridging themes) for linking micro- and macro-perspectives on past globalizations (glocalization); facilitates a rigorous approach to understanding long-term patterns of cultural production and change; and encourages frequent and critical assessment of theoretical frameworks and grand narratives in use.

Professor Lawrence Geraty and Professor Øystein LaBianca's time at Oxford not only helped crystallize this exciting new direction for their book project, but enabled them to complete and submit a book proposal to Oxford University Press with descriptions of each of the twenty stories of Hisban in their new volume. Thanks to the wonderful resources and helpfulness of the staff at the OCHJS library, they made significant progress in resolving questions relating to the biblical memory of King Sihon and Heshbon in the Hebrew Bible, as well as in the history of Judaism. They leave Oxford with great appreciation for the innumerable kindnesses and invaluable feedback provided to them throughout their stay.

### *Still on Fire: A History of Interpretation of the Burning Bush* Rabbi Dr Lisa Grushcow

Rabbi Dr Lisa Grushcow, who comes from Montreal where she is the senior rabbi of Temple Emanu-El-Beth Sholom, and is affiliated with the School of Religious Studies at McGill University, stayed at the OCHJS as a Visiting Scholar from 1 January to 29 March 2024. While in Oxford, she delivered a David Patterson Lecture entitled 'The Bush Was Not Consumed: A Reception History of Exodus 3:1-4'. She also benefited from participating in a variety of seminars, in particular the Medieval Hebrew Reading Group.

Her research resulted in three articles. The first is 'Unconsumed: The Burning Bush, Burnout and a World on Fire', which was published in the Spring / Summer 2024 issue of the CCAR Journal. In this she explored the idea

of interpreting the burning bush as a pastoral response to communal crisis, focusing on Philo's writing in *De Vita Mosis* and the *Mechilta D'Rabbi Shimon bar Yohai*, a tannaitic midrash. Two more pieces are forthcoming, one focusing on how the burning bush became the symbol of the Jewish Theological Seminary of America, in light of the scholarly cooperation and friendship between Solomon Schechter, who came to New York to serve as the Seminary's President at the beginning of the twentieth century, and sisters Margaret Gibson and Agnes Lewis, who brought a Ben Sira Geniza fragment to Schechter when they were in the same circle in Cambridge, and subsequently brought him to the Cairo Geniza, which transformed Jewish studies. The sisters were devoted members of the Scottish Presbyterian Church and founders of Westminster College, Cambridge. Notably, the symbol of the burning bush is prominent in both those institutions and may have influenced Schechter in his otherwise enigmatic choice. As an offshoot of the research into Solomon Schechter, Dr Grushcow's time at the OCHJS led to a third article, on Schechter's approach to rabbinic education, in a publication in memory of Rabbi Dr David Ellenson, past President of the Hebrew Union College-Jewish Institute of Religion.

Dr Grushcow is especially grateful for having had access to the resources of the Leopold Muller Memorial Library at the OCHJS, as well as to the archives of Westminster College, Cambridge.

***The History of Nahmanides' Kabbalah and Its  
Reception in the Thirteenth and Fourteenth  
Centuries*** Professor Oded Israeli

Professor Oded Israeli of Ben-Gurion University of the Negev stayed at the Centre as a Visiting Scholar from 1 May 2024 to 30 June 2024. He devoted this time to exploring a sixteenth-century work known only from a manuscript in the Bodleian Library in Oxford – a commentary on the Zohar by Rabbi Moses Isserles ('Ramah'), a well-known and influential Polish Jewish rabbi (Opp. 519). Isserles has been seen mainly as a Halachic figure and sometimes as a philosopher, but this unstudied work indicates that he may also have been a Kabbalist, even if not a regular one. Fragments of it are also combined in another work composed at the beginning of the seventeenth century, called 'Aderet Eliyahu', the only full manuscript of which is also found in the same collection (Opp. 395–397). Professor Israeli reviewed the work comprehensively and tried to uncover its exact wording while comparing its versions. Exposure

to this work for the first time raises biographical and historical questions about the place of Kabbalah within Isserles' intellectual world, as well as about the cultural environment in which he operated. It also contributes to understanding the character of Polish Jewry in the sixteenth century in general. The second theoretical part of Professor Israeli's research at Oxford dealt with this work's historical and religious significance.

For Professor Israeli, the visit to Oxford was also an opportunity for fruitful meetings with experts in the historical fields relevant to this research, and he enjoyed working near the library and using its databases.

He intends to publish the conclusions of the research he conducted in Oxford in a journal of Jewish studies, and looks forward to publishing the Rama's commentary on the Zohar for the first time, and in a critical edition.

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

*Dr Danjing Ma*

Dr Ma Danjing of Henan University, Kaifeng, was a Visiting Scholar at the Center from 29 March 2023 to 9 March 2024. While in Oxford, she finished revising and proofreading two books: a Chinese translation of Stacy Perman's *Spies, Inc.: Business Innovation from Israel's Masters of Espionage*, and a Chinese compilation and translation of important readings and documents on Jewish history. The manuscripts of the two books were handed over to the publishers for publication.

During her stay in Oxford, Dr Ma Danjing spent some time exploring what she could contribute to current research on Chinese Jews. She finally focused on Kaifeng Jews, a topic deliberately avoided by Chinese scholars, especially scholars from Kaifeng, for political reasons. She expects to present her research to an English-speaking audience. She and her colleague at Henan university co-wrote an English paper entitled 'The Evolution of the Kaifeng Jewish Intellectual Groups and Their Influence on the Rise and Fall of the Kaifeng Jewish Community in the Ming and Qing Dynasties'. This paper discussed the composition and evolution of the religious intellectual group and the secular intellectual group of the Kaifeng Jewish community, the contest for talents between Jewish culture and Chinese culture, the pulling power of Chinese imperial examinations and their influence on the rise and decline of the Kaifeng Jewish community.



Dr Ma Danjing participated in interesting and useful lectures held by the Centre on Thursday afternoons, the Middle East Centre of St Antony's College on Monday afternoons, and the Oxford China Centre. At these lectures she was able to meet and talk with distinguished scholars and hear their opinions on various issues, especially the present Israel-Gaza conflict. She also had the honour of attending the 50th Anniversary Celebration of the Centre. For her, it was exciting to meet people from different backgrounds and to have an opportunity to observe the academic culture in Oxford and British society in general.

In addition, Dr Ma Danjing made extensive use of the Bodleian and the Leopold Muller Memorial libraries and participated in weekly meetings of the Centre's Fellows. She collected a lot of material for her present research project: Jewish philanthropy and the shaping of the State of Israel, which she will continue to research after her return to China.

Dr Ma Danjing wishes to thank the Centre for giving her the opportunity to enrich and advance her academic life. The assistance, support, advice and hospitality of Professor David Rechter, her sponsor, Professor Judith Olszowy-Schlanger, Dr César Mechán-Hamman, Priscilla Lange and Madeleine Trivasse are unforgettable and hugely appreciated, and she extends to them her deep gratitude and thanks.

***C. A. Macartney's Interwar Multi-Nationalism and  
the Models of the Habsburg Empire and Jewish Exilic  
Ideal*** *Dr Zohar Maor*

Senior lecturer Dr Zohar Maor stayed at the OCHJS as a Visiting Scholar from 1 May to 30 June 2024, as part of his sabbatical. During his stay, Dr Maor worked on a new project on historian C. A. Macartney and his image of the Jews. He worked on the Macartney archive in the Bodleian Library, in which he found important materials that shed light on Macartney's intellectual and public activity during the interwar period and World War II. Additionally, he read and analysed Macartney's published works, many of which are unavailable in Israeli libraries. Based on this research, he hopes to write two academic essays. The first will focus on the development of Macartney's attitude to Jews and Judaism and how it relates to the issue of multinational frameworks. It examines three periods: the 1920s and 1930s, World War II, and the post-war years. During the first of these, Macartney showed deep interest in the Jews as a 'model' minority

and developed a blend of anti- and philosemitism related to his multinational ideology. During the war he showed little sympathy for the Jewish catastrophe, and after the war his interest in the Jews diminished as the national world order became dominant. The second essay will focus on Macartney's idiosyncratic and jarring Jewish portrait in his 1926 *The Social Revolution in Austria* and on the historical context of his antisemitic and racial views. Dr Maor's research was supported by Professor David Rechter.

Additionally, Dr Maor wrote a chapter for his book on the theological conceptions of secularization in interwar Germany, dealing with the controversy over the issue of modern disenchantment.

During his stay Dr Maor met and discussed his research with OCHJS's fellows Yaacov Yadgar and Daniel Herskowitz. He spoke at the Oxford Chabad Society on Franz Kafka and mysticism and on the Lubavitcher Rebbe's cosmopolitan conception of redemption.

***Jews in the Seventeenth-century British Empire;  
Resettlement of Jews in Britain in the Mid-  
Seventeenth Century*** Dr Emily Rose

Dr Emily Rose returned to the OCHJS this year as a Visiting Scholar from 30 September 2023 to 30 June 2024. During her time at the Centre, she convened an international online conference on Jews in Seventeenth-century Britain and the British Empire (described elsewhere). The four-day online conference took place in March during the last week of Hilary Term. She also pursued her own research in medieval and early modern Jewish-Christian relations and participated in a number of scholarly conferences. In November she gave a David Patterson Lecture entitled “‘No Jew Shall Have a Freehold’: The Prohibition on Landholding in the *Statutum de Judeis* of King Henry III (1271)’ and prepared an essay on the topic for publication in an academic journal.

Over the Easter vacation she participated in a conference in Israel on ‘Contending with Crises: Considering Jewish Expulsion in the Middle Ages’ and delivered a lecture entitled ‘England 1290: A Re-Examination of the First National Expulsion’. In May, at the invitation of another OCHJS Visiting Scholar, Professor Zohar Maor, she travelled to Palermo to participate in the INIRE conference on ‘Antisemitisms’ and gave a talk entitled ‘Medieval Religious Motifs in Modern Secular Antisemitism’. Back in Oxford, she gave a lunchtime subject talk to social scientists at University College on a

seventeenth-century archaeological project and spoke to a medieval history class at Kenyon College. In July at the International Medieval Conference at Leeds she joined the study group on Jews in medieval Lincoln and presented a paper on the thirteenth-century tomb of little Hugh at Lincoln Cathedral.

The academic year also saw the publication of two of her scholarly articles, one in a journal and another in an edited volume of essays based on a conference held at the British Library and the Institute for Historical Research: E. M. Rose, 'Medieval Jews, Modern Ballads: Chaucer, "Little Hugh" and "Sir Hugh" of Lincoln', *Journal of English and Germanic Philology (JEGP)* 122.1 (2024), pp. 69–103; and E. M. Rose, 'Pocahontas's Trip to England: The View from London (1616–17)', in A. E. Morris and Kathryn Gray (eds) *Matoaka, Pocahontas, Rebecca: Atlantic Identities and After Lives* (Charlottesville: University of Virginia Press, 2024).

Rose submitted further papers for peer review to the *New American Antiquarian*, *Viator* and the *American Historical Review*.

## *Junior Visiting Scholars*

### *Philo's Interpretation of Abraham* Jonas Müller

Jonas Müller of Ludwig Maximilian University, Munich, studied as a Junior Visiting Scholar at the Centre from 14 January to 9 March 2024 during the third year of his doctoral studies. Under the supervision of Professor Hindy Najman he undertook a project focused on Philo's interpretation of Abraham, with a specific emphasis on the temporal framework underlying Philo's understanding of Abraham and his descendants.

The main question guiding his research at the Centre was twofold: How does Abraham's role fit within Philo's implicit temporal framework and, more specifically, how does the concept of Abraham's progeny contribute to this framework? This project is part of his dissertation, which examines Paul's utilization of Abraham in the letter to the Galatians within the broader context of other portrayals of the patriarch in Second Temple Judaism.

During his stay he greatly benefited from seminars and lectures at the Centre for the Study of the Bible, particularly the Philo reading course, the lecture series on Varieties of Judaism, and the seminar on Jewish History and Literature in the Graeco-Roman Period.

At a writers' workshop he presented his work on Philo's depiction of Abraham in 'De Abrahamo'.

He was awarded the Dirk Smilde Research Scholarship during his stay,

which allowed him to continue his work with Professor Najman at the Qumran Institute of the University of Groningen, focusing on the topic of 'thinking about thinking' in ancient Judaism.

The Leopold Müller Memorial Library and the other Bodleian libraries provided an invaluable environment for focused academic work, and interactions with colleagues offered fresh perspectives on his research. He expresses gratitude to the Centre's staff for their continuous support throughout his stay and extends special thanks to Professor Hindy Najman for her invaluable insights, questions and supervision, which significantly enhanced his project.

### *Sub-project of TEXTEVOLVE, Focused on the Evolution of the Targums* Jeroen Verrijssen

Jeroen Verrijssen of the Katholieke Universiteit Leuven, Faculty of Theology and Religious Studies, stayed at the Centre during his fourth year of doctoral studies as a Junior Visiting Scholar from 12 January until 8 March 2024. In addition to greatly benefiting from the expertise of members of the Centre, he made use of the Leopold Müller Memorial Library's impressive collection during his stay.

Jeroen Verrijssen's doctoral research forms a sub-project of the overarching ERC-funded project titled 'TEXTEVOLVE', which seeks to understand how, when and why the texts of the Targums evolved over time. His PhD explores the texts of the 'Liturgical Targum', a term he coined to describe the Targum units contained in medieval European maḥzorim, or festival prayerbooks. Despite Aramaic having little practical value for the average medieval European Jew, these maḥzorim contain units of Targum that were transmitted for many generations in various European Jewish communities, and that may have been read on certain festival days. His aims are to describe how the texts of the Liturgical Targum relate to the broader Targum corpus. He hopes to submit his dissertation in May 2024.

During his time at the Centre, he was able to consult many of the manuscripts in his research corpus, as a significant number are housed at the Bodleian Library (10 of the 52 manuscripts). One of these manuscripts, ms Oppenheim Add 4<sup>o</sup> 171, is a particularly interesting Romanian maḥzor. The Targum units it contains align broadly with the ones found in Italian maḥzorim – though some of its readings are unique. The verses it contains regarding the festival days also differ from those in other maḥzorim.

The David Patterson Lectures, as well as the many other lectures and

activities organized throughout the term, were excellent opportunities to learn and network with other scholars in the field. Verrijssen is very thankful for this experience and hopes to reconnect with the Centre in the near future.

***Linked Texts, Linked Ideas: Relations between  
Texts of Different Genres Copied Together in  
Medieval Jewish Manuscripts and Cairo Geniza  
Fragments*** *Adi Wiener*

Adi Wiener, a PhD student at Tel Aviv University, stayed at the OCHJS as a Junior Visiting Scholar from 9 October 2023 to 9 March 2024. During this period, Adi expanded her familiarity with various aspects of philological research and gained experience working with material aspects of medieval Jewish manuscripts and Cairo Geniza fragments.

Her research is conducted within the framework of an ERC-funded project, ‘The Jewish Library in Late Antiquity’, headed by Professor Gideon Bohak of Tel Aviv University, and her main interest is the relations between texts of different genres that were copied together. This phenomenon is prominent in instrumental manuscripts, i.e. handbooks that facilitated the work of practitioners of different occupations – such as magic, astrology, divination and medicine, each based on a different approach to the interpretation of reality, and consequently favouring different modes of action. These combinations of texts raise questions in terms both of context and usage, and they demonstrate how the mixing of texts and genres generates new amalgams that problematize scholarly categories and differentiations.

Ms Wiener was able to spend a substantial amount of time at the manuscript room of the Weston Library, focusing on manuscripts that have not yet been digitized, as well as examining Geniza fragments. In addition she gained essential knowledge for her research in relevant seminars, such as Jewish Written Culture in the Middle Ages, Materiality and Hermeneutics Across Scriptural Traditions, and The Ethics of Textual Criticism, as well as in the Medieval Hebrew Reading Group. Adi also attended the conference on Reading: Performance and Materiality in Hebrew and Aramaic Traditions, participated in additional seminars, and attended various lectures and workshops.

She presented a paper titled ‘The Use of Biblical References on Ancient Jewish Amulets’, in the Jewish History and Literature in the Graeco-Roman

Period Seminar, in association with the Early Biblical Interpretation Seminar. The paper was based on her MA thesis on this subject. In addition, Adi co-led a reading session at the Biblical Hebrew Reading Group with Dr Cian Power, and a reading session at the Medieval Hebrew Reading Group with Dr Joseph O'Hara.

Adi Wiener wishes to express her gratitude to the OCHJS staff for their hospitality and assistance. Most of all, she would like to thank Professor Judith Olszowy-Schlanger and Professor Hindy Najman for their kind attention and helpful guidance.

## ***Participants in the Oxford Summer Institute on Modern and Contemporary Judaism***

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### ***Young, Old and Everything in Between: Jewish Converts to Christianity in Early Modern Italy***

*Dr Katherine Aron-Beller*

Dr Katherine E. Aron-Beller's current book project, *We Seek to Recover Lost Souls*, explores the experiences of early modern Jews, their place in Italian societies and the concentrated attempts by 'charitable' Christians to reduce their influence and numbers through conversion campaigns, in particular the institutions known as *Case dei Catecumeni* (Houses of Converts). These converts were in most cases Italian or German Jews who surrendered to conversionary pressures by the Church and the Franciscans, particularly after the Counter Reformation in the sixteenth century.

Conversion was defined here as a predominantly individual change, rather than a communal experience or a coerced action, in which the person or family made a deliberate choice from a seemingly wrong belief system to a new and seemingly correct one. For many converts, conversion was not an intense religious experience, or even, necessarily, a lasting one. Some Jews changed their religion out of expediency or self-interest or were compelled to do so by others, with little or no transformation within themselves, much understanding or more than an agreement to conform to new rules.



*OSI participants (l-r): first row, Dr Gital Poupko, Dr Noa Lavie, Professor Ze'ev Strauss; second row, Dr Katarzyna Taczyńska, Dr Miri Freud-Kandel, Dr Miriam Udel, Professor Adriana Brodsky; third row, Dr Katherine Aron-Beller, Rose Stair, Dr Zoé Grumberg, Professor Shaul Kelner; back row, Professor Adam Ferziger, Professor Arye Edrei, Dr Hillel Mali, Dr Jodi Eichler-Levine.*

The sources that Dr Aron-Beller used for this project included first of all the records from the *Casa dei Catecumeni* houses in Italy. These were institutions / hostels in which converting Jews would stay for periods of up to twelve months to receive catechism and an education on how to be a 'good Christian'. There were about twelve houses spread through Northern Italy. Their records confirm a more vigorous attempt to convert Jews than before. For example, between 1542 and 1563, 128 Jews were baptized in the Roman house. Records list the names of converts, their ages, provenance and the reasons given by some why they converted. Two-thirds of early modern Italian converts were men and one-third of them women. It is thought that around a quarter of the total number of converts in early modern Italy were children.

A second category of record is that of Papal Inquisitorial trials. The Papal



Inquisition was established in Northern Italy in 1542 to fight Protestantism, and these trials reveal the conversion histories and narratives of at least 300 Jewish converts to Christianity who were suspected of Judaizing.

Dr Aron-Beller tried to answer the following questions in this research project. First, did age help determine which Jews wished to convert? Secondly, was the success of their conversion affected by their age at conversion?

Dr Aron-Beller found that the age of the convert did affect the decision to convert. For example, professional males above the age of forty converted out of choice and not circumstance. Destitute Jewish men (from late teens to thirty-five years of age) converted for socio-economic benefits and the professional opportunities they would receive as Christians. In contrast, Jewish women at all stages of their lives remained greater stalwarts of Judaism and especially resistant to conversion. Only a small proportion of young Jewish women converted in order to marry Christians, or to escape a family disagreement.

As regards the second question, Dr Aron-Beller found that in general many converts faced multiple difficulties after their baptisms. They often lived in an insecure middling state, unsure of their identity and risking prosecution for heresy if they returned to old haunts. The age group that probably fared best were children (both boys and girls) under the age of twelve. Being offered to the Church before they reached the age of reason, they converted well and we hear little more about them. Older male professionals were also prized acquisitions, for they were seen as capable of becoming respectable and independent members of Christian society. Some of the male converts in their twenties or thirties found professional paths to prosper financially, and married Christian brides. Others had more trouble and reverted to Judaism. Most young female converts (from late teens to thirties) faced the most limited prospects as Christians. They were either married off or placed in convents. Research has recently shown that many of these women faced unhappy lives in supercilious convents.

This whole conversion project represented a form of papal theological anti-Judaism. The church was attacking practising Jews as stubborn misbelievers, but it was complicated if not tempered by the useful fiction or conceit that Jews could escape from their travails if they ceased to be Jews.

A variety of converts were discovered, from young to old, and Dr Aron-Beller argued that the age, gender and socio-economic position of the convert determined the different reasons why Jews wished to convert and the success of their conversion. It was the children who converted best as demonstrated above. This type of conversion was a 'forced conversion', since these minors

entered the *casa* as passive and uncomprehending victims of their parents' or grandparents' spiritual worldview. No choice was involved.

***Neither (Fully) Here Nor (Fully) There:  
Jewish Argentine Youth Touring Europe,  
1950–1970*** Professor Adriana Brodsky

Starting in 1940, Argentina's Jewish community, the largest in Latin America, became particularly worried about the threat of assimilation, and its members invested a lot of energy in assuring that their youth 'kept being Jewish'. Sometimes with the help of emissaries from the Jewish Agency and sometimes as the result of youth's own actions, Jewish youth groups multiplied, organizing a wide range of activities focused on revitalizing youth involvement in Jewish institutions. Some of these groups were part of Zionist youth movements, and their activities focused on eventually making Aliyah. Dr Brodsky's paper focuses on the trips made by Argentine members of (Sephardi) Zionist youth groups when leaving Argentina, but before settling in Israel, between 1950 and 1970.

Using archival material, newspaper accounts, letters and oral recollections of their planned-in-advance and (usually) one-month-long visits to Europe, the paper highlights the liminal quality of these trips: taking their first steps away from their nuclear family as adults, facing unknown (sometimes comical, sometimes dangerous) situations as members of a (new) collective of peers, and enjoying a last indulgence before committing to the hard life on a kibbutz that awaited them. On the one hand, these trips served as rites of passage that marked what the youth envisioned as the end of one type of life (bourgeois, middle class, urban, always on the verge of assimilation) and the beginning of another (rural, communal, politically committed, and fully Jewish, but secular). For example, the young people would hold daily meetings to decide collectively what they would do on that day – and even what they would eat, voting for the most attractive but cheaper itinerary. The trip also served to highlight their entry into adulthood and into a life with a new set of relations that did not include the family and social groups that they had left behind. Many of these youths had recently married, sometimes only a few weeks before leaving Argentina, so the trip marked the first few weeks of a new stage in life.

Thanks to the existing sources that allow for a comparison of different decades, the research also traces the development of these young people's political awareness a few decades later. The revolutionary fervour in Latin

America, initiated by the victorious Cuban Revolution in 1959, provided these young Jews with new visions; they began to see themselves as more than merely contributing to the Zionist dream of building the State of Israel. For example, later groups, while still in Europe, would write back about the consequences of colonialism and the ways in which these historical processes were playing out. Throughout their tour, young Jewish Argentines participated in the construction of a transnational practice of travel that consolidated their identity as members of that collective. For example, they stayed at youth hostels and used other organizations that had been created to provide young travellers with the means to move across borders.

Overall, Dr Brodsky's paper described the variety of spaces and worlds touched on and constructed by these Argentine young men and women as they, for a few weeks, moved neither fully here nor fully there.

***'He Died in Purity': Talmudic Deathbed Encounters:  
Halakhah and Aggadah*** Professor Arye Edrei

The transition from life to death simultaneously concretizes man's mortality and intensifies the power and mystery of death. The time of death is a moment in which the fear of abandonment, the pain of separation, and consideration of the uncertainty and significance of death are all heightened. Death is the one certainty for all living beings, yet the time of death remains a potent and mysterious moment.

Many cultures have deathbed stories, stories that occur at the unique moment when a person knows his hour of death. Those stories reflect how cultures relate to the meaning and significance of both life and death.

The Rabbis in the Talmud portray the deaths of many of their heroes, 'reconstructing' their concluding discourses about life as they lie on the verge of death. Descriptions of the deathbed drama allow the Talmud to expound on religious and ethical issues that are at the heart of rabbinic thought, relating to the meaning of life and death, eternal life, reward and punishment, and so on.

In the first part of Professor Edrei's paper, he explored the talmudic deathbed tales of several noted sages. In the second part he considered the halakhic implications of the end of life. He argued that Rabbis viewed the deathbed as a special moment of truth and commitment, making it a unique and significant genre in both rabbinic lore and law.

Professor Edrei argued that these stories are symbolic and reflect on one of

the main events in the life of a particular sage, usually an event that tends to cast a shadow or suspicion on the man and his life's work. The explanation of the sage expressed as he is on the verge of death is accepted as the absolute truth and removes all doubts about previously unresolved issues.

The claim is that at the moment when a person confronts his imminent death, his absolute truth is revealed, and the credibility of his words is unquestionable. For this reason, what the sage teaches at this time is seen as his most important message in the eyes of his colleagues and students. This is true not only on the philosophical / theological and ethical levels, but also on the halakhic level, which grants special legal status to last wishes expressed at the time of death.

### *Age and Authority: The Odyssey Years, Generational Change and Religious Authority*

*Dr Miri Freud-Kandel*

The claim that we are living in post-secular times indicates, in broad terms, how the inexorable march towards secularization, which had been predicted as a consequence of Enlightenment thought, has not materialized as expected. Various types of religion and forms of spirituality are increasingly being venerated as part of a process of 'sacralization': a search for the sacred. Evidence of a yearning for sacralization does not indicate a reversal of secularization. Indeed, there are countermoves championing a committed atheism. Rather, post-secularism highlights how binary distinctions between the religious and secular are being broken down. In certain respects, this offers the possibility for a theological voice to re-emerge and be reclaimed. At the same time, this is often now viewed as just one voice among many, with no single position enjoying the right to express certainty for its claims to truth. In modernity, religious authority was challenged as it drew on ideas that lay beyond reasoned, scientific investigation. In a post-secular context, religious authority is threatened not by negating its validity but by the possibility of multiple interpretations of the truths it claims to teach.

The impact this altered consciousness exerts on religious authority in sectors broadly associated with forms of an Orthodox Judaism is manifest among individuals, in shifts regarding the types of questions that are being posed and related changes in the types of answers that are even being sought in the search for the sacred. It is also playing out at an institutional and communal level. Established institutions of religion are increasingly critiqued for an

overly narrow focus. The willingness to be told what to believe, who to include or exclude, and how to be religious is changing. For growing numbers of Jews, the tyranny of denominational labels has become an inconvenience, imposed from above, without regard for the distinctive forms of a religious seeking being pursued by individuals. Denominational institutions are charged with being too inward-looking, keen to draw boundaries, and selfishly focusing on their own members. Undoubtedly, the urge to demarcate boundaries remains strong in certain sectors of Orthodoxy. Elsewhere, the impetus away from denominationalism highlights how individuals increasingly expect to take greater control over their lives, pushing back against established models of religious authority. While there may be an interest in engaging with Judaism, there is a greater tendency for individuals to do so on their own terms, with diminishing concerns about where on the religious spectrum opportunities are located, and with an associated resistance to existing institutional packages.

Dr Freud-Kandel's paper examined the role of age, understood in terms of generational change, in driving these shifts. It is hardly novel for younger generations to challenge the norms of their elders. Each generation inherits a world they did not make and consequently often view as outdated. In Jewish terms, looking merely to the recent past, we can identify the Boomer generation's innovation of *havurot* (religious fellowships): creative, alternative worship spaces, introduced in the 1960s and 1970s, in an effort to push back against established institutional models of religion that were viewed as dated and staid. Driven by young adults as they were coming of age, seeking to navigate their place in communal Jewish life, the *havurot* were part of broader countercultural Jewish trends through which a younger generation set out to transform the existing institutional models to address their changing generational concerns. Eager to identify alternative ways to connect to their Judaism, the cultural influences of the age shaped their efforts at innovation.

Contemporary models of emergent religious communities bear certain similarities to the *havurot*, similarly drawing from a rejection of institutional models of worship which incites an impetus to create something different in its place. Yet, especially among the youngest cohort of young adults in contemporary Jewish life, the Gen Zers, born around 1995, who have grown up in a wholly digital age, there is a striking consciousness of the brokenness of received models of institutional life. They experience a heightened sense of responsibility to try to fix the ills of the world that they are inheriting. As currents develop blaming prior generations for creating the challenges that Gen Z face the burden of trying to address, it is unsurprising that the models

they create build on distinctive foundations, radically questioning the existing establishment institutions they encounter, and directing more far-reaching attacks against accounts of religious authority.

Dr Freud-Kandel's paper used three different frameworks to examine the influence of generational change in accounting for the increased willingness to push back against religious authority among certain sectors of Orthodoxy, where previously such authority has generally been so central. After considering some of the particular seismic influences heralded by Gen Z, she turned to brief studies of Orthodox feminists and Queer Orthodox activists which provide more focused frames for assessing how top-down authority is being questioned and rethought, exerting an influence on both individuals and institutions in contemporary Orthodox Jewish life. This analysis highlighted how age can indeed contribute as a helpful category in accounting for the changes that are evident: a growing consciousness of the limits of rabbis; a reframing of halakhic authority; and an embrace of efforts to look beyond permission from above in order to bring about change through proactive grassroots action. It has the potential to help sharpen the scope to identify and make better sense of the correlated shifts between increased articulations of individual autonomy – assertions of agency interpreted in varied ways – and the growing challenge to and breakdown of the role of established institutions and their leadership structures.

***The Politicization of Children. Jewish Child Welfare Organizations in Europe after the Holocaust and Their Long-term Biographical Impacts***

*Dr Zoé Grumberg*

After the Holocaust in Europe, Jewish children represented the future of a decimated community. Many Jewish organizations were involved in child welfare work. Jewish welfare workers experimented with collective solutions: children's homes for orphan children, and patronages and sleep-away camps for children living with their families. Some of these children were survivors of the Holocaust, generally having been hidden for several months or years or, in several cases, after surviving ghettos and camps. Other children were born after the Second World War, from surviving parents who were often profoundly impacted by the Holocaust and its familial, social, economic and psychological consequences. In this context, Jewish child welfare organizations aimed at

rehabilitating children. But they also worked to forge the future generation. They transmitted values, ideals, collective identities and memories. Their goal was thus humanitarian, pedagogical and political.

This project focuses on the long-term trajectories of Jewish children who were cared for by Jewish child welfare organizations after the Holocaust. The goal is to develop a social history of these children by reconstructing their trajectories from their care to the present day. It does not focus solely on the question of memory and identity (already addressed by several works) nor does it adopt a psychological approach (which does not fall within my field of research, but from which it is possible nevertheless to draw inspiration). From a comparative perspective, this project will also focus on children who were not cared for in collective structures but raised in families. It also intends to compare the trajectories of children who stayed in Europe with the ones of children who moved in the years following the Holocaust (to the USA, Canada, Palestine / Israel).

In this paper, Dr Grumberg focused on three points. First, she explained her hypothesis about the impact of childhood and primary socialization on the individual construction of Jewish children who were cared for in collective institutions after the Holocaust. Dr Grumberg defined childhood as 'the age category located between birth and civil majority', which also allows young people to be taken into consideration. This broad definition enables her to recognize the distinctions between the different ages and also to analyse age through social and gender dimensions. Secondly, Dr Grumberg explained her methodology to find former children, notably through memorial organizations that were created by former children when they reached retirement. Lastly, she presented her reflections about oral history with old people. Does a delayed conversation about childhood give access to children's point of view? Dr Grumberg's hypothesis is that elderly people, especially those who faced traumatic events during their childhood, experience a revival of their childhood and often reconnect with the child they used to be. She also presented some reflections about the impact of the interviewer's age in the interview of old people. Dr Grumberg's 'young' age at the beginning of her study (she was 26 years old when she started oral interviews as part of her PhD thesis) sometimes posed difficulties because it raised questions about her knowledge of the field and her professionalism. However, after a while, the people she interviewed tended to see her both as a professional researcher and as their granddaughter, which created a specific relationship and helped to collect personal and intimate information as well as private documents.



## *Ageing In? Assessing the Increased-Jewish-Engagement-over-the-Life-Course Hypothesis*

*Professor Shaul Kelner*

In the early 2000s, sociologists of American Jews debated whether American Jewish attachment to Israel was growing weaker from generation to generation. Those arguing that attachment was declining pointed to differences between generational cohorts. Others countered that generational differences had been observed for decades, but even so, overall levels of Israel attachment remained stable. One would expect that as the more Israel-attached older generations died out and were replaced by the less Israel-attached younger generations, overall levels of attachment would decline. This raised the intriguing possibility that American Jews *aged into* Israel attachment. The data were only suggestive, and the research could not predict whether the ageing-in trends would persist.

Sociologists analysing age-related differences try to distinguish between life-cycle effects, generational cohort effects, and period effects. The debate over the distancing hypothesis is essentially over whether the age-related drivers of attachment to Israel are mainly due to *generational cohort effects* (i.e., coming of age during the 1948 War of Independence vs. 1982 Lebanon War), or to *life-cycle effects*, whereby psychological and sociological dimensions of ageing encourage heightened attachment to Israel.

In general terms, the ageing-in hypothesis suggests that specific aspects of Jewish identity are correlated with age, and that this correlation is the result of life-stage effects. That is, as American Jews get older, some aspects of their Jewish identities become more salient to them. Feelings about Israel may be one such aspect. There may be others.

Professor Kelner's paper extended the analysis of age-related differences in Israel attachment forward into the 2010s and 2020s. It drew on data from the Pew Research Center's 2013 and 2020 national surveys of Jewish Americans, and from Brandeis University Steinhardt Social Research Institute's 1995, 2005 and 2015 studies of the Jewish population of the greater Boston area. The analysis separately examined period, lifecycle and generational cohorts. To control for the shifting demographic composition of the American Jewish population, the analysis separately examined Jews by Religion (JBR) and Jews of No Religion (JNR).

The preliminary analysis suggests possible overall declines in attachment to Israel from the 2010s to the early 2020s. The survey authors changed the wording of the questions about Israel attachment during these years,

however, so it is not yet clear whether these findings are real or if they are methodological artefacts. For the time period studied, the preliminary analysis did not find robust evidence to support either the ‘ageing-in’ hypothesis or the linear generationally-related ‘distancing hypothesis’. If the findings are not methodological artefacts, they may indicate a period of overall distancing across multiple age cohorts. But this comes after a period when trends were moving in the opposite direction. Whereas the original discussions of the distancing hypothesis were framed as discussions about ‘young American Jews’, the evidence presented here shows more complicated dynamics in all the generational cohorts.

### ***Brit Milah on Israeli Sitcoms:***

#### ***As Subversive As It Gets* Dr Noa Lavie**

The paper Dr Lavie presented explores the representations of *Brit Milah* (Jewish circumcision ritual) in Israeli sitcoms and how this practice reflects and challenges societal norms. Utilizing thematic and framing analyses, the study examines scenes from ‘Taa’gad’, ‘My Successful Sisters’, ‘Savri Maranan’, ‘Ron’ and ‘Sovietzka’. The primary objective is to understand how these representations address Jewish identity, masculinity, militarism and ethical debates surrounding the practice.

The analysis reveals that *Brit Milah* is depicted in multifaceted ways across Israeli sitcoms, reflecting both reverence for tradition and engagement with modern ethical debates. Key themes identified include:

**Reinforcement of Jewish Identity and Masculinity:** *Brit Milah* is portrayed as a critical ritual reinforcing Jewish identity and traditional masculinity, particularly in shows like ‘Savri Maranan’, where the ritual is depicted as an unquestioned part of daily life.

**Subversive Elements:** Some sitcoms challenge traditional norms. For example, ‘My Successful Sisters’ and ‘Ron’ depict debates about the ethical implications of circumcision, reflecting broader societal discussions about bodily autonomy and religious freedom.

**Gender Dynamics:** The ritual often serves as a focal point for exploring gender relations. In ‘Savri Maranan’, generational and gender-based conflicts over naming the baby highlight the tension between tradition and modernity. In ‘My Successful Sisters’, the debate about circumcision between a lesbian couple underscores the negotiation of gender roles and cultural expectations.

**Militarism and National Identity:** The representation of *Brit Milah* in military settings, such as in ‘Taa’gad’, underscores the intertwining of religious rituals with national identity and militaristic values. The ritual is portrayed as a rite of passage integral to the construction of Israeli masculinity, particularly within the military context.

While *Brit Milah* remains a cornerstone of Jewish cultural and religious life, its portrayal in the media reveals ongoing negotiations and debates about tradition, identity, and modern ethical considerations. By analysing these representations, the study provides insights into how media shapes public discourse and cultural perceptions, emphasizing the role of television in reflecting and challenging societal norms. The findings underscore the importance of media portrayals in understanding the complexities of cultural rituals and their significance in contemporary society.

Integrating Jameson’s notion of cultural texts as socially symbolic acts with Durkheim’s perspective on rituals as essential to social cohesion provides two rich frameworks for analysing *Brit Milah* in Israeli sitcoms. Jameson’s concept helps us understand how these sitcoms serve as cultural texts that symbolically negotiate societal tensions around identity, tradition and modernity. They reflect broader cultural and political dynamics, acting as sites of ideological struggle and subversion. Durkheim’s emphasis on rituals reinforces the idea that *Brit Milah*, as portrayed in these sitcoms, functions to maintain social cohesion by affirming collective identities and values. However, the subversive elements identified in the sitcoms indicate a societal negotiation of these values, highlighting the dynamic nature of cultural practices. This interplay between maintaining tradition and embracing change underscores the ongoing evolution of Jewish identity and masculinity within modern Israeli society, as mediated through popular culture.

### ***Ritual Childhood: Conceptualizations of Childhood in Jewish Cult Worship in Antiquity***

*Dr Hillel Mali*

The purpose of Dr Mali’s paper was to take the first steps in investigating the place of children in Jewish rituals in antiquity and to offer some thoughts concerning the perception of childhood and its symbolic value in ritual contexts.

In order to examine these facets of childhood, he chose two sources from the turn of the common era: the Mishnah in Tractate Parah and the Epistle of

Barnabas. Both these sources provide a detailed account of childhood in the context of rituals around avoiding or removing corpse impurity. According to the Mishnah, which is phrased in a historical style, Jerusalem once included 'convents', secluded courtyards, to which pregnant women were brought to give birth and raise their children, isolated from the world, so that those children would be able, eventually, to serve in the purification process of 'the priest who burns the heifer'.

The Epistle of Barnabas is similar to the Mishnah in that it also relates to the place of children in the process of purification from corpse impurity, but it differs in significant ways. Unlike the Mishnah, which focuses on the preparation of the purifying materials (the 'purgation water', used for purification), Barnabas (8:14) describes how the children were used to sprinkle water on the impure.

First, Dr Mali suggested that this Mishnah is not a historical depiction, but rather a later development of a historical kernel, according to which children were involved in sprinkling the purgation water on impure people. This core tradition is shared by the Mishnah, the Epistle and a Qumran fragment (4Q277), which condemns the idea of sprinkling being done by small children.

Second, Dr Mali suggested that Barnabas' symbolic interpretation of the children as sinless is related to his entire perception that impurity is sin. The sprinkling children therefore represent repentance. In contrast, Tannaitic sources present an opposite understanding: impurity does not represent sin, but a physical event. The involvement of children is related to a different conceptualization: impurity contracted only by things that belong to the human realm. Thus, the purgation water requires primordial materials: water from the spring of Siloam (i.e., paradise), an unblemished heifer 'on which no yoke has been laid', and immature juveniles, still maintaining their purifying, natural state. Christian sources depict childhood as symbolizing cleanliness from sin, whereas Jewish sources depict it in terms of primordially and nature. Both connect it to the raw material from which purity is made.

The comparison of these sources gives us three options regarding the symbolic value of children in the ritual: the Christian text sees them as free from sin; the rabbinic text as representing raw matter; and the Qumran text views them negatively as unaware ignoramuses, who undermine the ritual. A preliminary examination of a number of sources, both rabbinic and non-rabbinic, shows that this discourse over the symbolic value of children in ritual goes beyond the confines of corpse impurity, and relates to many ritual aspects in antiquity, such as sacrifices, guarding the temple, education and prayer.

*'I Recalled in the Night Your Name': Holocaust  
Commemoration within the Contemporary Hasidic  
Mitzvah Dance* Dr Gital Poupko

The contemporary Hasidic community in Israel refuses to adopt Zionist Israeli modes of publicly commemorating the Holocaust, such as observing Holocaust Remembrance Day on the 27th of the month of Nissan. Hasidic society also refrains from mourning the victims of the Holocaust, as do Orthodox Religious Zionists, on the traditional fast on the 10 Tevet. Barring rare exceptions, Hasidic leaders have not established an alternative day for a Holocaust memorial, nor did they create any formal commemoration ceremonies.

Nevertheless, the Holocaust itself is a crucial facet of contemporary Hasidic history and identity. The Hasidic universe of pre-war Europe was almost destroyed by the Holocaust. The drive to rebuild the world of Hasidism gave survivors a deep sense of purpose and belonging after the devastation of the Holocaust. Indeed, the ever-growing Hasidic society of today views itself as the reincarnation of the historical Hasidism of the past. Tales of the spiritual fortitude of Hasidim during the war and afterwards attest to the steadfastness of their faith and serve to educate current generations in the Hasidic ethos. Thus, we would expect to find modes of Holocaust commemoration which are unique to Hasidic society and express its own values and priorities.

One dramatic example of an alternative Holocaust commemoration adopted by Hasidic Jewry can be seen within the mitzvah dance at a Hasidic wedding. The mitzvah dance is a rite of passage performed at the final stage of most contemporary Hasidic weddings. While singing the praises of the bride and groom and their families, a facilitator called a *badhan* (literally, 'jester') invites community elders and male relatives, in turn, to come forward and dance before the bride. Hasidim regard the mitzvah dance as a sacred custom, with religious and mystical significance. It is also one of the spiritual and emotional heights of the wedding.

Holocaust memory features in the mitzvah dance in several ways. In the *badhan's* verse, special mention is made of relatives who survived the Holocaust, as well as those who perished. The *badhan* often describes the ways in which victims, male or female, maintained their faith and charitable ways despite the horrors of the Holocaust. If present, a Holocaust survivor may also dance to a piece of music related to his experiences. Occasionally, a survivor will even brandish the evidence of his past, dancing while overtly displaying the camp number tattooed on his arm. The tattoo, the indelible symbol that once stood for subjugation and suffering, now signifies endurance and undiminished faith.

***Age Transcendence: Elusive Childishness and  
Child-like Vision in Jungjüdisch Cultural Zionist  
Thought***    Rose Stair

In this paper, Rose Stair developed the term ‘age transcendence’ to describe the phenomenon of individuals or groups being perceived as lacking characteristics associated with their own age category or possessing those associated with others. She argued that for the *jungjüdisch* German cultural Zionist community of the early twentieth century, highlighting the presence or absence of child-like qualities in children or adults was a significant tool for social critique and commentary. In essays, poetry and writings about art, they employed the idea of age transcendence as both a negative and a positive phenomenon, using it to criticize the conditions of exile and to articulate what they proposed as a Zionist corrective.

Leading *jungjüdisch* thinker Berthold Feiwel asserted in his creative German translations of S. Frug’s Yiddish poetry, as well as his own writings and poems, that Jewish children and adults in exile were unable to possess appropriate age characteristics. From children who were artificially aged by the punishing environments they lived in, to images of the Jewish people being collectively infantilized by traditional Jewish religious education, both Frug and Feiwel suggest that deviation from age norms was a common characteristic of exilic life. In their work, childhood in particular, becomes an elusive phenomenon, with happy innocence and the unblemished bodies of youth a privilege denied to those forced to endure the suffering of the ghetto environment.

The *jungjüdisch* community also developed a vocabulary for praising artists such as Dutch Jewish painter Jozef Israëls, whom they saw as able to cultivate child-like qualities into older age, entailing a certain freshness of artistic vision and an ability to penetrate beyond convention and capture timeless truths in his work. The penetrating insight of his depictions of childhood, as well as the unstudied innocence of his artistic hand, his interpreters suggested, were markers of his substantial talent. Such positive cases of age transcendence contributed to the emerging *jungjüdisch* vision of Zionist art, which they argued would play a crucial role in rejuvenating the Jewish community and re-orientating it around a new, powerful feeling of Jewishness. Childhood as a mode of being, however elusive it might have been for the ‘real’ children of exile, was to be grasped by adult artists as a tool in the essential work of Zionism.

Both sides of the coin, Rose Stair argued, demonstrate a substantial fluidity in *jungjüdisch* conceptions of childhood, and of age more broadly. No simple marker of biological age alone, childhood represented a range of qualities,

whose absence or presence served as a gauge for the value systems by which *jungjüdisch* thinkers measured the collective health of the Jewish community and imagined the path it was to take in the future.

***The Rabbinic Sages, their Kleinigkeitengeist, and the European Enlightenment: A Neglected Theological Discourse within the Jewish Emancipation History***  
*Professor Ze'ev Strauss*

In this paper, Professor Strauss demonstrated that ancient rabbinic Judaism was a pivotal theme in eighteenth-century German Enlightenment discourse on the social and civil status of Jewish minorities. The presentation spotlighted a neglected aspect of this discourse: the partisan assertion that the rabbinic sages were small-minded. It highlighted three emblematic perspectives respectively found in Gotthold Ephraim Lessing's *The Education of the Human Race*, Christian Konrad Wilhelm Dohm's *On the Civil Improvement of the Jews*, and Moses Mendelssohn's *Jerusalem, or, On Religious Power and Judaism*. The paper showed how Protestant scholars utilized the term *Kleinichkeit* to criticize rabbinic hermeneutics, portraying it as overly severe and oversubtle, thus constituting an obstacle to Jewish integration into Christian majority societies. By scrutinizing each author's use of this term, the paper provided a nuanced understanding of their attitudes towards rabbinic thought within the framework of the emancipation debates.

***A Jewish Woman from Vojvodina: Identity and Age. The Case of Magda Bošan Simin***  
*Dr Katarzyna Taczyńska*

In 2023, Dr Katarzyna Taczyńska began a new project titled *Jewish, Balkan, Female: The Literature of Balkan Jewish Women as a Minority Experience* at the Institute of Slavic Studies of the Polish Academy of Sciences, funded by a grant from the National Science Centre. This project is a synthetic analysis of multilingual (Bosnian / Croatian / Serbian, Slovenian, Macedonian, Ladino, Hebrew, German, Hungarian, Yiddish) literature written by Balkan Jewish women (Sephardi and Ashkenazi). The aim is to reconstruct the internal dynamics of a process that began in the nineteenth century and continues



today: Balkan Jewish women expressing and describing their changing identities through literary texts. This article presents one of the case studies within this project.

Although Magda Simin is not an anonymous figure, her books remain of marginal interest to researchers and readers in both Serbia and Hungary, and she is rarely included in any canon of modern Jewish literature. Magda Bošan was born in 1922 in Senta (Vojvodina, Serbia) to a Jewish family. In 1938 she was admitted to SKOJ (The League of Communist Youth of Yugoslavia). Due to the *Numerus clausus* resolution introduced in 1940, she was unable to begin her studies, and in 1941 she became a member of the Communist Party of Yugoslavia. Soon after, in September 1941, she was arrested by the Hungarian authorities for her activities in the communist movement. She was interrogated, tortured and finally, as a political prisoner, sentenced to thirteen years in prison. In March 1944, Jewish women convicts in the prison were separated and transferred to Germany. Simin was deported to the camps of Dachau-Allach, Bergen-Belsen, Fallersleben and finally to Salzwedel.

After the war, Magda married Živko Simin, a Serb from Vojvodina. He had been a prisoner of the Mauthausen camp, so they shared the experience of imprisonment. They lived in Novi Sad, where Magda was a member of the Jewish community, but Jewish tradition and culture did not play a significant role in her family life. She never hid her identity, but she did not celebrate any holidays at home. Magda Simin was remembered in the history of Vojvodina as a journalist and one of the founders of Radio Novi Sad, as a communist, social activist and writer, who operated at the intersection of two cultures typical of the region: Serbian and Hungarian (Simin wrote in both languages).

The analysis highlights a women's narrative by drawing on marginalized regional literature, challenging typical ideological classifications and crossing existing biographical and thematic boundaries. A contextual reading of Simin's texts, with Jewishness as the central theme, reveals the complex relationships of Jews living in the multicultural area of Yugoslavia, specifically Vojvodina. The analysis presents a multi-faceted portrait of Simin, a woman writer navigating a quest for her voice. An intersectional examination of her creativity uncovers Simin's nuanced, hybrid identity at the crossroads of diverse cultures. In this interpretation, Magda Simin emerges as a social actor firmly rooted in the historical and geopolitical context of her time. Despite the broken diplomatic relations between Yugoslavia and Israel, she was able to travel and maintain contact with her family in Israel. Reconstructing the process of shaping her cultural identity in post-war socialist Yugoslavia highlights the interplay of emic

and etic perspectives, placing her both within and outside of Jewish culture. Considering age allows us to see that Jewishness permeates Simin's entire life, from her roots and childhood to adulthood. Her texts reflect her complex identities and are significant for the histories of both Jewish and non-Jewish Yugoslav and Hungarian communities. Simin's writing, focused on private, individual stories, unfolds against the backdrop of Vojvodina's grand history, rich with cultural and political conflicts.

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

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### *Paternal Displacement and the Maternal Sphere: Parenthood in jungjüdisch Thought*    *Rose Stair*

This chapter of Rose Stair's DPhil thesis examines depictions of the role of the Jewish parent in the visual art, poetry and essays of the *jungjüdisch* German cultural Zionist movement, active at the turn of the twentieth century. Her thesis examines the group's use of imagery and vocabulary of age, ageing and generations, from their assertion that they represented a fundamentally youthful form of Zionist innovation, to their argument that a true experience of childhood was denied to Jewish children living in exile. Her parenthood chapter explores the group's criticisms of the forms that parenthood had taken during exile, and their proposals for the revitalized role that the mother, in particular, would play in the Zionist present and future.

While *jungjüdisch* artists and poets occasionally acknowledged the caregiving and sacrifices of exilic mothers, their primary focus was on fathers. Drawing on traditional models of the father or father figure as educator and sage, artists such as Regina Mundlak and E. M. Lilien depicted fathers from Eastern European Jewish communities mimetically transmitting learning and practice to their sons. Following devastating events such as the Kishinev pogrom and the exploitation of Jewish workers in the sweatshops of New York's Lower East Side, *jungjüdisch* anthologies of poetry and visual art depicted the fragmentation of Jewish families that occurred when fathers were separated from their children. Morris Rosenfeld's poems, for example, captured the pain

experienced by Jewish families as traditional models of fatherly protection and religious instruction broke down, leaving children vulnerable and spiritually isolated.

By cataloguing such ills of the past, *jungjüdisch* thinkers laid the foundations for proposing a Zionist corrective. Focusing on the re-imagined role of the mother, this corrective model was liberated from the conventions of tradition that clung to conceptions of the father. In various writings, Berthold Feiwel, Martin Buber and Paula Winkler reflected on the role of the Jewish mother as a dynamic educator who would draw on the fruits of the Jewish past and the present Zionist cultural renaissance alike to raise her children into a new Jewish consciousness. While these three writers differed in terms of the degree of creative autonomy they awarded the Jewish mother, they each demonstrate how radically re-imagining the role of Jewish parents allowed for a corresponding freedom in terms of engagement with Jewish religious tradition. Freed from father-son models of mimetic religious education, such a re-articulation of parenthood allowed for a re-articulation of what Jewishness would mean as future generations continued to unfold.

***96 Ways to Address a Letter: On Linguistic  
Stratification in Sholem Aleichem's Marienbad***  
*Giovanna Truong*

The essay Giovanna Truong submitted to the Taube Prize was her MSt dissertation in Yiddish Studies, '96 Ways to Address a Letter: On Linguistic Stratification in Sholem Aleichem's *Marienbad*', in which she dealt with the linguistics of the Yiddish epistolary novel *Marienbad* by Sholem Aleichem (Sholem Rabinovitz). The letters that make up the novel fly between the spa town of Marienbad, where Jews from around Europe convene – ostensibly to cure what ails them – and Warsaw, where the spouses of many of the spa-goers live. Because of the international demographic of Marienbad's visitors, however, it becomes a site for matchmaking, affairs and status-flaunting. Giovanna Truong evaluated the linguistic makeup of the characters' letters to elucidate Sholem Aleichem's view of the language hierarchy in Europe, as well as his views on communication in the modern age.

The epistolary mode inherently creates a polyphonic narrative – that is, the story is built from many voices because it supposedly comes from many sources. But the characters' letters also exemplify the fusional nature of Yiddish, through which writers can draw on Germanic, Hebrew / Aramaic, Romance and Slavic

components (words with roots in different languages) to portray certain images of themselves. Each character uses a different component makeup, contributing not only to overall polyphony but to each individual's characterization.

For example, the 'womanizer from Odessa' relies heavily on words imported to Yiddish from Russian, marking himself as an intellectual and an Odessan chauvinist. The holier-than-thou characters use more Hebrew words and build arguments as though they are debating in a yeshiva. The mothers seeking matches for their daughters show off their supposed status, refinement and international know-how by speaking their own version of German. Thus, the characters rely on the stereotypes of different European languages to flaunt their social capital, exchanging linguistic prestige for love or high-class marriages. These caricatures, though fictional, betray the underlying social structures on which Sholem Aleichem comments – structures in which 'plain' Yiddish is at the bottom.

However, in all the dealings of *Marienbad*, some wires get crossed and communication breaks down. Husbands and wives suspect their spouses' infidelity, and in the urgency of their messages, they resort to modern technology – the telegraph. They chase each other across Europe on misinterpreted information. In this process, the component polyphony is lost in the telegrams, and the only language that survives is German, the international tongue. Sholem Aleichem thus observes the flattening of linguistic individuality as a result of globalization, something that is familiar even today with the development of the Internet.

Through his command of the linguistic properties of Yiddish, Sholem Aleichem crafted colourful characters and reflected on the situations of Jews as they encountered the modern world. Giovanna Truong found the book hilarious, prescient and masterful – and she is grateful that the Academic Advisory Council selected her analysis of it for the Taube award for Student Writing in Hebrew and Jewish Studies.

# Resources

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## *Journal of Jewish Studies*

*Professor Alison Salvesen*

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The academic year 2023–24 was a landmark in the history of the *Journal of Jewish Studies*. The Executive Editor, Margaret Vermes, retired after a quarter century of service to the *Journal*, and the production process has been taken over by Liverpool University Press, a publisher with a strong book list in Jewish Studies, including the Littman Library. The first issue produced by LUP appeared in April 2024. Professor Sacha Stern, FBA (University College London) and Professor Alison Salvesen (University of Oxford) continue as joint academic editors, with Dr Benjamin Williams (University of Oxford) as Book Reviews Editor and Dr Alinda Damsma (University College London) as Assistant Editor. The *Journal* also celebrates its seventy-fifth year in 2024.

Volume 74, no. 2 (Autumn 2023) includes articles on architectural depictions of the Jerusalem Temple in antiquity (Baitner), hiding complexes found in sites of the Bar Kokhba war (Raviv), the first marriage contract of the Nabatean woman Babatha (Esler), divine names in early rabbinic tradition (Sagiv), the Targum to Canticles (Perng), Abraham Abulafia's mysticism of divine flux (Afterman), linguistic literacy of the Maharam Lublin (Cohen and Nir), Giovanni Battista Iona's Hebrew translation of the gospels (Shuali), and Maskilic families in the Ottoman Empire (Karkason).

Volume 75, no. 1 (Spring 2024) features articles on computational analysis of talmudic tractates (Zbrzeźny et al.), Vespasian's raid in the Jaffa region (Arbel), Judeo-Syriac (Bhayro), Tanhuma-Yelamdenu Aharei Mot (Sacher and Lavee), lost and found Targum manuscripts (Efrati), love and fear of God in Isaac of Corbeil (Galinsky), Judeo-Spanish 'Marrano' hymns from Cochín (Nahon), the Sabbatean syndrome, messianism and Zionism (Charvit), and the image of the non-Jew in the responsa of David Zvi Hoffmann (Bloch).

The book review sections of both issues include monographs and volumes of essays covering subjects relevant to Jewish studies, from antiquity to the present.

## *The Leopold Muller Memorial Library*

### *Dr César Merchán-Hamann*

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The past year saw a return to normality – once the transition to the new library management system, ALMA, was completed in September, and it became clear that acquisitions were in line with and exceeding our previous figures. The number of readers increased again, which confirms the status of the Library as the focal point for Hebrew and Jewish Studies and related fields at the University of Oxford. We saw students, faculty and visiting scholars make good use of our facilities, with Theology, Philosophy, History, Linguistics and Area Studies prominently represented. The efforts of our staff meant that at no point did our services falter in the transition period at the start of the year.

Hebrew and Jewish Studies and Librarianship lost two irreplaceable scholars over the past year. The first of these was Malachi Beit-Arié (ז"ל), Professor Emeritus of Codicology and Paleography at the Hebrew University of Jerusalem, former Director of the National and University Library in Jerusalem (now the National Library of Israel) and Honorary Fellow of the Centre. He created the field of Hebrew codicology, trained many of us in Hebrew manuscript studies, and was a constant visitor and always ready to answer questions about the Bodleian's holdings, whose catalogue of manuscripts he revised and augmented, and about the many areas in Jewish Studies in which he was an expert. The other great loss was Ilana Tahan (ז"ל), the Lead Curator for Hebrew and Christian Orient Collections at the British Library, who ushered the Hebrew Manuscript Digitization Project to a successful conclusion and always gave generously of her time and scholarly expertise to those who needed it. We send their families and friends our deepest condolences.

### *Staffing, Services and Statistics*

Over the academic year our two evening invigilators left, Genevieve Wardley and Georgina Moore, to whom we are grateful for all their help, and whom we wish well in their professional careers. We then successfully recruited their replacements, Kathy Xu and Esther Vince, who quickly became part of the team and who are appreciated for their hard work. We bade farewell also to our Library Assistant, Beth Saward, who had become a treasured part of the

team and went on to join the Social Sciences Library, where we wish her every success. We recruited Mrs Emma Sherratt as her replacement, who quickly became familiar with the Library's holdings and classification system, helping our readers with their enquiries and handling the front desk kindly and efficiently. We value her work and look forward to working with her for a long time to come.

Finally, we recruited a new Deputy Director, Dr Barak Blum, who had been filling the role for some time and doing an incredible amount of work keeping the Library going before the three positions were filled. He has taken over acquisitions and Special Collections responsibilities, as well as liaising with the Faculty and Estates on most matters relating to the building, and has taken care of many of the donations we received in the past year.

We are currently recruiting for the post of Senior Library Assistant, and once this is complete will again be fully staffed, making a big difference to the various projects we are carrying out, particularly the survey of the loan collections.

Once again, the Library's activities were adeptly supported this year by the staff of the Bodleian Library, especially by the Keeper of Asian and Middle Eastern Collections, Dr Gillian Evison, on whose sage advice and wide expertise we continue to depend; Dr Evison is truly our mainstay. We once more take pleasure in thanking other Bodleian Libraries' staff members for their continued help, among them Edward Adcock and his PADS team (Edward retired this year and is missed), Rosalind Franklin, Chris Hargreaves, Duncan Jones, Judit Kovacs and Nathalie Schulz. Nathalie has continued to offer us her support in the transition to the new management system. We must also single out the Associate Director for Academic Library Services and Keeper of Collections, Antony Brewerton, whose active support in the changing conditions faced this year has been invaluable; and also Darrell Moss, Head of Security Services. Richard Ovenden, Bodley's Librarian, has continued to support Hebrew and Jewish Studies in the Bodleian Libraries and offered his staunch backing in the altered circumstances. We are also truly grateful to Elisabet Almunia, Karen Colley, Anna Morris, James Shaw, Susan Thomas, Alex Walker and Sarah Wheale for all their help.

The President of the Oxford Centre for Hebrew and Jewish Studies, Professor Judith Olszowy-Schlanger, was once again our main supporter in the Faculty. She worked closely with the Library to ensure that staff, researchers and students had our support. The Centre's staff, particularly Esther Edwards, Priscilla Lange, Kerry Maciak, Celeste Pan and Jun Tong, continued to be extremely helpful.



The start of the year found us between management systems. Staff were already prepared to help with searching and lending during this period, and e-resources continued to be available, as was the online catalogue. The effect of the transition on our public activities was thus minimal. Once the new system, ALMA, went into effect in September, normal services resumed seamlessly.

The introduction of the new library management system across the Bodleian Libraries in late August 2023 resulted in some changes to our technical terminology and statistical categories. Statistics for this year cannot therefore be readily compared with those for previous years. Additionally, because of the transition period, our data does not include most of the month of August.

We estimate the number of visitors entering the library for the year to be at least 3,200, a significant increase for the second year running. Our induction sessions for new students were well attended. As in previous years, the audience included students who use our collections as aids to their research in related fields.

Between 1 August 2023 and 31 July 2024, 1355 items were lent, including items requested and delivered from the Collections Storage Facility in Swindon. The latter had not been taken into account previously when counting loans, but the whole figure is still an underestimate of the total, given that it does not include renewals or some of our materials held at the Collection Storage Facility which were requested and sometimes lent from other Libraries, under the new management system. A total number of 491 books were requested from the CSF in Swindon to our Reading Room.

The Library continued to offer the Scan and Deliver service, which supplies scans of articles and chapters of books physically on our shelves free of charge. A total of 124 scanning requests were submitted, of which adherence to copyright law made it possible to fulfil 97. This represents a marked increase for the second year running.

We continue managing the Oxford Reading Lists Online (ORLO) for Hebrew and Jewish Studies, which allows students online access to course materials. This was done in coordination with our acquisitions, so all relevant materials would be available physically as well as electronically whenever possible. The system moved to a new platform (Leganto) at the end of the year, which necessitated re-training our staff and working in close contact with Academic Services Development. We are happy to say the new system is working well and will improve our service to students who use the reading lists.

The continued success of the Oxford School of Rare Jewish Languages enabled us to acquire materials to support the School, and at the same time

to increase our holdings in this essential area of study and research, as noted below. For more on the activities of the OSRJL please see pages 56–61.

The members of the Oxford Summer Institute on Modern and Contemporary Judaism that met in July were able to make use of the Library's collections.

Thanks to Dr Barak Blum, we maintained our social media activity on X (Twitter), and have received very positive responses to posts that raised our online profile.

Among our acquisitions last year were items complementing the Copenhagen Collection, concentrating on recently published materials on Dutch-Jewish history, sociology and literature, enhancing what is one of the premier collections in this field in the United Kingdom.

The Seventh Hebrew Manuscript Studies Summer Workshop, organized by Professor Judith Olszowy-Schlanger, Dr Agata Paluch (Freie Universität Berlin) and Dr César Merchán-Hamann at the Bodleian Library, successfully ran this summer, thanks to the ongoing support of the Rothschild Foundation Europe Yad Hanadiv and the Volkswagen Foundation. We hope it will run again next year.

Our services and regular activities (acquisitions, cataloguing, lending and ordering from CSF) continued to be affected this past year by the implementation of the ALMA management system, but to a much lesser extent than in the previous year. We gradually became adept at navigating new features and making the best use of them. In this, the continued support of the team in charge of the transition was as crucial as the training we undertook.

### *Cataloguing*

In the period between 1 August 2023 and 31 July 2024, we created 834 completely new records. This figure does not include newly acquired items that already had system records which we improved, or retrospective cataloguing. The total number of items catalogued is therefore much higher, although an exact figure cannot be given for the reasons mentioned above. This is a marked increase on last year's total, especially considering the introduction of the new library management system.

### *Acquisitions*

Over the past year we continued to acquire new titles as well as older prints to fill gaps in our collections. We purchased works on Dutch-Jewish themes

and testimonies by Holocaust survivors, items on the Hebrew Bible and biblical commentary, Jewish History both in Ancient Israel and the Diaspora, the State of Israel in all its aspects, Second Temple Judaism, Modern Hebrew Literature, Rabbinic literature, and Jewish thought, including Philosophy and Theology. A total of 1,451 titles were acquired during the year, as ever in coordination with the other Bodleian libraries to avoid unnecessary duplication. This is more than double the number of acquisitions made in the year before, which is notable, even when considering the reduced acquisitions period of 2022–23. The achievement is entirely due to Dr Barak Blum's efforts, all the more impressive when one takes into account that many of the basic elements of the systems and procedures had to be established anew from scratch.

We continued to acquire materials on Jewish languages to support the Oxford School of Rare Jewish Languages, as mentioned above.

With the help of the endowment in memory of Sir Isaiah Berlin, the Library acquired works on Jewish thought and intellectual history, addressing topics such as Jewish political thought, both medieval and modern; Jewish ethics; ancient, medieval, modern and secular Judaism; Jewish philosophy in medieval and modern times, including the role played in it by women; messianism in early modern Europe and in modern Jewish thought; secrecy in kabbalistic writings; the relationship between Hasidism, Haskalah and Zionism; the history of the Jewish intellectual tradition; music in Jewish thought; and the history of the biblical Hebrew text as determined by scribal practices in Ancient Israel and Judah. We also bought volumes on or by Martin Buber on social life and thought; the memoirs of Emil Fackenheim, an absorbing record of the destruction of German Jewry; Bahya Ibn Paquda and his conception of the commandments; Emmanuel Levinas' thought on animals; Sara Levy and the world of Enlightenment Berlin; an intellectual biography of Gershom Scholem, the founder of the modern scholarly study of Jewish mysticism; and also a study of Leo Strauss' understanding of medieval political thought. The volumes are listed below, on pages 157–159.

The Hans and Rita Oppenheimer Fund for books related to the Holocaust (including the Netherlands) and Jewish History enabled us to buy books to fill gaps in these fields in our collections as well as some newly published works. We acquired books on women and gender in the Shoah; the events at the Vel d'Hiv in Paris; the history of the Jewish orphanage in Leiden in the Netherlands; and an appraisal of the reception of Etty Hillesum and her works after her death in the Shoah. These last two supplement the holdings of the Copenhagen Collection. We also continued to purchase volumes on testimonies by victims of the Shoah,

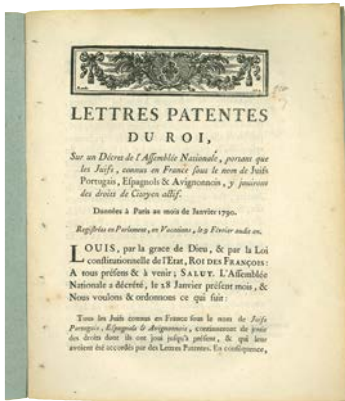
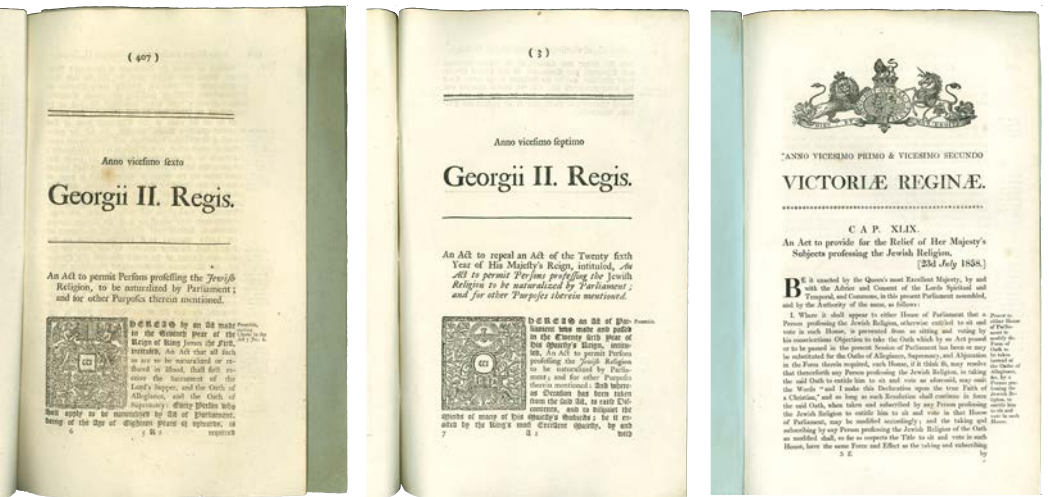


Fig. 1. An Act to permit Persons professing the Jewish Religion, to be naturalized by Parliament; and for other Purposes therein mentioned. London, 1753.

Fig. 2. An Act to repeal an Act of the Twenty sixth Year of His Majesty's Reign, intituled, An Act to permit Persons professing the Jewish Religion, to be naturalized by Parliament; and for other Purposes therein mentioned. London, 1753.

Fig. 3. An Act to provide for the Relief of Her Majesty's Subjects professing the Jewish Religion. [23d July 1858]. London, 1858.

Fig. 4. Lettres patentes du Roi, Sur un décret de l'Assemblée Nationale, portant que les Juifs, connus en France sous le nom de Juifs Portugais, Espagnols & Avignonnois, y jouirons des droits de Citoyen actif. Paris, 1790.

Fig. 5. Joseph Karo, ספר מגיני ארץ [Sefer Maginei Erets]. Fürth, 1776 or 1777.

Fig. 6. סדר תפלת  
 ישראל [Seder Tefilat  
 Yisra'el] = Tephilat  
 Israel. Israelitisk  
 Bønnebog for hele Aaret  
 [Israelite Prayerbook  
 for the whole year].  
 Copenhagen, 1858.



including the autobiography of Renia Kukielka and Aharon Pick's memoirs of the Ghetto of Šiauliai, and also on responses to the Revolt of the Warsaw Ghetto after the war. There are several books on the aftermath of the Holocaust, particularly on the role played by survivors of the Shoah in establishing the State of Israel and on how the Shoah is perceived and commemorated by the ultraorthodox in Israel, as well as on the return of some survivors to Germany and Italy. Additionally, we purchased biographies of two important figures, both assimilated German Jews – Otto Heller, a Communist activist who was held in Auschwitz, and Fritz Bauer, the judge and prosecutor, who after World War II played a central role in the arrest of Adolf Eichmann and in opening the Frankfurt Auschwitz trials, which helped prompt West German society to face the genocide committed during the war. We also acquired works examining the historiography of the Holocaust, including the narrative of Bulgaria's role in it and the creation of Claude Lanzmann's documentary Shoah, and purchased the English translation of the standard work on the History of the Jews in the Haskalah (Jewish Enlightenment) period, as well as works on Jewish life in the Middle Ages, including Spain. These and other volumes are listed below on pages 159–160.

### **Lewis Family Loans**

We received ten works on long-term loan from the Lewis Family. All are on subjects in which we specialize, and most were not previously to be found in the

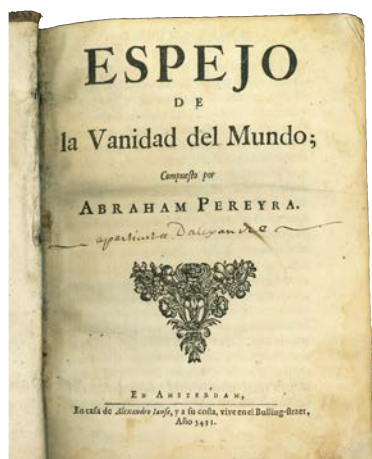


Fig. 7. Abraham Pereyra, *Espejo de la vanidad del mundo* [Mirror of the World's Vanity]. Amsterdam, 1670 or 1671.

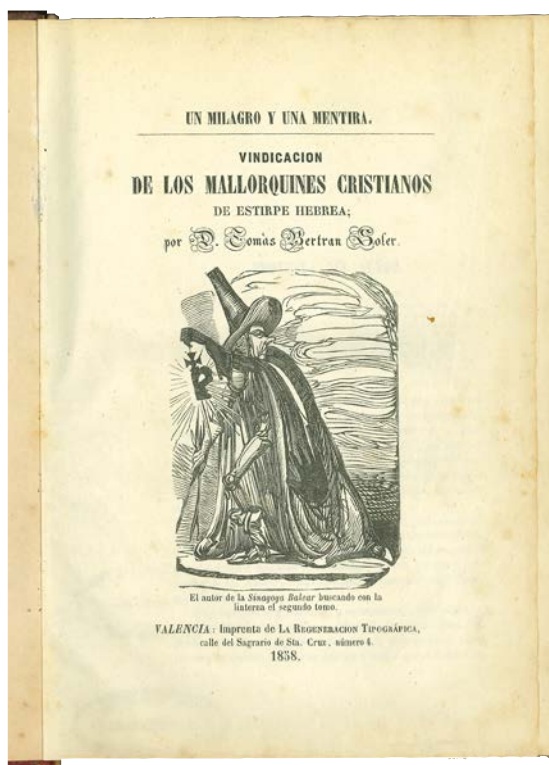


Fig. 8. Tomás Bertran i Soler, *Un milagro y una mentira. Vindicación de los mallorquines cristianos de estirpe hebrea* [A Miracle and a Lie. Vindication of the Christian Majorcans of Hebrew Ancestry].

Bodleian Library.

The first three items of note are highly significant for Anglo-Jewish history in modern times, namely the three edicts dealing with the naturalization of the Jews. The first is the Act issued by King George II in 1753, allowing Jews to be naturalized by Parliament, followed by the almost immediate repeal of the act in response to strong opposition from sectors of society; and finally the Act issued by Queen Victoria in 1858 which finally settled the matter. [Figs 1, 2 and 3]

The next item worthy of note is the copy of the *Lettres patentes du Roi*, whereby King Louis XVI ratified the decree of the *Assemblée nationale* emancipating Sephardi Jews, one of the first acts of the French Revolution, dated to the beginning of 1790. [Fig. 4]

We also received a copy of ספר מגיני ארץ [Sefer Magine Erets], a commentary



on Rabbi Joseph ben Ephraim Karo's *Shulḥan Arukh, Oraḥ Ḥayim* printed in Fürth by Itsik ben Yehudah Leib in 1776–77. Surprisingly, there was previously no copy of this in the Bodleian Library. [Fig. 5]

A welcome addition to the Liturgy section is the revised edition of the first translation of the Hebrew Prayer book (*Seder tefilah*) into Danish by Rabbi Abraham Alexander Wolf, published in 1858 in Copenhagen. [Fig. 6]

The two main works of Abraham Israel Pereyra have now come to join our Dutch Sephardi holdings in the Copenhagen and the Weisz Sephardi Collections: *La certeza del camino* [*The certainty of the path*], published in Amsterdam by David de Castro Tartaz in 1665–66, and *Espejo de la vanidad del mundo* [*Mirror of the World's Vanity*], also published in Amsterdam by Alexander Jansen in 1670–71. Abraham Israel Pereyra (d. 1699) was born in Madrid to a wealthy New Christian family, and both he and his brother returned to Judaism and managed to leave Spain with their possessions and make their way to Amsterdam, where they supported Menasseh ben Israel and founded a yeshivah or rabbinic academy, later founding one also in Hebron. Pereyra wrote his first apologetic work, *La certeza del camino*, in 1664, merging an exposition of the principles of Judaism and a defence of the faith with an ethical component that turns a critical eye not just on the conduct of his contemporaries in Spain, but on that of his new coreligionists. The work, written in Spanish, opens a window onto the world that produced Uriel Da Costa and Baruch Spinoza. His second work, *Espejo de la vanidad del mundo*, is even more focused on ethics, and contains the results of his studies and meditations after he became a follower of – and later disillusioned by – the self-proclaimed Messiah, Sabbatai ben Zvi. Both works are crucial in depicting the spiritual and social world of Sephardi Jews in Amsterdam. [Fig. 7]

A curious work of apologetics, defending the true Christian convictions of Majorcans of Jewish origin (the so-called *xuetas*), was written by Tomás Beltrán i Soler and published in Valencia in 1858 under the title *Un milagro y una mentira. Vindicación de los mallorquines cristianos de estirpe hebrea* [*A Miracle and a Lie. Vindication of the Christian Majorcans of Hebrew Ancestry*]. The book depicts the prejudices of the population against this minority, which had endured discrimination for centuries after the expulsion of the Jews from Spanish territories, including the Balearic Islands. [Fig. 8]

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



## *Donations*

We record below, on page 157, the names of those who have enriched the Library collections this past year with gifts of books and other items, all of which will be very useful to students, faculty and visiting scholars at the University. We owe them a deep debt of gratitude. We would like to single out the following donations that are of particular importance.

We had two important donations from the families of the late Dr Gillian Greenberg and of Rabbi Hugo Gryn, as well as from Professor Adriana X. Jacobs. Dr Greenberg's books comprised 76 volumes mostly on biblical commentary, as well as on Semitic linguistics, grammar and philology. The volumes on the Syriac version of the Hebrew Bible, the Peshita, have enriched this growing area of our holdings, and will be of immediate help to scholars who need to refer to this important translation when working on the Hebrew biblical text. The archival material of Rabbi Hugo Gryn (z"l), comprising letters, typed drafts and handwritten notes, together with some of his books, come to join the rest of the collection, making us the depository of the papers of one of the most important figures in twentieth-century Anglo-Jewish life. Professor Adriana X. Jacobs' donation of about 130 volumes covers, among other subjects, literary criticism, Modern Hebrew literature, Jewish and Israeli cultural and intellectual history, Jewish gender studies and translation studies. These fill gaps in our holdings and will help students, faculty and visiting researchers. We are grateful to these donors for considering us when looking for a good home for their collections.

In connection with the Lewis Family Loans, we received a visit from Mrs Helge-Ulrike Hyams together with her daughter and son from Marburg. Mrs Hyams' late husband assembles the Hyams Collection, now part of the Lewis Loans. We are grateful to Mrs Hyams for donating several items related to the collection.

We are also grateful to Mrs Margaret V. Scott, widow of Mr William Cameron Scott, for donating over 170 volumes from his personal library. Mr Scott, a history teacher who had read the subject at St Andrews, had a deep interest in World War II and the Holocaust, and put together a wide-ranging collection of books on these subjects which have now come to the Bodleian, especially to the History Faculty Library and to us. These will help strengthen our holdings on the history of the Shoah and be of use to students, faculty and researchers.

Tim Wiltshire, retired bookbinder of Winchester, gave us a charming copy of a Hebrew Psalter printed in Amsterdam in 1666. Not only was it not in our collection of seventeenth-century Dutch Hebrew publications, but Mr

Wiltshire and his wife Louiza had had the original, which was quite dilapidated, wonderfully rebound. We are grateful to Mr Wiltshire for his donation and to Mrs Liz Kessler and Professor Tessa Rajak for helping to arrange it. This gift enriches our collections, particularly the Copenhagen and the Weisz Sephardi Collection.

Once more, Professor Yuval Dror donated books in the fields of Jewish education in Israel, the Kibbutz movement, Modern Hebrew literature, Israeli history, society and politics, for which we are extremely grateful. We would find most of these materials particularly hard to come by in the current state of affairs.

We are grateful to the *Journal of Jewish Studies* and the *Journal of Modern Jewish Studies* for continuing to donate review copies of works on all areas of Jewish Studies, as well as copies of journals which we could not otherwise acquire. Dr Margaret Vermes, Executive Director of the *Journal of Jewish Studies*, has now retired; we wish her well and look forward to working with her successor.

### *Jewish Languages*

June saw the publication of *Jewish Languages and Book Culture*, a volume edited by the Centre's President, Professor Judith Olszowy-Schlanger, and the Library Director and Bodleian Curator of Hebraica and Judaica, Dr César Merchán-Hamann. This work consists of a number of essays devoted to manuscripts and printed books in the Bodleian Library that are written in Jewish languages other than Hebrew. The emphasis is on the extraordinary book culture developed by Jewish communities in the languages they spoke, written in Hebrew letters that were adapted to cope with sounds which were either not present in Hebrew, or were not written using letters (such as vowels), as well as representing grammatical structures which were in some cases quite different from those in Hebrew. This rich tradition is well represented in the Bodleian's holdings, and the volume's essays tie up with the work done in the past few years by the Oxford School of Rare Jewish Languages, although the focus here is on books and other written materials, rather than on the languages themselves.

***Donors of Books to the Leopold Muller Memorial  
Library, 2023–24***

*Individuals*

Professor Glenda Abramson	Nicholas Kontovas
Father Josef Blaha	Professor Øystein LaBianca
Dr Tali Chilson	Dr César Merchán-Hamann
Nathan Cohen	Professor Sir Fergus Millar (family)
Professor Yuval Dror	Professor Avner Offer
Guillermo Fernández	Professor Hartmut Pogge von Strandmann
Dr Miri Freud-Kandel	Professor David Rechter
Professor John Goldingay	Dr Jeremy Schonfield
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Professor Martin Goodman	William Cameron Scott
Dr Aaron Graham (family)	Professor Avi Shlaim
Dr Gillian Greenberg	Professor Emanuel Tov
Rabbi Hugo Gryn (family)	Dr Charles Webster
Judith Hazlewood	Tim Wiltshire
Helge-Ulrike Hyams	Esther Yadgar
Professor Adriana X. Jacobs	Professor Oded Yisraeli

*Institutions*

Corpus Christi College Library	<i>The Journal of Modern Jewish Studies</i>
<i>The Journal of Jewish Studies</i>	

***Books Acquired for the Library through  
Special Funds and Endowments***

*Isaiah Berlin Fund*

Atterton, Peter and Tamra Wright, eds. *Face to Face with Animals: Levinas and the Animal Question*. (Albany, NY: State University of New York Press, 2020).

- Cooper, Julie E. and Samuel Hayim Brody, eds. *The King is in the Field: Essays in Modern Jewish Political Thought*. (Philadelphia, PA: University of Pennsylvania Press, 2023).
- Cypess, Rebecca and Nancy Sinkoff, eds. *Sara Levy's World: Gender, Judaism, and the Bach Tradition in Enlightenment Berlin*. (Rochester, NY: University of Rochester Press, 2018).
- Dailey, Anne C., Martin Kavka, and Lital Levy, eds. *Unsettling Jewish Knowledge: Text, Contingency, Desire*. (Philadelphia, PA: University of Pennsylvania Press, 2023).
- Dauber, Jonathan V. *Secrecy and Esoteric Writing in Kabbalistic Literature*. (Philadelphia, PA: University of Pennsylvania Press, 2022).
- Eisen, Arnold M. *Rethinking Modern Judaism: Ritual, Commandment, Community*. (Chicago: University of Chicago Press, 1998).
- Epstein-Levi, Rebecca J. *When We Collide: Sex, Social Risk, and Jewish Ethics*. (Bloomington: Indiana University Press, 2023).
- Fackenheim, Emil. *An Epitaph for German Judaism: From Halle to Jerusalem*. (Madison, WI: University of Wisconsin Press, 2003).
- Hever, Hannan. *Hasidism, Haskalah, Zionism: Chapters in Literary Politics*. (Philadelphia, PA: University of Pennsylvania Press, 2023).
- Hotam, Yotam. *Critiques of Theology: German-Jewish Intellectuals and the Religious Sources of Secular Thought*. (Albany, NY: State University of New York Press, 2023).
- Hughes, Aaron W. and James T. Robinson, eds. *Medieval Jewish Philosophy and Its Literary Forms*. (Bloomington: Indiana University Press, 2019).
- Idelson-Shein, Iris. *Between the Bridge and the Barricade: Jewish Translation in Early Modern Europe*. (Philadelphia, PA: University of Pennsylvania Press, 2024).
- Kadish, Alan and Michael A. Shmidman. *The Jewish Intellectual Tradition: A History of Learning and Achievement*. (Boston: Academic Studies Press, 2020).
- Lobel, Diana. *Faith and Trust: An Introduction to Judeo-Arabic Thought*. (Boston: Academic Studies Press, 2024).
- Michaelis, Omer. *Interiority and Law: Bahya Ibn Paquda and the Concept of Inner Commandments*. (Stanford, CA: Stanford University Press, 2024).
- Parens, Joshua. *Leo Strauss and the Recovery of Medieval Political Philosophy*. (Rochester: University of Rochester Press, 2019).

- Putnam, Hilary. *Jewish Philosophy as a Guide to Life: Rosenzweig, Buber, Levinas, Wittgenstein*. (Bloomington: Indiana University Press, 2008).
- Ro, Johannes Unsok and Benjamin D. Giffone, eds. *Inscribe It in a Book: Scribal Practice, Cultural Memory, and the Making of the Hebrew Scriptures*. (Tübingen: Mohr Siebeck, 2022).
- Schwartz, Dov. *'The Soul Seeks Its Melodies': Music in Jewish Thought*. (Boston: Academic Studies Press, 2022).
- Scott, Sarah, ed. *Martin Buber: Creaturely Life and Social Form*. (Bloomington: Indiana University Press, 2022).
- Sharvit, Gilad. *Dynamic Repetition: History and Messianism in Modern Jewish Thought*. (Waltham, MA: Brandeis University Press, 2022).
- Tiresh-Samuels, Hava. *Women and Gender in Jewish Philosophy*. (Bloomington: Indiana University Press, 2004).
- Voss, Rebekka. *Disputed Messiahs: Jewish and Christian Messianism in the Ashkenazic World during the Reformation*. (Detroit: Wayne State University Press, 2021).
- Weidner, Daniel. *The Father of Jewish Mysticism: The Writing of Gershom Scholem*. (Bloomington: Indiana University Press, 2022).

#### *Hans and Rita Oppenheimer Fund*

- Baumgarten, Elisheva. *Biblical Women and Jewish Daily Life in the Middle Ages*. (Philadelphia: University of Pennsylvania Press, 2022).
- Brooks, Crispin and Kiril Feferman, eds. *Beyond the Pale: The Holocaust in the North Caucasus*. (Rochester, NY: University of Rochester Press, 2020).
- Feiner, Shmuel. *The Jewish Eighteenth Century: A European Biography. Volume 1, 1700–1750; Volume 2, 1750–1800*. (Bloomington: Indiana University Press, 2020–2023).
- Flesler, Daniela and Adrián Pérez Melgosa. *The Memory Work of Jewish Spain*. (Bloomington: Indiana University Press, 2020).
- Focke, Jaap, W. Machseh Lajesoumim: *A Jewish Orphanage in the City of Leiden, 1890–1943*. (Amsterdam: Amsterdam University Press, 2021).
- Hébert, Valerie. *Framing the Holocaust: Photographs of a Mass Shooting in Latvia, 1941*. (Madison, WI: University of Wisconsin Press, 2023).
- Joly, Laurent. *La rafle du Vél d'Hiv: Paris, juillet 1942*. (Paris: Bernard Grasset, 2022).

- Kaganovich, Albert. *Exodus and Its Aftermath: Jewish Refugees in the Wartime Soviet Interior*. (Madison, WI: University of Wisconsin Press, 2023).
- Koch, Anna. *Home After Fascism: Italian and German Jews After the Holocaust*. (Bloomington: Indiana University Press, 2023).
- Koelmeijer, Judith. *Etty Hillesum: het verhaal van haar leven*. (Amsterdam: Uitgeverij Balans, 2022).
- Kukielka, Renia. *Escape from the Pit: A Woman's Resistance in Nazi-Occupied Poland, 1939–1943*. (Albany, NY: State University of New York Press, 2023).
- Lang, Berel. *Post-Holocaust: Interpretation, Misinterpretation, and the Claims of History*. (Bloomington: Indiana University Press, 2005).
- Luzzatto, Sergio. *Moshe's Children: The Orphans of the Holocaust and the Birth of Israel*. (Bloomington: Indiana University Press, 2023).
- McGlothlin, Erin, Brad Prager and Markus Zisselsberger, eds. *The Construction of Testimony: Claude Lanzmann's Shoah and Its Outtakes*. (Detroit: Wayne State University Press, 2020).
- Navon, Tom. *Radical Assimilation in the Face of the Holocaust: Otto Heller (1897–1945)*. (Albany, NY: State University of New York Press, 2024).
- Nešťáková, Denisa. *If This Is a Woman: Studies on Women and Gender in the Holocaust*. (Boston, MA: Academic Studies Press, 2021).
- Patt, Avinoam J. *The Jewish Heroes of Warsaw: The Afterlife of the Revolt*. (Detroit: Wayne State University Press, 2021).
- Pick, Aharon. *Notes from the Valley of Slaughter: A Memoir from the Ghetto of Šiauliai, Lithuania*. (Bloomington: Indiana University Press, 2023).
- Ragaru, Nadège. *Bulgaria, the Jews, and the Holocaust: On the Origins of a Heroic Narrative*. (Rochester, NY: University of Rochester Press, 2023).
- Ray, Jonathan. *Jewish Life in Medieval Spain: A New History*. (Philadelphia: University of Pennsylvania Press, 2023).
- Schönker, Henryk. *The Touch of an Angel*. (Bloomington: Indiana University Press, 2021).
- Shaul, Michal. *Holocaust Memory in Ultraorthodox Society in Israel*. (Bloomington: Indiana University Press, 2020).
- Steinke, Ronen. *Fritz Bauer: the German Jew Who Found Eichmann and Brought Auschwitz to Trial*. (Bloomington: Indiana University Press, 2019).

## *Sources of Funding, 2023–24*

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### *Founders*

Estate of Jozsef Goldschein Gadany

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