AJS ASSOCIATION FOR JEWISH STUDIES NEWSLETTER

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Toward a Definition of Jewish Studies
Tenth Annual Conference Address
by Michael A. Meyer (Hebrew Union College - Jewish Institute of Religion)

In his pioneering essay, *Etwas über die rabbinische Litteratur*, the young Leopold Zunz asked the plaintive question: "How is it that our *Wissenschaft* alone is languishing?" That was exactly 160 years ago. Zunz was overwhelmed by the remarkable world of learning with which he had become acquainted at the great new university in Berlin and he was depressed that his own prodigious knowledge of the Jewish tradition remained isolated, out of contact with the new currents of scientific study. Zunz hoped that the new age which would integrate the Jew politically, economically, and culturally into European society would also find room for the Jewish heritage among the traditions represented in the academy. In this hope he and his colleagues were to be repeatedly disappointed. Their dreams for a Jewish theological faculty at a major university, or at least a single chair of Judaica, met with constant frustration. Yet, with amazing results, they managed to work quietly on their own, stealing hours here and there from the duties of a career in the rabbinate or as a teacher in Jewish schools. Not until rabbinical seminaries were created in Breslau and Berlin in the second half of the nineteenth century did a few positions become available where men could devote themselves primarily to advanced teaching and research. With only the fewest exceptions, European — and also American — universities remained closed to Jewish studies, recognizing at best the legitimacy of Hebrew among the Semitic languages and of Old Testament study in the Divinity School.

The occasion of this tenth annual conference of the Association for Jewish Studies must first and foremost, therefore, evoke wonder and amazement. How far we have come in so short a time! It is well to recall again what the late Harry Wolfson said to Arnold Band at our fifth conference in 1973: "If I believed in miracles, I would place this conference in that category. When I began my career nearly sixty years ago, there was no evidence that this could have happened, particularly in this country." Over nine hundred men and women are members of our association. For most of them their principal vocation is academic teaching or research in Jewish studies. For every two teachers there is at least one graduate student preparing for an academic career. And these are only the members of the AJS. The total population of the academic Jewish studies community in the United States is larger still. The sizeable number of scientific periodicals concentrating upon our field from one angle or another, the books appearing every year, the conferences held on specific subjects — all these tax to the point of frustration the good intentions of the scholar who would keep up

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EDITORIAL

This issue of the AJS *Newsletter* is the largest published to date. In addition to review articles, abstracts of papers delivered at the Annual Conference, and news of the Association — all staples of each *Newsletter* — much space has been devoted to statements summarizing the history of the Association and to an analysis by our new president, Prof. Michael Meyer of Hebrew Union College, of the state of Jewish Studies today. The occasion of the Tenth Annual Conference and the change of administration should provide all of us with the opportunity to reflect upon what has been achieved in the past ten years and, more important, what faces us in the future.

To assist us in this process of introspection, we can peruse the report of the survey which the Association has conducted over the past two years. The survey itself is, to be sure, only the beginning of a study of the field which we have undertaken after having waited in

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1979 Conference
16-18 December 1979
Copley Plaza Hotel
Boston, Mass.

The Program Committee in conjunction with the Board of Directors issues a call for presentations for the 1979 Conference. Guidelines have been drawn up and will be found in this issue of the *Newsletter* [p. 9]. We ask that all members adhere to them. Suggestions for presentations and/or sessions should be sent to the AJS Office with a xerox copy to the Conference Program Chairman, David Blumenthal, Department of Religion, Emory University, Atlanta, Ga. 30322.

IN THIS ISSUE

ASSOCIATION FOR JEWISH STUDIES
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President
Michael A. Meyer, *HUC-JIR*

Executive Secretary
Charles Berlin, *Harvard University*

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with recent work in all branches of Jewish studies. How different from the situation in 1823 when Zunz's *Zeitschrift für die Wissenschaft des Judenthums* had to cease publication after only a year for lack of interest and support. Indeed, a century and a half later one would have to reply to Zunz's lament by saying: Our *Wissenschaft* is no longer languishing. It has become firmly institutionalized in North America, in the State of Israel, and to some extent in other places as well. While practical problems remain, while it is probably true that the period of greatest expansion has now come to a close, it no longer seems conceivable that Jewish studies should again be reduced to the pariah status in which it was forced to exist for so many years.

Yet if, as the result of practical achievements, we are today far more favorably situated than were the founders of critical Jewish scholarship, we are in another respect very close to them even today. Zunz and his associates were concerned not only to establish a *Wissenschaft des Judentums* but also to achieve some conceptual clarity about its character. Though so many years have passed, I question whether even today we have achieved that goal. It seems rather that for all of our success we remain uncertain about the exact dimensions of our enterprise. And uncertain even of our own self-definition, we fall easy prey to those who still question our legitimacy. The issue, I believe, is central not only for the work of each of us individually. It is crucial as well for the Association for Jewish Studies, which claims to represent a coherent, rationally justifiable entity within the academic world.

The question of our self-definition contains two major elements, both of them appearing in the German phrase to which we so often make pious obeisance: *Wissenschaft des Judentums*. It is, I suggest, a most unfortunate coinage, which over the years has spawned much confusion and misunderstanding.

Let us leave aside the generally known fact that *Wissenschaft* in German is far broader than the English "science," although — unforgiveably — the misleading translation "Science of Judaism" still accosts us in even the most respectable places. "Discipline," a term which in English includes the humanities as well as the natural and social sciences, is a far better translation. But is Jewish studies a *Wissenschaft* in the sense of a particular discipline employing its own conceptual tools? A moment's reflection reveals that it is not. Ismar Elbogen recognized this clearly sixty years ago when he wrote: "The peculiarity of our discipline lies only in its substance, not in the method or mode of thinking of the scholars." Jewish studies is in fact a congeries of many disciplines: philosophy, history, literary analysis, sociology — to name only some. Its distinctiveness is not of form but of content. Formally it has no unity or integrity. Nor is it possible to agree with Zunz that one particular discipline — he believed philology — deserved a special status within it. To conclude otherwise is to determine in advance the nature of the Jewish experience which must itself remain an open question for investigation. It is understandable that a century and a half ago, when the term *Wissenschaft* stood at its apogee on the academic horizon, Zunz and his circle should have sought to raise the status of Jews and Judaism by connecting them with this regnant ideal. We can understand, too, that they were desirous of differentiating their own critical pursuits as sharply as possible from the "unscientific" study of the traditional yeshiva. But for us the term *Wissenschaft* applied to our sphere of interest has little to recommend it. It can only create the false impression — perhaps indeed harbored in the breast of some ideologues — that we are heirs to a special methodology which provides some unique key to the Jewish experience. If, nonetheless, we feel we must rescue the word somehow, let us call it "disciplined study," or better "scholarly study," thereby indicating its critical nature without making claims for any particular methodology. Our approach to our work is certainly *wissenschaftlich* in the broadest sense. But in terms of specific methodology we are social scientists and humanists. There is no Jewish component.

A second problem arises with the term *Judentum*. It does not mean simply "Judaism." It signifies "Jewry" and "Jewishness" as well. We have a similar combined usage in Hebrew, but none in English. It is not correct to say of the founders that they engaged in the scholarly study only of Judaism. Though it is true that their intellectual and political environment strongly pressed upon them to redefine their Jewish identity in strictly religious terms, it is characteristic and noteworthy for the *Verein für Cultur und Wissenschaft der Juden* that most of its members thought in broader terms. Some were willing to speak of Jewish nationality and Jewish *Volkseigentümlichkeit*. Zunz was not solely a scholar of Jewish religious literature. He believed that his field included all Jewish creativity, even the secular, and one of his first scholarly studies — on Hispanic place names occurring in Jewish writings — was devoted to showing the intimate and reciprocal relationship between the vicissitudes of Jewish history and the literature which Jews produced.

As the founders were influenced by their specific historical situation, so are we by ours. Our contemporary problem of self-definition is occasioned, in America, by the varying locations given us in the academic institutions where Jewish studies are taught. Many of the members of this association teach in departments of religion where the paradigm for teaching the Jewish experience is necessarily drawn from Christianity. No one is likely to offer a course on Christian social history in medieval France. There may indeed be a course on *church* history for the period in question and a course on medieval France in the history department which will include references to the role of Christianity. But, taking Christianity as its model, the university sharply differentiates the historical and contemporary study of religion as a separate discipline — with its own particular methodologies — from the historical and contemporary study of political entities. In the minds of some administrators full justice is rendered to the Jewish experience by the inclusion of courses in the history and theology of Judaism. We ourselves fall victim to this false and prejudicial notion when we substitute the aseptic and seemingly more scholarly term "Judaic" for the living, if more problematic designation of "Jewish." The result is an implied narrowing of our field which does it injustice.

In the State of Israel the situation is very different. Secular Zionist thought — with few exceptions — has long been critical of what it has regarded as the excessive focus upon religion in understanding

the substance of Jewish history. Not that the religious creativity of the Jews is neglected in Israeli institutions. The contrary is, of course, the case. Israeli universities have entire departments of Bible, Talmud, and Jewish thought. But because of the influence of the national context in which Jewish studies in Israel take place, the study of Judaism is firmly connected with the study of the Jews who continually recreated it. It is rather in the expansion of the national dimension that Jewish studies in Israel, reflecting its environment, has created a different set of methodological problems relating to the boundaries between Jewish and Israeli — not simply in terms of personal identification, but in terms of the conceptual limits of Jewish scholarship. We are all familiar, I am sure, with such belabored but still undetermined questions as: Is all Israeli literature also Jewish literature? Or: Is the history of athletics in Israel Jewish history? Furthermore, Israeli scholarship has had to struggle in order to disentangle itself from the Zionist ideologies which nurtured it. Even today some of the best Israeli writing continues to display a distinct teleological tendency which makes all of Jewish history culminate in the establishment of the Jewish state. It is a tendency we can understand emotionally, but which we must question as scholarship.

The definitional problem for Jewish studies turns out in the end to be simply a reflection of the protean nature of the Jewish entity. Jews and Judaism are inseparable. As neither simply a religion nor simply a nation we have no obvious parallel in Western civilization. Martin Buber has written of the potential this unclassifiability created for antisemitism. It is, he argued, a uniqueness different from the general uniqueness we attribute to every group and to each individual. Thus I would hold that as the Jewish religion cannot be understood on the model of Christianity, as the Jewish people cannot be understood upon the model of other nations, so, too, Jewish studies cannot easily be given an appropriate slot within the university. It does not fit neatly into the departments of religion, of history, or of foreign languages — to name only the most common locations. A department of Jewish studies would have to include all these disciplines and more. Since departments in the humanities usually represent a particular aspect of human experience or creativity, the departmental model is in any case not the most appropriate for Jewish studies except where a sufficient number of faculty specializing in the field creates the possibility for a transdisciplinary organizational unit. The Jewish studies *program*, cutting across departmental lines, is not only the more common form today, but in most instances also the more correct one. What it requires, however, is not merely the compilation of a list of courses and the establishment of an undergraduate major. If Jewish studies is to exist meaningfully on the campus, then its identity must be shaped and deepened through frequent meeting and exchange among faculty and students participating in the program.

What is true of a single institution holds as well for the larger academic scene. All of us who teach Jewish studies specialize in a particular discipline. We belong to the professional organizations which represent it and we contribute to their journals. Within the context of each of these organizations the Jewish experience today more or less receives its due. Last month about fifty papers within the realm of Jewish studies were given at the annual meeting of the American Academy of Religion; at the meeting of the American Historical Association next week Jewish subjects will be included in eight of the sessions. We can only rejoice in this recognition which the Jewish component in the humanities has increasingly received.

However, it must also bring us to ask: What, then, is the purpose of the Association for Jewish Studies? If, within our own particular disciplines, we are able to reach out to our colleagues through the established and recognized professional associations, if we are indeed historians, philosophers, students of religion or literature, who simply specialize in the Jewish example thereof, what need of another organization, especially one which might appear to some like a gourd grown up overnight on the unpredictable soil of ethnic fashionability?

The answer lies, I believe, in the realization that Jewish studies, like the Jewish experience itself, has both a horizontal and a vertical dimension. Just as Jews and Judaism were always related — though in varying degrees — to their environment, so it is desirable and necessary that scholars in the field of Jewish studies associate themselves as closely as possible with the colleagues who share their general discipline. I stress what to many of you is probably an obvious point, because the tradition of scholarship at the seminaries — of which I am a part — has not always fully availed itself of this necessary contact. But such horizontal connections, I suggest, represent only one dimension of our existence as Jewish scholars. To claim it is the exclusive one would mean to agree with those who have long regarded the Jewish tradition as valuable only insofar as it is a component of Western civilization, its study justifiable in terms of what it can contribute to the investigation of other areas. It would mean that Jewish studies possesses no academic integrity of its own, that it exists only as a handmaiden to more important subjects, or at best as an element in a variety of extraneous contexts.

Yet if it is not a common discipline that binds us together, what is the basis of our unity and our association? Again, the Jewish experience itself is instructive. As one cannot explain the dynamics of Jewish historical development — whether the functioning of a community or its literary creativity — apart from the pressures and influences of the environment, so one cannot hope to understand it independently of the internal dynamics which makes every new movement or ideal a link in an unbroken dialectical process. The dialectic may be weightily affected by external factors, but it is never wholly determined by them. The Association for Jewish Studies represents the academic counterpart of this vertical dimension in Jewish history. It attempts to draw together scholars of different disciplines on the basis of a common focus of interest: the connected historical experience and creativity of the Jews.

To claim the existence of this, our particular field of study is not an act of faith but of scholarly conviction. It is to assert — on the basis of our own studies and of the tradition of modern Jewish scholarship to which we are heir — that violence is done to the fabric of history when the analysis of a distinct and distinguishable entity, called the Jews and their civilization, is forced wholly into forms

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which cannot in themselves render it full justice. It is the purpose and task of our association to render that justice on the American academic scene.

The present juncture in the history of our association requires, I believe, certain tangible steps and policies. In the immediate future we shall seek to give a role to particular disciplines within the framework of the AJS, thereby lending structure to the plurality implied by the term Jewish studies. Through a long-range planning committee we shall seek, as well, to determine our priorities for the next decade. We shall continue to press our application for full status within the American Council of Learned Societies, arguing that Jewish studies deserves its own house, that it does not belong under the roof of other, existing associations. In all of its projects — its publications and its conferences — the association will continue to be concerned with setting high academic standards, even as it seeks increasingly to democratize its processes of government and to encourage the participation of younger scholars in its work. We shall promote a Jewish scholarship which is faithful to the historical record even as it is alive to the ongoing reality of Jewish existence and its needs.

The early practitioners of modern Jewish studies have been accused (in most cases falsely I believe) of seeking to liberate themselves from the Jewish past by externalizing and objectifying it. More recent Jewish scholarship has been charged with engaging in ideologically motivated distortions so that the chain of continuity might seem stronger than it is in fact. These two tendencies — to bury the past or to reshape it for present purposes — represent the Scylla and Charybdis for Jewish studies today. Between them lies a middle path, a *shevil zahav*, which Jewish scholars tread when they seek to penetrate to the inner life of their subject even as they take caution not to do it violence.

The Association for Jewish Studies is situated between the academic community on the one hand and the Jewish community on the other. We share the ideals of each of them. Correctly we resist any infringement of one allegiance upon the other; correctly we oppose every external thrust which might compromise the purity of our academic enterprise. But for most of us it would be naive to assume that we can wholly separate the two realms. It is rather the conviction that our Jewish loyalties are best served by a commitment to the scholarly ideal which enables us to harmonize our most basic allegiances.

"R. Huna said in the name of R. Aha: Let not the words of the Torah be in your eyes like a man who has a grown daughter and wants to marry her off; rather, 'My son, if you will receive my words and my commandments, lay them up with you . . .' (Prov. 2:1)." R. Nahman Krochmal interpreted this passage from Leviticus Rabba to mean that "The enlightened man who gives advice and moral instruction should not hasten to express what he has but recently learned, to teach today what he himself learned only yesterday, as we find among those who study for ulterior purposes and proclaim abroad their knowledge which has not had a chance to ripen sufficiently even within themselves." The development of Jewish scholarship in the last few years represents for American Jewry the potentiality for such a ripening of Jewish culture, a ripening which will be possible only if we will eschew ulterior motives, remaining firmly loyal to the standards of our individual disciplines and devoted to furthering academic study of the diverse but nonetheless coherent entity which is the totality of the Jewish experience.

Remarks at the Tenth Annual Conference
by Leon A. Jick (Brandeis University)

American Jewry is a remarkably creative, dynamic, fertile, responsive community. In the last century, it has developed a complex and intricate structure of organizations and institutions without parallel in either the American or the Jewish experience. Every conceivable social problem was addressed. Every nuance of ideological or cultural distinction was represented in the panorama.

Surveying this impressive institutional conglomerate, one is struck by a notable and, at first glance, startling omission: the development of significant Jewish cultural and intellectual instruments is modest, almost negligible. Until the very recent past, Jewish culture was almost absent on American college campuses. Given the diverse content of Jewish civilization, the intellectualism of the Jewish group, the over representation of Jews on college campuses, this oversight seems incongruous.

The neglect can be explained as a result of the preoccupation of American Jewry with acculturation and upward mobility. In addition, timidity and a sense of inferiority of Jews in their encounter with European civilization made Jews reluctant to press the claims of their own culture. This reluctance characterized all Western Jewries as they struggled to enter the mainstream of Western society. One is reminded of the statement of Edward Gans in the 1820's. Disappointed in his efforts to enlist support for the early Wissenschaft movement, Gans concluded that only two considerations moved Jews to action: suffering and antisemitism. Scholarship was not accorded a high priority then — nor thereafter. In the light of this pattern, it is not surprising that American Jews neglected to foster Jewish studies in Universities.

Not until the 1960's did an affluent, acculturated, and increasingly assertive Jewry begin to claim a place for its wares in the market place of the Universities. By the mid-1960's it was clear that a new development was underway. The appearance of Arnold Band's article in the American Jewish Year Book of 1966 marked an acknowledgement of this development. The article itself documented the slow but accelerating growth and contributed to the ferment.

It became clear to a few of us then that if Judaica was indeed to become a recognized discipline, if the field was to develop, if scholarship was to be encouraged, if standards were to be maintained, if academic institutions were to be assisted in establishing new positions, there was a need for an address to which any interested party might turn. Who could undertake necessary tasks other than the community of Jewish scholars? The need was clear to some. But how to fill this need, how to bring scholars together and create the necessary instrument. This was not clear at all. Whose responsibility was it? Who could claim the right? The appropriate instrument did not exist.

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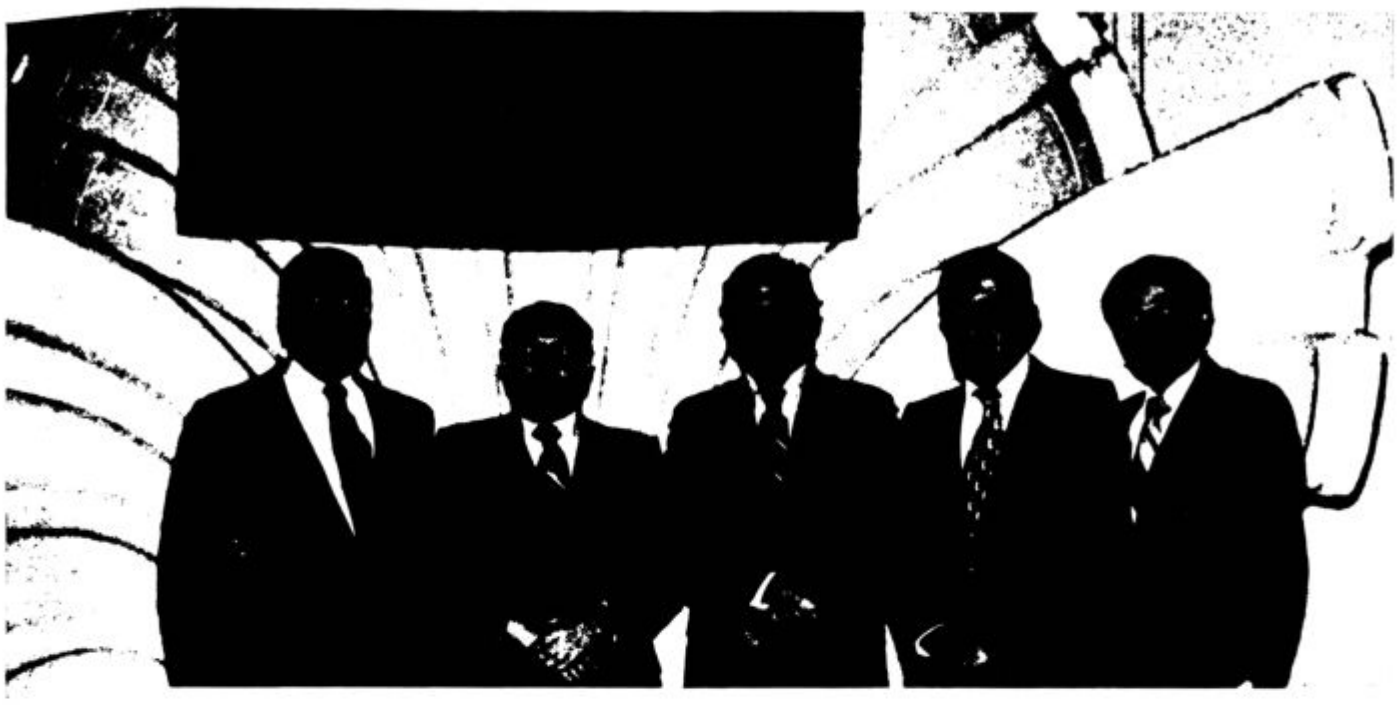

The first five presidents of the Association *Left to right: Marvin Fox, Baruch A. Levine, Leon A. Jick, Arnold J. Band, Michael A. Meyer*

Remarks at the Tenth Annual Conference
by Baruch A. Levine (New York University)

The Association was still in its infancy when it became my privilege to serve as its second president. Leon Jick had succeeded in attracting a significant leadership group to this enterprise, and had, as well, initiated discussion on the needs of the field of Jewish studies, and on problems of self-definition. He and I held many informal chats, during the period of his presidency, on the future of the Association. These discussions reached the point of projecting certain specific goals, and outlining several undertakings which would be of service to those working in the field of Jewish studies in institutions of higher learning. I attribute to these fruitful discussions with Leon Jick a formative role in shaping my own perceptions regarding the Association's goals and projects.

My immediate concern was to structure a program for the Association, with primary emphasis on service. At that time, the Jewish communal agencies and organizations were, for the most part, still skeptical as to the need for the Association. Some felt that existing bodies were doing the job adequately. Others seemed more realistic about the growing needs in this area, but felt that they should fill these needs. It was clear to me that it was urgent to assert our firm conviction that those serving in the field should be the ones to establish the standards and determine the priorities of the field, not those outside it. A cooperative relationship with the Jewish community would come about only if this principle were accepted as fundamental. As much as we needed the support of the community, and as much as we desired to be of service to it, we could not allow the organs of the Jewish community to tell us how to do the job. I reasoned that if others had perceived the needs of the field of Jewish

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Remarks at the Tenth Annual Conference
by Arnold J. Band (University of California, Los Angeles)

On the morning of November 14, 1972, a puff of white smoke could be seen rising above the towers of the University of Maryland, proclaiming to the world that the curia of the Association for Jewish Studies, after 18 ballots, had finally found a worthy successor to Pope Leo I and Benedictus II. The assembled throng cheered at the words: "Habemus papam" and learned that the new pontiff chose to be called Absconditus I. When asked by the *Times* magazine correspondent why he chose this name, the new pontiff replied: "I shall always be in absentia." When further asked about his aspirations, he uttered the totally unprecedented statement: "I pray I shall be a worthy successor to my predecessors." — by which he meant: "Why are we broke? And who has the membership list?"

Actually, the new leader was greatly indebted to his two predecessors. Leo I founded the Association on the rocky outcropping of Brandeis University and protected it zealously from the pagan hordes from behind its partially crenellated walls. And since Leo had been in his youth a member of Habonim, he was so fond of ideological debates that he held council after council to define and refine the dogmas of the new Association thrashing out such questions as: "Was the study of Gersonides to be objective or redemptive?" Since those days, an occasional country friar innocently asks some of these same basic questions, but is instructed in the proper belief on which the curia has spoken.

Pope Benedictus I decided to reach out to the world — less for converts than for needed revenue. His strenuous efforts brought him into constant conflict with heretical usurers. He succeeded mightily in persuading the secular powers to sponsor a series of

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regional conferences where learned doctors would hold forth on matters of the spirit.

When Absconditus I succeeded his two blessed predecessors, he found much to build on — and much to build. Instead of reaching out, he reached in, in an attempt to organize and reform. He felt that the early days of the primitive ecclesia had passed and the time had come for less charisma and more paper-clips: a devoted secretary of state was appointed; devotional routines were established; membership rolls were kept; taxes were collected; and the Holy See was moved from Waltham. This internal reform bore fruit, for during his ministry, the numbers of registered faithful rose from 200 to over 900. While he considered the propagation of the truth as one of his cardinal goals, he insisted upon basic acts for election to the fold. Not every social worker and shochet, to be sure, should be given the keys to the kingdom. Closely allied with the Bureau for Examination of the Faithful, the Placement Service was strengthened and regularized, thus providing a needy service both to the faithful and the chaotic, unruly universities.

Absconditus I devoted much of his time to overseeing the four regional conferences held each year during his ministry. These conferences enabled the learned doctors to meet for scholarly discourse, encouraged disciples to emulate the achievements of their masters, and, in general, spread the news of the truth throughout the land. Within his days and the days of his successor, 16 regional conferences were held and the disquisitions from several of these have already appeared in print.

Since propagation of the truth was so dear to Absconditus I, he personally issued frequent encyclicals carrying his word, in addition to news of the Association and brief, learned abstracts and reviews. Aside from the volumes resulting from the regional conferences, he moved the often recalcitrant and rambunctious curia to prepare for the publication of an annual journal sponsored by the Association. The third volume of this journal has just been published.

And finally, Absconditus I, relieved of his duties after three years, departed for the golden land where the sun sets. Becoming truly invisible, he gazes happily upon the achievements of his successor, smiling sympathetically as the latter struggles with new, hitherto unheard of issues of dogma. He smiles at a distance and casts his vote in absentia.

Conference on General and Jewish Lexicography

The Universities of Delaware and Haifa are organizing a conference on general and Jewish lexicography, which will take place in Newark, Delaware on July 16, 17, and 18, 1979. The scope of the conference will be all aspects of lexicography, with a special section on dictionaries of Jewish languages and entries of Jewish interest in dictionaries of non-Jewish languages. For more information, contact: Roger J. Steiner, Department of Languages & Literature, University of Delaware, Newark, Delaware 19711, U. S. A. *or* David L. Gold, Yiddish Studies Program, University of Haifa, Mount Carmel, Haifa 31 999, Israel.

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When the idea of an association of Jewish academics was first broached, it elicited a torrent of opposition. The established Jewish communal organizations not only resisted, but obstructed. Distinguished senior Jewish scholars not only refused to participate, but actively opposed. The attitudes of other established scholars, pursuing their private interests, ranged from disdainful to deprecating. Still others concluded that the move was unnecessary. Academic institutions and seminaries, where Jewish studies existed, were resistant and defensive. One approached the question through a minefield of suspicion and hostility.

Fortunately, there were some scholars and laymen who recognized the need and the opportunity and who responded with energy and vision. The first meeting held ten years ago was not a conference of the Association for Jewish Studies. In the invitation there was no mention of any organization. Indeed a number of participants specified in advance that their participation did not constitute a commitment to join in any organization.

The experience was exhilarating and the result, inevitable. Amidst thunder and lightning, the Association for Jewish Studies was born. We need not claim cosmic implications. It just happens that a hurricane occurred while the first conference was in session. We may leave it to theologians to decide whether this was coincidence or design.

The early years were meager and difficult. But the fulfillment far exceeded the anticipation of even the most optimistic advocates. We need not now review any of the specific achievements. They are known to those assembled here. Suffice it to say that obstacles were overcome and significant contributions to the development of Jewish studies made.

Changes in circumstances in the modern world are too rapid to allow much self congratulation. Problems outstrip solutions. Today we face different but no less difficult problems. We are fortunate that we possess an Association for Jewish Studies where these problems can be discussed and confronted, where responses can be devised, where the future of Jewish studies can be enhanced and the welfare of Jewish scholars promoted.

Symposium: Self-definition in Judaism

The McMaster Project on "Judaism and Christianity in the Greco-Roman Era: The Process of Achieving Normative Self-Definition" is holding its second symposium, "Normative Self-Definition in Judaism from the Maccabees to the mid-third Century," at McMaster University, Hamilton, Ontario, June 4-6, 1979. The participants will include scholars who have been invited to contribute papers (J. Blenkinsopp, J. Charlesworth, F. Dexinger, J. Goldstein, D. Weiss Halivni, M.D. Herr, R. Kimelman, S.Z. Leiman, L. Schiffman, A. Segal, E.E. Urbach), the McMaster Research Team and as many other interested scholars as can be accommodated. For registration forms and further information please write to E.P. Sanders, Department of Religious Studies, McMaster University, 1280 Main Street West, Hamilton, Ontario, Canada L8S 4K1.

Meeting of the AJS Board of Directors

A meeting of the Board of Directors of the Association for Jewish Studies was held on 17 December 1978 and continued on 19 December 1978 at the Copley Plaza Hotel in Boston, Massachusetts. At the 17 December meeting presided over by President Marvin Fox (Brandeis) the following were present: David Altshuler (G. Washington U.), Arnold Band (UCLA), David Blumenthal (Emory), Baruch Bokser (Berkeley), Jane Gerber (CUNY), Deborah Lipstadt (U. of Washington), Michael Meyer (HUC), Stephen Poppel (Bryn Mawr), Jehudah Reinharz (Michigan), Joel Rembaum (U. of Judaism), David Ruderman (Maryland), Nahum Sarna (Brandeis), Lawrence Schiffman (NYU), Ruth Wisse (McGill). At the meeting on 19 December presided over by President Michael Meyer the following were present: David Altshuler, Arnold Band, David Blumenthal, Robert Chazan (Ohio State), Jane Gerber, Paula Hyman (Columbia), Steven Katz (Dartmouth), Deborah Lipstadt, Benjamin Ravid (Brandeis), Jehuda Reinharz, Joel Rembaum, Nahum Sarna, Lawrence Schiffman, Marshall Sklare (Brandeis), Haym Soloveitchik (Yeshiva U.). Executive Secretary Charles Berlin (Harvard) recorded the minutes.

Marvin Fox delivered a Presidential Report which included the following: progress being made in processing by computer the data gathered in the Association's Jewish Studies Survey; problems of placement and the implications for career opportunities; progress in the preparation of the AJS - Bnai Brith Hillel catalogue of courses in Jewish Studies; application for membership in the American Council of Learned Societies; final report on the Regional Conference Program.

A request from the Jewish Theological Seminary of America that AJS co-sponsor a conference on the teaching of Judaica was discussed. Upon motion duly make and seconded, it was voted to authorize the officers to explore the matter further and to report back to the Board of Directors.

In accordance with Article 6 of the By-Laws, President Fox recommended to the Board of Directors the appointment of the following persons to serve as the Nominating Committee for 1979:

Baruch A. Levine (NYU), chairman
David Altshuler (G. Washington U.)
Henry Fischel (Indiana)
Reuven Kimelman (Brandeis)
Robert Seltzer (Hunter)
Haym Soloveitchik (Yeshiva U.)

Upon motion duly made and seconded, it was voted unanimously to appoint the above-mentioned six persons to serve as the Nominating Committee for 1979.

In accordance with Article 9 of the By-Laws, President Fox recommended to the Board of Directors the appointment of the following persons to serve as the Executive Committee for 1979.

Michael Meyer (HUC), chairman
Arnold Band (UCLA)
David Blumenthal (Emory)
Marvin Fox (Brandeis)
Jane Gerber (Graduate Center - CUNY)
Nahum Sarna (Brandeis)
Frank Talmage (Toronto)

President Fox recommended the establishment of the following additional committees:

Program Committee:
David Blumenthal (Emory), chairman
Michael Fishbane (Brandeis)
Lawrence Schiffman (NYU)
Mervin Verbit (Brooklyn)
Ruth Wisse (McGill)
Tzvee Zahavy (Minnesota)

Membership and Placement Committee:
Jane Gerber (CUNY), chairman
Ivan Marcus (JTSA)
Jehuda Reinharz (Michigan)
Joel E. Rembaum (U. of Judaism)

Long Range Planning Committee:
Robert Chazan (Ohio State), chairman
Seymour Feldman (Rutgers)
Judith Hauptman (JTSA)
Leon Jick (Brandeis)
Michael Meyer (HUC)
Marshall Sklare (Brandeis)
Ruth Wisse (McGill)

Finance Committee:
Nahum Sarna (Brandeis), chairman
Marvin Fox (Brandeis)
Deborah Lipstadt (UCLA)
Michael Meyer (HUC)
Ismar Schorsch (JTSA)

Publications Committee:
Frank Talmage (Toronto), chairman
Arnold Band (UCLA)
Benjamin Ravid (Brandeis)

Special Interest Groups Committee:
Steven Katz (Dartmouth), chairman
David Weiss Halivni (JTSA)
Paula Hyman (Columbia)
Alfred Ivry (Brandeis)
Jon Levenson (Wellesley)
Moshe Pelli (Cornell)
Paul Ritterband (City Coll.)
David Ruderman (Maryland)

(Continued on Page 8)

Board of Directors (Continued from Page 7)

Upon motion duly made and seconded, it was voted to approve the establishment of these committees.

The Report of the 1978 Nominating Committee was presented by Deborah Lipstadt. Since through oversight the Report included only six nominations for Directors and seven were needed to meet the required minimum of fifteen Directors, the Board, in accordance with Article IV, Section 1, of the By-Laws, voted to establish an additional vacancy, to be filled by nomination from the floor at the Annual Meeting.

The Report of the Treasurer was presented by Nahum Sarna and accepted by the Board.

The Report of the Membership and Placement Committee was presented by incoming chairman Jane Gerber. It was noted that for 1977/78 there were a total of 913 members. This included 477 Regular members. A total of 99 new members joined during that year. To date in 1978/79, membership had increased to nearly a thousand members. In 1977/78 there were 45 positions registered with the Placement Service by institutions seeking to fill positions while some 200 candidates were registered. A total of 2,268 placement referrals were made and 26 appointments were reported. It was suggested that the Committee explore, and report to the Board concerning, the possibility of a more flexible interpretation of "full time . . . in academic Jewish Studies" as a requirement for Regular membership, in order to accommodate better the great variety of circumstances characterizing Jewish Studies positions: e.g., Jewish Studies programs in which faculty members teach both general and Jewish Studies; individuals holding simultaneously "full-time" positions in academic Jewish Studies and "full-time" positions in other endeavors such as the rabbinate; scholars whose research and publications are totally within the area of Jewish Studies but whose institutions do not have full-time or even part-time positions in Jewish Studies. [See in this issue of the *Newsletter*, p. 10]

Motion was duly made and seconded to establish membership dues for the Emeritus category at the rate of one half of the Regular membership fee. The motion was defeated.

The Report of the Publications Committee was given by the Executive Secretary in the chairman's absence. It was noted that the volume of proceedings of the Regional Conference on Jewish Folklore was in process of being published and the volume of proceedings of the Regional Conference on Jewish Mysticism would soon follow, with publication of both volumes tentatively scheduled for 1980. A report from the Editor of the *AJSreview* was read and appended to the minutes. The report called attention to the increase in the number of articles being submitted by scholars resident in Israel and the paucity of acceptable articles being submitted by American scholars. The appointment of Benjamin Ravid as Associate Editor and the appointment of an Editorial Advisory Board were announced. [See in this issue of the *Newsletter*, p. 12]

The Report of the 1978 Conference Program Committee was given by Jane Gerber. Upon motion duly made and seconded, it was voted to hold the 1979 Annual Conference in Boston at the Copley Plaza Hotel and to explore the feasibility of holding the 1980 conference at a different location. Upon motion duly made and seconded, it was voted to authorize the President to invite Jacob R. Marcus of HUC-JIR in Cincinnati to be the honoree at the 1979 Conference. Upon motion duly made and seconded, it was voted to have two informal buffet suppers at the 1979 Conference contingent upon it being possible to make suitable arrangements; otherwise, one meal would be a regular dinner. An expression of apprectiation to Jane Gerber for her three years of service as Conference Program chairman was voted by the Board.

The Report of the Long-Range Priorities Committee was given by its chairman Robert Chazan and was discussed. [See in this issue of the *Newsletter*, p. 11]

On behalf of the Special Interest Groups Committee Steven Katz reported that a variety of groups were being planned for the 1979 conference and that membership in these groups would be solicited by a special mailing. [See in this issue of the *Newsletter*, p. 12]

The Report of the 1979 Conference Program Committee was given by David Blumenthal and was discussed. [See in this issue of the *Newsletter*, p. 9] Upon motion duly made and seconded, it was voted that abstracts for papers for the 1979 conference must be submitted by May 15, 1979 and the full text of the paper by October 15, 1979; and that all speakers at the Conference except speakers invited to plenary sessions are expected to register for the Conference.

AJS Officers and Directors

President: Michael A. Meyer (HUC-JIR, Cincinnati)(1979)
Vice-president/Program: David Blumenthal (Emory)(1979)
Vice-president/Membership and Placement: Jane S. Gerber (Graduate Center - CUNY)(1979)
Vice-president/Publications: Frank Talmage (Toronto)(1979)
Secretary-Treasurer: Nahum M. Sarna (Brandeis)(1979)

David A. Altshuler (George Washington U.)(1980)
Robert Chazan (Ohio)(1980)
Henry Fischel (Indiana)(1979)
Paula Hyman (Columbia)(1980)
Steven T. Katz (Dartmouth)(1980)
Deborah Lipstadt (U. of Washington)(1979)
Benjamin Ravid (Brandeis)(1979)
Jehuda Reinharz (Michigan)(1980)
Joel E. Rembaum (University of Judaism)(1980)
David B. Ruderman (Maryland)(1980)
Lawrence H. Schiffman (NYU)(1980)
Ismar Schorsch (Jewish Theological Seminary)(1979)
Marshall Sklare (Brandeis)(1980)
Haym Soloveitchik (Yeshiva U.)(1980)
Ruth R. Wisse (McGill)(1980)

Honorary Directors

Arnold J. Band (UCLA)
Marvin Fox (Brandeis)
Leon A. Jick (Brandeis)
Baruch A. Levine (NYU)

Minutes of Meeting of the Program Committee, 18 December 1978.

Present: D.R. Blumenthal, chairman; M. Fishbane, L. Schiffman, M. Verbit, R. Wisse; M. Meyer, J. Gerber, *ex officio*; S. Katz, by invitation.

A) The following guidelines are to be given to participants and chairpersons:

1) Each session should consist of three or four presentations, no more. Time for discussion should be allowed.

2) The chairperson is to keep his/her remarks to a minimum and is to observe strictly the time-limit conventions.

3) The Committee reserves the right to add presentations to sessions organized by chairpersons and to reject individual presentations or sessions.

3) Papers are not presentations. A "paper" may be as long as the participant desires and is generally a draft submitted for publication. A "presentation" is a twenty-minute version of the participant's paper. It is to be read out loud at a meeting. Participants and chairpersons should be sure that "presentations" and not "papers" are given at professional meetings.

5) Presentations should have a point and not be summaries of research.

6) The Board of Directors of the AJS has approved the following deadlines which chairpersons and the Program Committee are *obligated* to enforce: a) Abstracts for individual sessions and presentations must be in the hands of the Committee by May 15, 1979. b) Full drafts of presentations must be in the hands of the Committee by October 15, 1979. c) Any suggested editing by chairpersons or the Committee can still be made after the October deadline.

B) The following general guidelines were accepted by the Committee and the Board of Directors for the 1979 Conference.

1) The assumption of the Committee is that only new material is to be presented. Should the material have been presented elsewhere, it is the obligation of the participant and chairperson to notify the Committee and each case will be decided on its own merits.

2) We will strive for one plenary session each afternoon, one evening session with an honoree, and one evening session with an Israeli scholar, as well as multiple sessions. We will try to avoid scheduling more than two sessions at the same time.

3) Participants except invitees to the plenary sessions must be registered at the Conference.

4) The 1979 Conference will take place Sunday-Tuesday, Dec. 16-18, 1979, at the Copley Plaza Hotel in Boston. However, the membership will be surveyed about the feasibility of holding the 1980 Conference elsewhere.

5) Every effort will be made to have a lounge room with coffee.

6) In order to provide greater opportunity for social interchange, and to keep costs down, there will be no banquet but two deli suppers followed by separate evening programs.

7) A call for presentations will be issued in the February *Newsletter*, together with the list of guidelines and instructions for participants and chairpersons.

8) In addition to the call for presentations, 12 people in various areas will be asked by the Program Chairman to organize sessions in their areas.

9) Several suggestions were made for the plenary sessions and the Chairman will follow through. The President will invite the honoree, as chosen by the Board.

C) The following was decided concerning the relationship between the Committee and the Interest Groups:

1) A call announcing the formation of certain interest groups and inviting proposals for the formation of others is being issued in the February *Newsletter*.

2) A period will be set aside at the 1979 Conference for these groups to meet, to organize themselves and/or to discuss items of interest.

3) For 1979, already-formed interest groups will submit their sessions to the Committee as any other group. For 1980, procedures will be announced in due course.

Honorary Degrees

The Philosophische Fakultät of the University of Cologne, West-Germany, to celebrate the twelfth anniversary of Judaic Studies at the University of Cologne and, at the same time, to pay tribute to Judaic scholarship in America, has conferred, in November 1978, the honorary degree of Doctor of Philosophy (Dr. phil. h.c.) upon two AJS members, Jacob Neusner (Brown University) and Jakob J. Petuchowski (HUC-JIR, Cincinnati).

Neusner was honored for his "pioneering research in the history and literature of ancient Judaism," and Petuchowski for his "outstanding contributions to the scientific study of Jewish liturgy and religious philosophy." Both were also praised for their "active participation in the more recent development of German-Jewish relations" and for their "personal interest in the establishment and development of Judaic Studies in the Faculty of Philosophy of the University of Cologne."

Levine (Continued from Page 5)

studies and had known how to meet these needs, the job would have been done. And yet, we were all convinced that a vacuum existed.

I assigned myself two specific tasks: First of all, it was necessary to touch base with the colleges and universities, to take the pulse of the situation then obtaining; to tune in on the perceptions of those making the decisions and proposing the programs. I arranged a conference of university teachers and administrators who would exchange ideas with a panel from the leadership of the Association and this served as a first step in establishing the Association as a body to be consulted; as a group whose leadership had a statement to make on the goals of the field of Jewish studies, and regarding the options and opportunities available to those interested in its furtherance.

The second task was to bring knowledge to the various regions of the North American continent, primarily in the persons of those masters of the field, senior scholars whose contribution has been consummate. I was especially interested in such knowledge as could be applicable to curricular development. This came to fruition as the Association's Regional Conference Program, made possible by grants from the National Endowment for the Humanities.

There were mistakes made in those early days. We tried to wean ourselves away from Brandeis University, our birth place, too quickly, and the first annual conference away from Boston, in Maryland, attracted only a meager attendance. And yet, it was my privilege to hand over to my successor, Arnold Band, an opportunity in the form of the Regional Conference Program. But this was only an idea at the time. It was Arnold Band who brought Charles Berlin into the operation and set up offices at Harvard, who implemented the proposal, and who gave reality to an abstract plan. In retrospect, I realize how great Arnold Band's contribution was. The same high quality of leadership continued in the person of Marvin Fox, his successor. Both of these presidents served long and gave much of themselves.

All in all, I have a very good feeling about the Association. We have been blessed with a capable and continuous leadership, and with active participation on the part of a growing number of its members. It is my feeling that the quality of those entering careers in Jewish studies is steadily improving. Some of the apprehensions we had about standards are quietly but surely diminishing. We all seem to be aware of the fact that we're engaged in a vital enterprise, and this awareness produces a response when tasks need to be done. Now, the Association enters its second decade under the leadership of Michael Meyer, who brings new perspectives to the field. Looking ahead, we see opportunities for service to the Jewish people in diverse ways. And then, there is still the classic goal of full integration into the American academy, of a constituency generated from within the academy itself and reflecting a growing awareness of the place of the Jewish tradition in the curriculum of the Arts and Sciences. *'ôd ḥāzôn lammô 'ēd.*

Placement and Membership Committee Meeting
by Jane Gerber (Graduate Center-CUNY)

The Placement and Membership Committee comprising Ivan Marcus, Joel Rembaum, Jehuda Reinharz and Jane Gerber, Chairman, met during the annual meeting of the Association for Jewish Studies to consider the criteria and categories for Regular and Associate membership in the Association. It also addressed itself to the question of self-designation of fields on the placement registration form.

From the discussion of the Committee, there emerged a consensus that the present system should be retained. It was felt that the placement registration form which included the designation of two areas of expertise was in fact a means of protecting the membership and assuring that schools not be inundated by applicants from fields in which they are not in fact trained. While the initial motivation of maintaining standards in a nascent field might not prevail any longer, the Committee felt that the shrinking job market justified continuing the present practice of not automatically sending all Candidate Questionnaires to all schools seeking candidates. It was clearly understood that a person registering with the Placement Service who does not specify two fields but claims that he is an expert in all fields will have his Questionnaire returned for revision.

The question of Associate vs Regular membership and the continuation of these separate categories is clearly related to the issue of placement. As such, the considerations prevailing in the above instance also prevail in the matter of membership. It was felt that the definition of Regular membership was sufficiently broad since it included not only those teaching Judaica. The Committee felt that it would much prefer to be polled on an *ad hoc* basis in the case of ambiguous applications rather than arbitrarily to broaden the basis of Regular membership. It suggested, however, that applicants as well as members who are presently in the Associate category take note that the qualifying statement "primary area of research" will be broadly interpreted. The Committee also indicated that if this policy decision were not a practicable one, the Committee would be willing to study the matter further. The primary concern of the Committee was that the Association retain its standing as the professional group for scholars in Judaica rather than for scholars or community workers with Judaica as an avocation.

"An Interdisciplinary Approach to the Bible as Literature" is the theme of an NEH Summer Institute for College Teachers funded by the Division of Education Programs, National Endowment for the Humanities, to be held at Indiana University in Bloomington from June 12 to August 3, 1979.

Report of the Committee on Long-Range Priorities

A Committee on Long-Range Priorities was appointed at the December 1978 AJS Board meeting. This committee met a number of times during the 1978 Conference, attempting to identify major priorities for the late 1970s and early 1980s. Subsequently, a draft of the committee's suggestions was drawn up and circulated to all committee members. On the basis of written responses to this draft statement, the following revised draft is now being presented to the membership of the AJS. The committee requests from members of the Association reactions, emendations, and further suggestions. On the basis of communications from members of the AJS, the statement will be revised once more and presented at the December 1979 meeting.

The following revised draft statement is thus being published for your consideration. Suggested priorities have been grouped under four major headings:

I. Priorities Related to the Profession at Large

1. Perhaps the major problem in the area of Jewish Studies at the moment is the impact of the broad demographic and fiscal crisis which has struck American university life. The number of new positions in Jewish Studies seems to be declining at a time when an increasing number of well-trained young scholars are emerging from Ph.D. programs around the country. The Association for Jewish Studies should make an effort to aid in the funding of additional new positions. This might be achieved through direct approaches to individual universities; through application to federally-funded programs; through application to specifically Jewish foundations, in particular the Memorial Foundation for Jewish Culture; through contacts with national Jewish organizations, particularly the Council of Jewish Federations; and through approaches to local institutions, such as federations and synagogues.

2. The Association should become more prominent as a consultation agency for universities intending to introduce Jewish Studies or to augment already existing programs.

3. The Association should take the lead in stimulating re-thinking of graduate training programs. Such re-thinking might include efforts at coordination of already existing programs. It should also include the issue of supplementary training, which might divert some capable people from university teaching careers into related Jewish-oriented activities. One of the modes of effecting such re-thinking might be a special conference calling together key people in the major graduate training programs throughout North America.

4. The Association should also provide useful consultation for specific disciplines within Jewish Studies which find themselves in particular difficulties.

5. The Association should become the central agency for exchange of scholars within North America and between institutions in North America and institutions elsewhere, particularly in Israel. Given the declining number of positions, the stimulation provided by new colleagues will, during the foreseeable future, derive primarily from exchange of scholars. The Association, which has played such a major role through its registry of permanent positions and candidates for such positions, should now establish a second and parallel registry of institutions seeking visiting scholars and visiting scholars available for such positions.

II. Intellectual Exchange

1. The Association should strive to extend recognition of its annual conference as the major avenue for direct contact among scholars in the various sub-areas of Jewish Studies. There has been some tendency toward a decline in the number of participants at recent annual conferences. Extensive efforts should be made to reverse this tendency and particularly to attract senior scholars. If the annual conference succeeds in attracting a cross-section of the Association's membership, it will serve as fully as possible the crucial function of stimulating useful intellectual contact.

2. As one avenue for encouraging such enhanced contact, the Association should recognize and encourage the creation of sub-groups within the field of Jewish Studies — for example, Bible Studies, Rabbinics, Ancient Jewish History, Medieval Jewish History, Modern Jewish History, Philosophy, Sociology, Hebrew Language, Hebrew Literature, Yiddish. A block of time should be allocated within each conference for the meeting of these sub-groups, with the format and agenda of such gatherings left to the sub-groups themselves.

3. In view of the completion of the series of NEH-sponsored regional conferences, the Assocation should investigate opportunities for co-sponsorship with a variety of academic institutions of local conferences devoted to specific thematic issues in Jewish Studies.

III. Research Aid

1. The Association could be of help to the field of Jewish Studies by establishing a registry of research in progress. Such a registry would help avoid duplication of efforts and encourage cooperation by scholars working in contiguous fields.

2. The Association could also play a useful role in the funding of research in the various disciplines within Jewish Studies. Minimally, such aid could come in the form of lists of potential sources of research support compiled by those with experience and expertise. More ambitiously, the Association might apply for grant funds which it would administer on the basis of its acknowledged general expertise in the areas of Jewish Studies.

IV. The Association Itself

1. The Association's own funding has thus far been relatively

(Continued on Page 12)

Interest Groups Being Formed

In order to provide more scope for the various sub-specialties which comprise the field of Jewish Studies, it is intended to establish "interest groups" for each subject under the AJS umbrella on the model already created by those working in Jewish philosophy. A session will be set aside at next year's annual meeting for the formation of these groups, their "self-definition," and assorted "business" matters. In addition, it is hoped that each group will present something of professional substance to its own membership this coming year. The following have been asked to act as "conveners" for next year in order to start the necessary activity. (At the 1979 meetings the groups themselves will decide their own future agendas and "conveners.")

Bible - Jon D. Levenson (Wellesley)
Rabbinics - David Weiss Halivni (JTSA)
Philosophy - Alfred Ivry (Brandeis)
Medieval Jewish History - David Ruderman (Maryland)
Modern Jewish History - Paula Hyman (Columbia)
Hebrew Language & Literature - Moshe Pelli (Cornell)
Sociology - Paul Ritterband (CCNY)

Please send all correspondence concerning these groups to these individuals directly.

These rubrics are clearly not exhaustive. Anyone wishing to form additional "interest groups" is welcome to do so and should contact Interest Group Committee Chairman Steven Katz, Department of Religion, Dartmouth College, Hanover, New Hampshire 03755. Any other items relative to or comments concerning this program should also be addressed to Steven Katz.

AJSreview Editorial Advisory Board Appointed

Editorial Advisory Board

Alexander Altmann (Brandeis)
Arnold J. Band (UCLA)
Lawrence V. Berman (Stanford)
David R. Blumenthal (Emory)
Robert Chazan (Ohio)
Herbert A. Davidson (UCLA)
Marvin Fox (Brandeis)
Lloyd P. Gartner (Tel-Aviv)
S.D. Goitein (Inst. of Adv. Stud.)
David Weiss Halivni (JTSA)
Marvin I. Herzog (Columbia)
Stanley J. Isser (SUNY-Albany)
Michael A. Meyer (HUC-JIR)
Alan L. Mintz (Columbia)
Harry M. Orlinsky (HUC-JIR)
Raymond P. Scheindlin (JTSA)
Ismar Schorsch (JTSA)
Marshall Sklare (Brandeis)
Haym Soloveitchik (Yeshiva)
Jeffrey H. Tigay (Penn)

Frank Talmage, Editor (Toronto)
Benjamin Ravid, Associate Editor (Brandeis)
Charles Berlin, Managing Editor (Harvard)

Long-Range Priorities **(Continued from Page 11)**

healthy, although the future is not altogether clear. New sources for funding should be explored.

2. The Association has consciously maintained a rather low profile during its first decade of existence. The time may well have come for the Association to emphasize more publicly its position as the central spokesman for the scholars engaged in the various areas of Jewish Studies. Agencies of the federal government and the Jewish community should be encouraged to turn to the Association when judgments concerning scholarly projects and decisions are needed. Such an enhanced profile might come from more conscious efforts to publicize the activities of the Association and from direct contact with major institutions such as the Council of Jewish Federations.

Robert Chazan, Chairman (Ohio State)
Seymour Feldman (Rutgers)
Judith Hauptman (JTSA)
Leon Jick (Brandeis)
Michael Meyer (HUC-JIR)
Marshall Sklare (Brandeis)
Ruth Wisse (McGill)

News of Appointments

Stephen D. Benin (Univ. of California, Berkeley-g)	Univ. of Washington
Jochanan Bloch (Ben-Gurion Univ.)	Univ. of Washington (visiting)
Daniel Boyarin (Jewish Theological Seminary of America)	Ben-Gurion Univ.
Todd Endelman (Yeshiva Univ.)	Indiana University
F. David Fink (Yale Univ.-g)	Univ. of Maryland
Isaac Franck	Georgetown Univ.
Seymour Gitin (HUC-JIR)	Albright Institute
Deborah Lipstadt (Univ. of Washington)	Univ. of California, Los Angeles
Dan Pagis (Hebrew Univ.)	Harvard Univ. (visiting)
Marsha Rozenblit (Columbia Univ.-g)	Univ. of Maryland
Michael Stanislawski (Harvard Univ.-g)	Univ. of Washington
Stanley G. Weber (Maimonides Coll.)	Concordia Coll.

AJS Survey of the Field of Jewish Studies
by Arnold J. Band (UCLA)

Since the publication of the data describing the field of Jewish Studies in North American liberal arts colleges and universities by A.J. Band in the *American Jewish Yearbook* of 1966, the positions in this academic field have multiplied so rapidly that repeated requests for updated information have been unanswered: no reliable information was available. We have hoped that other organizations which had often sent survey forms to the AJS membership would collate and publish the results of their surveys, thus relieving us of this burden. Unfortunately, none of these projects have yet produced the requisite information and we have been constrained by our commitment to our colleagues to gather and publish data.

Analysis of the data gathered to-date has not yielded major surprises, but has produced a statistical basis for a partial assessment and some future planning. In all cases, one should remember that in 1965 we estimated that there were probably no more than 65-70 F.T.E. (full-time employees) allocated to Jewish Studies in North American liberal arts colleges and universities. If one were to add the seminaries and the Hebrew Colleges, the F.T.E. allocated to post-secondary Jewish Studies might have been 125. This figure should therefore be considered our base line. The present survey is a composite of two mailings to AJS members, one in 1977 and one in 1978 (the latter with a slightly improved questionnaire). Replies have been collated and analyzed by computer. The survey deliberately excluded those AJS members living outside North America. The information gathered in the second mailing complements, but in no way duplicates, that gathered in the first. We have an unusually high total return figure of 708 out of 900. The number of non-returns was higher for associate members and graduate students than for regular members and one may assume that the real absolute figure in the category of regular members is no more than 10% above the figures yielded by the data gathered while the number of graduate students may be as high as 40% above the figures we have. The graduate student category is even more unreliable since it is both difficult to determine the exact stage at which many graduate students stand in their studies and if they will ever finish their degree work. In general, however, even if we had received a 100% return on our mailings, the relative figures and the percentages would not change measureably. The study, finally, was designed to produce a profile of the AJS membership. Since not every person engaged in Jewish Studies on this continent is an AJS member, one might add some 5% to 10% to the survey to get a fairly reliable approximation for the number of professional Judaics scholars in North America.

It should be stressed that our survey dealt with personnel rather than programs and that it was never expected to ask or to answer all questions. We consider it the first factual, albeit not complete, basis we have for a rough assessment of where we are and what more refined questions we must ask in order to obtain information that transcends the mere statistical corroboration of everyone's intuitions. Despite pages of computer print-outs, we still do not have an accurate number of the tenure-tracked F.T.E. allocated to Jewish Studies. The number seems to vary between 400 and 450, but not every print-out yields the same figure since respondents submitted series of answers which seem to be internally contradictory and raise more questions than they answer. Many graduate students did not reply and the percentage of "no reply" was so high in certain categories as to allow only the most tentative conclusions. With all these caveats in mind, we present very briefly certain information obtained from our analysis to-date.

A. Of the 708 respondents, 406 were regular members, 104 associate members, and 174 student members; 24 did not specify category; 235 members are still working towards a doctoral degree. Considering the poor response of graduate students in general, it is unlikely that there are less than 300 graduate students in Jewish Studies in North American universities.

B. The geographic distribution of members has not changed substantially since 1966, though many areas which had no Jewish Studies programs at all in 1966 now have minimal programs or at least one or two professors. The large concentrations remain essentially the same: 200 in New York; 107 in Massachusetts; 74 in California; 59 in Pennsylvania; 53 in Ohio. No other state had more than 50 members, but several — Illinois, Indiana, Maryland, the District of Columbia, New Jersey, Rhode Island, and Connecticut — had between 10 and 25 members.

C. Members were asked what graduate schools they had attended or were now studying at. The answers yield a rough guide to the centers of graduate studies: Columbia 91, Brandeis 88, Harvard 48, NYU 34, JTS 32, HUC (Cincinnati) 30, Pennsylvania 24, UCLA 23, Dropsie 23, Yeshiva U. 18, Brown 17, Berkeley 16, Chicago 12, Temple 12, U.S.C. 12, Ohio State U. 11. Many other institutions do some graduate training in Jewish Studies, but we omit those from which less than 10 AJS members have been graduated or in which they are now studying. Even the figures presented, however, raise a question: How many are in Jewish Studies proper or in ancillary disciplines in which a Jewish Studies specialist has received his graduate degree? The relatively high numbers at some institutions where Jewish Studies proper are not major areas of graduate study would probably reflect the large number of Semitists trained by those schools. How many of the large number of degrees attributed to certain institutions are actually in one of the recognized fields of Jewish Studies?

D. From a variety of indicators we can determine the relative youth of our membership. Of the 440 who answered the question concerning age, 308 were born between 1934 and 1953; 443 of our members received their B.A.'s between 1960 and 1974; and, most important, 273 received their Ph.D.'s between 1974 and 1978. Of the 371 who indicate their academic rank, 119 are assistant professors, 86 are associate professors, and 103 are full professors. Of all those holding regular academic posts, 124 are tenured and 196 are non-tenured.

(Continued on Page 35)

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On pages 14-16 we have reproduced in facsimile four tables which are likely to be of interest and which may serve as illustrations of the computer print-outs of the data gathered and analyzed.

* C R O S S T A B U L A T I O N
TITLE ACADEMIC POSITION--IF APPLICABLE BY SEX
* *

TITLE	SEX: FEMALE (0.)	MALE (1.)	NOT SPEC (9.)	ROW TOTAL
0. OTHER &NOT SPEC	11	74	1	86
	12.8	86.0	1.2	12.2
	9.7	13.0	5.0	
	1.6	10.5	0.1	
1. OTHER ACADMC	10	50	1	61
	16.4	82.0	1.6	8.7
	8.8	8.8	5.0	
	1.4	7.1	0.1	
2. GRAD STUDENT	42	99	15	156
	26.9	63.5	9.6	22.2
	37.2	17.4	75.0	
	6.0	14.1	2.1	
3. ADMINIS TRATOR	0	11	0	11
	0.0	100.0	0.0	1.6
	0.0	1.9	0.0	
	0.0	1.6	0.0	
4. LIBRAR IAN	2	16	0	18
	11.1	88.9	0.0	2.6
	1.8	2.8	0.0	
	0.3	2.3	0.0	
5. LECT URER	8	22	0	30
	26.7	73.3	0.0	4.3
	7.1	3.9	0.0	
	1.1	3.1	0.0	
6. INSTRUCTOR	12	21	0	33
	36.4	63.6	0.0	4.7
	10.6	3.7	0.0	
	1.7	3.0	0.0	
7. ASSISTNT PROF	21	97	1	119
	17.6	81.5	0.8	16.9
	18.6	17.0	5.0	
	3.0	13.8	0.1	
8. ASSOCIAT PROF	6	79	1	86
	7.0	91.9	1.2	12.2
	5.3	13.9	5.0	
	0.9	11.2	0.1	
9. PROFES SOR	1	101	1	103
	1.0	98.1	1.0	14.7
	0.9	17.7	5.0	
	0.1	14.4	0.1	
COLUMN TOTAL	113	570	20	703
	16.1	81.1	2.8	100.0

NUMBER OF MISSING OBSERVATIONS = 5

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MEMBER MEMBERSHIP - REG-AST-STU
* * * * * * * * * * * * C R O S S T A B U L A T I O N BY SEX
* * * * * * * * * * * * * * * * * *

MEMBER	SEX: FEMALE (0.)	MALE (1.)	NOT SPEC (9.)	ROW TOTAL
0. NOT SPEC	1	6	17	24
	4.2	25.0	70.8	3.4
	0.9	1.0	85.0	
	0.1	0.8	2.4	
1. REGULAR	43	361	2	406
	10.6	88.9	0.5	57.3
	37.7	62.9	10.0	
	6.1	51.0	0.3	
2. ASSOCIATE	18	86	0	104
	17.3	82.7	0.0	14.7
	15.8	15.0	0.0	
	2.5	12.1	0.0	
3. STUDENT	52	121	1	174
	29.9	69.5	0.6	24.6
	45.6	21.1	5.0	
	7.3	17.1	0.1	
COLUMN TOTAL	114	574	20	708
	16.1	81.1	2.8	100.0

* CROSSTABULATION OF * * * * * * * * * * *
TITLE ACADEMIC POSITION--IF APPLICABLE BY BORN YEAR OF BIRTH
* *

TITLE	BORN	1 AFTER 1953	1944-53	1934-43	1924-33	1914-23	BEFORE 1914	ROW TOTAL
	COUNT	1.I	2.I	3.I	4.I	5.I	6.I	
0. OTHER &NOT SPEC	ROW PCT	0 I 0.0 I	21 I 40.4 I	10 I 19.2 I	14 I 26.9 I	4 I 7.7 I	3 I 5.8 I	52 I 11.9
	COL PCT	0.0 I	10.7 I	8.9 I	20.6 I	14.3 I	14.3 I	
	TOT PCT	0.0 I	4.8 I	2.3 I	3.2 I	0.9 I	0.7 I	
1. OTHER ACADMC	ROW PCT	0 I 0.0 I	20 I 54.1 I	8 I 21.6 I	4 I 10.8 I	2 I 5.4 I	3 I 8.1 I	37 I 8.5
	COL PCT	0.0 I	10.2 I	7.1 I	5.9 I	7.1 I	14.3 I	
	TOT PCT	0.0 I	4.6 I	1.8 I	0.9 I	0.5 I	0.7 I	
2. GRAD STUDENT	ROW PCT	9 I 11.5 I	61 I 78.2 I	7 I 9.0 I	1 I 1.3 I	0 I 0.0 I	0 I 0.0 I	78 I 17.8
	COL PCT	75.0 I	31.1 I	6.3 I	1.5 I	0.0 I	0.0 I	
	TOT PCT	2.1 I	14.0 I	1.6 I	0.2 I	0.0 I	0.0 I	
3. ADMINIS TRATOR	ROW PCT	0 I 0.0 I	0 I 0.0 I	0 I 0.0 I	3 I 50.0 I	2 I 33.3 I	1 I 16.7 I	6 I 1.4
	COL PCT	0.0 I	0.0 I	0.0 I	4.4 I	7.1 I	4.8 I	
	TOT PCT	0.0 I	0.0 I	0.0 I	0.7 I	0.5 I	0.2 I	
4. LIBRAR IAN	ROW PCT	0 I 0.0 I	5 I 55.6 I	3 I 33.3 I	1 I 11.1 I	0 I 0.0 I	0 I 0.0 I	9 I 2.1
	COL PCT	0.0 I	2.6 I	2.7 I	1.5 I	0.0 I	0.0 I	
	TOT PCT	0.0 I	1.1 I	0.7 I	0.2 I	0.0 I	0.0 I	
5. LECT URER	ROW PCT	1 I 5.3 I	8 I 42.1 I	6 I 31.6 I	3 I 15.8 I	0 I 0.0 I	1 I 5.3 I	19 I 4.3
	COL PCT	8.3 I	4.1 I	5.4 I	4.4 I	0.0 I	4.8 I	
	TOT PCT	0.2 I	1.8 I	1.4 I	0.7 I	0.0 I	0.2 I	
6. INSTRUCTOR	ROW PCT	0 I 0.0 I	13 I 61.9 I	5 I 23.8 I	1 I 4.8 I	1 I 4.8 I	1 I 4.8 I	21 I 4.8
	COL PCT	0.0 I	6.6 I	4.5 I	1.5 I	3.6 I	4.8 I	
	TOT PCT	0.0 I	3.0 I	1.1 I	0.2 I	0.2 I	0.2 I	
7. ASSISTNT PROF	ROW PCT	2 I 2.4 I	52 I 61.2 I	24 I 28.2 I	4 I 4.7 I	1 I 1.2 I	2 I 2.4 I	85 I 19.5
	COL PCT	16.7 I	26.5 I	21.4 I	5.9 I	3.6 I	9.5 I	
	TOT PCT	0.5 I	11.9 I	5.5 I	0.9 I	0.2 I	0.5 I	
8. ASSOCIAT PROF	ROW PCT	0 I 0.0 I	15 I 25.4 I	33 I 55.9 I	9 I 15.3 I	2 I 3.4 I	0 I 0.0 I	59 I 13.5
	COL PCT	0.0 I	7.7 I	29.5 I	13.2 I	7.1 I	0.0 I	
	TOT PCT	0.0 I	3.4 I	7.6 I	2.1 I	0.5 I	0.0 I	
9. PROFES SOR	ROW PCT	0 I 0.0 I	1 I 1.4 I	16 I 22.5 I	28 I 39.4 I	16 I 22.5 I	10 I 14.1 I	71 I 16.2
	COL PCT	0.0 I	0.5 I	14.3 I	41.2 I	57.1 I	47.6 I	
	TOT PCT	0.0 I	0.2 I	3.7 I	6.4 I	3.7 I	2.3 I	
COLUMN TOTAL		12 2.7	196 44.9	112 25.6	68 15.6	28 6.4	21 4.8	437 100.0

NUMBER OF MISSING OBSERVATIONS = 271

* CROSSTABULATION OF * * * * * * * * * * * * * *
TITLE ACADEMIC POSITION--IF APPLICABLE BY YEARS YEARS IN PRESENT POSITION
* *

TITLE	YEARS IN POSITN	0.	1.	2.	3.	4.	ROW TOTAL
0. OTHER &NOT SPEC	COUNT	65	15	3	2	1	86
	ROW PCT	75.6	17.4	3.5	2.3	1.2	12.2
	COL PCT	17.0	8.6	3.7	4.9	4.0	
	TOT PCT	9.2	2.1	0.4	0.3	0.1	
1. OTHER ACADMC	COUNT	26	27	5	1	2	61
	ROW PCT	42.6	44.3	8.2	1.6	3.3	8.7
	COL PCT	6.8	15.5	6.2	2.4	8.0	
	TOT PCT	3.7	3.8	0.7	0.1	0.3	
2. GRAD STUDENT	COUNT	154	2	0	0	0	156
	ROW PCT	98.7	1.3	0.0	0.0	0.0	22.2
	COL PCT	40.3	1.1	0.0	0.0	0.0	
	TOT PCT	21.9	0.3	0.0	0.0	0.0	
3. ADMINIS TRATOR	COUNT	6	0	3	1	1	11
	ROW PCT	54.5	0.0	27.3	9.1	9.1	1.6
	COL PCT	1.6	0.0	3.7	2.4	4.0	
	TOT PCT	0.9	0.0	0.4	0.1	0.1	
4. LIBRAR IAN	COUNT	9	4	4	1	0	18
	ROW PCT	50.0	22.2	22.2	5.6	0.0	2.6
	COL PCT	2.4	2.3	4.9	2.4	0.0	
	TOT PCT	1.3	0.6	0.6	0.1	0.0	
5. LECT URER	COUNT	11	14	3	1	1	30
	ROW PCT	36.7	46.7	10.0	3.3	3.3	4.3
	COL PCT	2.9	8.0	3.7	2.4	4.0	
	TOT PCT	1.6	2.0	0.4	0.1	0.1	
6. INSTRUCTOR	COUNT	13	17	2	1	0	33
	ROW PCT	39.4	51.5	6.1	3.0	0.0	4.7
	COL PCT	3.4	9.8	2.5	2.4	0.0	
	TOT PCT	1.8	2.4	0.3	0.1	0.0	
7. ASSISTNT PROF	COUNT	35	67	17	0	0	119
	ROW PCT	29.4	56.3	14.3	0.0	0.0	16.9
	COL PCT	9.2	38.5	21.0	0.0	0.0	
	TOT PCT	5.0	9.5	2.4	0.0	0.0	
8. ASSOCIAT PROF	COUNT	27	21	29	9	0	86
	ROW PCT	31.4	24.4	33.7	10.5	0.0	12.2
	COL PCT	7.1	12.1	35.8	22.0	0.0	
	TOT PCT	3.8	3.0	4.1	1.3	0.0	
9. PROFES SOR	COUNT	36	7	15	25	20	103
	ROW PCT	35.0	6.8	14.6	24.3	19.4	14.7
	COL PCT	9.4	4.0	18.5	61.0	80.0	
	TOT PCT	5.1	1.0	2.1	3.6	2.8	
COLUMN TOTAL		382	174	81	41	25	703
		54.3	24.8	11.5	5.8	3.6	100.0

NUMBER OF MISSING OBSERVATIONS = 5

Historiography in the Service of Text Criticism: The Case of Mar 'Uqba Av Bet Din (Shab. 55a)
by David M. Goodblatt (University of Haifa)

Since text criticism of rabbinic literature has become increasingly cautious, the use of historical arguments to resolve textual questions could have wide application. To clarify the methodological issues involved in this approach, a passage at Bavli Shabbat 55a is examined. In this passage Samuel is reported to acknowledge the judicial superiority of Mar 'Uqba. While the same motif appears at Mo'ed Qaṭṭan 16b, only our passage explains Samuel's deference to 'Uqba. Shabbat 55a alludes to 'Uqba's connection with the exilarchate and bestows upon him the title of Av Bet Din. Were we assured of the reading, we would gain an important datum concerning the exilarchic hierarchy and the role of the exilarchate in the administration of justice, two issues on which we are largely ignorant. Unfortunately, the reading Av Bet Din is not certain. While there is near unanimous testimony to it in the European manuscript tradition, our earliest witness to the text, Sherira Gaon, did not read the title. It does not seem possible to decide on purely philological grounds which version is correct.

An attempt to resolve this question on historical grounds was made by D.S. Hoffmann. Relying on the conclusions of S.J. Rappaport, Hoffmann argued that the office of Av Bet Din did not exist in Amoraic times in Babylonia. Hence the common reading must be wrong. However, there are two flaws in this argument. Rappaport is probably right that the office of Av Bet Din of the yeshivah, attested in Geonic sources, is a post-Talmudic innovation, but this is irrelevant to Shabbat 55a. The latter passage does not portray 'Uqba as Av Bet Din of a yeshivah, but as part of the exilarchic hierarchy. More important, Hoffmann (and Rappaport) argue from silence: since the office is not mentioned in Amoraic sources (aside from Shabbat 55a), it did not exist. But we cannot conclude that what the Talmud does not mention did not exist. This is especially true with regard to the exilarchate. The Talmud contains very little data on the latter institution (e.g., it is impossible to reconstruct the exilarchic succession from Talmudic sources). Moreover, there is an obvious polemical explanation for the Talmud's failure to mention the exilarchic Av Bet Din: the dispute over exilarchic supervision of rabbinic judges. Thus the Talmud's reticence on this office cannot prove that it did not exist. Finally, there is some evidence, albeit indirect, for the existence of an exilarchic Av Bet Din in the Amoraic period. The exilarchate of post-Talmudic times included an office called *dayyana debava demarvata*. Like its academic parallel, the *dayyana debava demetivta*, the former was probably called in Hebrew Av Bet Din. Moreover, this exilarchic office appears to go back to Amoraic times as references to *bava derēsh galuta deshekhiḥī dayyanē* (Bava Batra 65a) and *dayyana derēsh galuta* (Seder 'Olam Zuṭṭa *re* events *ca.* 500) suggest. Lastly, a midrash at Mo'ed Qaṭṭan 26a, which calls King Saul *nasi'* and his son Jonathan Av Bet Din, appears to reflect a Babylonian institution. No Palestinian Av Bet Din was son or heir apparent of the *nasi'*. On the other hand, Sherira reports the existence, in Amoraic times, of the position of exilarch designate which was dignified by the title Mar — the same title borne by 'Uqba. Thus we find an heir apparent of the exilarch (who was also called *nasi'*) serving as Av Bet Din — precisely the situation recorded in the midrash. To be sure, the *possibility* that an exilarchic Av Bet Din existed in Amoraic times cannot prove that the common reading at Shabbat 55a is correct. But it does show that Hoffmann was wrong when he called the reading Av Bet Din in our passage "gar nicht verständlich."

The Roots of Awareness of the Jewish-Arab Confrontation 1900-1918
by Yosef Gorni (Tel-Aviv University)

The paper attempts to clarify several problems. To what extent were the Jewish settlers in Palestine before the First World War aware of the existence of an Arab problem? Was this question publicly discussed, can different approaches be discerned and did they correspond to specific social groupings? Finally, what effect did historical events have on these attitudes?

The author presumes that all these attitudes were rooted in Zionist ideology, based on four principles: the desire for Jewish territorial concentration in Palestine; the demand for a Jewish majority there; the desire to create a new Hebrew culture; and the yearning for a social revolution and "productivization" of the Jewish people (reflected in the struggle for the employment of Jewish labour).

Accordingly, four basic approaches to the Arab question are identified:

a) Altruistic integration, advocated by a group of intellectuals who favoured reintegration of the Jewish people in the East and the extension of aid to the Arabs. They believed that Zionism could not be implemented without Arab assent.

b) Separatism, supported by many of the settlers, particularly the younger generation. They claimed that the Jews had an absolute claim to Palestine and were willing to accord Arabs only the bare right of residence. The realization of Zionism was to be based on an alliance with a great power, rather than on Jewish-Arab cooperation.

c) The liberal-practical approach, adopted by Palestine Zionist leaders and some intellectuals, favoured the implementation of Zionism by moderate methods, avoiding unnecessary friction with the Arabs. This group endeavoured to reach a settlement with the ruling Arab families through various kinds of economic assistance, and rejected the extreme demands of Jewish workers for the exclusive employment of Jewish labour.

d) The socialist-constructionist outlook, adopted by many of the Second Aliya workers, most of whom were members of Poalei Zion. It involved a number of paradoxes, such as the clash between nationalist interests and class solidarity. This group fought for Jewish labour and defense, but also believed in the possibility of future agreement with the Arabs, conditional on the creation of a socio-economic equilibrium between Jews and Arabs — they assumed that the growth of Jewish society would enhance the chances of peaceful settlement. The author argues that these four approaches endured throughout the interwar period and up to the establishment of the State of Israel.

Motives and Motifs in Anglo-Jewish Opposition to Political Zionism, 1895-1917.

by Stuart A. Cohen (Bar-Ilan University)

Most early leaders of the Zionist movement excelled as men of action and organisation. By comparison, they cut poor figures as theoreticians. In most cases, the choice was deliberate. Very few mainstream Zionists (a category meant to exclude exponents of particular schools of religious or socialist Zionist thought) set out to produce systematic and comprehensive works of theoretical analysis or to discuss questions of fundamental doctrine in any depth. Pragmatic considerations — principally the need to preserve the brittle unity of their homogeneous movement — induced a tendency to concentrate upon more immediately relevant specifics of policy.

This perspective would also appear to have influenced early Zionist attitudes towards their Jewish opponents. The objections which the latter raised to the notion of a secular Jewish nationalism were more often circumvented than confronted. Zionists could rarely be drawn into the sort of doctrinal debate which would appear to have been called for by the respectability, and antiquity, of the anti-Zionist case. Instead, their preferred strategy was to concentrate on the social context of their detractors' views and to ignore their intellectual content. Most obviously was this the case during the furor generated by the publication of an anti-Zionist *Manifesto* by senior members of the Anglo-Jewish establishment in May 1917. As Weizmann repeatedly confided to members of the British Government (with whom his negotiations for a Declaration had reached an advanced and delicate state), the authors of the *Manifesto* were simply a plutocratic clique of assimilationists. They were concerned with the effects which a British recognition of Jewry's claim to nationhood might have on their own standing in British society, and not with the benefits which it might grant to the mass of less fortunately placed Jews elsewhere.

In some cases, considerations such as these did undoubtedly influence the alignment to the Anglo-Jewish debate on Zionism, but they were not necessarily the only determinants. The *Manifesto* of 1917 had been preceded by a lengthy communal campaign against political Zionism which had erupted almost immediately after Herzl's first appearances in the country. Several classes of the community had participated in the ensuing debate in which anti-Zionist arguments of various ideological hues had been adduced. That Anglo-Jewish opponents of the movement have not been accorded the same attention as their American and Continental counterparts is therefore misleading. This neglect has helped to foster the impression that the former acted in the light of their customs rather than their beliefs. In so doing, it has also concealed some interesting aspects of the issues raised during the course of the struggle.

The present paper is designed to correct that picture in two ways. First, it aims to provide an historical survey of anti-Zionist literature in Britain before 1917. Such a review reveals that political Zionism gave rise to a wider range of ideological objections than is generally supposed, and hence was regarded with hostility by a broad cross-section of the community. Attention, therefore, cannot be restricted to the well-known spokesmen of Reform and Liberal Judaism, but must be extended to members of the Orthodox and Socialist camp too. Secondly, and arising from the first point, is the recurrence of certain themes throughout the anti-Zionist polemic and critique. These provided interesting points of contact between the various wings of anti-Zionist thought, whose spokesmen often made use of similar historical and literary *motifs*. They also suggest that, as an issue in communal life, Zionism cut across otherwise well-defined boundaries. It contributed to the formation of new alliances within the community, and helped to disrupt old allegiances. In so doing, it facilitated an ongoing process of readjustment within Anglo-Jewry which was in any case made necessary by social, cultural and demographic developments. In turn, it was these changes which helped to convert Zionism into an issue in Anglo-Jewish politics.

Problems in Zionist Historiography

by David Vital (Tel-Aviv University)

The problems that arise in the course of scholarly research into the history of Zionism are, broadly, of two kinds. Some are technical: the sheer size and wealth of the archival resources, the many languages with which the scholar must be equipped if he is to make the most of those resources, and the vast, complex political and social background within and without Jewry with which he must attain familiarity over and above the necessary command of the matter of Zionism itself.

But the larger, more difficult, and ultimately more interesting problems are those which relate to the terms in which Zionism itself is to be conceived and the interpretation of those events with which the movement and its militants have been, or have appeared to be, closely bound up. To this end the modes of straight political and diplomatic history are less than adequate — the more so for the evident difficulty of drawing a clear boundary round the subject and distinguishing between the affairs of Zionism specifically and the affairs of Jewry generally. None of these difficulties can be easily circumvented, if at all; least of all the latter. It is indeed from the general perspective of modern Jewish history as a whole that Zionism as a topic is best grasped. And it is for the light it can throw on certain fundamental and disturbing issues in general Jewish historiography that the study of the Zionist movement is likely to prove most rewarding.

The Origins of the Liberal Jewish Movement in England
by Ellen M. Umansky (Columbia University)

This paper focuses on the origins of England's Liberal Jewish Movement from the creation of the "Jewish Religious Union" in 1902 until its transformation in 1909 into a Liberal Jewish association. While past studies of Reform Judaism have either ignored the British movement or given it little attention, a closer examination reveals that the early development of Liberal Judaism in Great Britain sharply contrasts with the development of Reform in other countries. Between 1902 and 1909, the Jewish Religious Union, an organization aimed at deepening the religious commitment of British Jews, held non-traditional, Sabbath afternoon services for those who had either rejected or become indifferent to institutional Jewish life. Members of the Union included Orthodox, "Reform," and Liberal Jews who sought, not to form a schismatic movement, but rather to supplement the religious activities offered within the Anglo-Jewish community. Yet in giving expression to the progressive theological ideas of Claude Montefiore, the Union was constantly accused of being more schismatic than it claimed to be. By 1909, opposition within the community had both hindered the Union's growth and forced almost all of its non-liberal supporters to withdraw. Left with little choice, the J.R.U. declared itself to be a separate movement dedicated to the advancement of Liberal Judaism, formed an independent congregation, and hired its own spiritual leader.

While the conservatism of Anglo-Jewry in general may partly explain why a distinctively Liberal Jewish movement only gradually came into being, the original concept of the Union formulated by its founder, Lily H. Montagu, must also be taken into consideration. Although, by the 1890's, Lily Montagu had come to believe that the form of Judaism outlined by Montefiore would become the Judaism of the future, she was more concerned with the content of one's religious life than with the form which one adopted. Her aim, then, was not to establish a separate Liberal Jewish movement, but rather to bring Liberal Jewish ideas to those who, like herself, were unable to find God through traditional observances and beliefs. Membership in the Union did not imply a personal commitment to Liberal Judaism but rather a recognition of its ability to awaken within many Jews a sense of spirituality and personal responsibility to God. Moreover, in forming an association with representatives from among the entire native Jewish population, Lily Montagu hoped that her father, a religiously observant and well respected member of the Orthodox community, would recognize the legitimacy of Liberal Judaism and eventually sanction her decision to devote her life to the Liberal Jewish "cause." Thus, this paper, as a study of the origins of the Liberal Jewish Movement in England, not only examines the ways in which the movement emerged out of the Jewish Religious Union, but also discusses its relationship to Lily Montagu and her vision of a spiritual reawakening within British Jewish life.

Jewish Political Leadership in an Age of Transition: The Politics of Anglo-Jewry, 1900-1918
by Steven Bayme (Yeshiva University)

Anglo-Jewry at the turn of the century constituted a community that had only recently attained complete emancipation. Proud of having attained emancipation, Jewish leadership sought to safeguard the position of Anglo-Jewry, particularly in light of continued mass East European Jewish immigration into Britain. This leadership trusted in the essential fairness and good will of British society. Its politics equalled what was then called the "liberal compromise" of the concurrence of Jewish and British values. Although this "liberal compromise" did permit certain leeway for collective Jewish politics, it by no means satisfied either the younger generation of leaders or the rising Jewish institutions which threatened to break the organizational monopoly of the Board of Deputies and its powerful Conjoint Foreign Committee.

This young leadership began pressing the communal hierarchy for action on a number of issues, ranging from the areas of diplomacy and domestic questions to problems of culture and education. Norman Bentwich and his group clamored for greater action by Wolf, Montefiore, *et al.* on the issues of a Jewish vote, Russian Passports, relationship to the immigrant community, and cultural and political Zionism.

Remarkably the older leadership responded to most of these demands. Conscious of its declining influence, the older leadership attempted to cooperate with the demands placed upon it through recourse to overtly Jewish politics. In this way Anglo-Jewry, long before the 1917 Balfour Declaration, had begun to move towards the politics of what is now termed ethnic pluralism.

A number of factors were responsible for this shift. Pressure from provincial communities, the growing influence of East London Jewry, and a rising Jewish intelligentsia, all combined to act as a leverage upon the established leadership and drive it towards adopting new methods and activities.

Zionism, too, functioned as a catalyst for change within the Anglo-Jewish community. Yet the denial of emancipation inherent in the ideology of political Zionism proved too bitter a pill for the men of the older leadership. These men feared that Zionism would inevitably corroborate the charges of anti-semites within Britain, who maintained that Jews could never become patriotic citizens anywhere outside of Palestine. On this issue cooperation between the two groups ceased, albeit great efforts were made to avert the rift.

Entry to a Professional Elite: Jewish Barristers in the Nineteenth Century
by Phyllis S. Lachs (Bryn Mawr College)

In 1833, the first professing Jew gained entry to the ranks of English barristers, an elite in Victorian Britain which offered social prestige, access to judicial appointment, and political advancement to many of its members. From that year on, Jews joined the profession without legal impediment, but in the course of the nineteenth century their percentage of membership in the profession did not increase at the same rate as their percentage of the population. A relatively stable admission to the profession in a time of population growth reflects a Jewish membership that was essentially native, and for the most part rich, when immigration accounted for much of the growth in Jewish numbers. Moreover, the freedom of access to the profession after 1833 coexisted with an ongoing English resistence to Jews in public office, so that Jewish barristers who wanted to use their professional achievements as avenues to high place in the government or the civil service were able to do so more successfully outside England than within.

Information on the background of the Anglo-Jewish barristers, derived from the admissions registers of the Inns of Court in London, presents a group of men from families that were predominantly financial and mercantile, but with a substantial and growing number of sons of professional men. Those who attended universities before beginning legal studies preferred Oxford and Cambridge to London.

Despite the fact that in Victorian Britain men of middle class origins were filling more of the places on the bench, the House of Commons, and cabinet positions, and that a career as a barrister was a recognized route to such advancement, Jewish achievements in these fields remained disproportionately low. Although law was frequently the career of choice for ambitious men, in the course of the nineteenth century only two Anglo-Jewish barristers were appointed to important government office in England, and two others to judgeships.

For these men, many of whom were brilliant in terms of measurable academic achievement, the real arena of success was not England but British possessions abroad, where society was more fluid. In the overseas territories are records of flourishing practices, judgeships, memberships in legislative assemblies, cabinet posts, high commissioners in provincial governments and in the Indian civil service.

England provided an environment of protection, and, to some extent, of opportunity for the Jews, but despite changes which opened the professions and the governing classes to new groups, there remained throughout the century some resistance to Jews occupying high office. Old family connections still had remarkable influence, and antipathy to Jewish emancipation still lingered.

The Jewish Labor Committee: An Analytic History, 1934-1967.
by Edward S. Goldstein (Brandeis University)

American Jewish socialist, working class life and institutions are supposedly a thing of the past. Undeniably, the Yiddish-speaking, blue-collar milieu which gave rise to the Yiddish daily *Forward*, the "Jewish" unions, the United Hebrew Trades, Arbeter Ring, Jewish Socialist Farband and the Jewish Labor Committee (JLC) is almost totally dissipated. Yet JLC continues active on Jewish and general issues, with a presence in the Jewish community and close, working relationships with the AFL-CIO and individual unions.

JLC has exhibited a capacity for adaptation and renewal not found elsewhere in the Jewish Labor Movement. JLC's history also reflects tendencies in Jewish communal affairs whose effect has been to abet JLC's survival. Finally, JLC's experience yields perspective on unrecognized or controversial facets of the American labor movement.

JLC was founded in 1934, primarily by B.C. Vladeck (New York socialist politician and *Forward* manager), to aid Jewish and gentile trade unionists and socialists victimized by the Nazis and to combat Nazi influence and homegrown antisemitism in America. Though not a successor group, organizationally, to the Jewish National Workingmen's Committee (NWC) of World War I, JLC, like NWC, presented itself as the sole legitimate representative of the Jewish working class in certain fields.

JLC was an umbrella group, coordinating policy and disbursing funds collected from its constituent organizations: the Jewish unions and Jewish socialist institutions. JLC experienced the cumbersomeness of decision-making and the financial dependency common to umbrella groups. Simultaneously, however, it developed a reputation, organizational ties and a staff expertise of its own, enabling it to outlast the milieu which first sustained it, especially once (in the early 1950's) Jewish welfare funds and non-Jewish unions began contributing the bulk of its budget.

Though generationally and organizationally a product of the Jewish Labor Movement, the fact that JLC was the last movement institution to arise and was largely a creature of the Jewish unions and the Arbeter Ring and not, like NWC, of the Jewish Socialist Federation, helps to explain its powers of adaptation. The socialism and savior-faîre of JLC leaders like Vladeck, Dubinsky, Adolph Held and Isaiah Minkoff were more Americanized, sophisticated and pragmatic than the sectarian, new-immigrant outlook of NWC leaders. Further, once JLC concentrated, in the early '50s, on civil rights work through and within unions, it acquired a continuing raison d'être — further extended with emphasis on Israel work — not subject to the atrophy which besets Left sectarian groups.

JLC's stance in the Jewish community, 1934-1946, was of working class advocacy, anti-Zionism and anti-communism. But JLC, though it looked to the Bund for comradeship and inspiration (and saved Bundist leaders from Hitler), was not a branch of the Bund nor even, in any strict ideological sense, Bundist-oriented. It never practiced the "class'n politik" of the Bund and was criticized by Bundists for " 'am yisroel politik" (i.e. class collaboration) when it joined the American Jewish Congress in the Joint (anti-Nazi) Boy-

(Continued on Page 24)

Cyrus Adler, Bernard Revel and the Prehistory of Organized Jewish Scholarship in the United States
by Ira Robinson (Harvard University)

American Jewry in the nineteenth century, whatever it was known for, was not considered a home of creative Jewish scholarship. About the turn of the century, this situation began to change and by the time of the First World War, Jewish scholarship had gained a small but firm foothold in America, concentrated in three institutions: Hebrew Union College, Jewish Theological Seminary of America and Dropsie College. A fourth institution, known as the Rabbinical College of America (Yeshiva), headed by Bernard Revel, considered by many an upstart with no place on the American scene, was struggling for its place in the sun.

In the course of research on Cyrus Adler, I found a file of correspondence concerning an attempt, in 1916, by Bernard Revel and his associates to create an organization called the "Society of Jewish Academicians of America", which would serve as a forum for Jewish scholarship, encompassing Jewish studies and the Jewish aspects of other disciplines. Cyrus Adler was invited to join.

Adler, who was at that time president of both Dropsie College and the Jewish Theological Seminary, editor of the *Jewish Quarterly Review* and had access to the financial support of the Schiffs and the Warburgs, was clearly a man of importance for any such project. Before replying to the invitation, Adler, characteristically, took steps to ascertain the reaction of the faculty of Dropsie and JTS to Revel's project.

From the correspondence that ensued, we gain a candid glimpse at the state of Jewish scholarship in America. Adler and his correspondents were, to a man, opposed to the Society of Jewish Academicians because they, the American Jewish scholarly establishment, were not consulted in advance. They were irritated that Revel founded the Society in order, they presumed, to give his struggling institution legitimacy and publicity. Finally, they were irked at the clearly Orthodox nature of the Society, whose constitution barred from membership those who did not adhere to the rulings of the *halakha*.

The correspondence further reveals that the idea of an organization of American Jewish scholars was very much "in the air" at this time. The goal of Adler and his correspondents was a national Jewish academic institution which would eventually form part of a worldwide association of Jewish scholars.

The Society of Jewish Academicians faded away, leaving barely a trace. Three years later, however, the American Academy for Jewish Research was founded, led by members of the American Jewish scholarly establishment.

The Study of American Jewish Identification: How it is Defined, Measured, Obtained, Sustained and Lost
by Harold S. Himmelfarb (Ohio State University)

This paper is not intended to be a comprehensive review of literature but rather it is intended to outline some of our current knowledge about Jewish identification and some of the substantive and methodological issues that still need to be resolved. It focuses upon studies which exemplify some of the new research trends, i.e., empirical studies, using larger and more representative samples, that are well designed, and employing multivariate analyses with some theoretical cogency. The implications of these research trends for this field of study are also discussed.

Definitional and Measurement Problems. A prominent trend among researchers is to view Jewish identification as a multi-dimensional phenomenon, but there is much disagreement about which behaviors and attitudes need to be measured. The paper discusses some of the consistencies which appear in multi-dimensional schemes and some of the work that is needed to make the measurement of Jewish identification more efficient and economical.

The Social Context of Jewish Identification. Living in America presents numerous opportunities and challenges for Jews to be involved with Jewish life. These opportunities vary with the social environment in which one lives. Among the environmental influences discussed are: generation, community, socioeconomic status and the events of Jewish history (anti-Semitism).

Socialization and Identification. Particular socialization experiences could reinforce or counter trends in the general social environment. The paper discusses research findings on the influence of parents, siblings, spouse, peers, youth groups, summer camps and trips to Israel.

In all of these areas there is an attempt to highlight consistencies and inconsistencies in research findings, point to questions which need to be looked at again or in different ways. Generally, this review shows that Jewish identification is a complex phenomenon which has complex origins and consequences; yet, in recent years, our knowledge about it has increased considerably.

Judaica Serials and Ephemera on Microfilm

A grant from the United States Office of Education through the new "Strengthening Research Library Resources" Program, established under Title II-C of the Higher Education Act of 1965, has enabled the Harvard University Library to undertake large-scale preservation microfilming of fragile or rare library materials. Among the materials being microfilmed are Hebrew and Yiddish serials, Judaica serials in other languages, and ephemeral Judaica publications in a variety of languages. The Library has recently issued its first list of Judaica materials already microfilmed and copies of this list are available from the Library's Judaica Dept., Widener Library M, Harvard University, Cambridge, Mass. 02138.

Culture and Politics: Yiddish Women Writers, 1900-1940
by Norma Fain Pratt (California State University, Los Angeles)

In the early decades of the twentieth century an impressive number of first generation immigrant Jewish women wrote regularly and extensively in Yiddish newspapers and periodicals. Journalistic articles, poetry and short stories by scores of immigrant women appeared in this press which represented a wide political spectrum from the Republican Party oriented *Tagblatt* to the socialist *Zukunft*, communist *Freiheit* and the anarchist *Freie arbeter shtime*. This body of literature has virtually vanished as has most traces of the lives of these women writers and has been ignored by contemporary historians despite its relevance to the study of Jewish American society and particularly to an understanding of the political behavior and the personal-social consciousness of immigrant women in the early twentieth century. There are several interrelated reasons for the disappearance. By the forties, Yiddish, the language of the Eastern European Jewish immigrant, was hardly read by the majority of the Jewish population which had become linguistically Americanized. Some Yiddish literature was translated into English but since most women writers were classified as second rate, their works often were not translated. And the political ideologies which concerned the first generation of Jewish immigrants failed to have a continued interest for the second generation.

My study is divided into three sections. The first section is descriptive since there is no information in English about either the writers or their writings and the Yiddish materials previously have not been compiled in any systematic manner. I will develop a prosopographic portrait of a generation of writers, a female *intelligentsia*, who were born in the 1880s or 1890s, who immigrated to the United States before the 1920s and who wrote primarily in the 1920s and 1930s. The portrait is based upon general biographic information regarding about forty writers and detailed information about a distinctive core of nine writers who published consistently over a thirty year period: Celia Drapkin, Anna Margolin, Kadya Molodovski, Ester Schumiatcher, Rachel Holtman, Malcha Lee, Sara Barkin and Aida Glazer. My areas of concern are the writers' origins, education, marital and material status, political commitments, offices in political movements or parties, involvements within and without the perimeters of New York Jewish society. I have used a variety of sources including autobiography, biographic-literary lexicons and oral history interviews.

In the second section of the study, I plan to discuss the structural nature of the writings. Particularly I will delineate the kind and frequency of the main themes and the manner in which subjects and literary forms are used. Also I will compare female and male genres in the literature which appears in Yiddish political journals and newspapers.

In the third section, I will analyze significant patterns of political behavior and consciousness which have been suggested to me by the biographic and the literary information. Among the several

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Literary Contacts: A Structural Study of Luzzato's *'Migdal Oz'*
by Nomi Tamir-Ghez (Yeshiva University)

It is well known by now that in writing *Migdal Oz*, Luzzato was strongly influenced by Tasso's *Aminta* and by Guarini's *Il Pastor Fido*. However, most critics who dealt with this subject devoted their efforts either to an apologetic discussion, trying to prove Luzzato's originality (e.g., Ginzburg, *The Life and Work of Luzzato*), or to a stylistic analysis of the verbal elements borrowed from the Italian sources (e.g., Yonah David, " 'Migdal Oz' of Luzzato and 'The Faithful Shepherd' of Guarini", *Ha-Sifrut* 1, 1968/9). Yonah David's conclusion, after comparing *Migdal Oz* and *Il Pastor Fido*, is quite typical: "Luzzato, however, must not be accused of plagiarism, for he used the outline of Guarini's plot only as a framework for *Migdal Oz*. Luzzato attenuated the pagan character of Guarini's plays, and his Hebrew Arcadia is closer in spirit to the world of the Bible." What David (as many other critics) suggests here is that Luzzato borrowed only the "form" from the Italian pastoral, vesting it with a new, "Jewish" content. My contention is that Luzzato could not possibly have borrowed the one, leaving out the other, since "form" and "content" in literature are interdependent and inseparable. By borrowing verbal elements and the general plot line from the Italian authors, Luzzato necessarily (and unwillingly — maybe even not fully consciously) introduced into his play some aspects of the pagan ethics so dominant in the Italian pastoral. While he did bring in some materials from Jewish sources (e.g., the parable of the tower, Shalom's Job-like monologue), he was faced with particular difficulties in integrating all these different motifs.

This paper, while refraining from any value-judgment, shows that *Migdal Oz* is a case of "grafting" of literary systems, resulting from the cultural and literary contacts between the Hebrew author and his "host territory," Italy. Analyzing the general plot structure of the drama, the set of characters who participate in it, and its major themes, the paper shows that the work is based on at least *two* — and incompatible — paradigms of binary oppositions. One paradigm (justice ⟷ injustice) reflects Judaic ethics and is concerned with moral issues, while the other (nature ⟷ destiny, and its transformation into lust ⟷ wisdom) reflects pagan (Greek) values, and is quite indifferent to moral issues.

This basic incompatibility of the paradigms which form the "deep structure" of the drama manifests itself on the "surface" in paradoxical traits of characters (characters that receive positive evaluative markedness according to one paradigm are found to be in the negative column in the other paradigm), and in a whole series of peculiarities and inconsistencies of the plot.

The Earth Mother in the Contemporary Israeli Novel
by Gila Ramras-Rauch (University of Texas, Austin)

One can claim that in the period of the 1940's and 50's the characteristic tenor of Israeli fiction was realistic, and that in the 60's it was symbolic. Although it is still too early to characterize the 70's conclusively, one may call attention to the emergence of certain archetypes in Israeli fiction of the present decade — and this despite the evident return to realism.

I have noted the emergence of the Jew as an archetype in contemporary fiction (in my paper, presented at the AJS Convention in 1977, and published in the *Hebrew Annual Review*). My aim here is to point to the emergence of another archetype — that of the Earth Mother — as a *topos* (combining theme and motif) in contemporary Israeli fiction. Why are archetypes to be found at all in the fiction of this period? Any answer to that question, at present, runs the risk of being premature, incomplete or altogether wrong. Yet it does appear as if the emergence of these two archetypes is in some way connected to the prevalence of themes such as fate, redemption and salvation. The fiction of the 50's — "linear", realistic and self-assured — has given way, it seems, to a more "cyclical" view of Jewish/Israeli destiny. The themes of captivity and annihilation have been looming at the threshold of apprehension and anxiety — and literature has given them expression in metaphor.

The questions to be raised are: Why is the portrayal of the Mother closer to being symbolic rather than representational or mimetic? Why do authors who begin in the mimetic mode transfer to a portrayal which is closer to being a *topos*? Further, why does the Earth Mother appear in works which differ so widely from one another as do the ones which we shall discuss?

The centrality of the Earth Mother varies from work to work. Yet in all cases her presence transcends the representational mode, as well as the ordinary reality, in which she is rooted. She thereby gives to that reality a new and sometimes unexpected dimension. In the Israeli novel of the 1970's the Earth Mother is directly connected to the land, its memory and history. She is in no way a "Jewish mother"; she has none of those stereotypical attributes. Her connection to the land and landscape are almost primordial, and she is bigger than life.

One very interesting phenomenon to be noted is that the portrayal of the Earth Mother, as an almost mythical archetype, is accompanied by a weakening of the image of the Father (as in Yehoshua, Oz and Tammuz). I do not posit a causal connection between these two phenomena, but merely point to their co-presence.

We must bear in mind that the portrayal of the Earth Mother is not thematic alone. Rather, it is a *topos* appearing as a traditional image or motif, drawn from the reservoir which is the spiritual heritage. (The relation between *topos*, theme and motif is discussed in connection with the image of the Earth Mother.)

Whenever the secular Israeli writer "returns" to his roots, he does not (usually) re-embrace the tenets of Judaism as a faith and a way of life. Rather, he resorts (in his writing) to archetypes such as that of the Earth Mother — because the mythical element is *a*historical and therefore is indestructible by time. It seems that in re-evoking such images from the reservoir of collective memory, the writer adopts a cyclical view of time, and tries to find in it some comforting element between the poles of destruction and renewal — in images which are stronger than historic flux and deterioration. In each of the works to be discussed, the Earth Mother gives her surrounding reality a meaning greater than the immediate.

We focus our attention on the following works: Aharon Megged's *Asahel*, Benyamin Tammuz' *Hapardes* and A.B. Yehoshua's *Ha'Meahev*.

Treatment of Female Characters in the Novels of E. Ben Ezer and S. Har Even
by Nehama Bersohn (Princeton University)

This paper, a section of a broader study of centrality and marginality in contemporary Israeli fiction, compares the treatment of female characters in Ehud Ben Ezer's three novels *The Quarry* (1963), *The People of Sodom* (1968) and *Nor the Battle to the Strong* (1971) with that in Shulamit Har Even's *A City of Many Days* (1973). The focal point of the four novels is a specific time and place rather than development of characters and their interaction. They were all published within the last fifteen years by writers of similar age. Though plots span the last forty years, the description and characterization of females in them do not reflect the historical setting of the novels but rather the present attitude of their respective authors. The comparison will deal mainly with the following:

a) The siting of women within the novel.
b) Attitude toward women as reflected by characterization, types, and sterotypes.
c) Destructiveness and productivity of women.
d) Self image of female characters.
e) Different interpretations of similar behavior of women.

Because both Har Even and Ben Ezer focus on a time and a place rather than on characters and their relationships, people, both males and females, are marginal by definition. However, within this marginal position, there is a sharp difference in their siting within the novels. Har Even chose to describe Jerusalem of the late thirties and early forties — the city of many days — through the life of a female character, Sara Amarilio. Sara is a prototype of a productive and liberated woman. She is surrounded by an array of secondary female characters who represent other types of women, but they are all overshadowed by her. Ben Ezer, who describes sections of Palestine and Israel of the late thirties *(The People of Sodom)*, the fifties *(The People of Sodom, The Quarry)*, and the early sixties *(Nor the Battle to the Strong)* places women in secondary roles. Their importance depends only on their impact or lack of it on the life of the male characters. There is no strong female character in his novels. Women are portrayed, one way or another, in a negative light. None of them is a self-supporting, independent individual. They are either dependent wives or perpetual students whose source of income is not clear.

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Yocheved Bat Miriam: The Religious Vision of a Hebrew Poet
by David C. Jacobson (University of Michigan)

In poetry published during the years 1922-1941, the poet Yocheved Bat Miriam (1901-) explores fundamental religious issues related to her relationship to the forces which rule the cosmos. In an early poem the poet confronts an evil cosmic force beyond her, symbolized by the sun. This force penetrates into her being and then shouts at her for the very evil it has implanted within her. The poem reflects a religious world view in which the forces which rule the cosmos care little for the welfare of human beings, who in turn can never be acceptable to those forces because of the evil within them.

Bat Miriam's religious poetry expresses her search for a divine being within the cosmos which will serve as a viable alternative to the image of the uncaring, guilt-inducing, evil sun. In the first stage of her religious poetry, the early 1920's, the poet creates for herself a personal mythology in which the abyss of her guilt feelings, loneliness, and despair is transformed into a male divine being who reaches down to caress her as if he is a lover, or into a female divine being with whom the poet seeks to establish a covenant of friendship.

In the second stage of her religious poetry, the late 1920's and early 1930's, Bat Miriam attempts to come to terms more directly with the God of Israel as presented to her in the traditional Jewish society of her youth. In these poems the poet tells of her difficulty in using the forms of traditional Jewish prayer as a means to express her own religious feelings. As a Jewish woman, in particular, she feels that the prayers which have been composed by men embody a limited perception of God's spirit, since they imply the necessity to repress erotic drives in order to achieve religious experiences. The poet rebels against the Jewish tradition by insisting on searching for a God who will accept the full range of her physical and spiritual impulses.

During this period she finds such a God in the form of a being which she addresses when it is revealed to her from its dwelling place, a boundless world beyond the world of reality. This being is usually portrayed as masculine, although in one poem it is seen as feminine. The poet speaks of her experience of the divine being in the language of traditional Jewish religious experience, especially that of Kabbalah. In calling to her from his or her boundless world, the divine being suggests to the poet that there exists a realm in which the poet might be able to transcend the pain of her existence. The poet is not allowed, however, to unite with the divine being, nor even to enter the realm of boundlessness. Instead, she must stand in silent expectation on the threshold of that realm. Furthermore, the divine revelations she experiences are transient in nature and are incapable of helping her to overcome her greatest pain, her fear of death.

The third stage of Bat Miriam's religious poetry, the late 1930's and early 1940's, appears in a series of poems originally titled "Taba'at" ("Ring") and later retitled "Midrakha Geshuma" ("Rainy Sidewalk"). Although some critics have alluded to the religious nature of certain of the "Taba'at" poems, they have suggested that these poems could be read as referring not to a divine being, but to a human lover. On the other hand, in a graduate seminar I attended, conducted by Professor Arnold Band, the interpretation was put forth that a number of these poems are essentially about religious experiences.

This latter interpretation is amply supported by a comparison between certain poems in the "Taba'at" series and the religious poetry of Bat Miriam's earlier writings. In the "Taba'at" series the poet has preserved the image found in her earlier poetry of a divine being whom she addresses when it calls to her from another world beyond our own. In these later poems, however, the poet tends to avoid references to this being as a mythological god or goddess of her own invention, or as the God of Israel. She speaks of this being, instead, as an unnamed presence which is sensed in such human and natural phenomena as a voice, footsteps, a wing, the rustling of leaves, clouds. As in her earlier religious poetry, the religious experiences of the "Taba'at" series arouse in her the hope that there exists within the cosmos a divine being who cares enough about her to help her to overcome her confusion and despair.

Goldstein (Continued from Page 20)

cott Council. JLC's anti-Zionism mellowed inexorably between 1947 and 1950 (not without sharp internal debate), as did that of other sectors of Jewry, into a non-Zionism allied with Zionist, and then Israeli, efforts. In its anti-communism, JLC antedated the active anti-communism of many Jews.

JLC's presence in the Jewish community, legitimated in the '30s and '40s, was "institutionalized" by its emergence in the '50s as a community-relations agency with a valued specialty in working with labor. Welfare funds, which may decrease support for beneficiaries but rarely take responsibility for terminating any, continued to support JLC as a specialized national agency despite the demise of its mass base.

Jewish unions, in their "civil war" of the 1920's, became the first important sector of the labor movement, and of American life, to experience the realities of communist penetration and political warfare. From that flowed JLC's precocious and tactically sophisticated anti-communism. The latter, along with American labor's underestimated progressivism, provides much of the cement for the JLC-labor alliance. Within that alliance, JLC has made significant, though largely unknown (partially because of JLC's "behind-the-scenes" operations), contributions to the civil rights movement and Israel's cause. It has been a catalyst for Jewish communal support for labor causes e.g. Cesar Chavez' farm workers. JLC also played a role in American labor's postwar anti-communist work with European labor. JLC's wartime and postwar relationships with the German SDP proved invaluable in obtaining Bundestag confirmation of German reparations for Israel and Jews.

In JLC's field representatives and union contacts we see an "old boy" network of Young People's Socialist League (YPSL) veterans. They come together in JLC (with others of like mind) for socialist identification and for Jewish identification on terms compatible with their labor lifestyle.

"Daas Torah": The Ideology of Agudath Israel in Inter-war Poland
by Gershon C. Bacon (Jewish Theological Seminary)

Agudath Israel formulated its basic program in an almost deceptively simple fashion. The party's aim was "to solve all the problems of our time in accordance with the Torah and tradition." In theory, the Aguda was nothing more than a political expression of Judaism as it had been throughout the centuries of Jewish existence. Actually, its ideology can be understood only in the context of modern Polish Jewry. The writings of the rabbis are permeated with a feeling of the breakdown of the traditional society, and often express the conclusion that the next generation will have to be carefully nurtured if orthodoxy was to survive. At the same time, though, they hark back to the earlier "golden age" and claim that "we are the vast majority of the community."

The ideological argumentation used to legitimate Aguda's leadership and programs deserves special analysis. The true leaders of the movement were to be the great Torah authorities (gedole ha-Torah), whose authoritative opinions would be binding on the movement and its political representatives. This did not signify (in the main) that these scholars would investigate all Talmudic and other precedents in order to arrive at a party position on a particular issue. Instead, party decisions were justified on the basis of "Daas Torah". This concept is an important ideological innovation of the modern orthodox political movements. According to it, the leading scholars of the generation are proclaimed to be the true leadership of the Jewish people. Their pronouncements on both religion and politics are binding, regardless of proof or documentation. Aguda appealed to the moral authority of the rabbis, whom they portrayed as the best qualified to determine ultimate Jewish interests.

The writings of the major rabbinic thinkers associated with the Aguda are suffused with an almost apocalyptic mood. These rabbis felt that they were living in a period of pre-Messianic upheaval, of which the suffering and dislocation of World War I were but the beginning. In such times, orthodox Jews had to close ranks to prevent further decline in observance of the commandments. This was a "fortress mentality," and the fortress they were trying to protect was what they considered to be the basic institutions of Judaism — the Sabbath, dietary laws, family purity, and Jewish education. If these could be preserved, then Judaism could survive the "birth-pangs of the Messiah."

A final point to be considered is the Aguda's attitude on Zionism. Aguda spokesmen consistently emphasized that while they opposed political Zionism, they supported Jewish settlement in Palestine. Just as they fought any attempts to secularize the kehilla, they rejected the idea of building a Jewish homeland on any basis other than the Torah.

The 1980 Midwest Slavic Conference to be held in Cincinnati, Ohio, May 2-4, will include three panels on Jewish History and Culture in Eastern Europe. Anyone interested in proposing a paper or an entire panel is asked to send the suggestion to Michael A. Meyer, HUC-JIR, Cincinnati, Ohio 45220.

Jewish Identity in Post-Stalinist Soviet Georgia
by Rosalie Bachana (Hunter College)

This paper will be divided into five parts. The first section will describe my methodology as it relates to problems peculiar to researching Soviet history, the Georgian Jews, and techniques of oral history. I will survey my interviewing techniques, questionnaire design, data analysis and sample determination, pointing out the ways in which I tried to validate the information I acquired through various sources. The second part will consist of a general description of the Georgian environment, including a brief survey of Georgian history and culture in ancient and medieval times, in the Czarist period, and under Soviet rule. Part Three will deal with the historical profile of Georgian Jews, the various phases of their history since their presence in the area was first attested and through the Stalinist period. The Georgian Jewish community will be compared to other Jewries in the Russian empire and Soviet Union. Special attention will be paid to the Georgian Jewish social and economic structure from the mid 1920s to the early 50s, including family life, religious behavior, Jewish education, contacts with Ashkenazim and oriental Jewish communities and especially the impact of government policies on Jewish acculturation, assimilation, and relations with non-Jews. Memories of anti-Semitism and political persecution during the "Black Years" will be described.

Part Four will describe the impact on Georgian Jewish identity during the years 1954-65 of changes in the Soviet leadership and Soviet policies toward Jews, Israel, and cultural matters. How these factors impinged on Jewish relations with non-Jews, on intermarriage, on Jewish demography in Georgia, and on contacts with Jews elsewhere in Russia will be examined, drawing from the data collected by means of the personal interviews and questionnaires mentioned in the opening of my talk. I plan to focus especially on the peculiar nature of Georgian Zionism, its religious roots and the secular circumstances which affected it and the impact of Soviet anti-Zionist propaganda during this period. The final section (Part Five) will describe the rise of Jewish activism in Georgia after 1966 leading to the Georgian Jewish aliyah in recent years. Case histories of the leadership of the aliyah, in contrast with other Soviet "refusniks" will be presented. My conclusions will speculate on the distinctive motivations for this Georgian Jewish aliyah, its successes and failures, and its probable future.

Medieval-Renaissance Jewish History Interest Group

Those who wish to participate in the meeting of the Medieval-Renaissance Jewish History Interest Group at the December 1979 AJS Conference are asked to read the third volume of Goitein's *A Mediterranean Society* on the family. The book will be discussed; Mark Cohen (Princeton) will serve as moderator and Ivan Marcus (JTSA) will comment about the significance of the book for the Ashkenazic experience. Inquiries should be addressed to David Ruderman, Dept. of History, University of Maryland, College Park, Md. 20742.

The Tosefta. Translated from the Hebrew, Sixth Division, Tohorot, The Order of Purities, by Jacob Neusner. New York, KTAV, 1977. xxii, 366 pp.
Reviewed by Lawrence H. Schiffman (New York University)

The volume before us contains an English translation of the Tosefta, Seder Tohorot. It is preceded by a detailed preface by the translator, discussing the "Purpose and Redactional Character of the Tosefta," "Origin and Development," "Text," "Arrangement," "Topics," and the "Purpose of Translation." The present translation is based primarily on the edition of K.H. Rengstorf, *Die Tosefta. Text. Seder VI: Tohorot* (Stuttgart: W. Kohlhammer, 1967). Rengstorf's edition was preferred to that of M.S. Zuckermandel (1881) because the former is based on the Vienna manuscript which is superior to the Erfurt manuscript that served as the basis for the Zuckermandel edition. In addition, Neusner has made use of the citations in Samson of Sens' (*ca.* 1150-1230) commentary to the Mishnah. It should be noted that the edition of S. Lieberman has not progressed as far as Tohorot. Neusner, however, relied heavily on S. Lieberman, *Tosefet Rishonim* III and IV (Jerusalem, 1939) for textual as well as exegetical material. Neusner has also consulted systematically the commentaries of David Pardo and Elijah ben Solomon Gaon.

This work has emerged from Neusner's monumental *History of the Mishnaic Law of Purities*, 22 vols. (Leiden: E.J. Brill, 1974-77). In this larger work one will find detailed textual and exegetical commentary as well as discussion of the relationship of statements in the Tosefta to those in the Mishnah. For this reason, the translator has limited his annotations to cross-references to the Mishnah.

In the preface, Neusner characterizes his translation as follows:

> The translation aims at extreme literalness and closely follows the word-order and simple meaning of the Hebrew text. There is very little, if any, effort at paraphrase, or at restating material in smooth English. It should be easy for the student to follow the Hebrew text along with the English translation . . . .

In this respect the translation differs from previous translations of Rabbinic texts, most notably from that of H. Danby in his translation of the Mishnah. Neusner aims to allow the reader to see the formulary, syntactic and grammatical patterns of the Tosefta. He is certainly correct that there is an indivisible link between the medium and the message of Rabbinic literature, and to this end his translation remains faithful to the original form. Although Neusner's translation of these very same texts appeared as part of his *Mishnaic Law of Purities*, readers will find that many small improvements have been made in this volume.

There is no question that Neusner has achieved his goals. The translation is certainly based on a sound textual basis as well as on full study of the exegetical tradition and Neusner's original contributions to the interpretation of the material translated. It succeeds also in presenting the reader with the formula and style of the Tosefta while adhering literally to the text. Further, this translation can be used alongside the Hebrew text, although some of us would question the pedagogic wisdom of such an approach to Rabbinic texts.

Gary C. Porton, *The Traditions of Rabbi Ishmael,* **Part one:** *The Non-Exegetical Materials;* **Part two:** *Exegetical Comments in Tannaitic Collections*. **Leiden, E.J. Brill, 1976-1977. 229 pp., 213 pp.**
Reviewed by Reuven Kimelman (Brandeis University)

Modern scholarship reflects divergent approaches in the study of individual sages. Professor Louis Finkelstein writes that "only biography can serve as an introduction to the spirit of the Talmud." He further informs us that "to reproduce the dynamic quality of talmudic civilization . . . we must turn to biography where we can see at least one individual in every facet of his life, and follow each development of his thought and career."[1]

Professor Judah Goldin however, in an article[2] discussing the same sage, namely, R. Akiba, tells us that rabbinic materials "present the teachings and opinions of the talmudic teachers without any signals of earlier and later, in other words, they deprive us of any clues of *development* (emphasis R.K.), just what the historian must know if his account is to have some correspondence with recognizable history."[3] Accordingly, Goldin attempts "no more than a profile, rather than a rounded portrait." In fact, it is only with one fundamental view that he deals.[4]

These difficulties were already noted by Ginzberg when he maintained that "A full history of Akiba, based upon authentic sources, will probably never be written . . . only an incomplete portrait can be drawn."[5]

The difficulties of rabbinic biography are common to any biographer of antiquity. Students of early Christianity and of Greek and Latin literature are aware of the pervasiveness of the problematic. What critical scholar would today attempt to write a "life of Jesus"?[6] Even a recent work on Constantine informs us that the nature of the literary remains "have given rise to irremediable uncertainty about almost every point in Constantine's life."[7] Indeed, the same author modestly writes, "no one who has tried to write a biography of Constantine can say at the end of his efforts, "Now I know this man."[8]

With rabbinic figures the most than can be done, it is argued, is a Bacher-like organizing of a sage's dicta under what appears to be the most salient topics. Dr. Porton in *The Traditions of Rabbi Ishmael*, part one, downplays even this possibility. He contends that, "Concern with abstract concepts does violence to the sources" (p. 1). Why such concern should do more violence to rabbinic sources than it would do to patristic or, say, Neo-Platonic ones is puzzling. In patristic scholarship, apparently, there is an honorable place for a work like J. Quasten's *Patrology* as there is for one like J.N.D. Kelly's *Early Christian Doctrine* and his *Jerome* or even something closer to the rabbinic material like R. Murray's *Symbols of Church and Kingdom: A Study in Early Syriac Tradition*. Each work responds to a different formulation of a question about patristics.

Why should not the same latitude be extended to rabbinic literature? Are the rabbis, as a whole, any less consistent than the Church Fathers, as a whole? Is, for example, Urbach's *The Sages* any less coherent in its own way than, say, Wolfson's *The Philosophy of the Church Fathers*? Does systematizing that which was recorded unsystematically necessarily do violence to the material? Is the con-

siderable systematic literature on Nietzsche or Kierkegaard *a priori* invalid? Listen to Buber's blurb on Friedman's *The Life of Dialogue*: "To systematize a wild-grown thought as mine is, without impairing its elementary character seems to me a remarkable achievement. On a rather multifarious work Dr. Friedman has not imposed an artificial unity; he has disclosed the hidden one." After all, even those who deny that rabbinic thought can be organized into a philosophical system are impressed with its cohesion and general acceptance of basic premises.[9] How else could Rambam have culled from all of rabbinic literature something so neat as his *Hilkhot Teshuvah*?

Why any student of rabbinic literature has to argue for a methodological exclusivism is perplexing. Preferably, there should be a receptivity to a methodological pluralism which presumes that various questions may require different methods for their respective responses.

Be that as it may, this book is to be praised for its methodological straightforwardness and its unequivocal positions which allow one to take issue easily. For instance, with regard to rabbinic literature Dr. Porton contends that "the topical approach has a second disadvantage," to wit, "When the scholar concentrates his attention on an abstract topic, he finds a mass of contradictory and repetitive comments." On the other hand, he continues, "It has been conclusively demonstrated . . . that the opinions of individual rabbis are consistent" (pp. lf.).

Although this last remark may hold for some tannaim, it hardly holds for all amoraim. In a recent study of the amora R. Yohanan, it was pointed out that several contradictions in R. Yohanan's theological dicta can be resolved by uncovering a polemical context for one of them.[10] This follows a similar resolution of contradictions in R. Yohanan's contemporary and compatriot, Origen, which was formulated by Jerome in the following way:

> Because they are sometimes compelled to say, not what they themselves think, but what is necessary for their purpose; they do this only in the struggle with the heathen ("To Pammach", *Epistle* 48.13).

At any rate, Dr. Porton's approach limits him to the translating of texts following the order of the documents with some comments mostly of a form-critical nature, some of which are quite perceptive. The point behind this approach is his contention that it would be premature to generalize about R. Ishamel's academic method or intellectual concerns. At first, all the material in the pertinent documents must be laid out ordered, more or less, chronologically on the assumption that a document edited soon after R. Ishmael is more dependable for purposes of history than one edited several hundred years later. Undoubtedly, such a task is commendable and is necessary for any account which attempts to approach historically the person in question. What is not clear is the reason it should be done in a book. Should not this type of activity form the pre-publication notes for a monograph on R. Ishmael? A justification for imposing such laborious materials upon the reader would be an illuminating commentary on the various pericope. If this work had definitively elucidated the recorded dicta of R. Ishmael, that would have been enough. Perusing the various pericope, however, reveals that much remains to be done.

A selective check of about ten per cent of the material resulted in the following notations with regard to modern scholarly Hebrew, classic rabbinic terminology, and pertinent secondary literature.

Volume I

1. p. 92C, line 2: The term *'aramit* may be problematic (see H. Albeck, *Mishnah, Moed*, p. 505) but it does not denote "Roman."

2. p. 107, Comment: The second paragraph renders Lieberman's comment לפי חוק רומי משנת 424 למספרם as "in the Roman Ordinances, Mishnah 424 of Ketubot," instead of "according to the Roman ordinance of the year 424 C.E.." The subsequent comment, "This collection, however, dates about three centuries after Ishmael and was probably influenced by the text," needs to be revised accordingly.

3. p. 108, n.33: "347" should read "374." (This is the page of Lieberman's above comment.)

4. p. 119, n. 64: See S. Lieberman, *Tosefta Ki-fshutah, Nazir*, p. 544f. for the clarification of the term discussed. Furthermore, it is somewhat disconcerting to read that "Danby (1933) agrees with Albeck's (1952) second suggestion."

5. p. 129 B takes no note of the parallel in *ARN* 18 with its variants and especially the absence of R. Ishmael.

Volume II

1. p. 101 H should be "in the name of R. Jonathan" and not "R. Yohanan", accordingly, p. 102, paragraph three, is misguided.

2. p. 103 B the last word should be "tefillin" not "prayer". The Hebrew *tefillah* is just the singular. For the whole section, see J. Goldin, *Song at the Sea*, pp. 113f.

3. p. 103, n. 46 should be supplemented by the discussion in M. Kasher, *Torah Shelemah* XIV, p. 290ff.

4. p. 110, n. 62. Note *Midrash HaGadol Exodus*, pp. 437f., for an illuminating variant

5. p. 187 D, *derek 'eres* should probably not be translated as "ordinary labors" but as "normal procedure" or "customary behavior" as it is used elsewhere in *Sifre Deuteronomy* (ed. Finkelstein) p. 62, ls. 7-8; p. 342, 1.7.

6. p. 187 F. The last part skips part of the Hebrew. The resultant translation is misleading, indeed, misled the author. R. Simeon b. Yohai in demanding the full-time pursuit of Torah is not advocating "that one must do more than Torah; one must put what he learns into action" (Comment). Instead, R. Simeon b. Yohai holds that one who engages in the full-time pursuit of Torah will merit having his work done by others.

7. p. 188, last three lines: "*sippor zo lebni*" translates as "this bird for my son" not as "this bird, my son"; "sippor be'issar"

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Ellis Rivkin, *A Hidden Revolution.* Nashville, Abingdon, 1978. 336 pp.
Reviewed by Jacob Neusner (Brown University)

Bearing the subtitle *The Pharisees' Search for the Kingdom Within*, this interesting and carefully argued book advances the thesis that, "Josephus, Paul, the Gospels, and the Tannaitic Literature are in accord that the Pharisees were the scholar class of the twofold Law, nothing more, nothing less." The sources are carefully and thoroughly analyzed, in this order: Josephus, the New Testament, and the Tannaitic literature. There is then (part II) a historical reconstruction, and, for part III, the spelling out of the "internal revolution" of Pharisaism. So the flow of argument is in the right direction: from the sources, through a statement of method, to a set of fully articulated conclusions. The analysis of the sources is carried out in great detail. A fair amount of the secondary literature is reviewed as well. The book is written in a spare academic style and is pleasant to read. What makes it especially inviting is the author's moving personal statement, pp. 15-24, of why he has chosen this subject and worked on it for nearly four decades.

Rivkin does one thing right and one thing wrong. What he does right, as I have indicated, is to pay close attention to each corpus of relevant sources. He has not simply created a "mishmash" of sources deriving from diverse groups, parties, and periods of time, but has tried to keep each thing in its place. Moreover, in his approach to the "Tannaitic" materials, he has the still greater merit of insisting that not everyone is a Pharisee. He demands that the context, word-choices, and substance of the various units of tales and laws be taken into account. So the source-analysis is done reasonably well, given the state of the art.

What I think Rivkin does wrong is simple. He everywhere takes for granted that, in general, what the sources say is so, and it is so, in particular, of the Pharisees of the period of which they speak. This simple fundamentalism runs through the entire book, making for a curious mixture of conceptual sophistication and historio-epistemological naivete. The account of Josephus pays remarkably little attention, for example, to Josephus's audience and bias. There is no effort to locate the Pharisees of Josephus within the historical program of Josephus. They are pulled out and dusted off and examined, in their own, not in Josephus's, context. "The picture of the Pharisees" given by Josephus rapidly turns into the historical Pharisees. If Josephus refers to "traditions of the fathers," Rivkin has his "Oral Law" and forthwith sets the Pharisees in Moses' seat. He further mixes materials of *War*, which are early, with those of *Antiquities*, which come later, to form a composite. Rivkin rightly observes: ". . . we shall first draw up a definition derived from the structure of action and that which follows from the purely descriptive asides. The reason for this procedure is to underline the fact that whereas the pattern of action must necessarily yield a definition that is true, for if the pattern of action is true, i.e., if the Pharisees did indeed act as Josephus or his sources affirm that they did, they must have been the sort of people that could do what they did, quite apart from any rationale or explanation they or others might give for their actions." But the action reflects the *narrator's* perspective. We cannot glide from "if the pattern of action is true" to any further conclusions. That *if* stands as an obstacle to easy movement.

Rivkin's treatment of the gospel-materials on the Pharisees is not very sophisticated, but it also is not primitive. The two most recent accounts of the Pharisees in the Gospels, Morton Smith (*Jesus the Magician*, pp. 153-157) and John Z. Ziesler ("Luke and the Pharisees," *New Testament Studies*, Jan., 1979, pp. 146-157), concur that the pictures of the Pharisees come from the time of the authors of the Gospels and not from that period, fifty years or more earlier, of which they speak. Smith concludes (p. 157): "This review of the gospels' references to the Pharisees has therefore left us with very little material that is likely to come from Jesus' lifetime." Ziesler concludes: "To all our questions we seem to get contradictory answers, because of the peculiar tendencies of the evangelists." It must follow that, if Rivkin's picture in this context is sound, it speaks of the Pharisees in the late 60s and 70s of the first century — which is very long after the time of which he wants and claims to speak.

The treatment of the Tannaitic materials is both the weakest and the strongest part of the book. On the one hand, Rivkin insists that these documents are "the handiwork of the same scholar class," which has not been proved and yet which forms a critical element of the thesis he proposes to prove. On the other hand, as I said, his effort to distinguish among the various meanings, imposed by context, to *perushim, haberim, am haares*, and other relevant words, and to follow up the arguments which identify all such folk as Pharisees (or their opposition) is sustained and not seldom brilliantly argued.

But when it comes to the doing of history — as distinct from the analysis of texts — to Rivkin we have more than merely stories about people, told by we know not whom, for purposes we cannot specify, in a context we are unable to describe. We have more than that — much more: everywhere we have history. Lest I be thought to exaggerate, let me give two perfectly simple examples. For Rivkin, M. Yadayim 3:2 has the Pharisees exclude priests from authority: "The priesthood was effectively disqualified from handling the Torah, since it brought with it annoying penalties [uncleanness of hands]. Symbolically as well as operationally, the Pharisaic dictum of Holy Scriptures' rendering the hands unclean transferred authority over the Torah from the priesthood to the scribes-Pharisees." But how do we know that pericope accurately reports things which really happened in the period of which Rivkin (I think rightly) wants it to speak? Again, on the very next page (p. 261) the same approach is explicit: "Mishnah Yoma 1:1-3:6 preserves for us the careful and deliberate way in which the High Priest was briefed by the emissaries of the Bet Din . . ." But that is not true. Mishnah preserves for us *a story*, richly glossed by second century authorities. Whether this tale is how things really were done in the Temple we do not know. I do not know how we shall demonstrate that Mishnah's picture, which clearly takes a position on issues moot in circles of authorities after the Bar Kokhba War, speaks accurately about just how things were done more than a century before the story was made up.

In all, I should not want to dismiss the book as merely another

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Leo W. Schwarz, *Wolfson of Harvard, Portrait of a Scholar*. With appreciations by Charles Angoff and Isadore Twersky and an epilogue by Lewis H. Weinstein. Philadelphia, Jewish Publication Society of America, 1978. xxxiv, 283 pp.
Reviewed by Hillel Goldberg (Hebrew University)

Flowing, no, gushing from the pens of otherwise circumspect scholars has been hagiography about the late historian of philosophy, Harry Austryn Wolfson. He is fast becoming a legend. Since he died in 1974 at 87, articles in a wide variety of publications have been devoted to him. And now we have a full-fledged biography (though, strictly speaking, it is not to be classified with the posthumous praise since it was completed in 1965 — whence the epilogue on Wolfson's last years). What is one to make of this hagiography? Before considering an obvious answer, namely, the need to get behind the hagiography and discover the real Wolfson, it is instructive to list the merits of these attempts at weaving a Wolfson legend.

Anyone involved in academic research on mitnaggedic, hassidic or modern musar personalities must confront an enormously difficult methodological problem: What is one to do with oral traditions? Simply to dismiss them tallies with the limited research sensibilities of researchers of premodern and certain modern topics — researchers to whom texts, and texts alone, are available. But the researcher in mitnaggedut, hassidut and modern musar knows that simply dismissing oral traditions eviscerates his material. However he comes to grips with his oral traditions, they must be included in the final account. Now, it is the emergent hagiography on Wolfson that can increase understanding of the agenda of researchers of certain modern religious movements, for Wolfson, the master of textual exegesis, was a living presence to so many of those scholars whose only tools are texts. Wolfson was not merely a writer and scholar of renown; he was, to many, a unique *persona*. Those who knew him know that his *persona* could not be divorced from his work.

All this is not to suggest that hagiography be accepted at face value. It is, rather, to be accepted as valuable data subject to analysis, but not rejected as pseudo-data. How, then, does Leo W. Schwarz consider the valuable hagiographic data on Wolfson? In a word, he doesn't. More than all of the recent laudatory articles combined, Schwarz's *Wolfson of Harvard* records (and relishes) the stories and the legends about Wolfson's linguistic facility and literary style and research methodology, and about his personal dedication to scholarship and his idiosyncrasies and wit. Schwarz simply gushes. But he doesn't evaluate his data. He records *what*; he doesn't ask *why*, or *to what extent is it true*?

To be told and retold by Schwarz (and others) that no one could analyze fragmentary or elliptical texts as well as Wolfson, and that no one else could successfully set forth such a vast vision ("Structure of Philosophic Systems from Philo to Spinoza"; *Crescas, Spinoza, Philo, Church Fathers, Kalam, Kalam II* forthcoming), and that no one could write as well as Wolfson, only begs crucial questions in modern Jewish intellectual history, to wit: How does one move from traditional Jewish society into modern society; must the transition be total; and what accounts for transitions that remain partial, not total? With respect to Wolfson, these questions boil down to two concrete problems: (1) Can his methodology ("the Talmudic hypothetico-deductive method of text interpretation") be linked only to a so-called traditional method of Talmud study, or is it actually a rather specific method carried over from a specific yeshiva milieu in which Wolfson was nurtured; and (2) can Wolfson's shyness, and his extreme self-denial for the sake of his research, be linked only to his individual makeup, or is it also reflective of a particular ethos within East European Jewry? If the answer to both questions is positive, how did Wolfson end up spending his life at Harvard rather than at Slobodka or Etz Hayyim or Torah Vodath?

Because Schwarz does not address these issues (cf. pp. 13-14, 37-38, 60, 99-100), the data he supplies on Wolfson's crucial early years is sparse. It also happens to be inaccurate at important points. Schwarz's account (pp. 12-13) of which yeshivot in the Kovno area Wolfson studied in, that is to say, of which lecturers and which methods of Talmud study influenced Wolfson, is hopelessly garbled according to Wolfson's own recollections related to me two years before he died. I rely on these recollections, not on Schwarz's account, for it may be disqualified on independent grounds. Schwarz's description of the Slobodka yeshiva as two-branched (one of which is said to have been founded by Rabbi Isaac Elhanan Spektor) is wrong. In fact, there were two yeshivot which were bitter rivals, and the one "branch" to which Schwarz refers did not come into existence until after Rabbi Spektor was dead (it was named after him). I dwell on this only to point up a double regret: (1) that Schwarz approached the Wolfson data without conceptual questions, for, no doubt, Schwarz had much more information than he recorded, and had he asked these questions, a much fuller picture of Wolfson's early life would have emerged; and (2) that I myself had not formulated these questions while I was in Boston in the early 1970's and could have spoken to Wolfson more intelligently.

I now turn from where *Wolfson of Harvard* fails to where it succeeds. Schwarz himself is an engaging writer and has authored a fast-moving biography which skillfully combines the *Wolfson* — the man — and the *Harvard* — his works. Schwarz has provided colorful sketches of Wolfson's life in Ostrin (whence his middle name), Grodno, Slonim, Bialystock, Kovno, Vilna, New York, Scranton, Cambridge and Western Europe, and has provided a competent (though wholly uncritical) review of each of Wolfson's works, and the reasons why Wolfson wrote them in the order he did. Schwarz outlines the total scope of Wolfson's research plans (second volume of *Church Fathers*; additional volumes entitled *Greek Philosophy*, to include a prolegomenon to the methodology of the study of the history of philosophy, *The Muslim Philosophers*, to cover Alfarabi to Averroes, *The Philosophy of Halevi and Maimonides*, and *Latin Philosophy from St. Thomas to Descartes*; followed by a revision of *Spinoza* and a reference volume to all works of the 12-volume series).

Schwarz includes a few of Wolfson's letters (which suggests that there are more — another untapped research tool), and an ample sampling of Wolfson's wit (which usually consists of a combination

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Yacov Boksenboim, editor, *Responsa of Rabbi Azriel Diena*, vol. I. Tel-Aviv, Chaim Rosenberg School of Jewish Studies, Tel Aviv University, 1977.

Reviewed by David Ruderman (University of Maryland)

After Joseph Colon, Azriel Diena and Moses Provenzali were the leading rabbinic authorities of Renaissance Italy to have left behind complete collections of their responsa. Yet, until now, only the responsa of Colon have ever been published in their entirety while the extensive collections of the other two, along with those of a large number of other Italian rabbis, still remain for the most part in manuscript.[1] In recent years, however, the Chaim Rosenberg School of Jewish Studies at Tel Aviv University, under the leadership of Professors Shlomo Simonsohn and Daniel Carpi, have published a considerable number of texts and studies on the history of Italian Jewry. Yacov Boksenboim's edition of the responsa of Rabbi Azriel Diena (a project of two volumes of which the first has already appeared) represents one of the products of this ongoing series of publications.

After migrating from France, Azriel Diena lived in a number of communities of North Central Italy at the beginning of the sixteenth century, finally settling in Sabbioneta, where he died in 1536. During his active rabbinical career, he wrote some 300 responsa which are preserved in several manuscripts and which provide an exceedingly rich source for the study of Italian Jewish culture and society during Diena's lifetime. Some time ago the late Simha Assaf recognized the importance of this collection and published selections from what he considered to be some of the more interesting of Diena's responsa.[2] Now Yacov Boksenboim has assumed the imposing task of editing the complete collection of Diena, of which only the first volume, published in 1977, is considered here. To his credit, the editor has done a splendid job of determining the most accurate text of the responsa based on a study of all extant manuscripts;[3] has carefully identified Diena's halachic sources as well as the historical allusions found in the texts; has provided some very useful indices of individual and place names, abbreviations, and rabbinic sources; and, finally, has added a competent and informative introduction on Diena and his work.

The edition of Diena's responsa, now made accessible to a larger group of researchers, is significant as a source of history for a variety of reasons. It provides extensive data on the role of a major rabbi living in the Italian Jewish community in the relatively early period of the beginning of the sixteenth century — the extent of his authority and his social standing in his community, as well as his relation with other rabbis and other communities.[4] Furthermore, it offers the researcher of Italian Jewry some idea of the degree of receptivity to Renaissance culture on the part of an Italian rabbi identified with the French Jewish sub-culture of North Central Italy. Diena's responsa provide some gauge of the status of the *halacha* in sixteenth-century Italy and its confrontation with various social and cultural forces asserting their pressures on Italian Jewish society. The responsa are also valuable in providing rich documentation for the study of the social history of Italian Jewry. By their very nature, they often deal with unusual, deviant and even bizarre aspects of social behavior, thus providing insight into the existing norms in the Jewish society as well as the temper of the particular time and place.

Yet all of this is not yet realized in Boksenboim's edition. We are given the building blocks without the completed building. The work clearly represents an auspicious beginning for reconstructing Diena's social and cultural world, but it is only a beginning. Boksenboim's fine piece of scholarship elicits the often-raised question regarding edited works in general: What precisely is the editor's responsibility in editing works of historical value? Is his role confined to the careful presentation and annotation of texts or should he set his sights higher to the more formidable tasks of historical analysis and of placing the texts more securely into the larger cultural and social context of Diena's environment?

A few examples of the relative potential of Diena's material left largely unexploited by Boksenboim might prove revealing. Two of Diena's responsa deal with the interesting case of a young man who claimed to have married the daughter of Lazar of Cremona without the father's permission.[5] The particular incident was only one of similar cases treated with utmost seriousness by a number of rabbis in this region at the beginning of the sixteenth century. Rabbinic prohibition of marriages effected without parental or adult consent was certainly related to moral concern but, as Reuven Bonfil has recently shown, also reflected a social tendency on the part of the highest echelon of Jewish society to prevent others from penetrating its social and economic circle.[6] One suspects that a more thorough analysis of this case along with the much larger controversy over the disputed marriage of Rosa Montalcino (treated by Diena in five responsa and by other rabbis in the incredible number of 75 additional responsa) might disclose more of the pertinent social background of Diena's era than that described in Boksenboim's notes on both affairs.[7]

Diena's responsa, as already noted, also yield a considerable amount of material relating to the social world of Italian Jewry — cases of crime, of deception, and of sexual and other social deviance. Diena's discussion of an aggressive woman (n. 121) is suggestive of attitudes towards acceptable female behavior in Diena's society. A number of responsa indicate an ongoing intimacy between Christians and Jews (especially notes 83, 84, 123). Two responsa on the use of the Torah as a healing device provide a good example of the popular culture of Italian Jews in this era (n. 8, 9). Elsewhere Diena described one economic function of Jews who profited from war booty, especially the case of an individual who collected the clothing and weaponry of battlefield corpses (n. 139). There are also responsa on contacts with the land of Israel, communal taxation and regulation, and other aspects of community life. Even subjects of seemingly mundane interest — questions of menstrual emission, *mikvah*, oaths and *ḥalizah* — might reveal to the sensitive researcher something more of the culture of Diena's society. In short, here is the stuff for a social historian to evalute, to collate with similar material of other contemporary rabbis (particularly those of other Italian Jewish sub-communities), as well as to compare with the norms and practices of Christian society in sixteenth-century Italy.

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Bernard S. Bachrach, *Early Medieval Jewish Policy in Western Europe*. Minneapolis, University of Minnesota Press, 1977. x, 213 pp. Reviewed by Robert Chazan (Ohio State University)

Bernard S. Bachrach's *Early Medieval Jewish Policy in Western Europe* is a useful addition to the literature on early medieval Europe and its Jews. Author of *Merovingian Military Organization, 481-751* and *A History of the Alans in the West*, Bachrach feels that, in large measure, his contribution lies in the broad perspective which he brings to this work.

> Much of the material used in this work has been employed by one or another specialist in Jewish history from the point of view of those subject to the policies under consideration and almost invariably within the lachrymose framework of cataloguing the suffering and persecution of the Jewish people. There has never been a systematic and comprehensive effort to establish the nature of early medieval Jewish policy from the perspective and aims of its formulators.

As one who specializes in the history of the Jews, I certainly welcome any such effort by a generalist fellow-historian.

Bachrach's study very much propounds a central thesis. It is his sense that preceding treatments of early medieval Jewish policy have been characterized by "a view of barbarian Europe that depicts Christian secular rulers as powerful and religiously oriented, the Church as the dominant institution in society with immense influence over the political process, and the Jews as very few in number, powerless, and easily victimized though innocent." Bachrach's portrait is one of a relatively weak Church, secular rulers pursuing their own political ends, and a Jewish community large and powerful enough to necessitate pro-Jewish policies by enlightened and self-interested leaders. This picture seems to make sense of a variety of data, although there is some circularity in the argument. We have no decisive independent evidence for large and powerful Jewish communities at this period. These are inferred from pro-Jewish governmental actions, which are then explained as necessitated by the existence of large and powerful Jewish communities.

The fundamental problem, of course, is the dolorous state of the sources. There is not a great deal of source material available and much of the extant evidence is difficult to utilize with certainty. Perhaps the most widely cited sources are the pronouncements of Church councils. And yet how seriously are these to be taken? Do anti-Jewish stances necessarily reflect widespread Jewish abuses and what can be learned from the lack of anti-Jewish edicts? Bachrach uses these materials extensively and in traditional ways. Wherever possible he introduces corroborative evidence, but such data are not often to be found. The treatment of these ecclesiastical sources is intelligent, but the net result is inference which is not highly reliable.

Occasionally there is questionable reading of sources. To cite a particularly striking example, Bachrach makes a lengthy case for the repopulation of Ausona-Vich with Jews by the Carolingian Count Burrellus in 797. Evidence for this assertion is taken from: (1) a late-ninth- or early-tenth-century report that a Christian community was not re-established in Vich until the latter half of the ninth century; (2) an early-tenth-century report that an episcopal see could not be established at Vich because of opposition of the *pagani*; (3) Hebrew sources designating אלירסנה or אוליסאנו as מקום ישראל שאין שם גוים or אין בה גוי. While the first two items are questionable, the reading of Ausona for what is clearly Lucena is impossible. The entire thesis, taken over from Arthur J. Zuckerman, *A Jewish Princedom in Feudal France, 768-900*, is untenable.

In sum there is much of value which this competent medievalist provides for us, although the deficiencies of data necessitate extensive speculation. A last word is in order regarding Bachrach's strictures concerning "the lachrymose framework of cataloguing the suffering and persecution of the Jewish people." Bachrach notes Baron's coining of the term precisely fifty years ago. I hope I am not being overly defensive in suggesting that in fact most Jewish historians have moved far beyond the position which Baron attacked half a century ago. Recent works in medieval Jewish history exhibit to me little of the unduly lachrymose. Zuckerman's book, mentioned earlier, which obviously provided many useful ideas for Bachrach, is a case in point. I believe that the implicit criticism of recent Jewish historians is somewhat unjustified, although a friendly call to ongoing improvement is never totally out of place. In any case, those who consider themselves Jewish historians must appreciate the contribution which Bachrach has made and should hope that he sees fit to continue publication in our area of specialized interest.

Goldberg **(Continued from Page 29)**

of the colloquialisms of American English and the terminology of scholarship — "In technical language [the three theories of the origin of the human soul] are known as the theories of creation, preexistence, and traducianism. In plain English they may be described, respectively, as the theory of custom-made souls, the theory of ready-made souls, and the theory of second-hand souls"), of Wolfson's aphorisms ("Writing is a process of sinning and repenting"), and of Wolfson's amusing and astute forays into literary commentary on Jewish scholarship, on females, on assimilation, on America, on liberal Judaism, on books, and on new translations of the Bible (new translation of Judges 15:17: "When he said this he threw aside the jaw-bone, and so the spot was called Jawbone-throw"; Wolfson: " 'Jawbonethrow' is an excellent English translation of the Hebrew 'Ramath-lehi.' But, by the same token, Jerusalem should be called Peaceburgh").

For those in search of a readable introduction to Wolfson's works, or for those entranced by Wolfson's life, *Wolfson of Harvard* is the first place to turn. For those interested in a critical approach to Wolfson's works, or in questions that Wolfson's life poses about the modernization of East European Jewish intelligentsia, *Wolfson of Harvard* is the last place to turn.

Menachem Friedman, *Society and Religion: The Non-Zionist Orthodox in Eretz-Israel 1918-1936* [Hebrew]. Jerusalem, Yad Izhak Ben-Zvi Publications, 1977. 442 pp.
Reviewed by Jehuda Reinharz (University of Michigan)

Since its establishment, the Yad Izhak Ben-Zvi Institute has published scholarly monographs on the history of the Yishuv in Eretz Israel. This book by Menachem Friedman of Bar Ilan University is an important addition to our knowledge of the Old Ashkenazi Yishuv and its encounter with the Zionists in Palestine during the post-Balfour period.

The current relations between the orthodox and secular groups in Israel have been examined primarily in terms of the period just prior to and immediately following the establishment of the State of Israel. Scholars typically trace the present status quo in religious matters, i.e., the orthodox-derived status of the Jewish religion and Jewish institutions in the State to that period. This book successfully demonstrates that the Jewish characteristics of the emerging Jewish community in Palestine and the problem of the status of that community's Jewish institutions were among the main topics in the social and political struggles within the Yishuv during the first half of the British Mandate (1918-1936). Moreover, the main points of agreement forged between the Zionist institutions and the rabbinic authorities of the Old Yishuv are largely in effect today.

Just prior to World War I there were twenty-seven Ashkenazi *Kolelim* which together composed the Old Ashkenazi Yishuv. Most members of this group originated in Eastern Europe and were composed either of a small class of independently wealthy Jews, mystics and *Talmidei Ḥakhamim* who came to Palestine for spiritual reasons, or a large class of poor orthodox Jews. There was no middle class to support the ideals and aspirations of the Ashkenazi Yishuv. These aspirations included primarily an attempt to leave the normal social and economic worries of daily life for the higher spiritual world of *halakha* and *mitzvot* - the *ḥayei 'olam*. From the 1860's on the population of this Ashkenazi Old Yishuv continued to grow without building any new economic foundations for its existence in Palestine. It thus became increasingly dependent on its supporters in the Diaspora, who were beginning to question the *ḥalukkah* system and the practices of the *kolelim* in Palestine. As Friedman points out, the total dependence of an economically marginal community gradually led to the loss of its legitimacy as a spiritual community in the eyes of its supporters.

The values of the New Yishuv (1882 and on) were often diametrically opposed to the Old Ashkenazi Yishuv. Its members aspired to a life of "normalcy" in Eretz Israel including economic, political and cultural pursuits as practiced by other nations. The New Yishuv was seen by the First and Second *Aliyot* and those which followed as an alternative to the idea of "Yishuv Eretz Israel." From the start, members of the New Yishuv created alternative educational institutions to those of the Old Yishuv. The Hebrew language and the ideas of a secular Zionist ideology reigned supreme in these schools, thus slowly secularizing an increasing segment of the total Jewish population.

The Balfour Declaration and the British occupation of Palestine were important turning points in the history of the relations between the Old and New Yishuv. The Old Yishuv faced new and difficult challenges from without and within: its sources of economic support were shrinking while its own members were engulfed in a spiritual and social turmoil. The emergence of religious zealots who reacted violently to any attempt at change provoked an internal crisis. The Zionist leadership, with its superior economic and political backing, was unaffected, but the leadership of the Old Yishuv was significantly weakened and unable to present a united front against Zionist plans. The Zionists' first aim was the establishment of a system of Jewish self-government. This process, culminating in the *ḥukat hakehilot* (1928), was marked by many heated struggles over the question of the religious nature of the emerging Jewish society, women's suffrage and the place of the Chief Rabbinate.

The struggle around these and other questions crystallized the Ashkenazi community's three main positions toward Zionism: those who identified with it (Mizrachi); moderates who desired a modus vivendi (led by Rabbis Z.P. Frankel and Fishel Bernstein, Ashkenazi members of the Chief Rabbinate founded in 1921); and extremists led by Rabbi Y.H. Sonnenfeld and supported by Agudat Israel and "Va'ad Ha'Ir Ha'Ashkenazi." While the first two groups based their tactics on the philosophy of Rabbi Kook who preached cooperation even with anti-religious elements, the latter group called for complete separation and isolation from all Zionist institutions.

The *ḥukat hakehilot* which established the autonomous Jewish community of Eretz Israel (*Knesset Israel*) also legitimized the Chief Rabbinate with wide-ranging religious authority. In practice, however, its powers were much diminished by its economic dependency on the secular political leadership. Even the coalition between Mizrachi and Mapai did not establish the Chief Rabbinate as the primary religious authority in Palestine, primarily because some segments of orthodoxy considered its powers to be derived from its official status, not from intellectual sources. Thus, the Chief Rabbinate was forced to depend on *Gedolei HaTorah* while it developed into a technical rabbinical leadership supervising and maintaining religious services.

At the same time the extremists, organized in Agudat Israel and isolated from the *Knesset Israel*, were unable to maintain themselves politically and economically. Following the 1929 riots in Palestine and the realization of their dependency on Zionist institutions coupled with the immigration of Polish and German members of Agudat Israel with less extreme views, a change toward a moderate view and the infiltration of secular ideas can be seen. Reluctantly the Agudat Israel learned to live and cooperate with the Zionists. Only a small segment seceded in 1939 to establish the "Neturei Karta."

Menachem Friedman describes these developments with consummate skill. He has an excellent acquaintance not only with the various pertinent archives, periodicals and secondary literature, but with the traditional Jewish sources as well. On this basis he is able to sort clearly the bewildering array of organizations and subgroupings. He carefully delineates the various theories, proposals

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Kimelman (Continued from Page 27)

denotes "a bird worth (costing only) an *issar* (Roman *as*)" not "a bird in a chain."

8. p. 189 C, unclear.

9. p. 189 D, *derek 'eres* is not "a sanitary rule", see above, p. 187D.

10. p. 189, n. 114, based on the following comment of Finkelstein in *Sifre Deut.* p. 108, n. 5 והוא מציין על הספרי ואדר"נ אבל לפי סגנון ההעתקה מקורו מנחות שם, states, "Finkelstein argues, *loc. cit.*, that the version in b. Men. is older than those in ARNA and ARNB." It is difficult to correlate the two. The original translates as "Although he notes the *Sifre* and *ARN*, according to the style of the copy his source is *Menahot, ibid.*"

If this sample is indicative of the remaining portions, it behooves the reader to take care. It is hoped that the subsequent volumes (two more are projected) will be executed with greater care thereby enhancing the credibility of the final conclusions. Assuredly, accurate historical data on the teachings of R. Ishmael is a *desideratum* in tannaitic studies.

NOTES

[1]*Akiba: Scholar, Saint and Martyr*, Jewish Publication Society (Philadelphia, 1936) pp. xi, xiii.

[2]"Toward a Profile of the Tanna, Aqiba Ben Joseph," *Journal of the American Oriental Society* 96 (1976) pp. 38-56, 39.

[3]For possibilities of discerning development in rulings of a sage in light of contemporaneous reality, see Daniel Sperber, "Flight and the Talmudic law of Usucaption: A Study in the Social History of Third Century Palestine," *Revue internationale des droits de l'antiquité* 19 (1972) pp. 29-42, 40.

[4]Even this is not easy, see, e.g., E.P. Sanders, "R. Akiba's View of Suffering," *Jewish Quarterly Review* 53 (1973) pp. 332-351.

[5]*The Jewish Encyclopedia* I, p. 304. For an account which tries to navigate the perilous sea of rabbinic sources, see Samuel Safrai, *R. Akiba Ben Joseph: His Life and Teachings* (Hebrew) Dorot Library Series, Jerusalem, 1970.

[6]See John G. Gager, "The Gospels and Jesus: Some Doubts about Method," *Journal of Religion* 54 (1974) pp. 244-272.

[7]Ramsay MacMullen, *Constantine*, Harper Torchbooks (New York, 1971) p. 16.

[8]*Idem., Roman Government's Response to Crisis A.D. 235-337*, Yale University Press (New Haven, 1976) p. viii.

[9]See Judah Goldin, "The Thinking of the Rabbis," *Judaism* 5 (1956) pp. 3-12, 4f.

[10]R. Kimelman, *Rabbi Yohanan of Tiberias: Aspects of the Social and Religious History of Third Century Palestine* (Yale University dissertation, 1977) p. 277f., n. 40.

Reinharz (Continued from Page 32)

and arguments of Zionists and anti-Zionists of all shades and persuasions. His style is coherent and lucid. A fuller description and analysis of the larger Jewish community in Palestine is lacking, however. Friedman, for example, hardly touches on the Sephardi community and its role in the various struggles for legitimacy. The book is directed to specialists in the field. As such it is an excellent addition to the history of the Yishuv which will for many years be the standard work on the subject.

Ruderman (Continued from Page 30)

Even from the sole perspective of the history of the *halacha*, Boksenboim's achievement is limited. There is only a cursory treatment of Diena's halachic approach in the context of that of other Italian rabbis — Colon, Provenzali, and others. Is there a distinctive "Italian" approach to halachic questions which is reflected in Diena's treatment of various matters? At one point, Boksenboim tells the reader that Diena's influence as a rabbi was probably quite limited.[8] If so, might one rightfully ask the editor why he considers his own work of consequence if he has neither assigned any great significance to Diena's responsa in the history of Jewish law nor determined its relative import for reconstructing the society and culture of Italian Jewry?

For the historian of Italian Jewry, the material in the forthcoming volume of Diena's work proves to be even more exciting. It will include valuable information on contemporary rabbinic controversies, on the utilization of Gentile courts by Jews, on such issues as the *herem* against the entire Jewish community of Reggio, and more. Yacov Boksenboim will have made an important contribution to the history of Italian Jewry with the eventual publication of both volumes of Diena's work. If this fine edition serves to stimulate others to evaluate its material even more critically and more imaginatively, Mr. Boksenboim will have indeed performed an even greater service.

NOTES

[1]Colon's responsa were published in several editions as early as 1519 with the exception of a few which remained in manuscript until publication in Jerusalem in 1970. On Provenzali's responsa, see Shlomo Simonsohn, *History of the Jews of the Duchy of Mantua* (Jerusalem, 1977), pp. 720-730.

[2]Simha Assaf, "The Responsa of R. Azriel Diena" (Hebrew), *Kiryat Sefer*, 14 (1937-38), 540-552; 15 (1938-39), 113-129. See also Isaiah Sonne, "On the Article of Rabbi Assaf on the Collection of Responsa of R. Azriel Diena" (Hebrew), *Kiryat Sefer*, 15 (1938-39), 264-68.

[3]An additional responsum of Diena, not included in this edition, on payment to matchmakers, is found in Ms. Moscow Günzburg 129, fols. 71v-72v, along with two additional references to his son Jacob Diena, fols. 91v and 92v.

[4]The reader of this volume will greatly profit by reading it in conjunction with Reuven Bonfil's important dissertation (soon to be published in revised form by Magnes Press), "Ha-Rabbanut be-Italia bi-tekufat ha-Renesans," Hebrew University, Jerusalem, 1976.

[5]*Cf.* Diena, numbers 110-111, pp. 325-332, and the editor's note in the introduction, p. 67.

[6]Reuven Bonfil, "Aspects of the Social and Spiritual Life of the Jews in Venetian Territories at the Beginning of the 16th Century" (Hebrew), *Zion*, 41 (1976), 75-78.

[7]Diena, numbers 112-116, pp. 332-376, and editor's note in introduction, pp. 67-71. Efraim Kupfer has at least partially explored the larger significance of the "Rosa" controversy in the context of the hostile relationship between Diena and R. Joseph Arles. *Cf.* Efraim Kupfer, "On the Denial of 'Ḥavrut' and the Rabbinical Decree from R. Joseph Arles and his Reinstatement," *Kiryat Sefer*, 41 (1966), 120-125.

[8]Diena, introduction, p. 23.

Neusner (Continued from Page 28)

exercise in childish fundamentalism. It is far better, for example, than equivalent and dismal writings coming out of Jerusalem. But I have to conclude that it is a sophisticated fundamentalism all the same. Having avoided writing a book about the Pharisees, but having spent my efforts solely on the rabbinic *traditions* about the Pharisees, I admire Rivkin's intellectual initiative and respect the result. Whether or not the work to begin with can be done within this framework, and whether or not the proper questions have been shaped from the sources which (alas) are all we have, is not yet clear.

Pratt (Continued from Page 22)

topics of interest, I am concerned with how newly American women citizens perceived their political role in local and national politics. What aspects of Jewish identity or female identity did these writers want to extend or perserve in political life? What kind of political power did they have or did they seek and why?

There is a growing literature about the Jewish American immigrant society and the immigrant woman. My study supports other historians who understand the Jewish woman as an active rather than passive force in molding the kind of society in which she lived and presents evidence to contradict the thesis that women in the early twentieth century contributed almost nothing to the ideational structure of politics in the Jewish community. The immigrant Yiddish women writers voiced both criticism of American society and designed a set of aspirations for the future.

Positions Available

Lecturer in Hebrew Literature. Pending final budgetary approval, for 1979-80 with possibility of renewal. Salary range $13,944 - $15,972. Any specialization in Post-Biblical to Modern Belles Lettres, with primarily literary, not historical, philological, or theological training. Ability to teach undergraduate courses in medieval to modern plus graduate seminars in specialization. Ph.D. required. Fluency in spoken and written Hebrew necessary. Apply by April 1, 1979 to chairman Wolfgang J. Heimpel, Near Eastern Studies, University of California, Berkeley, California 94720. The University of California is an affirmative action employer.

* * *

Fall 1979: a senior scholar to occupy a newly established Chair dedicated to the study of the Holocaust, its historical context, significance, and consequences. Work of the incumbent should be in one or more of the following fields: History, Political Science, Literature, Psychology or Sociology, and focus on Central and/or Eastern Europe in the nineteenth and twentieth centuries. Interested individuals may send a curriculum vitae or address inquiries to the Chair of the Search Committee, Professor Henrik Birnbaum, Department of Slavic Languages, UCLA, Los Angeles, California 90024. UCLA is an equal opportunity/affirmative action employer.

National Endowment for the Humanities

The *Program Announcement, 1978-1979,* of the National Endowment for the Humanities (806 Fifteenth St. NW, Washington D.C. 20506) is now available. The announcement describes all of the NEH programs. In addition to the well-known ones in Fellowships and Research, these are, for instance, support of research publications and of research conferences, summer stipends, summer seminars for college teachers, fellowship support to centers for advanced study, and many other programs to support humanistic scholarship and research. The NEH solicits no applications, and submits all proposals for peer review. Colleagues are urged to study the program announcement for ways in which the NEH may assist in their research and teaching. NEH support for projects in Judaic studies, both research and education, has been ample. Disciplinary fields eligible for application include history, linguistics, philosophy, anthropology, sociology, religious studies, and virtually all of the disciplines in which Judaic studies are located.

Bersohn (Continued from Page 23)

Both Har Even and Ben Ezer resort to typification. However, Har Even's female characters are more prototypes (namely, examples of particular types) while Ben Ezer's are more stereotypes (reflecting a fixed conventional conception, allowing for no individuality or critical judgment). Thus he divides women into three categories: mothers, whores, and neurotic women. While the first two are emasculating, the last one is more stimulating, but all are destructive either to men, to themselves or to both. Ben Ezer's female characters have very poor self images. Sara of *The People of Sodom* hates herself. Ofra of *Nor the Battle to the Strong* is very similar to Sara. Zippora of *The Quarry* is filled with torturing regrets. On the other hand, since Har Even's characters don't treat themselves seriously, their self-image is more humorous even when it is sometimes self deprecating.

Both Har Even and Ben Ezer describe women with strong sexual drives but their interpretations of these women's acts differ widely. Ben Ezer leaves us with the impression of promiscuous, unbalanced, weak women while Har Even draws a picture of a liberated, realistic, strong person who satisfies her sexual desires without becoming emotionally involved, just as men like to describe their sexual behavior.

Differences in approach and outlook between Har Even's and Ben Ezer's depiction of female characters are partially a result of their different gender. This study does not include their short stories. However, even in the short stories where the emphasis on a time and a place is not always the focal point, the siting of women, their characterization, and the attitude toward them are similar to the ones expressed in the novels and probably reflect the different experiences and attitudes of male and female writers toward women.

Band (Continued from Page 13)

E. Of the members who responded, research activity by various fields of Jewish Studies is: Biblical Studies 65, Rabbinics 67, Jewish Religion 49, Jewish Philosophy 55, Jewish History 150; Jewish Sociology 25, Hebrew Literature 46, Hebrew Language 30, Yiddish Studies 20.

F. Of the 708 respondents, 260 had attended a rabbinical seminary; 119, Hebrew Colleges; 252 had studied in Israel; 66, in foreign universities. Some respondents participated in more than one category.

G. The number of respondents who did not answer concerning the adequacy of their institutional libraries for various categories of usage (instructional, graduate research, scholarly research) is worrisome. Even those who did respond raise many questions regarding their concepts of adequate research libraries. (For a more detailed study of research libraries, see Charles Berlin's article on "Library Resources for Jewish Studies in the United States" in the 1974-75 *American Jewish Yearbook*.)

H. Of the 708 respondents, 574 recorded their sex as "male," 114 recorded "female," 20 refused to specify their sex.

Study of the data confirms our long-held assumptions regarding the growth of the numbers of Judaic scholars, their geographical distribution, and ages. A map of the field would indicate the Baltimore-Washington area as one of the most rapidly developing areas in the last five years. The fact that 273 young scholars received their Ph.D.'s between 1974 and 1978 explains in part the sudden constriction of the job market in the last few years; over 40% of the Ph.D.'s in Jewish Studies in North America were granted their degrees in the past five years. We must admit that our calls for curtailed production were issued too late to be useful, even if they were to be heeded. We should have limited admission to graduate programs drastically as early as 1969, when the first signs of a deteriorating academic market were becoming evident.

The data gathered to-date has been helpful in our attempt to gain an understanding of the state of our field. However, we have learned two important lessons from this first stage of the survey. One: we are painfully aware of the present limitations of our knowledge regarding our field. Two: we are much more optimistic about our ability to obtain and analyze the data needed to more fully inform ourselves, thanks to the development of our new computer program and survey instrument with which we plan to survey our membership during the coming year. Clearly, we need more precise information as to numbers, fields of interest, age, etc. We also need more information on matters of substance such as publications, the acceptance of articles on Judaics topics in general scholarly journals, the participation of Judaics scholars in general learned conferences, the integration of the Jewish Studies curriculum in the general university curriculum, and the structure and depth of the Jewish Studies curriculum itself. In publishing this analysis derived from the fragmentary data gathered to-date, however, we hope to persuade our membership of the necessity and importance of responding to the AJS survey questionnaire when it is circulated.

Editorial (Continued from Page 1)

vain for the results of other surveys conducted by various organizations and individuals. These much heralded reports have never materialized. The results which we are publishing here raise as many questions as they answer, thus guiding us towards the design of the second stage of our survey which will supplement what has been studied in the first stage and strive to probe deeper into areas of interest.

Two items in the survey deserve our special attention and will, I am sure, occupy the time and energies of our new administration. The data analyzed teach us much about the sudden overpopulation of the field — 273 new Ph.D.'s entered the field between 1974 and 1978 — and, on the other hand, very little about the heart of our enterprise: the scholarship of the professors and the programs they offer to their students. Many respondents to our questionnaires were uncharacteristically reticent when it came to their publications and scholarly activities.

Our members were not at all reticent in their criticism of the Annual Conference which was solicited in a recent questionnaire by the new administration. Some of the criticism was, indeed, warranted; e.g., too many papers in a session; too little time for discussion; not enough papers by established scholars; "you rejected my paper." Nevertheless, the scorn expressed by some towards the papers of their colleagues and the organization of the Conference manifests a niggardliness of spirit unnecessary in an academic society. The omniscient posture struck by some of our colleagues is all the more remarkable when one begins to realize that among the more vociferous critics are many who have yet to publish a line, train a graduate student, or participate in the most modest academic activity. Our new president, a well-trained historian, can practice his critical skills on these documents and judge them in the light of their provenance and formulation. He may, in fact, be able to gather material on a study of the mores of the professors of Jewish Studies 160 years post Geiger.

Centenary of Ben-Yehuda's Essay

One hundred years ago this month Eliezer Ben-Yehuda published his seminal essay, "She'ela Nichbada." Appearing in Smolenskin's *Hashachar*, it represents the beginning of his activity for the revival of the Hebrew language and the first clear expression of his cultural Zionism. To commemorate this event conferences have taken place and are planned in Tel-Aviv, Jerusalem, and at the Oxford Center for Post-Biblical Studies in England. Jewish groups in Russia are likewise taking note of the occasion. In the United States, Moshe Bar-Asher of the Hebrew University delivered a lecture on February 21 at Harvard University on "A Century of Spoken Hebrew: 1879-1979; the Contributions of Eliezer Ben-Yehuda and his contemporaries;" Columbia University sponsored a lecture on March 22 by Isaac Barzilay of Columbia University on "Eliezer Ben-Yehuda and the Revival of Modern Hebrew." On April 2 Hebrew College (Boston) will sponsor a conference on "Hebrew Literature and Language: An Historical Perspective;" participants include: Eisig Silberschlag, Cyrus Gordon, Michael Fishbane, Moshe Bar-Asher, Israel Levin, Arnold J. Band, and Marc D. Rotstein. Ben-Yehuda's essay has recently been reprinted in: *The Dream and its Fulfilment: Selected Writings* [of Eliezer Ben-Yehuda], edited with introduction and notes by Reuven Sivan (Jerusalem, Bialik Institute, 1978), pp. 37-48 [in Hebrew].

DECEMBER 18, 1978

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