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Volume 44

Jewish Translation History: A bibliography of bibliographies and studies
by Robert Singerman

Jewish Translation History

A bibliography of bibliographies
and studies

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With an introductory essay by Gideon Toury

John Benjamins Publishing Company
Amsterdam/Philadelphia



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Library of Congress Cataloging-in-Publication Data

Jewish translation history : A bibliography of bibliographies and studies / Robert Singerman

p. cm. (Benjamins Translations Library, ISSN 0929-7316 ; v. 44)

Includes bibliographical references and index.

1. Jewish literature--Translation--History and criticism--Bibliography of bibliographies. 2. Jewish literature--Translations--History and criticism--Bibliographies. 3. Jews--Languages--Translating--Bibliography of bibliographies. 4. Jews--Languages--Translating--Bibliographies. I. Singerman, Robert. II. Series.

Z6514.J48 J49 2002

[PN842]

016.01.016809'88924-dc21

2002026208

ISBN 90 272 1650 9 (Eur.) / 1 58811 309 4 (US) (Hb; alk. paper)

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John Benjamins Publishing Co. · P.O. Box 36224 · 1020 ME Amsterdam · The Netherlands
John Benjamins North America · P.O. Box 27519 · Philadelphia PA 19118-0519 · USA

Though working with the same text,
translators differ as widely as do
prophets, even though the latter, too,
draw from a single source.

William G. Braude

Prophets are the plague of today, and
perhaps of all time, because it is
impossible to tell a true prophet from
a false one.

Primo Levi

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Translation and reflection on translation

A skeletal history for the uninitiated*

Gideon Toury

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It has become customary to complain that “the role played by the translator in the stimulation and dissemination of ideas” (and various other good things) was “frequently overlooked and seldom acknowledged”. Indeed, this is precisely how, not too long ago, the compiler of the present bibliography chose to open his overview of “Translations to and from Hebrew”, entitled “Between Western culture and Jewish tradition” (Singerman [131]). Little did he guess what he was going to end up with, when he was through searching for bibliographical materials: nominally, over 2600 items, actually a lot more, if everything included in the annotations is also taken into account, not to mention the fields that were totally excluded for various reasons (see Compiler’s Introduction).

This introductory essay is intended for the newcomer to the field of translation in the Jewish context. I have therefore tried to simplify matters as much as I could without however sounding too simplistic. Actually, the essay is little more than an attempt to present the bare bones (with very few pieces of meat attached to them) of a historical account of that field with a special focus on Hebrew as a target language; not mere stops alone, but also some of the roads connecting them; not just ‘*facts*’, but underlying *processes* too. This account will be interspersed with numerous passages on what has been done in terms of writing about translation, in a certain period or about it. The first history has not yet been written in full, the second one is hardly there at all. The essay is therefore necessarily a rather *personal* view of translation in the Jewish context.

* A first version of the portions dealing with translation itself, under the (slightly misleading) title “Hebrew Tradition” (in the singular!), was included in the *Routledge Encyclopedia of Translation Studies* edited by Mona Baker (Toury [140]). I wish to thank the Publishing House and the Editor for their kind permission to base the present essay on that entry. — Numbers in square brackets refer to the bibliography itself.

Some useful background

Hebrew started off as one of several Canaanite dialects. It was adopted by the would-be Israelites, who crossed the “fertile crescent” and settled in what would come to be known as the Land of Israel, probably around 1000 BC. They made it their means of communication in lieu of the Aramaic they had allegedly brought with them, and varieties of this language continued to be used during the periods of national independence (c. 1000 BC – 587 BC and 517 BC – 70 AD). Outside those times, spoken Hebrew was replaced, first by Aramaic and Greek, then — when the Jews were forced to leave their land — by the various languages, east and west, amongst whose speakers they settled. However, wherever Jewish identity was not lost, Hebrew continued to be used, at least as the language of (quasi-oral) religious rites as well as in a limited variety of written functions. Most subsequent uses of the language were thus closely related to restricted domains of Jewish life and culture, but — contrary to some popular beliefs — it never really died. In fact, the language (actually a mixture of Hebrew and Aramaic) retained the prestige associated with its status as the ‘Holy Tongue’. More than once it also served as a means of communication between Jews from different places who exchanged letters or who happened to meet face to face. Very often it was the *only* means of mutual understanding they had, be it ever so rudimentary. True, there were several varieties of Hebrew, mainly due to the separate contacts it now had with a multiplicity of different languages, and of different families, at that. It is those traits which remained unchanged which facilitated limited communication; more limited in oral encounters than in written exchanges, to be sure.

In addition, many varieties of ‘Jewish languages’ gradually emerged, and functioned for a shorter or longer period of time: Yiddish, Judezmo, Judeo-Arabic, Judeo-Persian, and many more. Due to their Jewish specificity, these languages were of great help in the preservation of Jewish identity and solidarity in limited areas. Most of the Jewish languages were kinds of ‘creoles’ based on an amalgamation of elements and structures of the ‘Holy Tongue’, on the one hand, and different vernaculars on the other. In fact, they all started off as local *spoken* varieties, but some of them gained wider circulation and quite a number were also put to paper, normally using the Hebrew alphabet. Some of the latter even managed to develop a body of *written* texts, original and translated alike. Finally, local languages could also be used by Jews, thus making for a highly complex (and fluctuating) background against which any discussion of translation in the Jewish context should proceed: Translation which would justifiably be regarded as ‘Jewish’ could have been done into Hebrew (from whichever language); from a local language or Hebrew into a Jewish language; between two different Jewish languages; marginally even between two non-Jewish languages; namely, when the issue and/or the personalities involved had a marked Jewish character. Any one of those alternatives

was indeed realized at least once in the 3000 years of Jewish existence, but some were no doubt more common than others.

Like the use of the language itself, translation into Hebrew is characterized by *fragmentation*: Its history was marked by a series of new beginnings, each one charting a set of new routes, to be followed for a limited period of time before being abandoned for yet another set. This inherent discontinuity had two complementary facets, a chronological and a territorial one: since the centers of Jewish culture kept shifting, a new beginning normally coincided with a territorial change. At least, this was certainly characteristic of the Western traditions, which made the larger contribution to today's Hebrew culture and which have also been submitted to more extensive research. Translational behavior in other parts of the Jewish Diaspora may well have led different lives and its development may well have been partly independent of the center. Unfortunately, our knowledge of this part is still too scanty, and too unsystematic, to support any reliable historical account. This is very clearly reflected by the bibliography too.

Translation during antiquity

“Prehistory”

When was translation into Hebrew first done?

This intriguing question may never be answered in any *particular* way, stating a date or naming a place, a text or a translator, due to the scantiness of direct testimonies in the form of written documents; whether texts assumed to be translations (with or without their sources), or conscious reflections on the activity or its results and the socio-cultural significance thereof. Such documents may have got lost, or there may have never been any documents to begin with. As is so well known, the number of issues reflected on, even discussed, is always higher than the number of those that are dealt with in writing.

By contrast, answering this question *in principle* is very easy, very straightforward, as we know a lot about linguistic diversity in the Middle East in antiquity, alongside of the constant contacts, violent or peaceful, between speakers of different dialects/languages, among them languages of different families altogether (as in the case of Sumerian and Akkadian). It stands to reason that all those were accompanied by a fair amount of (multilateral, but not necessarily symmetrical) translation activity, both oral and written. After all, in situations of this kind, it is simply not the case that everybody learns everybody else's language. Rather, it is typically a select number of individuals, or sometimes small groups, who master [parts of] the languages and act as mediators between the (basically monolingual) native speakers of pairs of them.

Biblical times

It is thus hardly surprising that the Hebrew Bible itself, whose canonized version reflects a process of writing and editing which must have taken centuries, should include a number of clear references to translation, including what would come to be known in modern times as ‘liaison interpreting’; most notably Genesis 42:23, where Joseph’s brothers face their long lost brother in Egypt. To be sure, this story testifies to a lot more than the mere fact that linguistic mediation was indeed in use, which is self-evident. It also reflects the awareness of persons-in-the-culture of what the ‘rules of the game’ are, along with the possibility of manipulating those rules. After all, ‘objectively’ speaking, neither Joseph nor his brothers were in real need of linguistic mediation, and Joseph, the only one who was aware of the fact, made the best of his edge. A different kind of awareness cum manipulation of the concept of translation, this time by the biblical narrator himself, is presented by the story about the covenant between Jacob and Laban, when the two put up a heap of stones, “and Laban called it Jegar-sahadutta, but Jacob called it Galeed” (Genesis 31:47).

On a more concrete level, several biblical passages reveal traces of actual translation (beyond cases where portions of parallel texts in two languages have come down to us, most notably the excerpt from Cyrus’ Declaration in Ezra 1:7–8 [Hebrew] vs. Ezra 5:14 or 6:5 [Aramaic]). Thus, in various books of the Bible there are some unknown, difficult to understand, sometimes utterly ‘strange’ Hebrew words and expressions whose oddity can be convincingly explained away on the assumption that they represent interference of another, often easy to identify language. On the basis of such evidence, it seems warranted to suggest that quite a number of passages in the biblical text, for instance in the Book of Job, may have been imported from without. Even though no concrete texts which may be taken to have served as immediate sources have been found, and maybe never will, there is quite a lot one can say on the basis of such a ‘translation’ hypothesis; for instance, that very literal translation as well as ‘phonetic transposition’ were among the strategies available to language mediators to resolve certain textual-linguistic problems, as is still the case in modern times (e.g. English *barley* → Hebrew *bar-li* [I have grain crops]; English *chorus* → Hebrew (Aramaic) *karoza* [herald]).

This last aspect, which views parts of the Hebrew Bible as a reservoir of manifestations of linguistic mediation of different kinds, has not really been pursued by Bible scholars, linguists or translation scholars in any consistent way. The reason seems obvious: such a view implies that textual portions of this kind are secondary, derived, which is a heavy claim indeed when made with respect to the Word of God.

The Mishnaic period

There can be no doubt that some translation into Hebrew also took place during the early phases of the post-biblical period, as the language surely did not go out of use from one day to the next. However, the actual texts that have come down to us are mainly confined to biblical verses quoted in Mishnaic texts and translated, as part of their interpretative treatment, from the old biblical Hebrew into the new brand of the language which was in use at the time. Later on, in the Land of Israel as well as in neighboring areas where Jews had settled (most notably Egypt), Jewish translation — here in the narrower sense of the translation of Jewish texts for the use of Jews — started to be carried out *from* Hebrew, mainly into Aramaic and Greek; first orally, and only then, following a long period of struggle and hot debate, in writing. The main objective of this translational endeavor was to render the Scriptures accessible to the less learned — women, small children and uneducated (or less educated) male adults — so as to enable them to follow the services.

Mishnaic literature also contains many important, albeit brief observations on the nature of translation and proper vs. improper ways of performing it, as well as on the status of translating, translators and translated texts in the Jewish culture of the time. It is important to realize that, even though Jewish translation was now applied first and foremost to the Scriptures, an overall attitude, basically negative, one that regards translation as such as inferior, has crystallized, which remained in force for generations to come; in certain Jewish circles probably until this very day. “Always respect — always suspect”, as today’s speakers of Hebrew might have put it. That is, give it all the respect it may deserve, but never your full trust.

This period, which was rich in manifestations of both translation and reflection on it, later became one of the most researched fields, especially the translation of the Bible into Aramaic, Greek and Latin (which is why the compiler of the bibliography has decided not to include it in the list, lest all the rest be overshadowed by it).

Post-Mishnaic times

In the post-Mishnaic history of Jewish culture, already in the Diaspora, Hebrew retained its high prestige and most of its religious uses but other tongues came to be used for most other communicative purposes. In this long period, there are lots of “black holes” in our very knowledge of the use made of translation in the Jewish context, but two non-consecutive periods stand out, in that respect, especially as, in them, translation *into* the Holy Tongue was taken up again and managed to attain a special status, both quantitatively and qualitatively. These were southwestern Europe of the Middle Ages and parts of central and eastern Europe during the Enlightenment and Revival periods. In both cases, not only did translations account for a large percentage of all *texts* produced, but certain cultural and textual ‘*slots*’

were filled mainly, sometimes exclusively, with translated material. In some instances, as in the case of the medieval *maqâmât* (e.g., Drory [298]) and Enlightenment fables (Tourey [1275]), translating served as a means of *experimenting* with, and later introducing in original composition, texts of types which had been hitherto unknown in Hebrew.

The Middle Ages

Following a long interval, translation into Hebrew was resumed in medieval Europe and was in full swing by the end of the 12th century. Most of the texts translated were now ‘Works of Wisdom’, i.e. scientific texts (according to medieval conceptions of ‘science’, of course). This was first and foremost a reflection of Hebrew being the only common language for Jews living in different territories, where different vernaculars were spoken and different languages were used in writing, and hence a response to a true need of the receiving culture.

Translating ‘Works of Wisdom’

Indeed, many of the Works of Wisdom that were first selected for translation were treatises on Jewish law (*Halakha*) and ethics (*Musar*) written in Arabic by Jews in Muslim Spain or North Africa. There was precious little need for translation as long as the readership, too, shared Arabic as a cultural language. However, by the 12th century, Jewish families which had moved to Christian territories, most notably in today’s southern France and northern Italy, had lost touch with Arabic, and their descendants were no longer able to even read it, even when written in Hebrew characters. Interest in the achievements of Jewish scholarship in the acknowledged center remained strong, and a pressing need to have the texts translated thus emerged. Since there were very few who had both Arabic and the local vernacular, the only real solution was to have the texts translated into Hebrew, normally the only language a prospective translator and his commissioner/customer had in common. Somewhat paradoxically, the fact that Hebrew as such had been enjoying high prestige in Jewish consciousness would impart a measure of almost religious canonization to many of the translations done into it in the Middle Ages.

A recurrent pattern, even though not an exclusive one, was to have a treatise translated at the request of an interested patron, who merely required that the prospective translator be reasonably fluent in Arabic, probably by his own testimony. I know of no explicit mention of remuneration, but it stands to reason that at least some translators received some payment, either from the individual commissioners or maybe from the local congregation, in which the affluent commissioners often occupied key positions. Among the most prestigious, most

influential translations of Jewish Works of Wisdom completed during this period we find Baḥya ibn Paquda's *Ḥovot ha-Levavot* (Duties of the Heart), Moses Maimonides' *Moreh Nevukhim* (Guide of the Perplexed), and Judah Halevi's *Ha-Kuzari*. Later on, these works also became favorite objects of research and writing, mainly historical (including the history of science), philosophical — or linguistic.

Interest in scholarship did not remain restricted to Jewish works. Rather, it soon spread to non-Jewish fields of knowledge, which led to numerous translations into Hebrew of works of philosophy, logic, grammar, astronomy, medicine, mathematics, physics, and various other medieval sciences. Here, Arabic was often a *mediating* language only, especially for texts originally written in Greek and Latin. Other source languages were added at a later stage and were mostly approached directly.

Hebrew translation of Works of Wisdom in the Middle Ages has enjoyed wide scholarly interest and coverage ever since the beginnings of the *Wissenschaft des Judenthums* [the German-Jewish forerunner of Judaic Studies] as a scholarly branch aspiring for autonomy in the middle of the 19th century. The culmination of this coverage was Moritz Steinschneider's monumental book (xxxiv + 1077 pages!) of 1893 *Die hebraischen Übersetzungen des Mittelalters und die Juden als Dolmetscher* [887], which is still the "Urim ve-Thummim" in the field. Not in vain has this volume been reprinted in 1956, and it is hardly surprising that obtaining a copy of the reprint is almost as difficult as obtaining a copy of the first edition. As we were told in the Compiler's Introduction to the present bibliography, an internet site which will host the contents of the book in the form of a database in various languages is under way at <http://www.mith.umd.edu/steinschneider/>. A partial list can also be found in Halkin's entry for the *Encyclopaedia Judaica* [447].

All this notwithstanding, there is still a lot to be done here too, research-wise, even in terms of salvaging texts from the manuscripts they are buried in, not to mention the preparation of authoritative editions thereof.

Translating 'Works of Beauty'

Medieval translation of Works of Wisdom was complemented by translations of 'Works of Beauty', the medieval precursor of our 'literary works', where source language became variegated very soon. However, with very few exceptions, this sector had to wait longer before it started being researched, and even today, it is still on the margin of scholarly attention.

All in all, the translation of 'literature' has had a considerably smaller impact on Jewish life and culture than 'scientific' translation. To be sure, great parts of it never made it into Jewish 'collective memory', and many of those which did were then eradicated from it, often for hundreds of years, some — only God knows how many — maybe for good. What is clear today is that the translation of Works of Beauty

was a much more common, and certainly more significant practice than we have been led to think, due to a long tradition now receding of devoting both cultural and scholarly attention to ‘serious’ phenomena only and determining their seriousness retrospectively, according to the interests and norms of those who do the looking-back rather than the cultural constellation of the period itself.

True, many types of ‘literary’ texts were considered inherently inferior in the Middle Ages themselves, at best on the threshold of legitimacy, and Jews indulged in their translation into Hebrew with some reluctance; whether they did it for personal diversion or in an attempt to fill some slot in the literary sector of their culture which they felt was unduly poor. However, it seems reasonable to assume that many of the translations that did exist at the time simply failed to reach us. Not having been submitted to copying and recopying, like many of the ‘scientific’ texts, very few of them existed in more than one copy to begin with, and those single copies were soon lost because nobody had any real interest in keeping them. The number of literary translations which were subsequently (i.e., after the invention of the printing press in the 15th century) considered as deserving to be printed and reprinted, thus escaping the general fate of ‘literary’ translations, was even smaller. Finally, when Hebrew medieval texts became an object of scholarly interest within modern Judaic Studies, it was again first and foremost ‘scientific’ writings which were taken into consideration, (re)printed and submitted to study. (And see how relatively small the Section entitled “Verschiedenes” [miscellaneous] in Steinschneider’s book is, which lists a lot more than just ‘literature’. See also Schirmann [801].)

A significant exception to this rule was *Maḥbarot Iti’el*, the Hebrew translation by Judah Al-Ḥarizi of Al-Ḥariri’s *maqâmât* in Arabic. Al-Ḥarizi undertook the translation as a preparatory exercise for writing a Hebrew collection of *maqâmât* of his own entitled *Taḥkemoni*. Probably as a result of the canonization of the *maqâmât* in Arabic literature, as well as Al-Ḥarizi’s own prestige, *Taḥkemoni* came to be held in high esteem in Jewish culture and *Maḥbarot Iti’el* was also remembered fondly. Other literary translations which enjoyed considerable fame and distribution, some of them even a certain amount of prestige, include Abraham ibn Ḥasdai’s *Ben ha-Melekh ve-ha-Nazir* (= *Barlaam and Josaphat*), *Kalila ve-Dimna*, *Mishle Sendebar* (a version of *The Seven Sages*) and the *Alexander Romance* (see e.g. Dan [283]). They were also among the first to be selected for study, and considerable scholarly effort was devoted to them time and again; very often instead of launching research into new texts which may not have had the necessary legitimization.

The relegation of medieval ‘literary’ translations in scholarly work has lately begun to show signs of weakening, as witnessed, for example, by the 1969 printing of a 1279 unfinished Hebrew translation of *King Artus* with cultural and historic commentary and an English translation of the text (Leviant [587]), or the 1981

reprinting of a 1541 partial translation of *Amadis de Gaula* with a comprehensive preface, an English version of which was also published separately (Malachi [1095]). Needless to say, the very publication of unknown or rare texts often breeds new research (see e.g. Piccus's work on *Amadis* [1108]), so there is still a lot to look forward to.

In 1998, a collection of 13 medieval stories and fragments in Hebrew was published under the title of *The Knight, the Demon and the Virgin* [705]. It contains a nice mixture of original and translated texts. In fact, it is not always easy to distinguish between them, and it may well be the case that some of the assumed originals actually came into being via translation, only their original versions got (permanently?) lost. This collection was intended for the general reader in Israel, but it doesn't seem to have fared too well. The hostility of the local press, which observed the book from a contemporary point of view, with very little historical perspective, didn't help much.

Typical apologetics

Many medieval translations were preceded by (often rather lengthy) prefaces, some of them amounting to minor treatises on translation. Those prefaces tended to be overwhelmingly apologetic in tone. This may be explained in terms of the problematic image of translation in traditional Jewish culture, where the long-standing resistance to the secularization, if not desecration of the Scriptures by translating them into a 'foreign' language had undergone generalization (see above). Hebrew translators of the Middle Ages often felt obliged to ask the reader's forgiveness for indulging in the very act, especially if initiated by the translator himself. Many felt obliged to apologize for tackling the particular text they undertook to translate: in the case of Works of Wisdom, mainly on the basis of their alleged limited familiarity with the subject-matter, in the case of Works of Beauty — on the basis of the wide-spread apprehension of the texts as mere 'idle talk'. Finally, apologies were sometimes offered for the kind of language used in the translation, whether out of choice or out of necessity. These translators may or may not have had genuine reasons for apologizing, but their over-indulgence in apologetics should be seen first and foremost as a convention of the time, as corroborated by so many recurrent patterns in the prefaces themselves: thematic, structural and linguistic.

The prefaces also offer important insights into prevailing views of the nature of translation, its difficulties, and the proper ways to handle them under the conditions of the time. Huge gaps existed between theoretical observations and normative pronouncements on the one hand, and actual translational behavior on the other, and the translators themselves were not totally blind to such discrepancies. Many of the problems encountered stemmed from the recurring need

to translate from a language which was both rich — and well suited to the communicative purpose at hand, into a language with a rather small repertoire, an inevitable outcome of its having been so long confined to a limited range of uses, and ones that hardly concurred with the nature of the texts to be translated, mainly liturgical uses. When the original was written in Arabic, additional problems arose from the family resemblance between the source and target languages, which could be used to enrich the receiving language but which often led the translators astray against their expressed will. Obviously, it is more difficult to keep the languages involved in an act of translation apart and prevent their interfering with each other when the two are very close than in cases where they are remote, or very different: in the second case, deviations from normality tend to stick out and invite the translator to monitor them.

Translation strategies

Generally speaking, medieval translators had two very different strategies to choose from, and the choice they made seems to have been rather disciplined. It depended, first and foremost, on the prestige of the text submitted to translation and/or the position the prospective translation was intended to occupy in the target culture (two positions which may or may not concur). Translators of ‘important’ works — generally ‘scientific’ texts — usually chose to stay very close to the original, mainly Arabic wording, replacing small, relatively low-rank segments — often single words, sometimes even mere morphemes — one at a time in a rather linear fashion. The resulting text consequently mirrored the structure of the original. In an attempt to reduce the gap between the lexical repertoires of the two languages, new Hebrew words were often coined, either through direct borrowing (albeit always with a measure of adjustment to Hebrew morphophonemic rules) or by way of loan-translation, i.e., by replacing low-level elements of Arabic, first and foremost morphemes, by their close counterparts in Hebrew and combining the resulting entities into (possible but as yet non-existent) words. The Hebrew texts thus abounded in instances of interference at all levels; both deliberate, or at least controlled, and accidental.

By contrast, when it came to ‘literary’, and other less-privileged texts, the translators refrained from sticking very closely to the original. Here, truly new words were seldom coined. By contrast, foreign (mostly non-Arabic) words were occasionally borrowed, transliterated — and used in the Hebrew text with minimal adjustment to Hebrew phonetics but hardly any to its morphology. Nor was there any attempt to have their foreignness concealed, let alone disguise them as Hebrew words. On the contrary: it was often emphasized, e.g., by the use of a different font.

The two strategies can be seen most clearly in texts which can be described as ambivalent, i.e. texts which lend themselves to both scholarly and literary reading,

especially if they were translated more than once; for example, *Ha-Kuzari*, which was sometimes translated as if it were pure science and sometimes as if it were basically literature (Baneth [176]).

In retrospect, the strategy adopted for the translation of scientific texts as scientific texts proved truly innovative; and not only on the content or text-type plane, but also in purely linguistic terms. Originally a clear case of ‘translationese’, the resulting structures and lexicon were gradually assimilated into the Hebrew language at large. What came to be known as ‘Tibbonid Hebrew’, after the most influential family of medieval translators, crystallized as a language variety in its own right: not just a legitimate variety but one which has come to be considered most appropriate for a number of uses; first in translations, then in non-translations too. By contrast, the way literary texts were translated never underwent any institutionalization. They had very little impact on Hebrew culture in general, or Hebrew literature in particular, and next to none on the language.

In between the medieval and the modern

Translation into Hebrew continued in Renaissance Europe, now mainly in Italy, which became a new center of multilingual Jewish culture. However, interesting as each instance of translation made between the 16th and the 18th century may be, whether in terms of choice of genre, author, text, or even translation strategy (including variation in the language of translation and the varying modes and extent of ‘Judaizing’ the texts), translation was hardly noticed as a distinct cultural activity during that period. Thus, there is no wonder that the inventory of rather rich private libraries owned by Italian Jews at the close of the Renaissance (Baruchson [1037]) shows very clearly that affluent Jews were keen to include Hebrew texts in their collections, but that very few of those were translations, let alone contemporary ones.

More importantly, unlike the Middle Ages, Hebrew translation during this interim period seems to have lacked any distinct profile. To the extent that it was performed at all, it certainly lagged behind almost anything Jews did in Hebrew, which, with very few exceptions, was no longer up to European standards anyway. In fact, the label ‘Renaissance’ is hardly applicable to Hebrew culture of the interim period.

Much of this was going to change with the next fresh beginning, which was intimately connected with the *Haskalah*, the Hebrew Enlightenment movement which aimed at bringing Jewish culture closer to the achievements of the surrounding cultures. The new beginning involved yet another territorial shift: the cultural center of the most significant group of Jews in terms of both text production and consumption moved first to Germany, then little by little eastwards.

Finally, it also marked the end of interruptions in the evolution of the Hebrew tradition: gradual, rather small-scale changes will still occur, but — from now on — the line of development would be an almost straight one, leading rather smoothly right up to the present.

Another significant development which started in the interim period is that of translating — from Hebrew as well as other languages — into some of the Jewish languages, mainly Yiddish (e.g. Chone Shmeruk) and Judezmo (e.g. Ora (Rodrigue) Schwarzwald), which started acting as ‘literary’ languages. This trend would be gathering momentum in the 19th century. A most interesting branch of this development would be self-translation, already practiced in the Middle Ages. This phenomenon has been studied, to a certain extent, especially with respect to some individual manifestations — e.g. texts by Mendele (Perry [1609]), Brenner and Gnessin (Bacon [1952]), Yaakov Steinberg (Cohen [1363]) and Gabriel Preil (Feldman [1399]), but there still is a wide field of action there.

The Enlightenment period

Even the uninitiated forerunners of the *Haskalah* in the second half of the 18th century could see that there was virtually no chance of catching up with the ‘civilized’ world without a major investment in translation. Translating was not only an obvious way of producing texts quickly and in quantity, which is one important way of demonstrating the potentials of a new cultural paradigm, even its very existence. It was also a convenient means of *experimenting* with issues that were thought worthy of treatment in Hebrew by virtue of their association with an established culture of high prestige. However, right from the start a considerable tension revealed itself between these recognized needs and the difficulty of Hebrew to express everything that had been, let alone could have been, formulated in languages and cultures which had had a less interrupted evolution, mostly German.

Some uses of ideology

It was *ideology* which was mobilized to alleviate this distressing tension. The solution came from an ingenious reversal of medieval practices: blatant apologetics which involved an exaggeration of the deficiencies of translation, especially into Hebrew, were replaced by a conscious effort to highlight the power and versatility of the language for translational purposes, even if some false arguments had to be used.

Thus, as early as 1755–6, i.e., before the “official” commencement of the *Haskalah* proper, a claim was made in *Kohelet Musar*, the first modern periodical in Hebrew (Gilon [1191]), to the effect that it was mainly ‘Works of Wisdom’ — a

clear allusion to the Middle Ages, to which a medieval quotation by Judah ibn Tibbon was appended, erroneously attributed to his son, Shmuel ibn Tibbon, thus enhancing the association of the two periods — which were untranslatable. However, the untranslatability of texts of this kind was a function of their subject-matter, and therefore it applied equally well to any language. By contrast, when it came to the translation of ‘Works of Beauty’ (the claim went on), Hebrew could hardly be rivaled. And, indeed, it is *literary* translation which was to become the center of attention in the first decades of the *Haskalah*, and it no doubt needed encouragement more than anything else.

By constantly asserting the ability of Hebrew to do precisely that which held so many difficulties in store, a supportive atmosphere was created right from the start, which made it possible to pursue a highly ambitious program indeed and to achieve many of its goals.

Reducing the linguistic model

This ideologically-motivated solution was supplemented by another congruent move of far-reaching consequences: linguistic acceptability was posited as a major requirement, to an extreme marginalization of any real attempt, or even wish, to reconstruct the features of the source text; not even the most salient ones, or sometimes those in particular. The priority thus assigned to complying with ‘puristic’ norms of the language was to protect the emerging new culture from being submerged under the weight of a huge volume of texts which are alien to its basic nature, which would easily be lost that way.

In fact, the linguistic model within which a translator, like any writer of Hebrew in the Enlightenment period, was obliged to maneuver was much narrower than the sum-total of its historical resources, because in the first generations only the language documented in the Old Testament was deemed legitimate. The conscious decision to restrict the language available for use to its oldest, most classical variety was ideologically motivated again: it was part of an overall struggle against anything that smacked of contemporary Jewish Orthodoxy; from the Aramaic of the Babylonian Talmud, through so-called ‘Rabbinical’ Hebrew to the use of *Jargon*, the pejorative name given to Yiddish. As the language whose use was now made compulsory had long been dormant, it was a measure of *deliberate archaization* which dominated the emerging culture on the language plane. As is so often the case, this extreme archaization had an important *innovative* effect, so different was it from the language used in previous centuries.

The Bible as a frame of reference was thus reinstated, and not on the language plane alone, but in terms of themes as well; among other things, thanks to the high prestige the Book enjoyed in the German culture of the time; namely, as a *poetic* rather than a religious text (most notably Herder’s *Vom Geist der Ebräische Poesie*

(1782–3)). Shoham [1252] claims so much as an intention to produce “alternatives for the Bible” — texts which would use the Book merely as raw material and reorganize it totally; an intention (he says) drawing from German precedents such as Solomon Gessner’s *Der Tod Abels* (1758), which was itself translated into Hebrew more than once. This may have been further enhanced by the use of basically biblical language in medieval Hebrew poetry, which was still in high esteem as a representative of a second ‘Golden Age’, in the hope for a third one.

On the language level, the Bible was now regarded as a source of *matrices*, to be filled with new linguistic material, as well as a reservoir of actual *linguistic forms*, to be torn from the text and used as fixed units, with or without connection to the original context (implying that a ‘biblical’ entity introduced into a new text was not supposed to necessarily act as an allusion and evoke a specific place in the Book. In many cases it certainly didn’t!). Moreover, long and complex linguistic chains came to be regarded as most appropriate, that is, as a mark of good style in itself. As far as translations go, they were, in a sense, Hebrew segments in search of source-language items to replace. These long chains were often formed by concatenating a number of phrases from various different sources in the Bible, and this preferred mode of usage obviously narrowed down the available options even further. This might explain the high level of linguistic *uniformity* in the texts produced throughout this period, whether translated or non-translated.

To be sure, quite often, translated texts were not presented as translations at all; whether they were always identified by the reading public as ones is not clear. Be that as it may, it was common practice to assign a translated text first and foremost to its translator. The range of activities, strategies and texts associated with translation was thus both broad and highly diffuse, especially as many compositions which did *not* draw on foreign texts in a one-to-one fashion were still collations of parts of existing texts in another language, or the realization of imported sets of ‘formation rules’ such as generic models.

The role of German

Given that Hebrew Enlightenment made its *début* in Germany, it was quite naturally the local culture which was called upon to act as a supplier of texts and models, especially in view of its supremacy among European cultures of the time. In fact, mastery of German was another ideal of the *Haskalah* itself. However, rather than turning to the model-culture in its contemporary state, the new cultural paradigm often played it safe by using earlier forms of German culture as a reference point, selecting items and models which had once attained some canonization. Many of the texts and authors selected for translation or imitation had indeed occupied a position near the epicenter of the living German system, but most of them had since been relegated to a more peripheral position, or were

considered significant from a historical or educational perspective only. For a period of time, inclusion in a German anthology, even a school-reader — a kind of source which reflects some authority but rarely any current tastes — seems to have been an important factor in selecting a text for translation, the more so as many of those who joined the *Haskalah* movement, Jews who came from more eastern parts of Europe, had to learn the language itself, from scratch, or on the basis of their Yiddish, and often came into contact with German texts through such collections.

This time lag is one explanation why no poem of Schiller's and Goethe's, for example, was translated until the first quarter of the 19th century. Both poets later became extremely popular in Hebrew circles and remained so for at least a century (Lachower [1526–27]), often obstructing the translation of more contemporary writers and texts and hence perpetuating, on occasion even increasing time lag and stagnation.

During the first decades of the *Haskalah*, translation was largely restricted to short texts or fragments of longer ones; and not only because short texts are inherently easier to handle, especially by the uninitiated (which is what almost everybody was, at that time), but also because they are particularly suitable for periodicals and collections, which is where all first translations and many of the subsequent ones were in fact published. This is partly why it took a long time for short stories and novellas, let alone novels and dramatic texts, to be selected for translation and/or be translated in full.

The status of indirect translation

Quite a number of the German texts which were translated into Hebrew were themselves translations from other sources. Thus, the emerging new culture did come into contact with other cultures as well, but it did so indirectly, mainly through the mediation of German. The intermediate culture quite naturally adapted the foreign texts to its own needs, so that the mediating texts could hardly purport to be adequate representations of the originals. However, a culture which gives such priority to linguistic acceptability in terms of one restricted model and pays so little attention to the features of individual source texts is hardly likely to even *question* the adequacy of such a mediating text.

And, indeed, for a long time, proponents of the *Haskalah* never stopped to ponder this point. The overall tolerance for second-hand translation — again, quite a while after the German model-culture had already come to regard it as inappropriate — was reflected in a proliferation of indirect translations, starting in fact with the very first 'modern' translation into Hebrew, which was intended to convince its readers that [biblical] Hebrew was an excellent language for translations (see above). This text was actually put forward as a model translation, and it did, indeed, anticipate many of the characteristics of the coming decades (Touy [1274]).

It was a fragment (first 66 lines) of Edward Young's *The Complaint, or Night Thoughts on Life, Death and Immortality* (1742–5), undertaken in all likelihood by Moses Mendelssohn, translated from Johann Arnold Ebert's German translation (1751ff.) and published in the above-mentioned periodical *Kohelet Mussar* (1755–6[?]). Thus, even a personality such as Moses Mendelssohn, who could have just as easily translated from the English original, which was not even difficult to obtain in Germany, adopted the approach favored by the proponents of the emerging new literature when operating on its behalf, which was quite different from his own stance when he operated as a representative of the German culture, including his translations into that language.

During the first decades, most indirect translations were of English and French origin. As a result, many ideas of the French Revolution, for instance (e.g. Shaanan [1239]), reached the Hebrew reader in a mediated and mitigated form. Those few non-German texts that were translated directly rather than via German seldom made it into the new culture, let alone its very heart, partly, at least, because they looked like relics of an earlier era (which was not highly regarded anyway) rather than forerunners of a new one.

Shakespeare as a case in point

An instructive example of many of the points made so far is offered by Shakespeare's fate in Hebrew (e.g. Almagor [1169]).

By the beginning of the 19th century, the Hebrew cultural milieu had come to regard the Bard, with whom it was acquainted mainly through German, as a major figure of world literature. However, this appreciation in reality amounted to little more than paying lip-service to Shakespeare's importance in an attempt to emulate 'modern' cultural attitudes, and for a long time Shakespeare's position vis-à-vis Hebrew literature itself remained marginal. It was probably not until 1816, i.e., almost 50 years into the *Haskalah* period, that the first excerpt of a Shakespearean text was published: 15 lines from a monologue from *Second Part of King Henry IV* used as an example in *Melitsat Yeshurun*, Shlomo Löwisohn's poetics of Hebrew literature, mainly the Bible(!), and this excerpt was certainly not translated directly from the English.

Between 1816 and 1874, when a Shakespearean play (*Othello*) was first translated in full, and from the original, only monologues and other short passages had been translated, all of them from Shakespeare's tragedies, and every single one was almost certainly indirect. Moreover, the fragments were normally presented and accepted as instances of *poetry*. By contrast, no sonnet — Shakespeare's main achievement as a writer of poems — was translated until 1916, most probably because Hebrew had had a virtually uninterrupted sonnet tradition of its own and hence no urge was felt to experiment in this genre (Toury [1725]: Chapter 6).

Most 19th-century translations of Shakespeare were made by *minor*, if not totally *obscure* figures from the central European center, and none of them won any fame or prestige through their Shakespearean translations, among other things — because most of them were published in *marginal periodicals*, so that the great majority of the few fragments that did appear in print went virtually unnoticed. Significant is also the fact that the first full translation which was made directly from the English was still initiated in central Europe (by Perez Smolenskin), performed by a Russia-born (converted) Jew who went to Britain via a sojourn in German-speaking areas, and the book itself was published, advertised, sold and read almost exclusively in central and eastern Europe. In spite of Cohen's monograph [1362] of this translator, Yitshak (Eduard) Salkinsohn, his role in the history of translation into Hebrew still awaits proper assessment, which was denied from him mainly because he indulged in missionary activities. (Among other things, he also translated the New Testament into Hebrew.)

Taking leave from the Enlightenment period

To sum up: no single translation undertaken during the *Haskalah* period, and no single translator, stand out as instrumental in the evolution of Hebrew culture. At the same time, it is clear that translation as a privileged mode of generating texts, alongside the cumulative volume of translation production, had an enormous impact on its course. One of the most outstanding domains in this respect is no doubt *children's literature*, the like of which Hebrew had hardly had before: it was modeled almost exclusively on the German example (e.g. Zohar Shavit [1245]). In spite of the relative brevity of close contact between the two cultures, traces of older German influence can be observed in certain areas of Hebrew culture and language to this day; the more so as German went on being an important cultural language among Jews even when it was no longer the first or second language they had, e.g. east European Jews who wished to attend German universities.

During the whole period, interest in contemporary (and future) translation was supplemented by growing interest in past achievements. And, indeed, thinking and writing about this topic, especially on the level of the individual translational endeavor, has been growing incessantly, especially in the framework of the newly-established *Wissenschaft des Judenthums*. In fact, it is only since then that one can talk in terms of translation *scholarship*. Gradually, a small group of experts on Jewish translation came into being (most notably, Moritz Steinschneider, Abraham Geiger, Abraham Berliner and Leopold Zunz), especially towards the end of the 19th century. Unlike the Middle Ages, those writing about translation were no longer expected to do translation themselves, not even when contemporary translation started being commented upon, reviewed, and then studied. This was a first significant step towards professionalism, which will be playing an ever increasing role in later times.

The revival period

During the 19th century, the cultural center gradually moved further east, first within the German *Kulturraum* [cultural domain] itself and then out of it and into the Slavic region. Subsequent generations witnessed frequent changes of attitude and behavior, but all in all, evolution was now proceeding more smoothly and translational norms came closer and closer to those which operated in the majority of European cultures, even though they only caught up with them in the second half of the 20th century (Weissbrod [1766]).

The role of Russian

The gradual shift eastwards inevitably brought Hebrew writers into contact with ever new, culturally different groups. These contacts had two complementary effects: with the new cultures in the background, new “gaps” were being identified in the Hebrew culture (relative to what those other cultures had) and, at the same time, a variety of options for filling them also presented itself. Nor were the gaps which were noticed now confined to text-type, theme and composition as they had been before. Most notably, they now manifested themselves on the language plane as well.

Thus, in view of the new tasks it had to perform, the current form of Hebrew was no longer regarded as adequate, or even sufficient, not even by way of ideologically-motivated wishful thinking. It soon became clear that many institutionalized modes of behavior, including those imported from German a few decades back, could not fulfill the new needs and had to be replaced. Starting in the 1820s, Russian had gradually become the closest available system, and it was this culture which would now present Hebrew with most of its new challenges and provide most of the options for meeting them. The behavior of Hebrew in relation to Russian during this period, which has come to be known in Hebrew historiography as the Revival period, involved much more than a mere recognition of the ease of gaining physical access. Rather, the Russian culture became highly available for Hebrew in terms of the *legitimacy* assigned to leaning on it. In fact, it has sometimes been claimed (e.g. by Even-Zohar [1392–93]) that Hebrew behaved as if the Russian system were part of it, and a dominant part at that.

Russian also became the main source of texts for translation; again, both Russian originals and translations into it. Indirect translation was still common, and at least one important literary complex, Scandinavian writing of the end of the century, was imported into Hebrew almost exclusively in a mediated form (Rokem [1623]).

Especially since the 1860s, when the dependency patterns had already been established, the new paradigm which took shape gradually replaced the previous

one based on German and was to dominate Hebrew culture for many generations, long after the center had moved out of Russia again. On the face of it, Hebrew purism was still strongly advocated, and practiced, albeit no longer on the basis of any single variety. However, the underlying model which was now applied to both original writing and translation, regardless of source language, was in fact highly Russified. This contributed a lot to the enrichment and diversification of the repertoire available to the writers of Hebrew. Among other things, it made it possible for the first time to create a kind of (artificial) spoken language. Despite the fact that Hebrew had barely started to be used as a spoken language again, the establishment of a kind of differentiation between 'written' and 'spoken' language became more and more of a need, especially in contemporary prose fiction and in drama which were now being translated.

Extending the range of options available to the writer and translator, now often one and the same person, made it possible to narrow down the concept of translation and increase the relative weight of dependence on the source text. The borderline between originals and non-originals thus became clearer and clearer, and translations no longer pretended to be original writings, as they did during the German period; if anything, it was now original texts which were largely based on imported models. Russian interference in the translation of individual texts as well as in the composition of non-translated ones thus played an important role in the very revival of the language; a stronger, longer-lasting role than the one German had played in the 18th century and almost as strong as the one Arabic had had in the formation of 'Tibbonid' Hebrew.

The role of Yiddish

All these trends were further reinforced by the close contact which now developed between Hebrew and Yiddish, that Jewish language which had been regarded throughout the *Haskala* period as corrupt German, to be abandoned in favor of Hebrew and/or pure German. Yiddish, especially in its eastern varieties, was now rapidly becoming a literary language in its own right. Not surprisingly, it, too, was increasingly being modeled on the Russian example, a fact which acted as a catalyst for the overall 'Russification' of the Hebrew culture.

It has been noted that, for a long time, Hebrew and Yiddish behaved as if they were two components of one and the same culture, basically a canonized and a non-canonized, or 'high' and 'low' systems, respectively. This relative positioning of the two is also evident in translational behavior of the time. Thus, it didn't take very long before Yiddish texts began to be translated into Hebrew, often by the authors themselves (see above). Moreover, this measure was not taken as a means of increasing the readership of the books (the potential reader of Hebrew in eastern Europe could normally read Yiddish anyway whereas a growing number of speakers

of Yiddish could hardly read Hebrew any more), but as a deliberate attempt to enhance their cultural *prestige*. This process helped to fill many lacunae which were still felt in the Hebrew culture.

Writing about translation

In the Revival period, writing about translation in the Jewish context became even more extensive than before. It no longer applied almost solely to ancient and medieval practices, practitioners and texts, but also to more modern, even contemporary translation(s). At the same time, a differentiation gradually occurred between *scholarly* and *critical* writing on translation, both of which were becoming more and more 'respectable'. Research for the first kind of writing was conducted throughout the western world, by Jews and non-Jews alike, and published in a variety of languages; the second activity concentrated in the changing Jewish centers and was published mainly in Hebrew or Yiddish.

An interesting, quite pioneering example of critical writing was the close analysis of Shaul Tchernihovski's translation of Goethe's "Wanderers Nachtlied" (actually, one of its Russian adaptations), published by Akiva Wendrow in *Ha-Magid* 9:18 (3.5.1900): it reflects that which readers of translations at an advanced phase of the Revival period regarded as more and less important in a translated poem, both in terms of its being a text in the target language and a representation of another text in a different culture and language.

The 'Israeli' age

Towards the end of the 19th century, with the rise of Zionism and the first waves of Jewish immigration to Palestine (Eretz Yisrael), the center of Hebrew culture started to move back to the ancient homeland. The immigrants of the first *Aliyyot* had mostly been brought up in the Russified tradition, and the writers and translators among them carried on their activities in the new environment. Consequently, many of the old habits were perpetuated, especially as most of the readership was still in Europe. In the difficult years of World War One, literary translation in particular became an important means of supporting the Jewish intelligentsia, and many elaborate projects were put forward by various institutions for that purpose. Most of the projects were never realized in full, but these activities nevertheless led to a substantial increase of translation production (Shavit and Shavit [1678]).

At the beginning of the 20th century, a secondary cultural center was established in the United States by a similar group of immigrants from eastern Europe. This short-lived center never became a serious rival of the 'Israeli' one, and its main historical significance lies in that it first supplied massive financial aid to

the latter, and subsequently provided it with a number of writers and translators who were well-versed in English and its literature (e.g. Shimon Halkin (Shahevitch [1669]), Hillel Bavli (Malachi [1574]) and Israel Efros). Many of those later moved to Palestine, by which time the local scene was ready to absorb them as the language of the British mandate over Palestine (1917–48) had become current in the country.

Indeed, English soon became the main source for translation, including indirect translation (which was becoming rarer and rarer). However, British and American texts were still translated in the old fashion, i.e., into the Russified variety of the language, and therefore they looked as if they had originally been written in Russian. Some of the texts were even shortened and edited to better fit a Russian model. (For the sifting of a German text through a very particular Russian model see Toury [1729]; for the influence of Soviet literature in the 1940s see Toury [1733].) Towards the middle of the century, a struggle for domination ensued between the old Russified models and a whole set of new options associated with Anglo-American practices. The struggle was finally settled in favor of the latter.

To be sure, the supremacy of the Palestinian/Israeli center was not fully established until the destruction of Jewish culture (in both Hebrew and Yiddish) had taken place in the Soviet Union and some six million Jews had been murdered by the Nazis. These events resulted in Hebrew culture becoming practically mono-territorial again; in other words: an Israeli culture which is mostly (even though not solely) written in Hebrew and almost exclusively sold and read in Israel itself. Writing in other languages has had its ups and downs but it was normally rather marginal, culturally speaking, unless directed to the world at large, which often involved attempts to get published abroad. For that reason, most authors immigrating to Israel have tried to switch to Hebrew, or at least find a way (and financial means) to translate their texts, or have them translated, into the language of the majority. To a certain extent, this is also true of writers of Arabic in the country, both Arabs and Jews: some of them translate themselves, the rest act as more or less professional translators for others ('Amit-Kokhavi [1307]).

By this stage, Hebrew had developed a number of spoken varieties, including slang, on its way to self-sufficiency. However, written Hebrew continued to resist these varieties for quite a while. Translation took even longer to start simulating the new varieties of Hebrew instead of using the artificial ones it had been using, and it is only recently that the whole gamut of linguistic options which exist in reality began to be used in Hebrew translations (Ben-Shahar [e.g., 1335, 1340]). The emergence of translational norms which involve drawing on all varieties of Hebrew has increasingly made it possible to approximate the verbal formulation of the source text, and there even is a substantial subculture now which prefers 'foreignizing' to 'domesticating' translations — as long as the substrate is English; out of choice, that is, and not as a mere mishap, an involuntary result of linguistic impotence.

Writing about translation: Recent developments

Finally, writing on translation has become more popular than ever, in the general cultural domain as well as in academia; again, both in Israel and out of it. One of the first Hebrew outlets for serious and detailed articles on translated works, a mixture of scholarly and critical writing, was the periodical *Behinot* (1952–57) edited by Shlomo Tsemaḥ. Many of these articles still deserve to be taken seriously, and not just because of their ‘historical’ value.

One important boost for research in translation in Israel was the creation of a number of Translation Programs, first at Bar-Ilan University (Ramat-Gan), then in various other universities and colleges, as well as optional courses in translation within of number of existing literary programs, mostly on the graduate level. While the main task of such programs was, and still is, to train practicing translators, they also produced a lot scholarly work; first as an almost accidental byproduct, then as an integral part of the curriculum. Most of these studies exist in the form of MA and doctoral dissertations only, and it is a pity that the present bibliography could not list them all.

All in all, there is now a great variety of people writing about translation in the Jewish context; mainly about translation into Hebrew, but from it too, as well as translation involving Jewish languages. The latter are no longer confined to Yiddish, as used to be the case before, but include other Jewish languages too, most notably Judezmo (e.g. studies by Ora (Rodrigue) Schwarzwald) and Judeo-Arabic (e.g. studies by Yitzhak Avishur). Moreover, a growing number of those writing about translation have had academic training, in Israel or out of it; normally in areas such as languages, philology, linguistics, literary studies and literatures, or philosophy. The fact that some of them chose to write about translation, permanently, or even for a short while, testifies to a constantly growing interest in the field coupled with a chronic lack of trained experts to cater for that need.

It is only in the fourth quarter of the 20th century that a group of scholars emerged, mainly in Europe and Israel, whose expertise lay in translation as an issue in itself rather than a mere extension of another domain. The study of translation has finally become independent. It so happened that Israel became a center of Translation Studies world-wide (see Weissbrod [1774]) and the influence of the new scholarly paradigms has been gradually permeating work on translation which is carried out within other disciplines as well as non-scientific activities such as reviewing translations for the general reader.

A view to the future

These last developments have had an enormous impact, both quantitative and qualitative, on writing about translation in the Jewish context, in Israel and elsewhere: more and longer articles, full-scale books, denser coverage than ever — and the greatest possible variety. It is my contention that this tendency will continue. The present bibliography will no doubt be of great value in taking stock of the current state of affairs as well as charting maps for the future, i.e., identifying areas which are still understudied, maybe even totally unstudied, and differentiating between the topical and the dated.

The next logical step would be to collect all the texts mentioned in the list in one place, making it into a center for translation studies in the Jewish context. Will any library take up the glove?

Compiler's Introduction

The work presented here is a broadly conceived attempt to identify bibliographies as well as published research and studies treating translation activity in the Jewish context, to or from Arabic, Hebrew, Yiddish, Judezmo, etc., from ca. 900 C. E. to the present day. Until now, there has never been a unified bibliographic record of Jewish translation history and its scholarly treatment. It should be emphasized at the outset that the scope of this endeavor is limited to translation research and bibliographies of research and is not in any way to be considered an inventory of individual works of fiction or non-fiction written in Hebrew or Yiddish, for instance, or of individual Hebrew or Yiddish works translated into any of the world's languages.

The citations have been gathered and verified from an exceedingly diverse field of polyglot research literature published through the year 2002; unpublished theses and dissertations are also included to a certain extent. No effort has been made to scan the international weekly Jewish press or Israel's numerous dailies or their important literary sections and supplements. Missing also are the forewords/afterwords to individual translations. A selection of critical reviews of individual translations has been included for their relevance to questions of translating style, proficiency, and the overcoming of semantic barriers to translation across cultures. Materials on adaptations and transcriptions into the Hebrew alphabet from other languages are included for tracing the transfer and absorption of foreign texts and ideas into Jewish culture.

As the first research bibliography in its field, this work, while comprehensive and far-reaching in terms of its chronological, topical, and linguistic parameters, makes no claim of being definitive. Explanatory notes have been added whenever deemed necessary; many notes are given to guide readers to related studies. In light of my goal to identify the core literature in a poorly integrated, yet active interdisciplinary field of study (there is, for example, no journal or academic center devoted to research in Jewish translation history), this bibliography is expected to help facilitate research in comparative literature, the study of scientific and medical texts and their transmission in the Middle Ages and Renaissance periods, or the reception of modern Hebrew literature by European and American readers.

For purposes of this bibliography, Jewish translation history embraces four core components enumerated as follows:

1. Translations, transcriptions, or adaptations from any language into any of the Jewish languages written in the Hebrew alphabet; namely Hebrew, Yiddish, Judezmo, Judeo-Arabic, Judeo-Italian, etc. The subject content need not be related to Jewish life or culture in any way, nor is Jewish authorship a criteria for inclusion.
2. Translations or adaptations of works originally written in any of the Jewish languages into other languages. The thematic content need not strictly be related to Jewish life or culture in any way, though Jewish authorship can generally be assumed.
3. Translations of works of undisputed Jewish content or themes but not necessarily of Jewish authorship and/or involving a Jewish language.
4. The individual translator's role in translating to or from any of the Jewish languages, with special focus on the Middle Ages and the participation by Jews in the great east-to-west transmission of Greek and Arabic learning into Latin or other European languages.

As previously stated, the work presented here is in no way an attempt to list the translations of works by any particular author, though I have generously included author bibliographies so the reader may know of their existence. My broad coverage, including popular articles prepared for a general readership and book reviews of selected scholarly monographs, is an attempt at comprehensiveness in anticipation of what a potential historian of Jewish translation activity might reasonably want to be informed of, leaving to this scholar the decision to reject any item as peripheral or void of research value.

The field of Bible translation history (e.g., the Septuagint and the Targums, or the ancient Greek and Aramaic translations of the Hebrew Scriptures, respectively) is unarguably of vast proportions and is best left for others to chronicle, though I have included a modest number of relevant studies as a means of introducing the topic for further reading and investigation. Studies about the notable Bible translations by Saadiah Gaon, Moses Mendelssohn, Isaac Leeser, the Jewish Publication Society of America (1917), and Franz Rosenzweig in collaboration with Martin Buber, among others, are presented in recognition of the acknowledged landmark status of these translations against the backdrop of Jewish cultural history.

This bibliography does not attempt to survey the activities of Israel's professional translators with respect to their commercial translation of scientific, medical, and technical literature from Russian, for instance, into English, or Israeli translation of a non-literary nature as it may relate to the cinema, television, judicial and parliamentary proceedings, school texts, psychometric inventories, achievement tests, and the like. Neither is this work concerned with machine translation, simultaneous interpretation, or language policy in Israel, nor the sociolinguistics of Arabic in Israel, extended to encompass issues related to Arabic-Hebrew diglossia and codeswitching. Although Arabic literature written by Israel's Arabs or the

literature produced by Israel's Christian communities can be regarded as Israeli literature, this is not, strictly speaking, a bibliography of Israeli translation history but, as it pertains to the modern state of Israel, of research about books read in Hebrew translation by Israel's population, or translated from Hebrew into other languages, including Arabic.

The name entries of authors or translators given in this resource generally reflect those adopted by the American library community, though I have not hesitated to provide full middle names whenever known. The few entries that remain unseen by the compiler are denoted by means of an asterisk in front of the author's name. Yiddish titles are romanized according to the Standardized Yiddish Romanization whereas the treatment of Hebrew titles generally adheres to American library practice recommended by the Library of Congress. In listing Hebrew and Yiddish monographs, the alternate English title has been provided in brackets; when no such title is found in the book, the compiler has supplied it. Avraham Even-Shoshan's *ha-Milon he-ḥadash*, 5 vol. (Jerusalem, 1997), has been my final authority on Hebrew vocalization and, hence, Hebrew romanization. It should be noted that no effort is made in this bibliography to record a book's publisher or its series; however, an attempt is made to indicate the existence of reprint editions. Occasional liberties have been taken by altering the capitalization of titles or their punctuation in the interest of maintaining a consistent style.

An earlier version of this bibliography was published as a centenary tribute to Moritz Steinschneider's monumental *Die hebraeischen Übersetzungen des Mittelalters und die Juden als Dolmetscher* [The Hebrew Translations of the Middle Ages and the Jews as Interpreters], Berlin, 1893.¹ In my introduction, I closed, "Finally, it is the compiler's hope that the present inventory of research will awaken an interest among experts to begin planning for the long-overdue new 'Steinschneider.'" Happily, Charles H. Manekin (Philosophy Dept., University of Maryland) has now announced his work on translating and updating Steinschneider's masterpiece into a "digitalized bibliographical database that will aid the study of premodern Hebrew science, philosophy, and medicine".² Unlike Steinschneider's classic, the coverage of the present bibliography treats a much longer time span, with considerable attention given to modern developments such as the *Haskalah*, or Jewish enlightenment movement, Yiddish and Judezmo translation activity, and Israel as a translating center of Hebrew literature.

This bibliography concludes my work in an emerging area of research that still awaits definition and scholarly coordination leading to academic courses, conferences, and a scholarly journal. My project, together with that of Charles Manekin upon its completion, will provide a solid foundation upon which to build.

R. S.

Feb. 13, 2002

Notes

1. Robert Singerman, "Jewish Translation History: A Bibliography of Bibliographies and Research." *Bulletin of Bibliography* 51 (1994): 303–23; 52 (1995): 55–67, 133–52 (1165 entries).
2. Charles H. Manekin, "Steinschneider's *Die hebraeischen Übersetzungen des Mittelalters*: From Reference Work to Digitalized Database." *Jewish Studies Quarterly* 7 (2000): 152. Although the database component remains under construction, Dr. Manekin, in partnership with the Maryland Institute for Technology in the Humanities, has developed a website for The Steinschneider Bibliographical Database, at <http://www.mith.umd.edu/steinschneider/>.

CHAPTER 1

General

Includes rabbinical literature and modern period

- 1 Aberstén, Simon. *Judisk litteratur på svenska*. Stockholm, 1933. 16 p. (copy owned by the Young Research Library, University of California, Los Angeles, contains holograph corrections and additions).
“Särtryck ar Judisk Tidskrift 1933.”
- 2 Aboab, Isaac. *Sefer menorat ha-ma’or* [The Candlestick of Light]. Jerusalem, 1952 or 53. 2 vols. in 1.
Edited by Naphtali Ben-Menachem; for his bibliography of editions and translations of Aboab’s *Menorat ha-ma’or*, see vol. 1, pp.1–[14] (translations are recorded on pp.12–13).
- 3 Abrams, Daniel. “Recent Translations of Kabbalistic Texts.” *Henoch* 18 (1996): 197–204.
A collective review, singling out Charles Mopsik as “the premier translator of scholarly edition of Jewish mystical texts” (p.202). See also the review by Abrams of Mopsik’s edition of *Le secret du mariage de David et Bethsabée* (1994) in *Kabbalah: Journal for the Study of Jewish Mystical Texts* 1 (1996): 278–82.
- 4 Abramson, Glenda. “Teaching the Literature of the Holocaust in Translation.” In *Modern Hebrew Literature in English Translation: Papers, Selected Syllabi, and Bibliographies*, edited by Leon Yudkin and Bryan Cheyette (New York, 1987), pp.183–96.
- 5 Adams, Elsie Bonita. *Israel Zangwill*. New York, 1971. 177 p.
“Translations of Hebrew Poetry”: pp.139–43.
- 6 Amit, Yairah. “Some Thoughts on the Work and Method of Nehama Leibowitz.” *Immanuel: A Journal of Religious Thought and Research in Israel*, no. 20 (Spring 1986): 7–13.
See p.9 for Leibowitz’s *Studies in the Weekly Sidra* series and its Dutch, English, French, Spanish translations.

- 7 Assaf, David. *Breslav: bibliyografiyah mu'eret: R. Naḥman mi-Breslav, toldotav u-morashto ha-sifrutit, sifre talmidav ve-talmide talmidav, Ḥasidut Breslav u-sevivoteha* [Bratslav: An Annotated Bibliography: Rabbi Nahman of Bratslav, His Life and Teachings, the Literary Legacy of His Disciples, Bratslav Hasidism in Its Context]. Jerusalem, 2000. 22, 291 p.
Chap. 4, “Bratslav Publications, Adaptations and Translations” (from the English table of contents).
- 8 Attal, Robert. “L'autore e il suo traduttore: un contratto stipulato a Tripoli nel 1915.” *Rassegna mensile di Israel* 60 (1993): 90–95.
The contract resulted in the Italian translation of Mordecai Ha-Cohen's *Higid Mordekhai* (Benghazi, 1924) by Martino Mario Moreno.
- 9 Avrahami, H., and Alex Bein. “The Editions of the *Jewish State* by Theodor Herzl” (in Hebrew). *ha-Tsiyonut* 1 (1970): 464–74.
- 10 Ben-Amos, Dan. “Introduction.” In *Mimekor Yisrael: Classical Jewish Folktales*, by Micah Joseph Berdichevsky. Edited by Emanuel bin Gorion (Philadelphia, 1976), vol. 1, pp.xxix–lxv.
“Translations of Jewish Classics”: pp. xlviii–l.
- 11 Ben-Ezra, Akiva. *Demuyot, ishim yedu'im u-vilti yedu'im* [Personalities, Known and Unknown]. Tel-Aviv, 1978. 226 p.
For Dr. Israel Michel Rabbinowitz, translator of legislative portions of the Talmud into French, along with medical works by Maimonides, see pp. 108–14, supplemented by J.O. Leibowitz in *Korot* (Jerusalem), 7 (1976/80): 717–19 (in Hebrew), or ccxxiii–iv (in English). Contemporary reviews of Rabbinowitz's translations include Nehemiah Brüll, *Jahrbücher für jüdische Geschichte und Literatur* 7 (1885): 178; Adolphe Franck, *Journal des savants* (1874): 118–30; idem, *Séances et travaux de l'Académie des sciences morales et politiques (Institut de France)* 41 (1881): 611–12; Theodor Kroner, *Das jüdische Literaturblatt* 8–10 (1879–81), scattered installments.
- 12 Bischoff, Erich. *Kritische Geschichte der Thalmud-Übersetzungen aller Zeiten und Zungen*. Frankfurt am Main, 1899. 111 p.
Reviews: Bacher, Wilhelm. *Deutsche Litteraturzeitung* 20 (1899): col. 1754–57; Brann, Marcus, *Monatsschrift für Geschichte und Wissenschaft des Judenthums* 44 (1900): 283–87; [Freimann, Aron], *Zeitschrift für hebräische Bibliographie* 4 (1900): 44–45.
- 13 Blumenkranz, Bernhard, and Monique Lévy. *Bibliographie des Juifs en France*. Paris, 1974. viii, 349 p.
“Langue. Traductions” on pp. 256–57.

- 14 Blumenkranz, Bernhard; Gilbert Dahan; and Samuel Kerner. *Auteurs juifs en France médiévale: leur œuvre imprimée*. Toulouse, 1975. xiv, 249 p.
Lists numerous translated works by Judah, Moses, and Samuel Ibn Tibbon, also the translations of Abraham ben Mordecai Farissol's *Igeret orḥot 'olam*, Berechiah ben Natronai's *Mishle shu'alim*, Jedaiah ben Abraham Bedersi's *Beḥinat 'olam (Examen du monde)*, and works by David Kimḥi, Levi ben Gershom, Rashi, among others.
- 15 Bochman, Victor. "The Jews and 'The Arabian Nights.'" *Ariel: The Israel Review of Arts and Letters*, no. 103 (1996): 39–47.
Translations into Hebrew, Judeo-Arabic, and Yiddish.
- 16 Bourel, Dominique. "Notes sur la première traduction française du Zohar." In *Jüdisches Denken in einer Welt ohne Gott: Festschrift für Stéphane Mosès*, edited by Jens Mattern et al. (Berlin, 2000), pp. 120–29.
Emile Lafuma's edition published in Paris, 1906–11.
- 17 Brague, Rémi. "Maïmonide en français: quelques ouvrages récents (1979–1996)." *Revue métaphysique et de morale* 4 (1998): 585–603.
"Traductions": pp. 586–89.
- 18 Braude, William G., and Israel J. Kapstein, eds. *Tanna dēbe Eliyahu. The Lore of the School of Elijah*. Philadelphia, 1981. xiii, 609 p.
"The Translations": pp. 29–34.
Review: Elbaum, Jacob. *Mehkere Yerushalayim be-sifrut 'Ivrit* 7 (1985): 103–19 (in Hebrew).
- 19 Brenner, Michael. *The Renaissance of Jewish Culture in Weimar Germany*. New Haven, 1996. xi, 306 p.
"Hebrew in German Guise: Translations of Jewish Sources": pp. 103–11.
- 20 Broydé, Isaac. "Translations." *Jewish Encyclopedia* (New York), XII:219–29.
Includes bibliographies of translations into Hebrew, and translations from Hebrew into Latin and modern languages.
- 21 Busi, Giulio, and Elena Loewenthal. *Mistica ebraica: testi della tradizione segreta del giudaismo dal III al XVIII secolo*. Turin, 1995. lxxiv, 723 p.
See Busi's "Appendice bibliografica" (pp. 655–73), generally providing the sections "Transmissione del testo," "Traduzioni," and "Studi" for each of the anthology's selections.
- 22 Campanini, Saverio. "La traduzione italiana del *De arte cabalistica* di Johannes Reuchlin." *Materia giudaica*, no. 1 (1996): 4–7.
Giulio Busi and Campanini published their Italian translation in 1995.

- 23 Carmignac, Jean. "Hebrew Translations of the Lord's Prayer: An Historical Survey." In *Biblical and Near Eastern Studies: Essays in Honor of William Sanford La Sor*, edited by Gary A. Tuttle (Grand Rapids, 1978), pp. 18–79.
- 24 Chauvin, Victor Charles. *Bibliographie des ouvrages arabes ou relatifs aux arabes publiés dans l'Europe chrétienne de 1810 à 1885*. Liège, 1892–1909; reprint, Paris, [1985?]. 4 vols.
Contains bibliographic data on Hebrew or Yiddish translations of *Kalīlah wa-Dimnah* (pt. 2, pp. 56–60), *Ysopet* (pt. 2, p. 137), *Luqman* (pt. 3, pp. 22–23), *Aesop* (pt. 3, p. 42), *Barlaam and Joasaph* (pt. 3, pp. 88–93), *1001 Nights* (pt. 4, p. 64), *Sindabar* (pt. 8, pp. 7–8), the *Disciplina clericalis* by Petrus Alfonsi (Pierre Alphonse) and portions of it in the Hebrew translation published as *Sefer Ḥanokh* (pt. 9, pp. 6–7), works of al-Ḥarizī/al-Ḥarirī (pt. 9, pp. 124–29), and the *Koran* (pt. 10, pp. 97–100). Concerning *Luqmān* in Hebrew, see "Lokman's Fabeln hebräisch," *Literaturblatt des Orients* (1840): col. 141, and Moritz Steinschneider's note in *Hebräische Bibliographie* 11 (1871): 77.
- 25 Colbi, Paolo S. "Vittorio Castiglioni, un dotto rabbino italiano esponente di un'epoca di transizione." *Rassegna mensile di Israel* 43 (1977): 478–88.
Castiglioni's edition of the Mishnah in Italian was accompanied by his commentary.
- 26 Cutter, William. "Citing and Translating a Context: The Talmud in Its 'Post Modern' Setting." *Judaism* 39 (1990): 104–11.
- 27 Daiches, David. "On Translating Judah Halevi." *Jewish Chronicle* (London), July 22, 1960, "Quarterly Supplement" sect., pp. 1–2.
- 28 Dan, Joseph. "Five Versions of the Story of the Jerusalemite." *Proceedings of the American Academy for Jewish Research* 35 (1967): 99–111.
Ma'aseh Yerushalmi has been translated from Hebrew into Arabic, English, German, Latin, Yiddish, etc.
Reprinted in the author's *Jewish Mysticism* (Northvale, N.J., 1998–99), vol. 3, pp. 283–96.
- 29 ———. "The Version of the Story of the Jerusalemite in *Tales of Sendebār*" (in Hebrew). *ha-Sifrut* 4 (1973): 355–61.
- 30 Davis, Moshe. "Jewry, East and West (The Correspondence of Israel Friedlaender and Simon Dubnow)." *Yivo Annual of Jewish Social Science* 9 (1954): 9–62.
On Friedlaender's translation of Dubnow's *History of the Jews of Russia and Poland* into English.
- 31 De Lange, Nicholas. *Reflections of a Translator*. Cincinnati, 1993. 24 p.

- 32 Delisle, Jean, and Judith Woodsworth. *Translators through History*. Amsterdam, 1995. xvi, 345 p.
 “Hebrew a modern language for Israel”: pp.55–59; “Judaism: the oral and written word from ancient to modern times”: pp.161–66. Also see p.5, Fig. 1, “Yehuda ibn Tibon,” and p.281, for his commemorative monument in Granada, Spain.
 Also in French, *Les traducteurs dans l’histoire* (Amsterdam, 1995).
- 33 Dienstag, Jacob I. “Bibliography of Maimonides’ *Causes of Symptoms*.” In *Moses Maimonides: Three Treatises on Health*, edited by Fred Rosner (Haifa, 1990), pp.163–74.
 Dienstag’s “Bibliography of Maimonides’ *Hygiene Principles*” (pp.222–45) and “Bibliography of Maimonides’ *Regimen of Health*” (pp.98–116) also appear in the volume.
- 34 ———. “Bibliography of Maimonides’ the Art of Cure (Extracts from Galen).” In *The Art of Cure*, translated from Arabic Manuscripts and Annotated by Uriel S. Barzel (Haifa, 1992), pp.197–200.
- 35 ———. “Bibliography of the Medical Aphorisms of Maimonides.” In *The Medical Aphorisms of Moses Maimonides*, edited by Fred Rosner (Haifa, 1990), pp.455–70.
 See also Rosner’s “Literature Survey of Previous Editions, Translations and Manuscripts” on pp.xii–xvii.
- 36 ———. “Christian Translators and Editors of Maimonides’ Works: A Bio-Bibliographical Survey.” In *‘Aleï Shefer: Studies in the Literature of Jewish Thought Presented to Rabbi Dr. Alexandre Safran*, edited by Moshe Ḥallamish (Ramat-Gan, 1990), pp.21–47 (non-Hebrew sect.).
- 37 ———. “Christian Translators of Maimonides’ *Mishneh Torah* into Latin: A Bio-Bibliographical Survey.” In *Salo Wittmayer Baron Jubilee Volume on the Occasion of His Eightieth Birthday* (Jerusalem, 1974), vol. 1, pp.287–309.
- 38 ———. “Code of Maimonides” (in Hebrew). In *Studies in Jewish Bibliography, History, and Literature in Honor of I. Edward Kiev*, edited by Charles Berlin (New York, 1971), pp.21–108 (Hebrew sect.).
- 39 ———. “Commentators, Translators, and Editors of Maimonides’ *Treatise on Logic*: A Bio-bibliographical Survey.” *Korot* (Jerusalem) 9 (1985/90): 269*–96*.
- 40 ———. “*Iggeret ha-Shemad*, or *Ma’amar Kiddush ha-Shem*: A Bibliography of Editions, Translations and Studies” (in Hebrew). *Kiryat sefer* 56 (1981): 356–68.

- 41 ———. “Maimonides’ *Book of Precepts*” (in Hebrew). *Areshet* 5 (1972): 34–80.
- 42 ———. “Maimonides’ *Eight Chapters on Ethics*: A Bibliography of Editions, Translations and Studies” (in Hebrew). In *Sefer yovel li-khevod morenu ha-Ga’on Rabi Yosef Dov ha-Levi Soloveitsik* [Jubilee Volume in Honor of Moreinu Hagaon Rabbi Joseph B. Soloveitchik], edited by Shaul Israeli et al. (Jerusalem, 1984), vol. 1, pp. 469–512.
- 43 ———. “Maimonides’s *Glossary of Drug Names*.” In *Moses Maimonides’ Glossary of Drug Names*, edited by Fred Rosner (Haifa, 1995), pp. 325–31.
- 44 ———. “Maimonides’ *Guide for the Perplexed*: A Bibliography of Editions and Translations.” In *Occident and Orient: A Tribute to the Memory of Alexander Scheiber*, edited by Robert Dán (Budapest and Leiden, 1988), pp. 95–128.
- See also Dienstag’s companion works, “Maimonides’ *Guide of the Perplexed*: A Bibliography of Commentaries and Notes” (in Hebrew), in *Gevurot ha-Romah ...*, edited by Ze’ev W. Falk (Jerusalem, 1987), pp. 207–37, and “The *Guide for the Perplexed* in Poetry and Rhetoric: A Bibliography” (in Hebrew), in *Be-orah mada’: meḥkarim be-tarbut Yisra’el mugashim le-Aharon Mirski ...* [Aharon Mirsky Jubilee Volume: Essays on Jewish Culture], edited by Zvi Malachi (Lod, 1986), pp. 93–116. Also see Yosef Kafah’s Hebrew and Judeo-Arabic edition of *Moreh nevukhim* (Jerusalem, 1972), vol. 1, pp. 24–30, about the previous Hebrew translations of the *Guide*.
- 45 ———. “Maimonides in English Christian Thought and Scholarship: An Alphabetical Survey.” *Hebrew Studies* 26 (1985): 249–99.
- 46 ———. “Maimonides’ *Letter to the Scholars of Southern France on Astrology*” (in Hebrew). *Kiryat sefer* 61 (1986/87): 147–58.
- 47 ———. “Maimonides’ *Letter to Yemen*” (in Hebrew). *Areshet* 3 (1961): 48–70.
- 48 ———. “Maimonides’ *Treatise on Logic*” (in Hebrew). *Areshet* 2 (1960): 7–34.
- 49 ———. “Maimonides’ *Treatise on Resurrection*: A Bibliography of Editions, Translations and Studies” (in Hebrew). *Kiryat sefer* 48 (1972/73): 730–40.
- A revised version appears in *Moses Maimonides’ Treatise on Resurrection*. Translated and Annotated by Fred Rosner (New York, 1982), pp. 103–18.

- 50 ———. “Maimonides’ *Treatise on the Calendar*: A Bibliography of Editions, Translations and Studies” (in Hebrew). In *Yad le-Heman: kovets meḥkarim le-zekher A. M. Haberman ...* [The A. M. Habermann Memorial Volume], edited by Zvi Malachi and Yonah David (Lod, 1983), pp. 267–71.
- 51 ———. “The Seminary and Maimonidean Scholarship.” In *The Rabbinical Seminary of Budapest, 1877–1977: A Centennial Volume*, edited by Moshe Carmilly-Weinberger (New York, 1986), pp. 269–98.
- 52 ———. “Translators and Editors of Maimonides’ Medical Works: A Bibliographical Survey.” In *Sefer zikaron li-Prof. Zisman Muntner zal* [Memorial Volume in Honor of Prof. S. Muntner], edited by Joshua O. Leibowitz et al. (Jerusalem, 1983), pp. 95–135 (English and French sect.).
- 53 ———. “The Translators of Maimonides’ ‘Eight Chapters’” (in Hebrew). *‘Ale sefer* 2 (1976): 53–64.
See note by G. Elkoshi, *ibid.*, 3 (1976): 167 (in Hebrew).
- 54 ———. “Treatise of Eternal Bliss Attributed to Maimonides: A Bibliography of Editions, Translations, and Studies” (in Hebrew). *Studies in Bibliography and Booklore* 16 (1986): 51–56.
- 55 ———. “*Treatise on Asthma*. Bibliography.” In *Moses Maimonides’ Treatise on Asthma*, edited by Fred Rosner (Haifa, 1994), pp. 161–70.
- 56 Feldman, Seymour. “Judah Halevi’s *The Kuzari* in French.” *AJS Review* 21 (1996): 119–23.
A review of Charles Touati’s *Le Kuzari, apologie de la religion méprisée* (Louvain, 1994).
See also the review by Guy Monnot, *Revue de l’histoire des religions* 213 (1996): 225–27.
- 57 Felstiner, John. “Jews Translating Jews.” In *Jewish American Poetry: Poems, Commentary, and Reflections*, edited by Jonathan N. Barron and Eric Murphy Sellinger (Hanover, N. H., 2000), pp. 337–44.
Text also in *Jewish American Literature: A Norton Anthology*, edited by Jules Camenetzky (New York, 2000), pp. 1149–56, serving to introduce the selected translations by others found on pp. 1156–70.
- 58 ———. “Paul Celan’s *Todesfuge*.” *Holocaust and Genocide Studies* 1 (1986): 249–64.
“The Poem in Translation”: pp. 256–61.

- 59 Fenton, Paul B. "La cabale et l'academie: l'étude historique de l'ésoterisme juif en France." *Pardes* 19/20 (1994): 216–38.
Translated works, including the *Zohar*, are mentioned. An English version, "Qabbalah and Academia: The Critical Study of Jewish Mysticism in France," is in *Shofar* (University of Nebraska Press 18:2 (Winter 2000): 45–69.
- 60 Friedländer, Michael. "The Late Chief Rabbi Dr. N. M. Adler zatsal." *Jewish Quarterly Review* 2 (1889/90): 369–85.
See p.383 for Adler's German translation, most of which is apparently now lost, of Judah ha-Levi's *Kuzari*.
- 61 Friedman, Jack E. *Rabbi Shlomo Ganzfried: His Kitzur and Life*. Northvale, N. J., 2000. x, 228 p.
See pp.190–91 for translations.
- 62 [Fürst, Julius]. "Uebersetzungen der Mischna und des Talmuds." *Literaturblatt des Orients* (1840): col. 381–84, 396–98, 426–31, 506–9, 539–40.
- 63 Galli, Barbara E. *Franz Rosenzweig and Jehuda Halevi: Translating, Translations, and Translators*. Montreal, 1995. xvi, 519 p.
Reviews: Green, Kenneth Hart. *Studies in Religion/Sciences religieuses* 26 (1997): 127–29; Oppenheim, Michael. *Modern Judaism* 19 (1999): 83–93.
- 64 Ganz, David. "On Translating Abraham Geiger." *Mosaic: A Review of Jewish Thought & Culture*, no. 19 (Winter 1997): 17–26.
Accompanies the text of Geiger's "The Past Two Years: Circular Letter To a Rabbinic Friend" (pp.27–38).
- 65 Gertner, Meir. "On Translating Medieval Hebrew Writing." *Journal of the Royal Asiatic Society of Great Britain and Ireland* (1963): 163–93.
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- 66 Goldberg, Isaac. *Solomon ibn Gabirol: A Bibliography of His Poems in Translation*. Washington, D. C., 1998. 424 p.
Review: Decter, Jonathan P. *Hebrew Studies* 41 (2000): 341–43.
See also the author's "Solomon Ibn Gabirol: Medieval Hebrew Poetry in Translation," *AB Bookman's Weekly* 89:18 (May 4, 1992): 1831–40.
- 67 Goldin, Judah. "Reflections on Translation and Midrash." *Proceedings of the American Academy for Jewish Research* 41/42 (1973/74): 87–104.
Reprinted in the author's *Studies in Midrash and Related Literature*, edited by Barry L. Eichler and Jeffrey H. Tigay (Philadelphia, 1988), pp.239–52.

- 68 Goldman, Edward A. “Neusner Translating Talmud: A Review Essay.” *Critical Review of Books in Religion* (1996): 19–25.
On Neusner’s *The Talmud of Babylonia: An Academic Commentary*, vol. 6, 8–11, all appearing in the year 1994.
- 69 Goldschmidt, Lazarus. “The Translation of the Babylonian Talmud into German” (in Hebrew). *Areshet* 2 (1960): 309–30.
See also David Hoffmann’s critique of Goldschmidt’s German translation (Berlin, 1896–1935), in *Zeitschrift für hebräische Bibliographie* 1 (1896/97): 67–71, 100–103, 152–55, 181–85, and Goldschmidt’s reply, *Die Recension des Herrn Dr. D. Hoffmann über meine Talmud-Ausgabe im Licht der Wahrheit* (Charlottenburg, 1896).
- 70 ———, ed. *Baraita de-ma‘ase Bereshit. Ketavah be-lashon sursit ‘Arzelai bar Bargilai, yotset la-or ba-pa‘am ha-rishonah ‘im he‘arot u-ferushim ...* Strasbourg, 1894. 44 p.
“Baraita on the Creation,” supposedly a newly discovered Aramaic apocryphon, was purportedly translated by Goldschmidt from the *Hexaemeron* of Saint Epiphanius. Concerning this parody, see, additionally, E. S. Rimalt, “Lazarus Goldschmidt’s Hoax” (in Hebrew), *Areshet* 1 (1958): 484–85; the review by A. Epstein, *Monatsschrift für Geschichte und Wissenschaft des Judenthums* 38 (1894): 479–80; and Louis Ginzberg’s entry on “Baraita on the Creation,” in *Jewish Encyclopedia* (New York), II:517.
- 71 ———. *Sefer yetzirah. Das Buch der Schöpfung ...* Frankfurt am Main, 1894; reprint, Darmstadt, 1969. vii, 92 p.
See the bibliography on pp.35–46, with translations listed. Updated by Scott J. Thompson’s “Sepher Yetzirah Bibliography,” at: http://www.wbenjamin.org/biblio_yetzirah.html.
- 72 Goodman, Henry. “Translations and Translators” (in Yiddish). *Yidishe kultur* 32:3 (March 1970): 10–14.
- 73 Green, Arthur. “On Translating Hasidic Homilies.” *Prooftexts* 3 (1983): 63–72.

- 74 Green, Jeffrey M. "Backstage at the Steinsaltz Talmud Factory." *Midstream* 35:9 (Dec. 1989): 19–22.

On Adin Steinsaltz and his English translation of the Babylonian Talmud.

See also Edward Alexander, "A Talmud for Americans," *Commentary* 90:1 (July 1990): 27–31; Geraldine Baum, "The Rabbi With a Reputation," *Los Angeles Times*, Nov. 20, 1990, pp. E1, 10; Aharon Feldman, "Learning *Gemara* in English: The Steinsaltz Talmud Translation," *Tradition* (Rabbinical Council of America) 25:4 (Summer 1991): 48–64; Jacob Neusner, "Along with Sizzle, Plenty of Beef," *Conservative Judaism* 42:3 (Spring 1990): 69–75; Nehemia Polen, "Found in Translation," *Tikkun* 5:4 (July/Aug. 1990): 73–76; Arthur H. Samuelson, "'Let My People Know,'" *The Nation* 250:17 (April 30, 1990): 603–7; and Leon Wieseltier, "Unlocking the Rabbis' Secrets," *New York Times*, Dec. 17, 1989, New York Times Book Review section, pp. 3, 31.

For the appearance of a French translation of the Steinsaltz Talmud edition, see Charles Mopsik, "Médiatiser le *Talmud*?...", *Les nouveaux cahiers*, no. 119 (hiver 1994/95): 9–13; also the reactions by Michel Allouche and others, followed by Mopsik's response, *ibid.*, no. 121 (été 1995): 65–72.

For the Russian translation, see David Hoffman, "New Talmud Translation Published in Russia," *Washington Post*, Feb. 14, 1996, p. A16.

For the ban placed by Rabbi Eliezer Schach on the Hebrew translation and all of Steinsaltz's books, see Haim Shapiro, "The Steinsaltz Translation: Surrender for the Sake of Peace?," *Jerusalem Post*, Aug. 18, 1989, p. 4.

- 75 Halkin, Hillel. "Letter from a Translator: Hebrew's Gains and Losses." *Hadassah Magazine* 79:2 (Oct. 1997): 54–55.

- 76 Heller, Marvin J. *Printing the Talmud: A History of the Individual Treatises Printed from 1700 to 1750*. Leiden, 1990. xiv, 390 p.

See p.252 for Moses Frankfurter (1672–1762), translator into Yiddish of Simon Frankfurter's *Sefer ha-hayim*; Dutch, English, and German translations also exist.

- 77 Henry, Sondra, and Emily Taitz. *Written Out of History: Our Jewish Foremothers*. 2d ed. rev. Fresh Meadows, N. Y., 1983. xvi, 291 p.

Consult index, "Translators," and the sections devoted to Devorah Ascarelli (pp. 127–30) and Emma Lazarus (pp. 236–43).

- 78 Hertz, Jacob Herman. "Bachya and 'The Duties of the Heart.'" In the author's *Sermons, Addresses and Studies* (London, 1938), vol. 3, pp. 321–42.

In part, on the enduring popularity of Ibn Pakuda's classic in Hebrew translation and in other languages ("the first book in literary German written by a Jew was a translation of the *Choboth ha-lebaboth* in 1765, and three new German translations appearing in the century following," p. 328).

- 79 Hildesheimer, Meir. “Printed Editions of the Hatam Sofer’s Ethical Will” (in Hebrew). *‘Ale sefer* 19 (2001): 89–140.
See pp. 121–25.
- 80 Hoffman, Stefani. “Jewish Samizdat and the Rise of Jewish National Consciousness.” In *Jewish Culture and Identity in the Soviet Union*, edited by Yaacov Ro’i and Avi Beker (New York, 1991), pp. 88–111.
Highlights the tremendous appeal among Russian Jews of the Samizdat editions of *Exodus*, by Leon Uris, circulating in Russian translation prior to the outbreak of the Israel-Arab War of 1967.
- 81 Hollander, Dana. “Franz Rosenzweig on Nation, Translation, and Judaism.” *Philosophy Today* 38 (1994): 380–89.
- 82 Israel. Misrad ha-ḥinukh veba-tarbut. *Arba‘ me’ot shanah Shulḥan ‘arukh, 325–725: ta‘arukhat yovel . . .* [Four Hundred Years of the Shulḥan ‘arukh: An Anniversary Exhibition]. Jerusalem, 1965. 16 p.
For translations of Joseph Karo’s classic, see pp. 10–12.
- 83 Jacobowsky, Carl Vilhelm. “Dansk-Judisk Litteratur.” *Judisk tidskrift* 16 (1954): 333–37.
A bibliography.
- 84 ———. *Nyare judisk litteratur på svenska och norska*. Stockholm, 1946. 10 p.
“Särtryck ur Judisk krönika Nr 2 1946.”
Supplemented by the author’s *Nyare svensk-judisk litteratur (1946–1951)*. Stockholm, 1952. 11 p. “Särtryck ur Judisk krönika Nr 2 1952.”
- 85 Jaffee, Martin S. “Voices in the Page: Representing the Palestinian Talmud in English.” *Prooftexts* 16 (1996): 175–88.
A review of *Yerushalmi Pesahim*, translated into English by Baruch M. Bokser and completed by Lawrence H. Schiffman, and issued as vol. 13 in *The Talmud of the Land of Israel: A Preliminary Translation and Exploration* series (Chicago, 1994). For a review-essay of the early volumes in the series translated by Jacob Neusner, see Saul Lieberman, “A Tragedy or a Comedy?,” *Journal of the American Oriental Society* 104 (1984): 315–19, to which may be added Hershel Shanks, “Annual Meetings Offer Intellectual Bazaar and Moments of High Drama,” *Biblical Archaeology Review* 11:2 (March/April 1985): 14, 16 (Morton Smith concurs with Lieberman’s condemnation of Neusner’s translation), further supplemented by letters to the editor, including one by Morton Smith, *ibid.*, 11:3 (May/June 1985): 18 (a “wretched mistranslation”).

- 86 Kalisch, Isidor. *Studies in Ancient and Modern Judaism ... Selected Writings of Rabbi Isidor Kalisch, edited and compiled with a Memoir by Samuel Kalisch ...* New York, 1928. xvi, 350 p.
See Samuel Kalisch's memoir of his father, with references to Isidor's English translations, including Lessing's *Nathan der Weise*, the *Sefer yetsirah*, Yom Tov Lipmann Heller's autobiography, and Salomon Munk's "La philosophie chez les Juifs." On pp. 265–81 is found the text of Isidor Kalisch's "Leeser's Translation of the Bible."
- 87 Kellner, Menachem. "Bibliographia Gersonideana: An Annotated List of Writings by and about R. Levi ben Gershom." In *Studies on Gersonides, a Fourteenth-Century Jewish Philosopher-Scientist*, edited by Gad Freudenthal (Leiden, 1992), pp. 367–414.
See "Translations" on pp. 374–78.
- 88 Kiron, Arthur. "Golden Ages, Promised Lands: The Victorian Rabbinic Humanism of Sabato Morais." Ph.D. diss., Columbia University, 1999. v, 501 leaves.
"Translation: Personal and Cultural": leaves 287–96.
Abstract in *Dissertation Abstracts International*, vol. 60A, p. 2173.
- 89 Kohen, Yitshak Yosef. "The Sayings of the Fathers, Its Commentaries and Translations Through the Ages" (in Hebrew). *Kiryat sefer* 40 (1964/65): 104–17, 277–85.
- 90 Kohn, S. S. *Prospectus of an English Translation of the Mishna, including a Vocabulary, Commentary, etc.* [Cambridge, Mass., 1884?]. 11 p.
See also "A Proposed Translation of the Mishna," by E. G. H. [Emil Gustav Hirsch?], in *American Israelite*, March 15, 1884.
- 91 Kohut, George Alexander. *The Hebrew Translations of "God Save the King." Respectfully Inscribed to Prof. Moritz Steinschneider on the Occasion of His Ninetieth Birthday, March 30, 1906.* New York, 1906. 15 p.
- 92 Lapidé, Pinchas E. *Hebrew in the Church: The Foundations of Jewish-Christian Dialogue.* Grand Rapids, 1984. viii, 266 p.
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- 93 Lasker, Daniel J. "A New Translation of Maimonides' *Guide of the Perplexed*" (in Hebrew). *Mada 'e ha-Yahadut* 37 (1997): 267–71.
On the edition of *Moreh nevukhim* newly translated from the Arabic by Michael Schwarz (Tel-Aviv, 1996–). An additional review is by Sarah Stroumsa, *Pe'amim*, no. 72 (1997): 139–44 (in Hebrew).
- 94 Lefevere, André. *Translation, Rewriting, and the Manipulation of Literary Fame*. London, 1992. viii, 176 p.
Chap. 5, "Translation: Ideology. On the Construction of Different Anne Franks."
- 95 Lehren, Zebi Hirsch. "On Translating the Talmud into German" (in Hebrew). *Moriyah* 18:9/10 (1992): 75–78.
A previously unpublished letter to Ephraim Moses Pinner.
See also Shemu'el Stav, "Tractate Berakhot in a German Translation" (in Hebrew), *Ture Yeshurun*, no. 44 (Jan. 13, 1975): 27, 29. Ephraim Moses Pinner's translation (Berlin, 1842) never advanced beyond the first volume. For the Ḥatam Sofer's (Rabbi Moses Sofer) initial support of the translation in 1834 and his reversal the following year, see Meir Hildesheimer, "The German Language and Secular Studies: Attitudes Towards Them in the Thought of the Ḥatam Sofer and His Disciples," *Proceedings of the American Academy for Jewish Research* 62 (1996): 133.
When Moïse Schwab started his unabridged and never completed French translation of the Jerusalem Talmud, it prompted opposition in America. See "The Talmud," *Jewish Times* (N.Y.), March 29, 1872, 89. For a contemporary review in French, see Adolphe Franck, *Journal des savants* (1872): 550–65.
- 96 Loewe, Herbert M. "Nina Salaman, 1877–1925." *Transactions of the Jewish Historical Society of England* 11 (1924/27): 228–32.
See also the memorial tributes and addresses for Nina Salaman in the *Jewish Chronicle* (London), Feb. 27 and March 6, 1925, and the *Jewish Guardian* (London), Feb. 27, March 6, 13, 1925 (for a bibliography of Salaman's writings and translations from Hebrew, see the *Jewish Guardian*, Feb. 27, 1925, p. 6).
- 97 Loewe, Raphael. "How Does One Translate?" (in Hebrew). *Bikoret u-farshanut*, no. 32 (1998): 65–80.
The Hebrew poetry of medieval Spain.
- 98 Lurie-Wolok, Carol. *A Bibliography of Japanese-Judaica*. New York, 1992. 7 leaves.
- 99 Mach, Dafna. "Franz Rosenzweig als Übersetzer jüdischer Texte. Seine Auseinandersetzung mit Gershom Scholem." In *Der Philosoph Franz Rosenzweig (1886–1929): Internationaler Kongress, Kassel 1986*, edited by Wolf-dietrich Schmied-Kowarzik (Freiburg, 1988), vol. 1, pp. 251–71.

- 100 Mansoor, Menahem. "Translator's Introduction." In *The Book of Direction to the Duties of the Heart, from the Original Arabic Version of Bahya ben Joseph Ibn Paquda's al-Hidāya ilā Fara'id al-Qalūb*, edited by Menahem Mansoor et al. (London, 1973), pp. 1–82.
 "Translations and Editions of the *al-Hidāya*": pp. 2–3.
 See also Abraham Geiger, "Das arabische Original der *Herzensepflichten* von Bachja," *Jüdische Zeitschrift für Wissenschaft und Leben* 10 (1872): 207–8. For critiques of Moses Hyamson's English translation in 5 vols. (New York, 1925–47), see Franz Rosenthal, *Jewish Social Studies* 4 (1942): 174–75; A.S. Yahuda, *Orientalistische Literaturzeitung* 31 (1928): col. 1102–4. See Paul B. Fenton, *Bibliographie de l'œuvre de Georges Vajda* (Louvain, 1991), p. 112, concerning Vajda's unfinished critical Hebrew edition of *Ḥovot ha-levavot*.
- 101 Martín, José Pablo. "Traducciones de filósofos judíos en la bibliografía argentina." *Pensamiento* (Madrid) 45 (1989): 207–22.
- 102 Mielziner, Moses. *Introduction to the Talmud*. Cincinnati, 1894. xii, 293 p.
 "Translations of the Talmud" on pp. 88–92.
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- 103 Mintz, Adam. "Words, Meaning and Spirit: The Talmud in Translation." *Torah U-Madda Journal* 5 (1994): 115–55.
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- 104 Mondshain, Joshua. *Likute amarim: hu sefer ha-Tanya, mahadurotav, targumav u-ve'urav (556–741)* [Likute amarim: Editions, Translations, and Commentaries, 1795/96–1980/81]. Brooklyn, 1981. 228 p.
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- 105 Neusner, Jacob. "Translating Leviticus Rabbah: Some New Considerations." In *Approaches to Ancient Judaism*, edited by William Scott Green (Chico, Calif., 1983), vol. 4, pp. 65–80.
- 106 ———. *Translating the Classics of Judaism in Theory and in Practice*. Atlanta, 1989. xix, 158 p.
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- 107 ———, ed. *Tractate Berakhot*. Chico, Calif., 1984. 435 p.
 See Neusner's "Preface" in which he discusses the "four available theories of translation."

- 108 Newman, Aryeh. "Women, Saints, and Heretics in Maimonides: The Challenge of Translating Judaica." *Conservative Judaism* 49:2 (Winter 1997): 74–84.
- 109 Ober, Kenneth H. "'Jeg vil ... leve som Poet og som Oversætter.' Meir Goldschmidt as a Translator." *Scandinavian Studies* 66 (1994): 23–44.
- 110 Ohler, Norbert. *Bibliographie ins Neuhochdeutsche übersetzter mittelalterlicher Quellen. Unter Berücksichtigung von Schriften des nachbiblischen Judentums, des frühen Christentums und des Neuplatonismus*. Wiesbaden, 1991. xx, 249 p.
- 111 Pavoncello, Nello, and Angelo Mordechai Piatelli. "Bibliography of Mena-chem Emanuele Artom's Writings" (in Hebrew). In *Sefer zikaron: ha-Rav Dr. Menaḥem 'Imanu'el Hartom zal, 30 be-Av 676 (29.8.1916)–10 be-Tamuz 752 (19.7.1992)*, edited by Sergio J. Sierra and Elena Lea Artom (Jerusalem, 1996), pp. 347–68.
- The bibliography lists Artom's translations, including Italian versions of the Jewish liturgy, or his Hebrew translations of Boccaccio's *Decameron*, Luigi Pirandello, Balzac, etc.
- 112 Purvis, Alston W. "In agris occupatis." *Print* 50:4 (July/Aug. 1996): 96–105.
- In part, on the clandestine series of booklets, *De blauwe schuit*, printed in the Netherlands during the Nazi occupation by H. N. Werkman, a Christian. Included in the series is a Dutch translation of a Hasidic legend, *The Sermon for the New Year*, by Martin Buber, also songs for the Sabbath by Judah ha-Levi, translated by Franz Rosenzweig. Two portfolios of Buber's *Hasidic Legends* in Dutch (1942–43) appeared prior to Werkman's capture and execution by the Germans.
- See also Sigrid Pohl Perry, "The Secret Voice: Clandestine Fine Printing in the Netherlands, 1940–1945," in *The Holocaust and the Book: Destruction and Preservation*, edited by Jonathan Rose (Amherst, 2001), pp. 107–27.
- 113 Rakover, Nahum. *The Multi-Language Bibliography of Jewish Law*. Jerusalem, 1990. 871, 39 p.
- Translations appear in sections, "Literature of the Tannaim," "Talmud," "Maimonides," and "Shulhan Arukh."
- 114 Rappel, Dov. *Bibliography of Jewish Textbooks (1488–1918)*. Tel-Aviv, 1995. 144, 168 p.

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- 115 Richards, Bernard G. "The Truth is Out of Print. Jewish Neglect of Pro-Jewish Literature is Widespread." *B'nai B'rith Magazine* 47:1 (Oct. 1932): 20–22.
In part, on the need to reissue English translations of works, called here "intellectual ammunition," refuting anti-Jewish prejudice.
- 116 Robinson, Douglas. *Translation & Taboo*. Dekalb, Ill., 1996. xix, 232 p.
"Midrash and Translation": pp. 64–70.
- 117 Rosenmann, Moses. *Dr. Adolf Jellinek: sein Leben und Schaffen ...* Vienna, 1931. xiv, 232 p.
"Übersetzungen der Schriften Jellineks": pp. 225–27.
- 118 Rosenthal, Raymond. "Translating Primo Levi." In *Primo Levi as Witness: Proceedings of a Symposium held at Princeton University, April 30–May 2, 1989* (Fiesole, 1990), pp. 76–85.
For an obituary of Rosenthal, Levi's Italian-to-English translator, see *The New York Times*, July 25, 1995, p. A13.
- 119 Rosner, Fred, ed. *Six Treatises Attributed to Maimonides*. Translated and Annotated from the Hebrew Editions by ... With Bibliographies by Jacob I. Dienstag. Northvale, N.J., 1991. xix, 256 p.
- 120 Roth, Cecil. "English Versions of Adon Olam." In the author's *Essays and Portraits in Anglo-Jewish History* (Philadelphia, 1962), pp. 295–302.
- 121 Roth, Norman. "Maimonides and Spanish Scholarship." In the author's *Maimonides, Essays and Texts: 850th Anniversary* (Madison, Wisc., 1985), pp. 135–38.
See "Translations of Maimonides in Spanish" on pp. 135–36.
- 122 Sáenz-Badillos, Ángel. "Poetas hebreos andaluces en castellano y en hebreo" (in Hebrew). *Apiryon*, special "Mabat li-Sefarad" issue, also called "Una visión de España" (1992): 70–71.
An overview of the recent output of Spanish publishers (e.g. Ediciones El Almendro) specializing in translations of medieval Hebrew poetry.
- 123 Sarachek, Joseph. "Translations." *Universal Jewish Encyclopaedia* (New York), X:292–95.
- 124 Sarna, Jonathan D. *JPS: The Americanization of Jewish Culture, 1888–1988*. Philadelphia, 1989. xiii, 430 p.
Consult index under "Translations."

- 125 Schippers, Arie. "Ibn Zabāra's *Book of Delight* (Barcelona, 1170) and the Transmission of Wisdom from East to West." *Frankfurter judaistische Beiträge* 26 (1999): 149–61.
Note 1 on p. 149 lists translations.
- 126 Scholem, Gershom Gerhard. *Bibliographia kabbalistica. Die jüdische Mystik (Gnosis, Kabbala, Sabbatianismus, Frankismus, Chassidismus) behandelnde Bücher und Aufsätze von Reuchlin bis zur Gegenwart ...* Berlin, 1933. xviii, 230 p.
Lists translations; e.g., Johannes Pistorius, *Artis cabalisticæ* (Basel, 1587), editions of the *Sefer yetsirah*, the *Zohar*, etc.
- 127 Schreckenberg, Heinz. *Bibliographie zu Flavius Josephus. Supplementband mit Gesamtregister*. Leiden, 1979. xi, 242 p.
"Editionen, Übersetzungen, poetische Bearbeitungen, freie Nacherzählungen und Auszüge": pp. 161–201.
- 128 Schwab, Moïse. *Salomon Munk, membre de l'Institut, Professeur au Collège de France. Sa vie et ses œuvres*. Paris, 1900. 236 p.
Munk (1805–1867) was responsible for the French translation of Maimonides' *Guide for the Perplexed*.
See also Adolphe Franck's reviews of Munk's translation (made directly from the Arabic text) in *Journal des savants* (1862): 111–16, 147–63; (1863): 113–21, 228–38; (1866): 681–98; also Isidore Cahen, "Maimonides et son traducteur français," *Journal des débats politiques et littéraires*, 17 oct. 1856, pp. [3]–[4]. Munk's translation is praised by Isaac Husik (*The Philosophical Review* 33 (1924): 511–14) in his critique of the unsatisfactory German translation of the *Guide* by Adolph Weiss.
- 129 Schwarz, Joseph. *Descriptive Geography and Brief Historical Sketch of Palestine ...* Translated by Isaac Leeser. Philadelphia, 1850; reprint, New York, 1969. xxii, 518 p.
Judah D. Eisenstein (*Jewish Encyclopedia* (New York), XI:119), writes, "... it was probably the most important Jewish work published in America up to that time." A German translation (Frankfurt am Main, 1852), is noted by Arthur B. Hyman, "A Collection of Anglo-Jewish Ephemera," *Jewish Historical Studies* 33 (1992/94): 101.
- 130 Shohetman, Baruch. "J. L. Pinsker: A Bibliography" (in Hebrew). *Kiryat sefer* 11 (1934/35): 117–30.
Lists the translations of Leon Pinkser's *Autoemanzipation*.

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- 132 Slutsky, Yehuda. "Pereferkovich, Nehemiah." In *Encyclopaedia Judaica* (Jerusalem), XIII:271–72.
"His principal scientific work was a translation of the Mishnah, the *Tosefta*, the *Mekhilta*, *Sifra*, and the tractate *Berakhot* of the Babylonian Talmud into Russian (8 vols., 1898–1912)."
- 133 Spalek, John M., and Sandra H. Hawrylchak. *Lion Feuchtwanger: A Bibliographic Handbook*. *Lion Feuchtwanger: ein bibliographisches Handbuch*. Munich, 1998–99. 2 vols.
Translations, including those in Hebrew and Yiddish, are recorded in vol. 2, pp. 1–178; Feuchtwanger's historical novels on Jewish themes have been translated into assorted languages and are similarly identified.
- 134 Starobinski-Safran, Esther. "Franz Rosenzweig as Translator and Interpreter of Yehuda Ha-Levy" (in Hebrew). In *'Alefi Shefer: Studies in the Literature of Jewish Thought Presented to Rabbi Dr. Alexandre Safran*, edited by Moshe Ḥallamish (Ramat-Gan, 1990), pp. 109–20 (Hebrew sect.).
See also the review by Solomon Solis-Cohen of Rosenzweig's *Sechzig Hymnen und Gedichte des Jehuda Halevi* in *Jewish Quarterly Review*, n.s., 15 (1924/25): 509–10.
- 135 Stemberger, Günter. "Hermann L. Stracks Beitrag zur Erforschung der rabbinischen Literatur." In *Hermann L. Strack und das Institutum Judaicum in Berlin*, edited by Ralf Golling and Peter von der Osten-Sacken (Berlin, 1996), pp. 53–69.
Strack produced scholarly German translations of several tractates of the Mishnah (see "Mischnatraktate," pp. 55–57, with a list of many of the relevant critical reviews).
- 136 "Gli studi orientali in Italia durante il cinquantenario 1861–1911 (bibliografia)." *Rivista degli studi orientali* 5 (1913): entire volume (398 p.).
The section, "Lingue semitiche," includes scattered data on translators; e.g., Giuseppe Barzilai (p. 25), Italian translations of Judah ha-Levi; Cesare Foà (p. 70), responsible for Italian translations of Judah ha-Levi, Jacob Daniel Olmo, and Moses Zacuto; David Jacob Maroni (p. 118), for the Italian translation of Maimonides' *Guide for the Perplexed*; Armando Sorani (p. 165), miscellaneous Italian translations of Bialik, Judah ha-Levi, and Tchernichowsky.

- 137 Tamani, Giuliano. "David Jacob Maroni traduttore della *Guida dei perplessi* di Maimonide." *Annali di Ca' Foscari* 38:3 (1999): 75–85.
Maroni's *La guida degli smarriti*, published in three volumes (Leghorn and Florence, 1870–76), was based on Munk's French text.
- 138 Tanenbaum, Adena. "On Translating Medieval Hebrew Poetry." In *Hebrew Scholarship and the Medieval World*, edited by Nicholas De Lange (New York, 2001), pp. 171–85.
- 139 Teicher, J.L. "Ancient Eucharistic Prayers in Hebrew (Dura-Europos Parchment D. Pg. 25)." *Jewish Quarterly Review* 54 (1963/64): 99–109.
From the *Didache*.
- 140 Toury, Gideon. "Hebrew Tradition." In *Routledge Encyclopedia of Translation Studies*, edited by Mona Baker and Kirsten Malmkjær (London, 1998), pp. 439–48 ("Biographies," 447–48).
- 141 "Traducciones." *Enciclopedia judaica castellana* (Mexico City), X:287–92.
- 142 Vogel, Dan. *Emma Lazarus*. Boston, 1980. 183 p.
See chap. 9, "Homage to Heine," on her translations of Heine, and chap. 10, "Loomings of a Jewish Consciousness," on her translations via the German of Hebrew religious poetry from the Middle Ages.
See also Aaron Kramer, "The Link Between Heinrich Heine and Emma Lazarus," *Publication of the American Jewish Historical Society* 45 (1955/56): 248–57; Jeffrey L. Sammons, "In the Freedom Stall Where the Boors Live Equally: Heine in America," in *The Fortunes of German Writers in America: Studies in Literary Reception*, edited by Wolfgang Iser et al. (Columbia, S.C., 1992), pp. 41–67 (for Emma Lazarus, see 58–61).
- 143 Webber, George Julius. *A Hebrew Version of Justinian's Institutes*. London, 1928. 6 p.
Reprinted from *Law Journal*, Dec. 22. 1928. On Samuel Eisenstadt's translation, *ha-Institutsyot* (Jerusalem, 1928).
- 144 Weigel, Sigrid. "Scholems Gedichte und seine Dichtungstheorie Klage, Adressierung, Gabe und das Problem einer Sprache in in unsere Zeit." *Wege deutsch-jüdischen Denkens im 20. Jahrhundert*, edited by Gerhart v. Graevenitz and David E. Wellbery (Stuttgart, 1999), pp. 43–68.
Based on Gershom Scholem's unpublished "Klage und Klage lied" (1918). From the author's abstract: "Dabei werden seine Übersetzungen von Klage liedern aus dem Hebräisch (Kina) als Scholems eigentliche Dichtung bewertet. Sie stehen im Zusammenhang einer dezidierten Theorie der Übersetzung und der Klage."

- 145 Weill, Julien. "Un projet de traduction du Talmud au XVIIIe siècle." *Revue des études juives* 53 (1907): 117–19.
A Latin translation proposed by Louis de Compiègne de Veil. For his translations of Maimonides, see Solomon Levy, "English Students of Maimonides," *Jewish Historical Society of England Miscellanies* 4 (1942): 71–74.
- 146 Weinberger, Leon J. "A Note on the Translations of the Judith Legends for Chanuka." *Journal of Reform Judaism* 32:2 (Spring 1985): 44–48.
- 147 Wiedemann, Barbara. "Im osten weilt mein Herz': Gedichte von Jehuda Halevi in der Übersetzung Paul Celans." *Arcadia* (Berlin) 32 (1997): 28–37.
- 148 Woislowski, Zvi. "The Task of Translation." Translated by N. Rabin. In *An Anthology of Hebrew Essays*, edited by Israel Cohen and B. Y. Michali (Tel-Aviv, 1966), vol. 1, pp. 180–97.
A related essay on barriers to translation is in the author's *Hevle tarbut* (Jerusalem, 1946), pp. 179–91 (in Hebrew), from a four-part series in Hebrew published in *Moznayim* 17 (1943/44): 10–17, 177–85, 260–69, 305–20.
- 149 Wolfson, Elliot R. "Lying on the Path: Translation and the Transport of Sacred Texts." *AJS Perspectives: The Newsletter of the Association for Jewish Studies* 3:1 (2001): 8–13, 22.
- 150 Yevarovitch, Israel. *Kitve Ze'ev Z'abotinski, 5657–5700, 1897–1940: bibliyografyah* [The Writings of Zeev Jabotinsky, 1897–1940: A Bibliography]. Tel-Aviv, 1977. 7, 424, ix p.
Translations by Jabotinsky are listed on pp. 356–60, while the translations of his works appear throughout the bibliography.
- 151 Zangwill, Israel, ed. *Selected Religious Poems of Solomon Ibn Gabirol*. Translated into English Verse by ... Philadelphia, 1923. lix, 123, 245 p.
"On Translating Gabirol": pp. xlv–lix.
For a critique of David R. Slavitt's translation of Ibn Gabirol's *Keter malkhut* (New York, 1998), see Adena Tanenbaum, "On Translating *Keter Malkhut*," *Prooftexts* 20 (2000): 349–62.

CHAPTER 2

Medieval and Early Renaissance, 900 to 1500

- 152 Abdukhalimov, Bahrom. “Aḥmad al-Faraghānī and His *Compendium of Astronomy*.” *Journal of Islamic Studies* 10 (1999): 142–58.
Jacob Anatoli’s Hebrew translation is mentioned.
- 153 Abramson, Shraga. “The Hebrew Translations of R. Judah Hayyuj’s Works and of the *Guide to the Perplexed* as used by R. David Kimḥi” (in Hebrew). *Kiryat sefer* 51 (1976): 680–96.
- 154 ———. “Tactics of Arabic-Hebrew Translations” (in Hebrew). *Leshonenu* 58 (1993/95): 235–41 (abstract in English); 59 (1995/96): 79–80.
- 155 Abulafia, David. “Ethnic Variety and Its Implications: Frederick II’s Relations with Jews and Muslims.” In *Intellectual Life in the Court of Frederick II Hohenstaufen*, edited by William Tronzo (Washington, 1994), pp.213–24.
- 156 Adler, Elkan Nathan. *Catalogue of Hebrew Manuscripts in the Collection of Elkan Nathan Adler*. Cambridge, Eng., 1921. xii, 228 p.
The “Science” section in this famous collection includes translations; e.g., *Mahalakh ha-kokhavim*, a Hebrew version of Georg von Peurbach’s *Theorica Planetarum*.
- 157 Adler, Israel. *Hebrew Writings Concerning Music, in Manuscripts and Printed Books from Geonic Times up to 1800*. Munich, 1975. lviii, 389 p.
Contains descriptions, together with relevant passages, of Hebrew translations of Alexander of Aphrodisias’ *De anima*, Averroes’ commentary on Plato’s *Republic*, Avicenna’s *Canon*, and Hunayn Ibn Ishaq’s *Maxims of the Philosophers*.
- 158 Aguirre de Cárcer Casarrubios, Luisa Fernanda. “Los *Secreta Hippocratis* en un manuscrito en aljamía hebraicoárabe, conservado en la Biblioteca de El Escorial.” *Sefarad* 46 (1986): 27–39.
Published in conjunction with Rosa Kuhne, “Una versión aljamiada del *Secreto de Hipócrates*,” *ibid.*, pp.253–69.

- 159 Albert, Carmen. "El régimen de comparativo y superlativo en la traducción ladinada (siglo XV) del *Cuzari* de Yehuda Halevi." In *Jewish Studies at the Turn of the Twentieth Century. Proceedings of the 6th EAJC Congress, Toledo, July 1998*, edited by Judit Tarragona Borrás and Ángel Sáenz-Badillos (Leiden, 1999), vol. 2, pp. 415–20.
- 160 Alteras, Isaac. "Jewish Physicians in Southern France During the 13th and 14th Centuries." *Jewish Quarterly Review*, n.s., 68 (1977/78): 209–23.
Translation activity by the physicians is noted.
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See pp. xvii–xxvi for Abraham Ibn Ezra’s account of an early translation by a Jew of the *Fables of Bidpai* from Sanskrit directly into Arabic; for Symeon Seth, a Jewish physician in Byzantium, responsible for the Greek version of *Kalilah wa-Dimnah*; also the Hebrew version by Rabbi Joel, and its Latin translation by John of Capua, a baptized Jew.

Cecil Roth, *The Jewish Contribution to Civilization* (New York, 1940), pp. 194–95, utilizes the same account by Ibn Ezra, while Angelo S. Rappoport, *The Folklore of the Jews* (London, 1937), p. 124, writes, “In post-Talmudical times many Jewish scholars occupied themselves with books of Indian origin. Thus the famous book *Kalila* and *Dimnah*, containing moral maxims and fables, was translated in 1080 by a Syrian Jew named Simon from the Arabic into Greek.”

For Symeon Seth (11th cent.), a physician-savant at the Byzantine court in Constantinople, and his *Stephanites kai Ichnelates*, see Hans-Georg Beck, *Geschichte der byzantinischen Volksliteratur* (Munich, 1971), pp. 41–45; Hélène Condylis-Bassoukos, *Stéphanitès kai Ichnelátès, traduction grecque (XIe siècle) du livre Kalila wa-Dimna d’Ibn al-Muqaffa’ (VIIIe siècle). Étude lexicologique et littéraire* (Louvain, 1997), pp. xxiii–xv, “L’auteur: Syméon Seth, médecin et traducteur de l’arabe”; Georg Harig, “Von der arabischen Quellen des Simeon Seth,” *Medizinhistorisches Journal* 2 (1967): 248–68; Alfons Hilka, *Beiträge zur lateinischen Erzählungsliteratur des Mittelalters ...* (Berlin, 1928; reprint, Nendeln, 1970), pp. 59–60; *Tusculum-Lexikon griechischer und lateinischer Autoren des Altertums und des Mittelalters*, 3. Aufl. (Munich, 1982): 723–24; Evangelia A. Varella, “Orientalische Elemente in der byzantinischen Heilkunde,” *Medicina nei secoli*, n.s., 7 (1995): 29–40; Robert Volk, “Symeon Seth,” *Lexikon des Mittelalters* (Munich, etc., 1977–), VIII: col. 365–66. It should be emphasized that none of these sources corroborate the assertions by Jacobs and Rappoport that Symeon Seth was Jewish.

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- 621 ———, ed. *The Logic of Gersonides. A Translation of Sefer ha-Heqqesh ha-Yashar (The Book of the Correct Syllogism) of Rabbi Levi ben Gershon, with Introduction, Commentary, and Analytical Glossary*. Dordrecht, 1992. xii, 341 p.
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- 623 ———. “Une source de l’histoire juive au XIIIe siècle: la lettre polemique de Jacob b. Elie à Pablo Christiani.” *Revue des études juives* 82 (1926): 363–77. Reprinted in the author’s *The Collected Articles of Jacob Mann* (Gedera, 1971), vol. 1, pp. 230–44. Jacob ben Elijah translated the *Centiloquium*, attributed to Ptolemy, into Hebrew as *Me’ah she’arim*. See, additionally, Vittore Colorni, “Gli ebrei nei territori italiani a nord di Roma dal 568 agli inizi del secolo XIII,” in *Gli ebrei nell’alto medioevo: 30 marzo–aprile 1978* (Spoleto, 1980), vol. 1, pp. 269–70, note 112, about additional translations, as in the Latin-to-Hebrew version of Abu Mā’shār’s introduction to astrology by this same Jacob ben Elijah, seemingly identical with Jacob ben Elijah de Lattes of Carcassone. An erudite synthesis of scholarly opinion on Jacob’s identity is by Robert Chazan, “The Letter of R. Jacob ben Elijah to Friar Paul,” *Jewish History* 6 (1992): 51–63.
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- 625 Margalith, David S. “Rabbi Khasdayi ibn Shaprut as Physician and a Medical Translator (910–975)” (in Hebrew). *Korot* (Jerusalem) 3 (1962/66): 202–6. Ḥisdai ibn Shaprut reputedly participated in the Greek-to-Arabic translation of *De materia medica* by Dioscorides. See Eliyahu Ashtor, *The Jews of Moslem Spain* (Philadelphia, 1973–84), vol. 1, pp. 167–68; César Emil Dubler, *La ‘Materia médica’ de Dioscórides: transmisión medieval y renacentista* (Barcelona, 1953–59), vol. 1, pp. 41–168, “La ‘Materia médica de Dioscórides y su transmisión, particularmente en España” (see “Los musulmanes y la traducción árabe,” 48–55); Jesús Peláez Del Rosal, “Hasdai ibn Shaprut in the Court of Abd-al-Rahman,” in *The Jews in Cordoba (X–XII Centuries)*, edited by Jesús Peláez Del Rosal (Cordoba, 1987), pp. 61–77 (“Hasdai, Translator and Diplomat,” 67–72); Norman Roth, *Jews, Visigoths and Muslims in Medieval Spain: Cooperation and Conflict* (Leiden, 1994), p. 81; Isidore Simon, “Hasdai Ibn Schaprout, médecin et diplomate juif du Xe siècle, promoteur des sciences et des lettres hébraïques en Espagne, au Moyen-Âge,” in *International Congress of the History of Medicine, 15th, Madrid-Alcalá, 1956, Actas del XV Congreso Internacional de Historia de la Medicina (Madrid-Alcalá, 22–29 de septiembre, 1956)* (Madrid, 1958), vol. 1, pp. 353–59; Juan Vernet Gines, “La *Materia Médica* de Dioscórides,” in the the author’s *La cultura hispanoárabe en oriente y occidente* (Barcelona, 1978), pp. 69–72.

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- 883 ———. “Faradsch b. Salem aus Girgent ...” *Hebräische Bibliographie* 20 (1880): 136–37.
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- 892 ———. “Masardjawei, ein jüdischer Arzt des VII. Jahrhunderts.” *Zeitschrift der Deutschen Morgenländischen Gesellschaft* 53 (1899): 428–34.
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- 897 ———. “Die *Parva Naturalia* des Aristoteles bei den Arabern.” *Zeitschrift der Deutschen Morgenländischen Gesellschaft* 37 (1883): 477–92; 45 (1891): 447–53.

- 898 ———. “Robert von Anjou und sein Verhältnis zu einigen gelehrten Juden.” *Monatsschrift für Geschichte und Wissenschaft des Judenthums* 48 (1904): 713–17.
On Judah ben Moses ben Daniel Romano, Kalonymos ben Kalonymos, and Shemariah ben Elijah Ikriti.
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- 899 ———. “Samuel Benveniste und Maimonides über Asthma.” *Hebräische Bibliographie* 8 (1865): 85–89.
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- 908 ———. “Zu Kalila we-Dimna.” *Zeitschrift der Deutschen Morgenländischen Gesellschaft* 27 (1873): 553–65.
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 For the earlier Jewish translating involvement in the westward migration of *Kalilah wa-Dimnah* as it traveled from India, see Steinschneider’s “Zur Geschichte der Uebersetzungen aus dem Indischen in’s Arabische und ihres Einflusses auf die arabische Literatur, insbesondere über die Mondstationen (Naxatra) in daraufbezügl. Loosbücher,” *Zeitschrift der Deutschen Morgenländischen Gesellschaft* 24 (1870): 325–92 (beginning at 327).
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- 921 ———. “La tipografia ebraica a Riva del Garda (1557–1562).” In *La comunità ebraica di Riva del Garda (sec. XV–XVIII)*, by Maria Luisa Crosina et al. (Trento and Riva del Garda, 1991), pp. [157]–249.
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See A.M. Habermann’s afterword and bibliography (pp.167–91) on translations by Kalonymos ben Kalonymos and others of *Ikhwān al-ṣafā’* (*Epistles of Brethren of Sincerity*).
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- 968 ———. “El testamento de Yehuda Ibn Tibbon: notas para una historia de las bibliotecas en la Europa medieval.” *Revista de archivos, bibliotecas y museos* 82 (1979): 495–524.
- 969 Valle Rodríguez, Carlos del, ed. *La fuente de la vida*. Traducida del latín al castellano por Federico de Castro y Fernández. Revisada y corregida por Carlos del Valle [Rodríguez]. Introducción de Carlos del Valle [Rodríguez]. Barcelona, 1987. 268 p.
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- 973 ———. *Tolerancia, ideología y disidencia: la historia del pensamiento castellano-manchego desde los años finales del siglo XI hasta el siglo XVII*. Albacete, 1988. 373 p.
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CHAPTER 3

Late Renaissance and Early Modern Period, 1500 to 1750

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- 1032 Almladh, Karin, ed. *Joseph ha-Kohen, Sefer 'Emeq ha-bakha (The Vale of Tears) with the Chronicle of the Anonymous Corrector*. Introduction, Critical Edition, Comments by ... Uppsala and Stockholm, 1981. 78, [128] p.
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- 1033 Altmann, Alexander. "Lurianic Kabbalah in a Platonic Key: Abraham Cohen Herrera's *Puerta del Cielo*." In *Jewish Thought in the Seventeenth Century*, edited by Isadore Twersky and Bernard Septimus (Cambridge, Mass., 1987), pp. 1–37.
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- 1034 Aring, Paul Gerhard. 'Wage du, zu irren und zu träumen...' *Juden und Christen unterwegs. Theologische Biographien — Biographische Theologie im christlich-jüdischen Dialog der Barockzeit*. Leipzig, and Cologne, 1992. 233 p.
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- 1035 Ascarelli, Pellegrino, ed. *Debora Ascarelli, poetessa*. Rome, 1925. 87 p.
See also Abraham Berliner, *Geschichte der Juden in Rom von der ältesten Zeit bis zur Gegenwart* (Frankfurt am Main, 1893; reprint, Hildesheim, 1987), vol. 2, pp. 194–95; Nello Pavoncello, "Antiche famiglie ebraiche italiane. 1. Gli Ascarelli," *Rassegna mensile di Israel* 63:1 (1997): 133–40 (at 134–35); Mario Quattrucci, *Dizionario biografico degli italiani* (Rome, 1960–), IV:370–71.
- 1036 Baroway, Israel. "Toward Understanding Tudor-Jacobean Hebrew Studies." *Jewish Social Studies* 18 (1956): 3–24.
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"Who Read What? Statistical, Substantive and Social Analysis of the Mantuan Inventories": pp. 119–75 (in Hebrew; translations are found in the sections for philosophy (pp. 149–55) and sciences (pp. 164–68).
See also Baruchson's "Yitshak Sulam's Professional Library; Mantua, 1595" (in Hebrew), *Ale sefer*, no. 10 (June 1982): 37–50, on a library containing Hebrew texts of Terence's *Eunuchus* and Alessandro Piccolomini's *La sfera del mondo*; and Roberto Bonfil, *Rabbis and Jewish Communities in Renaissance Italy* (Oxford, 1990), "The Libraries of Jews" (pp. 272–80).

- 1038 Barzilay, Isaac. *Yoseph Shlomo Delmedigo (Yashar of Candia): His Life, Works and Times*. Leiden, 1974. xii, 379 p.

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See also E. G. L. Schrijver, "Het eerste hebreeuwse handschrift in Amsterdam," in *Driehonderd jaar oosterse talen in Amsterdam ...* edited by J. de Roos et al. (Amsterdam, 1986), pp. 13–24.

For Delmedigo's lost Hebrew digest of Philo's writings, see Barzilay's monograph, p. 32, to which may be added Jacob Mann, *Texts and Studies in Jewish History* (Cincinnati, 1931–35; reprint, New York, 1972), vol. 2, pt. IV, "Letters of Karaite Worthies," no. 134, "Letter from Zarah b. Natan to Menasseh b. Israel of Amsterdam," pp. 1225–28.

- 1039 Becker, Wilhelm. *Immanuel Tremellius: ein Proselytenleben im Zeitalter der Reformation*. 2., veränderte Aufl. Leipzig, 1890. iv, 60 p.

"Zum zweitenmal in Strassburg": pp. 20–24 (on Tremellius' Hebrew translation of Calvin's *Catéchisme de l'Eglise de Genève*, Geneva, 1554, again London, 1820).

See also Salo W. Baron, *A Social and Religious History of the Jews*, 2d ed., rev. and enl. (New York, 1952–83), vol. 13, p. 396, note 9; Edward Irving Carlyle's entry on Tremellius in *The Dictionary of National Biography* (reprinted ed., London, 1937–39), XIX:1113–14.

- 1040 Beltz, Walter, ed. *Übersetzungen und Übersetzer im Verlag J.H. Callenberg. Internationales Kolloquium in Halle (Saale) vom 22.-24. Mai 1995*. Halle, 1995. 88 p.

The signed essays cover a range of topics pertaining to Johann Heinrich Callenberg and the missionary publications issued by his Institutum Judaicum et Muhammedicum at Halle, including Hebrew editions of various books of the New Testament by Heinrich Christian Immanuel Frommann, also responsible for a Yiddish edition of the *Confessio Augustana* and works by Johann Müller.

See also Thomas J. Müller, "Das Archivalien zu J.H. Callenberg und dem Institutum Judaicum," in *Von Halle nach Jerusalem*, edited by Eveline Goodman-Thau and Walter Beltz (Halle, 1994), pp. 24–44.

- 1041 Boer, Harm den. "Spanish and Portuguese Editions from the Northern Netherlands in Madrid and Lisbon Public Collections. Towards a Bibliography of Spanish and Portuguese Editions from the Northern Netherlands (± 1580 – ± 1820)." *Studia Rosenthaliana* 22 (1988): 97–143; 23 (1989): 38–77, 138–77.
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- 1044 Brann, Marcus. *Das bibliographische Handbuch des Schabtai Bass in der lateinischen Uebersetzung Clanners*. Breslau, 1882. 12 p.
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- 1045 Burmeister, Karl Heinz. *Sebastian Münster: eine Bibliographie mit 22 Abhandlungen*. Wiesbaden, 1964. 143 p.
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- 1046 Burnett, Stephen G. *From Christian Hebraism to Jewish Studies: Johannes Buxtorf (1564–1629) and Hebrew Learning in the Seventeenth Century*. Leiden, 1996. xii, 317 p.
- 1047 Carpenter, Dwayne E. "A Converso Best-Seller: *Celestina* and Her Foreign Offspring." In *Crisis and Creativity in the Sephardic World*, edited by Benjamin R. Gampel (New York, 1997), pp. 267–81.
- On Joseph Sarfati's translation of *La Celestina*.
- 1048 ———. "The Sacred and the Profane: Jewish Scriptures and the First Comedy in Hebrew." In *Fernando de Rojas and 'Celestina': Approaching the Fifth Centenary ...*, edited by Ivy A. Corfis and Joseph T. Snow (Madison, Wisc., 1993), pp. 229–36.

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- 1052 *Christian Hebraism: The Study of Jewish Culture by Christian Scholars in Medieval and Early Modern Times. Proceedings of a Colloquium and Catalogue of an Exhibition Arranged by the Judaica Department of the Harvard College Library on the Occasion of Harvard's 350th Anniversary Celebration*. Cambridge, Mass., 1988. 58 p.
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See also the article by Galia Hasan-Rock (now Galit Hasan-Rokem), “Fable,” in *Encyclopaedia Judaica* (Jerusalem), VI:1125–33 (includes a section, “Hebrew Translations of Fables”).
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- 1101 Miller, David C. “Religious Controversy and Enlightenment: A Study of French Biblical and Ecclesiastical Scholarship in the Age of Louis XIV, c. 1680–1715.” Ph.D. diss., University of Kansas, 1984. xiv, 461 leaves.
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- 1105 Offenberg, Adriaan K. "Bibliography of the Works of Jacob Jehudah Leon (Templo)." *Studia Rosenthaliana* 12 (1978): 111–32.
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- 1106 Orfali, Moisés. "The Portuguese Edition (1565) of Hieronymus de Sancta Fide's *Contra Iudaeos*." In *Contra Iudaeos: Ancient and Medieval Polemics between Christians and Jews*, edited by Ora Limor and Guy G. Stroumsa (Tübingen, 1996), pp. 239–56.
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See pp. 340–45 for Giovanni Battista Iona, responsible for the Hebrew and Italian edition of Robert Bellarmine's Catholic catechism, *Dottrina Christiana breve* (1658), also the New Testament Gospels in Hebrew and Latin (1668).
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- 1108 Piccus, Jules. "Corrections, Suppressions, and Changes in Montalvo's *Amadís*, Book I." *Sefarad* 44 (1984): 33–74.
- 1109 Popkin, Richard H. "The First College of Jewish Studies." *Revue des études juives* 143 (1984): 351–64.
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See also Carola Scott-Luckens, "An *Instauratio Magna* of Universal Fellowship? Proposals for a Judaic University in Revolutionary London," *Jewish Culture and History* 3:1 (Summer 2000): 75–94.
- 1110 ———. *Isaac La Peyrère (1596–1676): His Life, Work and Influence*. Leiden, 1987. x, 241 p.
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- 1112 Popkin, Richard H., and Michael A. Signer, eds. *Spinoza's Earliest Publication? The Hebrew Translation of Margaret Fell's "A Loving Salutation to the Seed of Abraham among the Jews, wherever They are Scattered Up and Down the Face of the Earth."* Edited with an Introduction and Prefatory Material by ... Assen, 1987. 106 p.
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See also Achsah Guibbory, "Conversation, Conversion, Messianic Redemption: Margaret Fell, Menasseh ben Israel, and the Jews," in *Literary Circles and Cultural Communities in Renaissance England*, edited by Claude J. Summers and Ted-Larry Pebworth (Columbia, Mo., 2000), pp. 210–34, discussing Fell's Quaker activism leading to the Hebrew translations of her *A Loving Salutation to the Seed of Abraham among the Jewes*.

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Consult index, “Translations prohibited.”
- 1114 Quétif, Jacques, and Jacques Échard. *Scriptores Ordinis Prædicatorum recensiti, notisque historicis et criticis illustrati ...* Paris, 1719–21; reprint, New York, 1959; Turin, 1961. 2 vols.
For Francesco Donati (Franciscus Donatus) and his *Poma aurea* (Rome, 1618), containing the Hebrew and Latin text of Ibn Gabirol’s *Keter malkhut*, see vol. 2:1, pp. 482–83.
- 1115 Reiner, Jacob. “The English *Yosippon*.” *Jewish Quarterly Review*, n.s., 58 (1967/68): 126–42.
- 1116 Rooden, Peter T. van. “The Amsterdam Translation of the Mishnah.” In *Hebrew Study from Ezra to Ben-Yehuda*, edited by William Horbury (Edinburgh, 1999), pp. 257–67.
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- 1117 ———. “A Dutch Adaptation of Elias Montalto’s *Tractado sobre o principio do capitulo 53 de Jesaias*: Text, Introduction and Commentary.” *Lias* 16 (1990): 189–238.
- 1118 ———. *Theology, Biblical Scholarship, and Rabbinical Studies in the Seventeenth Century: Constantijn L’Empereur (1591–1648), Professor of Hebrew and Theology at Leiden*. Leiden, 1989. xi, 268 p.
L’Empereur was responsible for Latin translations of rabbinical literature; e.g., Mishnah tractates *Middot* and *Bava kamma*, and also taught students such as George Gentius, Willem Henricus Vorstius, and Dionysius Vossius, all of whom similarly engaged in translation work.
- 1119 Rosenberg, A.W. “Hugo Grotius as Hebraist.” *Studia Rosenthaliana* 12 (1978): 62–90.
Discusses, in part, the Latin translations of rabbinic works that Grotius may have had access to, a topic also treated by Phyllis S. Lachs, “Hugo Grotius’ Use of Jewish Sources in *On the Law of War and Peace*,” *Renaissance Quarterly* 30 (1977): 181–200, and Jaap (Jacob) Meijer, “Hugo Grotius’ Knowledge of Hebrew,” *Historia Judaica* 14 (1952): 133–44.

- 1120 Rosenthal, Erwin I.J. "Sebastian Muenster's Knowledge and Use of Jewish Exegesis." In *Essays in Honour of the Very Rev. Dr. J.H. Hertz ...*, edited by I. Epstein et al. (London, [1944?]), pp. 351–69.
Places Münster at the center of the *Hebraica veritas* movement.
Reprinted in the author's *Studia Semitica* (Cambridge, Eng., 1971), vol. 1, pp. 127–45.
- 1121 Rosenthal, Frank. "The Rise of Christian Hebraism in the Sixteenth Century." *Historia Judaica* 7 (1945): 167–91.
Sebastian Münster receives the most attention.
- 1122 Roth, Cecil. "Edward Pockocke and the First Hebrew Printing in Oxford." *Bodleian Library Record* 2 (1941/49): 215–19.
On Pockocke's Latin edition of Maimonides' *Porta Mosis* (1655), together with the Judeo-Arabic text.
Reprinted in the author's *Studies in Books and Booklore: Essays in Jewish Bibliography and Allied Subjects* (Westmead, Eng., 1972), pp. 31–35.
- 1123 Rotondò, Antonio. *Studi e ricerche di storia ereticale italiana del Cinquencento*. Turin, 1974. 584 p. (no more published?).
Postel's Latin translations of the *Zohar* and *Sefer ha-bahir* are treated in chap. 4, "Guillaume Postel e Basilia" (pp. 117–59).
- 1124 Ryan, W.F. "Maimonides in Muscovy: Medical Texts and Terminology." *Journal of the Warburg and Courtauld Institutes* 51 (1988): 43–65.
- 1125 Rymatzki, Christoph. "Johann Müller's 'Licht am Abend.' Ein Beitrag zur Charakterisierung der theologischen und geistesgeschichtlichen Ausrichtung des Instituts anhand seiner bedeutendsten Missionsschrift." In *Von Halle nach Jerusalem*, edited by Eveline Goodman-Thau and Walter Beltz (Halle, 1994), pp. 66–77.
See also *The Encyclopedia of Missions: Descriptive, Historical, Biographical, Statistical*, edited by Henry Otis Dwight et al. 2d ed. (New York, 1904), entry, "Jews, The," devoting a paragraph (p. 355) to Rev. John [Johann] Müller, of Gotha, and the numerous translations, including Hebrew and "Jewish-German," of his popular missionary tract in dialogue form, *The Light of Eventide* (in Hebrew, *Or le-'et 'erev*); Christopher M. Clark, *The Politics of Conversion: Missionary Protestantism and the Jews in Prussia, 1728–1941* (Oxford, Eng., 1995), index, "Müller, Johannes (author of *Light at Evening*)."
- 1126 Sacerdote, Gustavo. "Una versione italiana inedita del *Moreh Nebukhim* di Mosheh ben Maimon." *Rendiconti della Reale Accademia Lincei, Classe di scienze morali, storiche e filologiche*, ser. 5, 1 (1892): 308–25.
The translation is by Amadeo (Jedidiah) Recanati.

- 1127 Salomon, Herman P. "Leha Dodi': Hispanic Origin and Spanish Translations." *American Sephardi* 5 (Autumn 1971): 32–42.
- 1128 Schmitt, Charles B. "Renaissance Averroism Studies Through the Venetian Editions of Aristotle-Averroes (with Particular Reference to the Giunta Edition of 1550–2)." In *Convegno internazionale L'averroismo in Italia (Roma, 18–20 aprile 1977)* (Rome, 1979), pp. 121–42.
 Republished in the author's *The Aristotelian Tradition and Renaissance Universities* (London, 1984), sect. VIII.
 Discusses the work of Abraham de Balmes, Elijah Delmedigo, Jacob Mantino, and Paolo Ricci (Paulus Israelita). For the detailed contents of Aristotle's *Opera quae extant omnia*, 11 vols. (Venice, 1560) showing the contributions of Abraham de Balmes, Elijah Delmedigo, and Jacob Mantino, see Manuel Alonso Alonso, *Teologia de Averroës (estudios y documentos)* (Madrid, 1947), pp. 5–10.
- 1129 Schoeps, Hans Joachim. *Philosemitismus im Barock: Religions- und Geistesgeschichtliche Untersuchungen*. Tübingen, 1952. vi, 216 p.
 Chap. 3, "Rabbinische Studien in Schweden 1676–1750," includes a section, "Lateinische Übersetzungen rabbinischer Werke und Kommentare," on pp. 137–43. For Latin translations by Danish scholars, see Martin Schwarz Lausten, *Kirke og synagoge: holdninger i den danske kirke til jødedom og jøder i middelalderen, reformationstiden og den lutherske ortodoksi* (Copenhagen, 1992), pp. 440–45, "Oplysende upolemiske arbejder."
- 1130 Schwab, M[oïse?]. "Aquin (Philippe d')." In *Dictionnaire de biographie française*, edited by J. Balteau et al. (Paris, 1933–), vol. 3, col. 192–93.
 Responsible for Latin translations of rabbinical literature, as was his son, Louis-Henri d'Aquin, who prepared a "Latin paraphrase of Rashi's commentary on the Book of Esther, together with some pertinent excerpts from the Talmud and the Yalqut," per Salo W. Baron, *A Social and Religious History of the Jews*, 2d ed., rev. and enl. (New York, 1952–83), vol. 15, p. 424, note 35.
- 1131 Schwarzbach, Bertram Eugene. "Le témoignage de Jona Salvador sur les Juifs de Paris au XVIIe siècle." *Revue des études juives* 155 (1996): 469–78.
 See p. 471 for the proposed collaborative project between Richard Simon and Jona Salvador to translate the Talmud.

- 1132 Secret, François. "Aegidiana Hebraica." *Revue des études juives* 121 (1962): 409–16.
 "Les traductions faites pour Gilles de Viterbe": pp. 414–16.
 See also Charles Astruc and Jacques Monfrin, "Livres latins et hébreux du cardinal Gilles de Viterbe," *Bibliothèque d'humanisme et Renaissance* 23 (1961): 551–54; Moshe Idel, "Egidio da Viterbo e gli scritti di Avraham Abulafia" (in Hebrew), *Italia* (Jerusalem) 2 (1980): 48–50 (Hebrew sect.).
- 1133 ———. *Les Kabbalistes chrétiens de la Renaissance*. Nouvelle édition mise à jour et augmentée. Neully s/Seine and Milan, 1985. xxxvii, 395 p.
 See "Paul Rici" (Paulo Riccio/Paulus Ricius, formerly Paulus Israelita) on pp. 87–99 (responsible for a Latin translation of Joseph Gikatilla's *Sha'are orah* and part of the *Mishnah*, the first such printing in Latin, in 1519).
 See also Peter G. Bietenholz's entry on Paulus Ricius in *Contemporaries of Erasmus: A Biographical Register of the Renaissance and Reformation*, edited by Peter G. Bietenholz and Thomas B. Deutscher (Toronto, 1985–87), vol. 3, pp. 158–60; Fausto Parente, "La Chiesa e il *Talmud*," in *Storia d'Italia. Annali* 11: *Gli ebrei in Italia* (Turin, 1997), pp. 578–80; and Wilhelm Schmidt-Biggemann, "Christian Kabbala: Joseph Gikatilla (1247–1305), Johannes Reuchlin (1455–1522), Paulus Ricius (d. 1541), and Jacob Böhne (1575–1624)," in *The Language of Adam. Die Sprache Adams*, edited by Allison P. Coudert (Wiesbaden, 1999), pp. 81–121.
- 1134 ———. "Notes sur G. Postel." *Bibliothèque d'humanisme et renaissance* 22 (1960): 389–90; 35 (1973): 85–101.
 On Postel's translation of the Zohar (Genesis) and the newly-discovered Latin translation of *Sefer ha-bahir*, respectively.
- 1135 ———. "Nouvelles précisions sur Flavius Mithridates maître de Pic de la Mirandole et traducteur de commentaires de Kabbale." In *L'opera e il pensiero di Giovanni Pico della Mirandola nella storia dell'umanesimo* (Florence, 1965), vol. 2, pp. 169–87.
 See also Raffaele Starrabba, "Guglielmo Raimondo Moncada, ebreo convertito siciliano del secolo XV," *Archivio storico siciliano*, nuova ser., 3 (1873): 15–91, esp. document XVI, concerning Moncada (later Flavius Mithridates) and his translation activity from Arabic and Hebrew-to-Latin as early as 1477, and more recently, Shlomo Simonsohn, "Some Well-known Jewish Converts during the Renaissance," *Revue des études juives* 148 (1989): 17–52 ("... he was among the first, perhaps even the first to introduce the Cabbala into Christian theology," at pp. 25–26, discussing his Latin translations of cabalistic works and other writings, including sections of the Koran).
- 1136 ———. "Sur quelques traductions du *Sēfer Razi'el*." *Revue des études juives* 128 (1969): 223–45.

- 1137 ———. *Le Zôhar chez les kabbalistes chrétiens de la Renaissance*. Paris, 1958. 141 p.
See “Le traduction d’extraits du *Zôhar* par Gilles de Viterbe” (pp. 34–50) and “Les traductions du *Zôhar* de Guillaume Postel” (pp. 51–78). Gilbert Générard, discussed on pp. 88–91, was an active translator of rabbinic texts into Latin.
- 1138 ———, ed. *Egidio da Viterbo, Scechina e Libellus de litteris hebraicis*. Rome, 1959. 2 vols.
See the “Introduction” in vol. 1 concerning *Libellus de litteris hebraicis*, a Latin paraphrase by Felix of Prato (Felix Pratense) of the Hebrew *Sefer ha-temunah*.
- 1139 Segal, Lester A. “Jacques Basnage de Beauval’s *l’Histoire des Juifs*: Christian Historiographical Perception of Jewry and Judaism on the Eve of the Enlightenment.” *Hebrew Union College Annual* 54 (1983): 303–24.
For the Hebrew translations of Basnage’s work, see pp. 304–5, note 5, and p. 321, note 75; also p. 322 for Solomon Maimon’s proposed Hebrew translation.
See also Joseph Braslavi, “The Land of Israel in the Hebrew Translation of Basnage’s ‘Histoire des Juifs’” (in Hebrew), *Erets-Yisra’el: meḥkarim bi-yedi’at ha-Arets ve-’atikoteha* 6 (1960): 168–73 (abstract in English); Jonathan M. Elukin, “Jacques Basnage and the History of the Jews: Anti-Catholic Polemic and Historical Allegory in the Republic of Letters,” *Journal of the History of Ideas* 53 (1992): 607. For Menahem Man Amilander’s reliance on Basnage’s work, perhaps in an abridged Dutch translation (Amsterdam, 1719), in the writing of his *Sheyris Yisroel* (Amsterdam, 1743), see Rena Fuks-Mansfeld, “Yiddish Historiography in the Time of the Dutch Republic,” *Studia Rosenthaliana* 15 (1981): 9–19; Yosef Hayim Yerushalmi, *Zachor: Jewish History and Memory* (Seattle, 1982), p. 82; p. 128, note 41; p. 129, note 5.
- 1140 Sermoneta, Giuseppe. “Scholastic Philosophic Literature in Rabbi Yoseph Taitazak’s *Porat Yosef*” (in Hebrew). *Sefunot* 11 (1971/77): 135–85 (abstract in English).
Discusses the extensive quotations from Thomas Aquinas and Egidius of Rome (Giles of Rome, or Aegidius Romanus) in Hebrew translation that are found in Taitazak’s *Porat Yosef*.
- 1141 Sholod, Barton. “The Fortunes of *Amadis* among the Spanish Jewish Exiles.” In *Hispania Judaica: Studies on the History, Language, and Literature of the Jews in the Hispanic World*, edited by Josep M. Solà-Solé, Samuel G. Armistead, and Joseph H. Silverman (Barcelona, 1980–84?), vol. 2, pp. 87–99.
On Jacob Algabe’s Hebrew translation of Book I.

- 1142 Simonsohn, Shlomo. *History of the Jews in the Duchy of Mantua*. New York and Jerusalem, 1977. xvii, 902 p.
“Translations”: pp. 640–42 (on Judah Briel, Abraham Colorni, Mordecai Finzi, Joseph Baruch of Urbino, Jacob Mantino, Joseph ben Jacob Padua, Moses Jacob ben Mordecai Rava, Samuel Romanelli, Jacob Saraval).
- 1143 ———. “Some Well-Known Jewish Converts During the Renaissance.” *Revue des études juives* 148 (1989): 17–52.
Deals at length with Flavius Mithridates (Guglielmo Raimondo Moncada), a translator of cabalistic works, and Felix of Prato (Felix Pratense), similarly a translator of cabalistic and also grammatical works and the Psalms from Hebrew into Latin. For additional material on Felix of Prato, see Paul Kahle, “Zwei durch Humanisten besorgte, dem Papst gewidmete Ausgaben der Hebräischen Bibel,” in his *Opera minora: Festgabe zum 21. Januar 1956* (Leiden, 1956), pp. 128–50. Much of the secondary literature on Prato has been identified by Jordan S. Penkower, “Bomberg’s First Bible Edition and the Beginning of his Printing Press” (in Hebrew), in *Kiryat sefer* 58 (1983): 597, note 51.
- 1144 Solà-Solé, Josep M. “El *Galila e Digna* castellano traducido del hebreo.” In *Hispania Judaica: Studies on the History, Language, and Literature of the Jews in the Hispanic World*, edited by Josep M. Solà-Solé, Samuel G. Armistead, and Joseph H. Silverman (Barcelona, 1980–84?), vol. 3, pp. 103–31.
- 1145 Solomons, Israel. “David Nieto and Some of His Contemporaries.” *Jewish Historical Society of England Transactions* 12 (1928/31): 1–101.
“Bibliography”: pp. 64–77.
- 1146 Sonne, Isaiah. “The Traces of the *Dialoghi d’Amore* in Hebrew Literature and the Printed Hebrew Translation” (in Hebrew). *Tarbits* 3 (1931/32): 287–313.
- 1147 Stein, Siegfried. “Phillipus Ferdinandus Polonus: A Sixteenth-Century Hebraist in England.” In *Essays in Honour of the Very Rev. Dr. J. H. Hertz ...*, edited by I. Epstein et al. (London, [1944?]), pp. 397–412.
In large part, on Ferdinandus’ *Haec sunt verba Dei* (Cambridge, Eng., 1597), containing selections of rabbinical literature in Latin translation drawn from the 613 Commandments and other sources. See the “Additional Notes,” on p. 412, concerning the earliest published Latin translation of the 613 Commandments, or *Taryag mitsvot* (1520).

- 1148 Stow, Kenneth B. "Conversion, Christian Hebraism, and Hebrew Prayer in the Sixteenth Century." *Hebrew Union College Annual* 47 (1976): 217–36.
On Christian prayers (the *Credo*, *Officium Beatae Mariae Virginis*) and catechisms translated by Fabiano Fioghi into Hebrew as transitional aids for new Jewish converts to Catholicism.
- 1149 Sutcliffe, Adam. "Hebrew Texts and Protestant Readers: Christian Hebraism and Denominational Self-Definition." *Jewish Studies Quarterly* 7 (2000): 319–37.
- 1150 Tenney, Edward Andrews. *Thomas Lodge*. Ithaca, N. Y., 1935. ix, 202 p.
For the first translation of Josephus into English (London, 1602) by Lodge, see p. 165.
- 1151 Vaizer, Refa'el, and Yosef Kaplan, eds. *Treasures from the Library Ets Hayim/Livraria Montezinos. Me-otsrot sifriyat 'Ets-hayim/Montezinos ...* Jerusalem, 1980. 119, ix p.
"The Translation of the Basic Works of Judaism": pp.41–50.
- 1152 Valle Rodríguez, Carlos del. "Notas sobre Alfonso de Zamora." *Sefarad* 47 (1987): 173–80.
Cardinal Cisneros "entrusted him with the Latin edition of David Qimḥi's Hebrew dictionary and of the Targum" (from the English summary).
- 1153 Voet, Léon, and Jenny Voet-Grisolle. *The Plantin Press (1555–1589): A Bibliography of the Works Printed and Published by Christopher Plantin at Antwerp and Leiden*. Amsterdam, 1980–83. 6 vols.
See vol. 2, entry 1150, for *Evangelia anniversaria ...* (Antwerp, 1581), by Fredericus Petri with his Hebrew translation of the Gospels, pagged from right to left, for the use of Jewish converts "to be read in the churches on feast-days."
- 1154 Wall, Ernestine G. E. van der. "The Amsterdam Millenarian Petrus Serrarius (1600–1669) and the Anglo-Dutch Circle of Philo-Judaists." In *Jewish-Christian Relations in the Seventeenth Century: Studies and Documents*, edited by J. van den Berg and Ernestine G. E. van der Wall (Dordrecht, 1988), pp. 73–94.
See p. 76 for Henry Jessey's *The Glory and Salavation of Jehuda and Israel* (1650), and its Hebrew translation, "... one of the few works of current Christian literature to have been translated into that language during the seventeenth century." Serrarius (Serrurier) was the work's Dutch translator.
- 1155 ———. "The Dutch Hebraist Adam Boreel and the Mishnah Project: Six Unpublished Letters." *Lias* 16 (1989): 239–63.
A Latin translation of the Mishnah.

- 1156 ———. “Johann Stephan Rittangel’s Stay in the Dutch Republic (1641–1642).” In *Jewish-Christian Relations in the Seventeenth Century: Studies and Documents*, edited by J. van den Berg and Ernestine G.E. van der Wall (Dordrecht, 1988), pp. 119–34.
- While in Amsterdam, Rittangel published his Latin translation of the *Sefer yetsirah*. See also P.T. van Rooden and J.W. Wesselius, “J.S. Rittangel in Amsterdam,” *Nederlands archief voor kerksgeschiedenis* 65 (1985): 131–52 (“Di uitgave van het *Sefer Yetsira*,” 142–46).
- 1157 Weinberg, Joanna. “Azaria de’Rossi and Septuagint Traditions.” *Italia* (Jerusalem) 5 (1985): 7–35 (non-Hebrew sect.).
- 1158 Werman, Golda. *Milton and Midrash*. Washington, D. C., 1995. ix, 266 p.
- Chap. 1, “Midrashic Christian Writings,” and chap. 3, “The Midrash *Pirkei de-Rabbi Eliezer* and *Paradise Lost*,” discuss the Latin translations of rabbinic texts available to Milton.
- See also Samuel S. Stollman, “Milton and Judaism,” Ph.D. diss., Wayne State University, 1964, chap. 4, “Milton and the Rabbinical Readings.”
- 1159 Wesselius, Jan-Wim. “De briefwisseling tussen Johann Christoffer Wolf en Willem Surenhuisen (1720–1727).” *Studia Rosenthaliana* 26 (1992): 136–48.
- Willem Surenhuisen was responsible for a Hebrew-Latin edition of the *Mishnah* (Amsterdam, 1698–1703).
- 1160 ———. “The First Talmud Translation into Dutch: Jacob Fundam’s *Schatkamer der Talmud* (1737).” *Studia Rosenthaliana* 33 (1999): 60–66.
- 1161 ———. “‘I Don’t Know Whether He Will Stay for Long’: Isaac Abendana’s Early Years in England and His Latin Translation of the Mishnah.” *Studia Rosenthaliana* 22 (1988): 85–96.
- 1162 Wolf, Lucien. “‘Josippon’ in England.” *Jewish Historical Society of England Transactions* 6 (1908/10): 277–81, plates.
- “A List of English Editions of ‘Josippon,’” *ibid.*, pp. 282–88. For the first appearance of *Josippon* in the United States (Boston, 1718), see Edwin Wolf, “The First Book of Jewish Authorship Printed in America,” *American Jewish Historical Quarterly* 60 (1970/71): 229–34.
- 1163 Yerushalmi, Yosef Hayim. *From Spanish Court to Italian Ghetto. Isaac Cardozo: A Study in Seventeenth-Century Marranism and Jewish Apologetics*. New York, 1971. xx, 524 p.
- See pp. 47–48 for Hispano-Portuguese literature translated from Hebrew for use by Jewish exiles from the Iberian Peninsula: “It was the first large corpus of Jewish thought to be rendered by Jews into a modern European tongue ...”

- 1164 Ziskind, Jonathan R. "Petrus Cunaeus on Theocracy, Jubilee and the Latifundia." *Jewish Quarterly Review* 68 (1977/78): 235–54.

The English and French translations of *De republica Hebræorum* are mentioned on p.237. For Clement Barksdale, the book's English translator (London, 1653), see *De republica Hebræorum. The Commonwealth of the Hebrews*, edited by Lea Campos Boralevi (Florence, 1996), pp.lii–lv, "La traduzione inglese." For Hebrew editions of Cunaeus' *Catechismus* for Jesuit use, see Augustin de Backer and Auguste Carayon, *Bibliothèque de la Compagnie de Jésus*. Nouv. éd. de Carlos Sommervogel (Brussels, 1890–1932), V:813.

- 1165 Zürcher, Christopf. *Konrad Pellikans Wirken in Zürich, 1526–1556*. Zurich, 1975. 304 p.

See chap. 3, "Die späte Hebraistik," and the bibliography of manuscripts of his Latin translations from rabbinical literature on pp.7–8.

See also Emil Silberstein, *Conrad Pellicanus. Ein Beitrag zur Geschichte des Studium der hebräischen Sprache in der ersten Hälfte des XVI. Jahrhunderts* (Berlin, 1900), "P. als Kenner des rabbinischen Schrifttums [nebst Proben seiner Übersetzungen]," pp.90–101.

CHAPTER 4

Haskalah Period, 1750–1850

- 1166 Abrahams, Beth-Zion Lask. “Stanislaus Hoga: Apostate and Penitent.” *Jewish Historical Society of England Transactions* 15 (1939/45): 121–47.

In addition to his translating activity for the London Society for Promoting Christianity among the Jews, Hoga was responsible for a Hebrew translation of Bunyan’s *Pilgrim’s Progress* and Alexander McCaul’s *The Old Paths*.

- 1167 Adler, Emil. “Johann Gottfried Herder und das Judentum.” In *Herder Today. Contributions from the International Herder Conference, Nov. 5–8, 1987, Stanford, California*, edited by Kurt Mueller-Vollmer (Berlin, 1990), pp.382–401.

See “Herders Rezeption der jüdischen Literatur” on pp.386–91.

- 1168 Allerhand, Jacob. *Das Judentum in der Aufklärung*. Stuttgart-Bad Cannstatt, 1980. 157 p.

For Mendelssohn’s translation of the Pentateuch and Psalms, see pp.105–15.

- 1169 Almagor, Dan. “Shakespeare in Hebrew Literature of the Haskalah and Revival Periods: A Bibliographic Survey and Bibliography” (in Hebrew). In *Sefer ha-yovel le-Shim’on Halkin* [Simon Halkin Jubilee Volume], edited by Boaz Shahevitch and Menaḥem Perry (Jerusalem, 1975), pp.721–84.

The bibliography covers the years 1794–1930.

- 1170 Altmann, Alexander. *Moses Mendelssohn, a Biographical Study*. University, Ala., 1973. xvi, 900 p.

In addition to scattered material on Mendelssohn’s translation of Psalms, see “The German Translation of the Pentateuch” (pp.368–83) and “Completing the Work” (pp.405–20). Mendelssohn’s Hebrew translation of the first nine stanzas from Edward Young’s *Night Thoughts* is discussed on pp.90–91; see also the index, “Translations by M.”

- 1171 Balaban, Majer. “Polnische Übersetzungen und Editionen der Werke Moses Mendelssohns.” *Zeitschrift für die Geschichte der Juden in Deutschland* 1 (1929): 262–68.

See also the note by Bernard Dov Weinryb, *Yivo bleter* 8 (1935): 85–88 (in Yiddish).

- 1172 Bartal, Israel. "Mordechai Aaron Günzburg: A Lithuanian Maskil Faces Modernity." In *From East and West: Jews in a Changing Europe, 1750–1870*, edited by Frances Malino and David Sorkin (Oxford, 1991), pp. 126–47.

See pp. 140–43 for translations; e.g., *Masa' Kolumbus*, a Hebrew adaptation of Campe's *Entdeckung von Amerika*.

See also Verena Dohrn, "Die erste Bildungsreform für Juden im Russischen Reich in ihren Bedeutung für die Juden in Liv- und in Kurland," *Aschkenas* 8 (1998): 327–28; David Maggid, *R. Mordechai Aharon Ginzburg* (St. Petersburg, 1897), pp. 25–26.

- 1173 Bashan, Eliezer. *Mishpaḥat Taragano: diplomatim Yehudim ba-Dardanelim, 1699–1817* [The Taragano Family: Jewish Diplomats in the Dardanelles, 1699–1817]. Jerusalem, 1999. 172 p.

See chap. 6 for Ḥayim and Shelomoh Taragano and their consular translating on behalf of the British.

- 1174 Ben-Chorin, Schalom. "Jüdische Bibelübersetzungen in Deutschland (Jewish Translations of the Bible in Germany)." *Leo Baeck Institute Year Book* 4 (1959): 311–31.

The focus is on the translations by Mendelssohn and Buber-Rosenzweig.

- 1175 Berkovitz, Jay R. *The Shaping of Jewish Identity in Nineteenth-Century France*. Detroit, 1989. 308 p.

For Élie Halevy, the translator of Ibn Verga's *Shevet Yehudah* into French, see p. 61; for Berr Isaac Berr, responsible for the French translation of Wessely's *Divre shalom ve-emet*, see pp. 70, 74; and pp. 142–44 for Samuel Cahen's French translation of the Hebrew Scriptures project. See Berkovitz's "Jewish Scholarship and Identity in Nineteenth-Century France," *Modern Judaism* 18 (1998): 1–33, in part, on Isaïe Berr Bing, translator of Moses Mendelssohn's *Phaedon* in French and Jedaiah Bedersi's *Behinat 'olam* into French, on Samuel Cahen's Bible edition, and Olry Terquem's French translation of S. J. L. Rapoport's *Toldot rabenu Se'adyah Gaon*.

Berkovitz (p. 30) also mentions the French translation of Christian Wilhelm von Dohm's *Über die bürgerliche Verbesserung der Juden* (1782) and its influence on the Jewish emancipation debate in France.

See also Dominique Bourel's preface to her edition of Dohm's *De la réforme politique des Juifs* (Paris, 1984); Leonore Loft, "Mirabeau and Brissot Review Christian Wilhelm von Dohm and the Jewish Question," *History of European Ideas* 13 (1991): 605–22. For the Italian edition of Dohm's work (1807), see Paolo Bernardini, "Intorno alla prima edizione italiana dell' *Über die bürgerliche Verbesserung der Juden* di C. K. W. Dohm (Mantova, 1807)," in *Studi in onore di Luigi Bulferetti* (Genoa, 1989–90), vol. 3, pp. 1225–38.

- 1176 Bloch, Joshua. “An Early Hebrew Translation of the Book of Common Prayer.” In *Festschrift für Aron Freimann zum 60. Geburtstag*, edited by Alexander Marx and Herrmann Meyer (Berlin, 1935), pp. 145–48.
From Smyrna, 1829. Bloch’s text also published in the *Anglican Theological Review* 32 (1950): 294–99.
- 1177 Bourel, Dominique. “Le dernier Moïse: Moses Mendelssohn et la fondation du judaïsme moderne en Prusse.” Ph.D. diss., Paris IV, 1995. 5 vols.
“La traduction de la Bible”: vol. 3, leaves 946–1004.
- 1178 Breuer, Edward. *The Limits of Enlightenment: Jews, Germans, and the Eighteenth-century Study of Scripture*. Cambridge, Mass., 1996. 332 p.
Provides an extended treatment of Moses Mendelssohn and his Bible translation project.
- 1179 ———. “(Re)creating Traditions of Language and Texts: The Haskalah and Cultural Continuity.” *Modern Judaism* 16 (1996): 161–83.
On Judah Leib Ben Ze’ev.
- 1180 Brüll, Nehemiah. “Reuben b. Abraham ha-Levi, Uebersetzer des *Ben ha-Melech we-ha-Nasir*.” *Hebräische Bibliographie* 15 (1875): 64–67.
- 1181 Catrice, Paul. *Paul Drach, ancien rabbin et orientaliste chrétien, 1791–1865*. Roubaix, 1978. 950 p.
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- 1184 Etkes, Emanuel. “The Gaon of Vilna and the Haskalah Movement: Image and Reality.” In *Binah: Studies in Jewish History, Thought, and Culture*, edited by Joseph Dan (New York, 1989), pp. 147–75.
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- 1193 Gottschalk, Benno. "Die Anfänge der deutschen Gebetsübersetzungen." In *Festgabe für Claude G. Montefiore ...* (Berlin, 1928), pp. 58–64.
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- 1200 Kriefall, Luther Harry. “A Victorian Apocalypse: A Study of George Eliot’s *Daniel Deronda* and Its Relation to David F. Strauss’ *Das Leben Jesu*.” Ph.D. diss., University of Michigan, 1966. 178 leaves.
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- 1205 ———. “The Social Dynamics of Jewish Responses to Moses Mendelssohn (with Special Emphasis on the Mendelssohn Bible Translation and on the Berlin Jewish Community).” In *Moses Mendelssohn und die Kreise seiner Wirksamkeit*, edited by Michael Albrecht et al. (Tübingen, 1994), pp. 333–48.
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- 1215 ———. *Klassiker der Weltliteratur im jüdisch-hebräischen Kulturkreise*. Vienna, 1930. 64 p.
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- 1219 Mirsky, David. *The Life and Work of Ephraim Luzzatto*. New York, 1987. vii, 98, 93, xii p.
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- 1221 “*Neuhebräische Literatur*.” *Literaturblatt des Orients* (1843): col. 225–27.
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- 1228 Rosenberg, A. W. "The Adoption of the Dutch Language by Dutch Jewry." *Studia Rosenthaliana* 30 (1996): 151–63.
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- 1229 Rosenbloom, Noah H. "Theological Impediments to a Hebrew Version of Mendelssohn's *Phaedon*." *Proceedings of the American Academy for Jewish Research* 56 (1990): 51–81.

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- 1232 ———. *The World of a Renaissance Jew: The Life and Thought of Abraham ben Mordecai Farissol*. Cincinnati, 1981. xvii, 265 p.

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- 1233 Schechter, Ronald. "Translating the 'Marseillaise': Biblical Republicanism and the Emancipation of Jews in Revolutionary France." *Past & Present*, no. 143 (May 1994): 108–35.

- 1234 Schechter, Solomon. "Notes on Hebrew MSS in the University Library at Cambridge." *Jewish Quarterly Review* 6 (1893/94): 136–45.

See pp. 145–46 for the Hebrew translations of the New Testament obtained by Rev. Claudius Buchanan in Cochin, 1806.

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See also Max Seligsohn, "Drama, Hebrew," *Jewish Encyclopedia* (New York), IV:648–51 (contains a section on Hebrew translations, with a bibliography).
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- 1238 *The Scriblerian and the Kit Cats*. Philadelphia: Dept. of English, Temple University, etc.

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- 1242 Shavit, Zohar. "Der Anfang der hebräischen Kinderliteratur am Ende des 18. und zu Beginn des 19. Jahrhunderts in Deutschland." *Schiefertafel* 9 (1986): 3–19.

- 1243 ———. “Aufklärung und jüdische Schulbildung in Berlin: Friedländers Lesebuch.” In *Bild und Selbstbild der Juden Berlins zwischen Aufklärung und Romantik*, edited by Marianne Awerbuch and Stefi Jersch-Wenzel (Berlin, 1992), pp. 107–20.
- See also the author’s “David Friedländer’s *Lesebuch für jüdische Kinder*,” in *Bibliotheca Rosenthaliana: Treasures of Jewish Booklore ...*, edited by Adri K. Offenburg et al. (Amsterdam, 1994), pp. 82–83.
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- 1245 ———. “From Friedländers Lesebuch to the Jewish Campe: The Beginning of Hebrew Children’s Literature in Germany.” *Leo Baeck Institute Year Book* 33 (1988): 385–415.
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- 1246 ———. “The Function of Texts for Jewish Children in the Interference Between the Jewish-Hebrew and the German Cultures during the Haskala” (in Hebrew). *Dapim le-mehkar be-sifrut* 11 (1998): 91–103 (abstract in English).
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- 1247 ———. “Furnishing a Jewish ‘Enlightened’ Room in Berlin: The Case of the First Modern Reader for Jewish Children” (in Hebrew). In *Ke-minhag Ashkenaz u-Polin: sefer yovel le-Ḥoneh Shmeruk. Kovets ma’amarim be-tarbut Yisra’el* [Studies in Jewish Culture in Honour of Chone Shmeruk], edited by Yisra’el Bartal et al. (Jerusalem, 1993), pp. 193–207 (Hebrew and Yiddish sect.).
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- 1248 ———. “Literary Interference between German and Jewish-Hebrew Children’s Literature during the Enlightenment: The Case of Campe.” *Poetics Today* 13 (1992): 41–61.
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- 1249 ———. *Poetics of Children's Literature*. Athens, Ga., 1986. 200 p.
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- 1250 ———, ed. *Lesebuch für jüdische Kinder*. Neu herausgegeben und mit Einleitung und Anhang versehen von ... Frankfurt am Main, 1990. 102 p.
Contains facsimile of David Friedländer's *Lesebuch* (Berlin, 1779), chiefly translated prayers, fables, tales, etc.
- 1251 Shavit, Zohar, and Hans-Heino Ewers. *Deutsch-jüdische Kinder- und Jugendliteratur von der Haskalah bis 1945: die deutsch- und Hebräischsprachigen Schriften des deutschsprachigen Raums. Ein Bibliographisches Handbuch*. Stuttgart, 1996. 2 vols.
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See also, for example, Herz Homberg's *Bne-Zion* (1812), a school catechism in German (entry 1032), with its Italian translation, now studied by Gadi Luzzatto Voghera, "Italian Jews," in *The Emancipation of Catholics, Jews and Protestants: Minorities and the Nation State in Nineteenth-Century Europe*, edited by Rainer Liedtke and Stephan Wenderhorst (Manchester, Eng., 1999), pp.169–87 (at 178, 180–82).
- 1252 Shoham, Chaim. *Be-tsel haskalat Berlin* [Inspired by German Enlightenment]. Edited by Gideon Toury. Tel-Aviv, 1996. 233 p.
- 1253 ———. "E. C. von Kleist's *Geburtslied* in Hebrew Translation" (in Hebrew). *Mehkarim 'al toldot Yahadut Holand=Studies on the History of Dutch Jewry* 4 (1984): 227–44.
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- 1254 ———. "From Skepticism to Faith: C. A. Tiedge's *Klagen des Zweiflers* in the Hebrew Language" (in Hebrew). *Moznayim* 48:5/6 (1978/79): 349–60 (special *Moznayim* jubilee volume).
- 1255 ———. "J. G. Herder und die Anfänge der neuhebräischen Literatur." In *Akten des VI. Internationalen Germanisten-Kongresses, Basel, 1980*, edited by Heinz Rupp (Bern, 1980), vol. 3, pp. 130–37.

- 1256 ———. “*Nathan der Weise* und der Seinesgleichen: Zur Rezeption Lessing in der hebräischen Literatur des 19. Jahrhunderts in Osteuropa.” *Lessing Yearbook* 12 (1980): 1–30.
- 1257 ———. “Patriotism and Heroism in the Early Days of the Haskalah in Russia (The Reception of Lessing’s Drama into Hebrew Literature)” (in Hebrew). *Bar-Ilan, sefer ha-shanah* 16/17 (1979): 242–56 (abstract in English).
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- 1258 ———. “Thesen zur Rezeption Lessings in der hebräischen Literatur Osteuropas im 19. Jahrhundert. Ein Diskussionsbeitrag.” In *Das Bild Lessings in der Geschichte*, edited by Herbert G. Göpfert (Heidelberg, 1981), pp. 163–65.
- 1259 Siegel, Monique Ring. “Die Psalmen bei Martin Luther und Moses Mendelssohn: Ein Vergleich zweier Übersetzungen.” Ph.D. diss., New York University, 1971. clxxxvii, 397 leaves.
Abstract in *Dissertation Abstracts International*, vol. 33A, pp. 5199–5200.
- 1260 Silberschlag, Eisig. “Anglo-American and Hebrew Literature: Earliest Contacts and Relationships.” In *World Congress of Jewish Studies, 4th*, Jerusalem, 1965. *Papers* (Jerusalem, 1967–68), vol. 2, p. 184 (non-Hebrew sect.), pp. 71–75 (Hebrew sect.).
- 1261 ———. *From Renaissance to Renaissance: Hebrew Literature from 1492–1970*. New York, 1973. 2 vols.
See “Translation as Vehicle of Enlightenment” in vol. 1, pp. 98–102.
- 1262 ———. “Parapoetic Attitudes and Values in Early Nineteenth-Century Hebrew Poetry.” In *Studies in Nineteenth-Century Jewish Intellectual History*, edited by Alexander Altmann (Cambridge, Mass., 1964), pp. 117–39.
See pp. 134–37 for poetry translated into Hebrew.
- 1263 Sinkoff, Nancy. “Benjamin Franklin in Jewish Eastern Europe: Cultural Appropriation in the Age of the Enlightenment.” *Journal of the History of Ideas* 61 (2000): 133–52.

- 1264 ———. “Tradition and Transition: Mendel Lefin of Satanów and the Beginnings of the Jewish Enlightenment in Eastern Europe, 1749–1826.” Ph.D. diss., Columbia University, 1996. xix, 285 leaves.
Chap. 3, “Mendel Lefin’s Battle Against Hasidism: The Struggle for the Adolescent Soul,” is devoted to Lefin’s *Heshbon ha-nefesh* and *Mas’ot ha-yam*, the latter a translation from Joachim Heinrich Campe’s travelogues in German. Lefin’s translation of *Mas’ot ha-yam* (Zólkiew, 1818) is recorded in Yitshak Yudlov, ed., *Sefer Ginze Yisra’el ...* (Jerusalem, 1984), entry #1310; for a related translation by Lefin, *Oniyah so’arah* (Zólkiew, 1818), entered under Hoorn Bontekoe, see entry #1299. Abstract in *Dissertation Abstracts International*, vol. 57A, p. 4083.
See also the author’s “Strategy and Ruse in the Haskalah of Mendel Lefin of Satanov,” in *New Perspectives on the Haskalah*, edited by Shmuel Feiner and David Sorkin (London, 2001), pp. 86–102.
- 1265 Smith, Robert Michael. “The London Jews’ Society and Patterns of Jewish Conversion in England, 1801–1859.” *Jewish Social Studies* 43 (1981): 275–90.
Discusses the Society’s Hebrew translations of the New Testament.
- 1266 Sorkin, David Jan. *Moses Mendelssohn and the Religious Enlightenment*. Berkeley, 1996. xxv, 214 p.
See chap. 5, “Psalms,” and chap. 6, “The Pentateuch.”
- 1267 ———. “Preacher, Teacher, Publicist: Joseph Wolfe and the Ideology of Emancipation.” In *From East and West: Jews in a Changing Europe, 1750–1870*, edited by Frances Malino and David Sorkin (Oxford, 1991), pp. 106–25.
Discusses Wolfe’s Judeo-German translation of the Minor Prophets.
- 1268 Stanislawski, Michael. “The Tsarist *Mishneh Torah*: A Study in the Cultural Politics of the Russian Haskalah.” *Proceedings of the American Academy for Jewish Research* 50 (1983): 165–83.
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- 1269 Strauss, Janine. “Did the Jews of Eastern France Really Lack Hebrew Culture at the Time of the Emancipation” (in Hebrew). In Scientific European Congress, 9th, Univerzitet u Beogradu, 1990. *Divre ha-Kenes ha-Ivri ha-mada’i ha-teshi’i be-Eropah, Universitat Belgrad ...* [Proceedings ...] (Jerusalem, 1994), pp. 132–37.
See p. 136 for Berr Isaac Berr, responsible for the French translation of Wessely’s *Divre shalom ve-emet*, and Isaïe Berr Bing, translator of Moses Mendelssohn’s *Phaedon* into French.

- 1270 ———. “La traduction d’œuvres poétiques françaises dans les périodiques hébreux de la Haskalah, entre 1750 et 1830.” *Cahiers d’histoire littéraire comparée*, no. 8/9. *Des Lumières au Romantisme. Littérature populaire et littérature nationale. La traduction dans les périodiques* (1985): 243–53.
- 1271 ———. “Translations from French in *Kokhavey Yitzhaq*” (in Hebrew). In World Congress of Jewish Studies, 9th, Jerusalem, 1985. *Proceedings ...* (Jerusalem, 1986), Division C, pp. 225–31.
- 1272 ———. “Trois traductions hébraïques de l’Esther de Racine.” *Archives juives* 18:1 (1982): 1–8.
The translations by Haltern, Letteris, and Rapoport. A Hebrew version is in World Congress of Jewish Studies, 8th, Jerusalem, 1981. *Proceedings ...* (Jerusalem, 1982), Division C, pp. 203–8.
- 1273 Toder, Shim’on. “Doing Away with Certain Books and the Reason” (in Hebrew). *Tagim* 5 (1971): 37–43 (abstract in English).
“The article discusses books which were destroyed or otherwise taken out of circulation for the reason they created quarrels among Jews as did Mendelsohn [sic] translation of the Bible ...”
- 1274 Touroy, Gideon. “The Beginnings of Modern Translation into Hebrew: Yet Another Look” (in Hebrew). *Dapim le-mehkar be-sifrut* 11 (1998): 105–27 (abstract in English).
Based on the translations of Edward Young in the Hebrew journal, *Kohelet musar*.
- 1275 ———. “An Enlightened Use of Fable: Christian Fürchtegott Gellert in Hebrew Literature” (in Hebrew). In *Nekudot mifneh ba-sifrut ha-‘Ivrit ve-zikatan le-maga‘im ‘im sifruyot aherot* [Turning Points in Hebrew Literature and Their Contacts with Other Literatures], edited by Ziva Shamir and Avner Holtzman (Tel-Aviv, 1993), pp. 75–86.
For a different version in English, see “An Enlightened Use of Fable: Christian Fürchtegott Gellert in Hebrew Literature,” in *Under Construction: Links for the Site of Literary Theory. Essays in Honour of Henrik van Gorp*, edited by Dirk de Geest et al. (Louvain, 2000), pp. 197–209.
- 1276 Tuinhout-Keuning, Paula. “The Writings of the *To‘eleth* Society of Amsterdam and the Haskalah in Germany” (in Hebrew). *Mehkarim ‘al toldot Yahadut Holand=Studies on the History of Dutch Jewry* 5 (1988): 217–71 (abstract in English).
A section on translations and adaptations appears on pp. 251–52.

- 1277 Waxman, Nisan. "A Book That Has Disappeared from Sight (On *Heshbon ha-Nefesh* and Its Author)" (in Hebrew). *Shanah be-shanah* 5729 (1968/69): 303–15.
On Mendel Lefin's work and one of its American sources, Benjamin Franklin.
- 1278 Weinberg, Werner. "Language Questions Relating to Moses Mendelssohn's Pentateuch Translation." *Hebrew Union College Annual* 55 (1984): 197–242.
- 1279 ———. "Les traductions et commentaires de Mendelssohn." In *Le siècle des Lumières et la Bible*, edited by Yvon Belaval and Dominique Bourel (Paris, 1986), pp. 599–621.
For a German version of this essay, see *Zeitschrift für Religions- und Geistesgeschichte* 41 (1989): 97–118; for an English version, see *Approaches to Ancient Judaism. New Series*, edited by Jacob Neusner (Atlanta, 1990), vol. 1, pp. 11–35.
- 1280 Weinryb, Bernard Dov. "An Unknown Hebrew Play of the German Haskalah." *American Academy for Jewish Research Proceedings* 24 (1955): 165–70, and for the play's Hebrew text, pp. 1–37 (Hebrew sect.).
R. Hanokh ve-R. Yosefke is a Hebrew version of Aaron Wolfson-Halle's *Leichtsinn und Frömmelei*, a Judeo-German text.
- 1281 Weinstein, Myron M. "A Hebrew Qur'ān Manuscript." *Studies in Bibliography and Booklore* 10 (1971/74): 19–52.
Reprinted in Thomas A. Timberg, *Jews in India* (New York, 1986), pp. 205–47.
- 1282 Werses, Samuel. "Between Two Worlds. Yaakov Shmuel Bik Between *Haskalah* and *Hasidism: A New Scrutiny*" (in Hebrew). *Gal'ed* 9 (1986): 27–76 (abstract in English).
Bik was active as a translator of French and English poetry; e.g. Pope's "Ode on Solitude."
Reprinted in the author's *Megamot ve-tsurot be-sifrut ha-Haskalah* [Trends and Forms in Haskalah Literature] (Jerusalem, 1990), pp. 110–59.
- 1283 ———. "Echoes of Lucian's Satire in Hebrew Enlightenment Literature" (in Hebrew). *Bikoret u-farshanut*, no. 11/12 (1978): 84–119 (abstract in English).
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- 1284 ———. "On Contemporary Haskalah Literature Research" (in Hebrew). In the author's *Megamot ve-tsurot be-sifrut ha-Haskalah* [Trends and Forms in Haskalah Literature] (Jerusalem, 1990), pp. 356–412.
See pp. 390–92 for translating during the Haskalah period.

- 1285 Yaari, Abraham. “R. Moses Edrehi, Life and Works” (in Hebrew). *Kiryat sefer* 33 (1957/58): 521–28; 35 (1959/60): 269–72.
Discusses Edrehi’s *The Book of Miracles* (London, 1834), a translation from Hebrew. See additional note by Yizḥak Raphael, *ibid.*, 34 (1958/59): 526–27 (in Hebrew).
- 1286 Yaniv, Shlomo. *ha-Baladah ha-‘Ivrit: perakim be-hitpaḥutah* [The Hebrew Ballad]. Haifa, 1986; 2d ed., 1987. 355 p.
Includes discussions of ballad translations by Meir Letteris, Micha Joseph Lebensohn, Solomon Mandelkern, David Shimoni, and others. Among the authors represented by the translations are Goethe, Heine, Lermontov, Maikov, Pushkin, Rückert, and Schiller. See Chap. 3 for an extended treatment of Saul Tchernichowsky’s activity as a translator. In addition, the appendices present selected source texts with their Hebrew translations.
- 1287 Zalkin, Mordekhai. *Ba-‘alot ha-shaḥar: ha-Haskalah ha-Yehudit ba-Imperyah ha-Rusit ba-me’ah ha-tesha‘ esreh* [A New Dawn: The Jewish Enlightenment in the Russian Empire — Social Aspects]. Jerusalem, 2000. 352 p.
See pp. 233–34 for translations, including the popular medical books by Christoph Girtanner and Heinrich Felix Paulizky, the latter translated into Hebrew by Judah Bezaleel Eliasberg.
- 1288 Zeitlin, William. *Kiryat sefer. Bibliotheca Hebraica Post-Mendelssohniana. Bibliographisches Handbuch der neuhebräischen Litteratur seit Beginn der Mendelssohn’sche Epoche bis zum Jahre 1890 ... 2. neu bearb. und erw. Aufl.* Leipzig, 1891–95. iv, 548 p.
“Verzeichniss der Autoren und Uebersetzer: pp. 532–48.” Records numerous Hebrew translations, though the indexing is not without faults; e.g., Chaïm Goldstein’s dramatic adaptation in Hebrew (Warsaw, 1858), via a Polish translation, of Christian August Vulpius’ *Rinaldo Rinaldini, der Räuber-Hauptmann*, is neither indexed nor referenced to Vulpius (p. 119).
- 1289 Zinberg, Israel. *The Berlin Haskalah*. Translated and Edited by Bernard Martin. A History of Jewish Literature, vol. 8. Cincinnati, 1976. xxiv, 256 p.
See “Mendelssohn’s Translation of the Torah and His *Jerusalem*” on pp. 25–58.
- 1290 ———. *The German-Polish Cultural Center*. Translated and Edited by Bernard Martin. A History of Jewish Literature, vol. 6. Cincinnati, 1975. xxxiii, 324 p.
For Baruch of Shklov and Mendel Levin (Lefin), see pp. 271–81.

CHAPTER 5

Translations into Hebrew, 1850–2000

Other sections should be consulted for additional Hebrew translations

- 1291 Abend-David, Dror. “A Comparison of Translations and Adaptations of Shylock’s Speech in Shakespeare’s *The Merchant of Venice* into German, Hebrew and Yiddish.” *Canadian Review of Comparative Literature* 26 (1999): 7–19.
- 1292 ———. “‘Scorned my Nation’: A Comparison of Translations of *The Merchant of Venice* into German, Hebrew, and Yiddish.” Ph.D. diss., New York University, 2001. xiv, 358 leaves.
Abstract in *Dissertation Abstracts International*, vol. 62A, p. 1002.
- 1293 Abramsky, Jacob David. *Be-darkhe ha-Yehudi ha-nitshi: hegyonot ve-iyunim ba-Yahadut* [In the Footsteps of the Eternal Jew: Reflections and Studies in Judaism]. Tel-Aviv, 1985. 18, 400 p.
“On Translations”: pp. 344–46 (in Hebrew).
- 1294 Allen, Gay Wilson, ed. *Walt Whitman Abroad: Critical Essays from Germany, France, Scandinavia, Russia, Italy, Spain and Latin America, Israel, Japan, and India*. Syracuse, 1955. xii, 290 p.
“Whitman in Israel”: pp. 235–36, 280.
See also Allen’s *The New Walt Whitman Handbook* (New York, 1975), pp. 325–26, 407.
- 1295 Almagor, Dan. “‘*Barad yarad bidrom sfarad*’: How the ‘The Rain in Spain’ Fell in Eretz-Israel.” *Ariel: The Israel Review of Arts and Letters*, no. 104 (1997): 38–46.
On the Hebrew translation and performance of *My Fair Lady* in Israel, 1964.
- 1296 ———. “Musical Plays on the Hebrew Stage.” *Ariel: The Israel Review of Arts and Letters*, no. 103 (1996): 19–32.
The Hebrew productions include *Fiddler on the Roof*, *Irma la Douce*, and *West Side Story*.

- 1297 ———. “Shakespeare in Israel: A Bibliography for the Years ca. 1950–1965.” *Shakespeare Quarterly* 17 (1966): 291–306.
Almagor, the Israel correspondent for the “World Shakespeare Bibliography,” has continued his annual coverage in the *Shakespeare Quarterly*.
- 1298 Almagor, Dan, and Samuel Z. Fishman. *Naḥalat M. Y. B.: mafteah bibliyografi li-yetsirot Mikhah Yosef Berditsevski (Bin-Goryon) ule-ḥiburim ‘al odotav* [The Heritage of Micha-Yosef Berdyczewski (Bin-Gorion): An Annotated Bibliography]. Tel-Aviv, 1981 or 82. 140 p.
Lists the translations of Berdichevsky’s works.
- 1299 Alterman, Nathan. *Ba-ma’gal* [In the Circle]. 2d expanded ed. Tel-Aviv, 1975. 300 p.
“On Translating Shakespeare’s *Julius Caesar*” (in Hebrew), pp.59–61, is about Ephraim E. Lisitzky’s translation (Tel-Aviv, 1933).
- 1300 Amichay-Michlin, Dania. *Ahavat A. Y. Sh., Avraham Yosef Shtaibl* [The Love of A. J. Stybel]. Jerusalem, 2000. 469 p.
Stybel’s publishing house devoted a large portion of its output to world literature in Hebrew translation.
- 1301 ‘Amit-Kokhavi, Ḥanah. “A Bridge Over Troubled Water: A Look at the Translation of Modern Arabic Literature into Hebrew.” *Language International* 5:2 (1993): 12–13.
- 1302 ———. “A Comparison Between Translations of Novel Titles from Arabic and English into Hebrew” (in Hebrew). In: World Congress of Jewish Studies, 10th, Jerusalem, 1989. *Proceedings ...* (Jerusalem, 1990), Division D, vol. 1, pp. 117–24 (Hebrew sect.).
- 1303 ———. “Israeli Arabic Literature in Hebrew Translation: Initiation, Dissemination and Reception.” *The Translator: Studies in Intercultural Communication* 2:1 (April 1996): 27–44.
- 1304 ———. “Models, Norms, and Some Suggestions” (in Hebrew). In *Tirgum be-tside ha-derekh: ‘iyunim be-targumim min ha-sifrut ha-‘Arvit le-‘Ivrit be-yamenu* [Translation as a Challenge: Papers on Translation of Arabic Literature into Hebrew], edited by Sasson Somekh (Tel-Aviv, 1993), pp.95–103.

- 1305 ———. “Reflections of Intercultural Contact in Footnotes in Translations of Novels from Arabic to Hebrew.” (in Hebrew). In *ha-‘Ivrit safah ḥayah: kovets meḥkarim ‘al ha-lashon be-hekshereha ha-ḥevratiyim-tarbutiyim* [Hebrew, a Living Language: Studies on the Language in Its Social and Cultural Contexts], [vol. 1], edited by Uzzi Ornan et al. (Haifa, 1992), pp. 269–81.
- 1306 ———. “Some Aspects of Translations of Israeli Arabic Literature into Hebrew” (in Hebrew). *ha-Mizrah he-ḥadash* 35 (1993): 46–61 (abstract in English).
- 1307 ———. *Targume sifrut ‘Arvit le-‘Ivrit: ha-reka‘ ha-histori-tarbuti shelahem, me’afyenehem u-ma’amadam be-tarbut ha-matarah* [Translations of Arabic Literature into Hebrew: Their Historical, and Cultural Background and Reception by the Target Culture]. Ph.D. diss., Tel-Aviv University, 1999. 360, 17 p.
- 1308 ———. “Translation from Arabic into Hebrew in Israel: An Overview.” *Meta: journal des traducteurs* 43 (1998): 79–85.
- 1309 Aslanoff, Cyril. “Les voies de la traduction des œuvres de l’antiquité classique en hébreu: comparaison de quelques traductions de textes poétiques.” *Études classiques* 65 (1997): 193–210.
- 1310 ———. “Les voix plurielles de la traduction de Camus en hébreu.” *Meta: journal des traducteurs* 44 (1999): 448–68 (signed Cyril Aslanov).
Text also in *Perspectives: revue de l’Université hébraïque de Jérusalem* 5 (1998): 253–74.
- 1311 Auron, Yair. “The Forty Days of Musa Dagh: Its Impact on Jewish Youth in Palestine and Europe.” In *Remembrance and Denial: The Case of the Armenian Genocide*, edited by Richard G. Hovannisian (Detroit, 1998), pp. 147–64.
The first Hebrew translation (1934) was by Joseph Lichtenbaum; other translations, including in Yiddish, of Franz Werfel’s classic exist.
See also the author’s *The Banality of Indifference: Zionism & the Armenian Genocide* (New Brunswick, N. J., 2000), pp. 293–311, “The Forty Days of Musa Dagh: Symbol and Parable.” For a Hebrew version, see the author’s *ha-Banaliyut shel ha-adishut . . .* [The Banality of Indifference] (Tel-Aviv, 1995).
- 1311A Avisar, Shemu’el. *Du français à l’hébreu: la méthode du thème et stylistique comparée*. Strasbourg, 1978. 198 p.
Added title page: *Ketsad metargemim mi-Tsarfatit le-‘Ivrit: be’ayot ha-tirgum ve-stilistikah hashva’atit*.

- 1312 Avner, Ari. "Russian Tales in Hebrew" (in Hebrew). *Beḥinot be-vikoret ha-sifrut*, no. 8 (1955): 73–78.
A review of two translations, one by Joseph Lichtenbaum, the other by Miriam Yalan-Stekelis.
- 1313 Avrunin, Abraham. "Bialik's Translation Language" (in Hebrew). In *Sefer Byalik* [Bialik Book], edited by Jacob Fichman (Tel-Aviv, 1934), pp. 109–22 (1st group).
- 1314 ———. *Meḥkarim bi-leshon Byalik* [Studies in Bialik's Language]. Tel-Aviv, 1952 or 53. 359 p.
See pp. 196–216 for Bialik's translations of *Don Quijote* and *Wilhelm Tell*.
- 1315 Ballas, Shimon. "Notes on the Translator's Interference" (in Hebrew). In *Tirgum be-tside ha-derekh: 'iyunim be-targumim min ha-sifrut ha-'Arvit le-'Ivrit be-yamenu* [Translation as a Challenge: Papers on Translation of Arabic Literature into Hebrew], edited by Sasson Somekh (Tel-Aviv, 1993), pp. 53–58.
- 1316 Bar-Yosef, Hamutal. "Baudelaire et la littérature hébraïque" (in Hebrew). *Revue européenne d'études hébraïques, édition hors série: Cinquante ans de littérature israélienne* (Paris, 1999), vol. 2, pp. 13–25 (Hebrew sect.).
- 1317 ———. "The Heine Cult in Hebrew Literature of the 1890s and Its Russian Context" (in Hebrew). *Dapim le-meḥkar be-sifrut* 8 (1991/92): 319–32 (abstract in English).
English version in *The Jewish Reception of Heinrich Heine*, edited by Mark H. Gelber (Tübingen, 1992), pp. 127–38.
- 1318 ———. "Romanticism and Decadence in the Literature of the Hebrew Revival." *Comparative Literature* 46 (1994): 146–81.
Discusses Hebrew translations from Baudelaire, Przybyszewski, and Villiers de L'Isle-Adam.

- 1319 Bar'el, Zvi. "Translation is Treason — Or is It?" *ha-Arets*, May 25, 2001, "sof ha-shavu'a" section (compiler consulted the English translation on the Internet archived on the "Ha'aretz English Edition" site at <http://www.haaretzdaily.com/>).
- "A literary war is raging in Egypt about whether to translate the works of writers and poets into Hebrew." The Egyptian novelist, Ibrahim Abdel-Meguid (Ibrāhīm 'Abd al-Majid), author of *No One Sleeps in Alexandria*, is a central figure in this controversy because of his opposition to a Hebrew translation of his book.
- See also "Ideological meanderings," *Al-Ahram Weekly On-line*, no. 533 (May 10–16, 2001); "Andalus defended," *ibid.*, no. 534 (May 17–23, 2001), both archived at <http://www.ahram.or.eg>. Related texts include Barbara Plett, "Arab writer shuns Hebrew translation," *BBC News*, May 28, 2001 (http://news/bbc.co.uk/1/hi/world/middle_east/1356173.stm), and Andrew Hammond, "Egyptian novelist rejects Hebrew translation offer," *Reuters*, May 28, 2001 (<http://www.counterpunch.org/pipermail/freedom/2001-may/002720.html>).
- 1320 Barkai, Ada. "The *Poetics* in Hebrew: New Versus Old" (in Hebrew). *Bamah*, no. 73/74 (Spring/Winter 1977): 74–79.
- A critical comparison of the translations of Aristotle's *Poetics* by Sarah Halperin and Mordecai Hack. See Halperin's response, *ibid.*, no. 75/76 (Autumn/Winter 1977/78): 94–115.
- 1321 Bartana, Orzion. *'Edut ha-keri'ah* [Testimony of Reading]. Tel-Aviv, 1982. 144 p.
- See pp. 108–15 for the stories of Carlos Castaneda in Hebrew.
- 1322 Basler, Roy P., ed. *Lincoln's Gettysburg Address in Translation*. Washington, D. C., 1972. unpagged.
- Simon Halkin's Hebrew translation appears here.
- 1323 Bedarida, Guido. *Ebrei d'Italia*. Leghorn, 1950. 324 p.
- See p. 290 for Italian literature and operas in Hebrew translation.
- 1324 Belov-Elinson, Avraam. *Ekh hayiti Kushi* [How I Became a Black]. Jerusalem, 1990. 141 p.
- See pp. 45–55 for the obstacles confronting the author, a Russian Jew, to obtain permission from the Soviet authorities for the publication of his Hebrew translations. For his appreciations of the translation activity by Abraham Shlonsky and Boris (Dov) Gaponov, see pp. 82–94.
- 1325 Ben-Ari, Nitsah. "The Ambivalent Case of Repetitions in Literary Translation. Avoiding Repetitions: A 'Universal' of Translation?" *Meta: journal des traducteurs* 43 (1998): 68–78.

- 1326 ———. “Changement de normes et traduction: le cas de *Tartuffe*” (in Hebrew). *Ḥelkat lashon*, no. 26 (1998): 117–25.
- 1327 ———. “Didactic and Pedagogic Tendencies in the Norms Dictating the Translation of Children’s Literature: The Case of Postwar German-Hebrew Translations.” *Poetics Today* 13 (1992): 221–30.
- 1328 ———. *Roman ‘im he-‘avar: ha-roman ha-histori ha-Yehudi ha-Germani min ha-me’ah ha-19 vi-yetsiratah shel sifrut le’umit* [Romance with the Past]. Tel-Aviv, 1997. 301 p.
The bibliography of Hebrew sources (pp. 287–90) records translated historical novels by authors such as Grace Aguilar, Berthold Auerbach, Marcus Lehmann, and Ludwig Philippson.
- 1329 ———. “‘Translationese’ or Translators’ Hebrew” (Hebrew). In *Aderet le-Vinyamin: sefer ha-yovel le-Vinyamin Harshav* [An Overcoat for Benjamin: Papers on Literature for Benjamin Harshav, on His Seventieth Birthday] (Tel-Aviv, 1999–.), vol. 1, pp. 293–304.
- 1330 Ben-Gur, Na’omi. “Translating Books for Children and Youth: An Approach and a Niche” (in Hebrew). *Moznayim* 70:6 (March 1996): 6–9.
On the commercial success of the American *Sweet Dreams* series in Hebrew.
- 1331 Ben-Menachem, Naphtali. “Bibliography of Rabbi Benjamin’s Writings” (Hebrew). In: *R’ Binyamin: zikhrono li-verakhah* [Rabbi Benjamin: In Memoriam], edited by Yehuda Even-Shemuel et al. (Jerusalem, 1958), pp. 13–22.
See pp. 21–22 for the Hebrew translations prepared by Rabbi Benjamin (Joshua Radler-Feldman).
- 1332 Ben-Shaḥar, Rina. “*Alice in Wonderland*: Language and Style in Aharon Amir’s Translation” (in Hebrew). *Ma’gele kerī’ah*, no. 18 (1989): 75–90.
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- 1333 ———. “Language Norms in Drama Translated from English and French into Hebrew in the 1950s and 1960s” (in Hebrew). *Dapim le-meḥkar be-sifrut* 5/6 (1989): 331–44 (abstract in English).
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See, additionally, Elmaleh’s “H. N. Bialik and the Hebrew Translation of *Kalilah wa-Dimnah* (Based on Two of Bialik’s Unpublished Letters)” (in Hebrew), *ha-‘Olam* 24:34 (July 30, 1936): 589–90.
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- 1389 Even-Zohar, Basmat. "The Female Role in Fairy Tales: 300 Years of *Little Red Riding Hood*." In *Kinderliteratur im interkulturellen Prozeß: Studien zur allgemeinen und vergleichenden Kinderliteraturwissenschaft*, edited by Hans-Heino Ewers et al. (Stuttgart, 1994), pp. 181–90.
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- 1391 Even-Zohar, Itamar. "Decisions in Translating Poetry" (in Hebrew). *ha-Sifrut*, no. 21 (Oct. 1975): 32–45 (abstract in English).
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- 1392 ———. *Papers in Historical Poetics*. Tel-Aviv, 1978. 101 p.
"The Position of Translated Literature Within the Literary Polysystem": pp. 21–27;
"Russian and Hebrew: The Case of a Dependent Polysystem": pp. 63–74.
- 1393 ———. "Polysystem Studies." *Poetics Today* 11:1 (Spring 1990): entire issue.
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- 1395 Fast, Howard. *Thirty Pieces of Silver. A Play in Three Acts*. New York, 1954. 96 p.
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Also an English translation, *Haskalah and History: The Emergence of a Modern Jewish Historical Consciousness* (Oxford, Eng., 2002).

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On Brenner’s translation of *Crime and Punishment*.

- 1398 ———. “From *The Madwoman in the Attic* to *The Women’s Room*: The American Roots of Israeli Feminism.” *Israel Studies* 5:1 (2000): 266–86.

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“Preil’s Translations into Hebrew”: p. 191 (a bibliography of Preil’s translations from English and Yiddish). See also pp. 15–18, 122–42 for discussions of autotranslation.

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An essay in two parts, with the opening installment devoted to theoretical considerations and the second part presenting examples drawn from the Hebrew adaptations of *Faust* by Meir [Max] Letteris, Salkinson’s *Othello*, Bialik’s version of Schiller’s *Wilhelm Tell*, and so on.

- 1402 ———. *Be-vet-ha-yotser* [In the Workshop]. Tel-Aviv, 1951–.

Vol. 1, pp. 219–26, “The *Odyssey* in Hebrew” (in Hebrew).

- 1403 Fradkin, Nira. "Sabtzinka and Puppy — About One Translation by Yallan Shtekelis" (in Hebrew). *Sifrut yeladim va-no'ar* 36:4 (June 2000): 26–29.
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- 1404 Fraenkel, Fritz Meir. "Deutsche Literatur im hebräischen Gewande." *Das neue Israel* 19 (1966): 185–89, 335–39.
- 1405 France, Peter, ed. *The Oxford Guide to Literature in English Translation*. New York, 2000. xxii, 656 p.
See the sections, "Hebrew," by Nicholas de Lange, and "Yiddish," by Jan Schwarz (pp.395–404).
- 1405A Frank, Bernhard. "Reading My Poetry in Hebrew Translation." *Judaism* 50 (2001): 457–64.
- 1406 *Franklin, Ilana. *Sifrut yafah Tsarfatit be-targum 'Ivri: bibliyografyah nivheret* [Traduction en hébreu d'œuvres littéraires françaises]. Tel-Aviv, 1993. unpagged.
- 1407 Gafni, Ya'akov. "Something on Translating" (in Hebrew). *Bamah*, no. 48 (June 1946): 53–54.
On Nathan Alterman's translations of Shakespeare.
- 1408 Galron, Yosef. *Kitve Dov Sadan: bibliyografyah [5]696–[5]744 ...* [The Works of Dov Sadan: A Bibliography 1935–1984]. Tel-Aviv, 1986. 447 p.
For Sadan's scattered essays on translation and translators, consult the general index under "targumim." Sadan (previously Shtok) contributed an untitled essay on problems of poetic translation in Heine's *Erets Ashkenaz: hagadah shel setav* [Deutschland, a Winter's Tale], translated by S. Ben-Zion (Tel-Aviv, 1938), pp.160–67.
- 1409 Gan, Shim'on. "On Translations and Translators. Conversations with Authors-Translators" (in Hebrew). *Moznayim* 6:4 (March 1958): 265–72; 6:5/6 (April/May 1958): 444–49; 7:1 (June 1958): 41–47; 7:2 (July 1958): 138–43; 7:3/4 (July 1958): 266–70.
- 1410 Gaponov, Dov. *Mikhtavim me-'ever ha-Kavkaz, 1960–1970* [Letters from Transcaucasia]. Edited by Shelomo Even-Shoshan. Tel-Aviv, 1983. 320 p.
Several of the letters relate to the author's Hebrew translations of Lermontov's poetry from Russian or Shota Rustaveli's *The Man in a Panther's Skin* from Georgian.
- 1411 ———. *'Olelot Dov Gaponov, mi-shelo ve-'alav* [Gleanings of Dov Gaponov: By Him and About Him]. Edited by Shelomo Even-Shoshan and Lazar Lubarski. Sedeq Naḥum, 1997. 172 p.

- 1412 Gartenhaus, Jacob. *Famous Hebrew Christians*. Grand Rapids, 1979. 206 p.
Chap. 26, “Isaac Salkinson: Hebraist, Translator, and Missionary, 1820–1883.”
See also John Dunlop, *Memories of Gospel Triumphs among the Jews during the Victorian Era* (London, 1894), pp. 373–87.
- 1413 Gazit, Aya. “Features of Hebrew Subtitles for Television Movies” (in Hebrew). *Leshonenu la-‘am* 49 (1997/98): 85–89.
- 1414 Gelber, Nathan Michael. “The Stryj Community After 1886.” In *Sefer Stryj* [Seifer Stryj: Yizkor Book of the Jewish Community of Stryj], edited by Nathan Kudish et al. (Tel-Aviv, 1962), pp. 8–18 (English section).
Contains information on Isaac Aaron Bernfeld, responsible for the German-to-Hebrew translation of Abraham Berliner’s *Aus dem Leben der deutschen Juden im Mittelalter* (1898), also a Polish edition of *Pirke Avot* (1898), and an unpublished Polish translation of the *Mishnah*. Another personality discussed here is Zvi Diesendruk, the Hebrew translator of Plato. For an additional appreciation of Diesendruk’s translating work, see the necrology of him by Salo W. Baron and Shalom Spiegel in *American Academy for Jewish Research Proceedings* 10 (1940): 3–4.
- 1415 Gertz, Nurith. *Hirbet Hiz‘ah veba-boker shela-moḥorat* [Generation Shift in Literary History: Hebrew Narrative Fiction in the Sixties]. Tel-Aviv, 1983. 225 p.
See pp. 44–46 for translations of western literature.
- 1416 Gibb, Hamilton A.R., and Jacob M. Landau. *Mavo le-toldot ha-sifrut ha-‘Arvit* [Arabic Literature: An Introduction]. Tel-Aviv, 1970. 238 p.
See Landau’s bibliography of Arabic-to-Hebrew translations on pp. 195–97.
- 1417 Gil, Amiḥai. “An Annotated Bibliography of Edgar Allan Poe in Hebrew” (in Hebrew). *Shevo* 3 (1999): 117–38.
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- 1505 ———. *Kedmah va-yamah: pirke zikhronot* [Memoirs]. Tel-Aviv, 1980. 296 p.
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- 1522 ———. *Avraham Shlonsky, bibliyografyah ([5]682–[5]710)* [Abraham Shlonsky, A Bibliography (1922–1950)]. Merḥavyah, [1950?]. 54 p.
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- 1532 ———. “Victor Hugo in Hebrew: A Bibliography” (in Hebrew). *Yad la-kore* 6 (1959/62): 38–51.
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See pp. 21–38 for Tchernichowsky’s translating activity (this essay was previously published in *Moznayim*, vol. 4).
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- 1540 Lapidus, Rina. “Dostoyevsky in Quasi-Jewish Garb: *Crime and Punishment* as Translated by Y. H. Brenner” (in Hebrew). *Mehkere Yerushalayim be-sifrut Ivrit* 14 (1993): 275–91 (abstract in English).
- 1541 ———. “Tolstoy’s *Childhood* as Translated by J. D. Berkowitz” (in Hebrew). *Mehkere Yerushalayim be-sifrut Ivrit* 15 (1995): 307–16 (abstract in English).
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- 1543 ———. “La Vita nuova di Dante Alighieri in ebraico.” *Rassegna mensile di Israel* 24 (1958): 266–69.
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See also “Dante in Hebrew” (in Hebrew), *Megilat sefer*, no. 2 (Summer 1957): 26–29.
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See pp. 110–18 for Shlomo Dykman, a noted Hebrew translator of classical literature. See, additionally, Moshe Ungerfeld's *Be-ma'gele yetsirah: hogim, meshorerim, mesaprim u-masa'im* [In the Spheres of Creation: Thinkers, Essayists and Poets] (Tel-Aviv, 1975), vol. 1, pp. 230–32.
- 1546 ———. *Rashim be-Yisra'el* [Profiles]. Tel-Aviv, 1953–55. 2 vols.
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- 1547 Lev-Ari, Shimon. "The Beginnings of Theater Performances in Eretz-Yisrael, 1889–1904." In *Theater in Israel*, edited by Linda Ben-Zvi (Ann Arbor, 1996), pp. 403–13.
Includes information on source languages and translators like David Yellin. Also in the same volume edited by Ben-Zvi: Freddie Rokem, "Hebrew Theater from 1889 to 1948," on pp. 51–84.
- 1548 Levitan, Olga. "Translated Plays in Israeli Theatre" (in Hebrew). *Bamah*, no. 147/48 (1997): 24–31.
- 1549 Levy, Emanuel. "National and Imported Culture in Israel." *Sociological Focus* 13 (1980): 37–53.
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See also the author's *The Habima, Israel's National Theater, 1917–1977: A Study of Cultural Nationalism* (New York, 1979), especially chap. 8, "The Habima and the Jewish Community of Palestine," discussing opposition to international plays presented in Hebrew. A list of these productions appears in Appendix 2, "The Habima Repertoire, 1918–1978."
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- 1552 Lichtenbaum, Joseph. *Sha'ul Tsherniḥovski: ḥayav vi-yetsirotav* [Saul Tchernichowsky: His Life and Works]. Jerusalem, 1945 or 46. 159 p.
See pp. 134–47 for Tchernichowsky's translating activity (previously published in *Moznayim*, vol. 21).

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- 1554 Litvin, Rina. *ha-Kaḥol ha-amiti: masot ve-tekstim* [The Real Blue: Essays & Texts]. Tel-Aviv, 1995. 138 p.
There are four essays about literary translation on pp.77–104.
- 1555 ———. "Lorca in Hebrew, or How Does One Translate a Tune?" (in Hebrew). *Rav-kol*, no. 1 (1999): 66–70.
- 1556 ———. "La traducción hebrea de Borges y Lorca." *Noaj*, no. 5 (junio de 1990): 95–97.
- 1557 Lockard, Joseph F. "The Universal Hiawatha." *American Indian Quarterly* 24 (2000): 110–25.
In part, on Tchernichowsky's Hebrew translation and Yehoash's Yiddish translation.
- 1557A ———. "'Welding the Residents Together': Modernization, Neutralism and English Language Ideologies in Mandatory Palestine, 1917–1948." *Journal of Commonwealth and Postcolonial Studies* 5:1 (Fall 1997): 18–34.
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- 1559 Löw, Ryszárd. "Adolf Rudnicki w literaturze hebrajskiej." *Ruch literacki* 30 (1989): 252–55.
- 1560 ———. *Hebrajska obecność Juliana Tuwima: szkice literackie*. Wyd. 2, prop. i rozsz. Łódź, 1996. 74 p.
- 1561 ———. "Hebrajskie dzieje Sienkiewicza." *Literatura na świecie*, no. 5/6, whole no. 250/51 (1992): 380–87.
- 1562 ———. "Hebrew Translations of Polish Literature." In *In the Land We Shared*, edited by Ryszárd Wasita (Warsaw, [1988?]), pp. 7–10.

- 1563 ———. “Polonica hebrajskie: bibliografia 1948–1958.” *Przegląd orientalistyczny*, nr. 4 (32) (1959): 407–14.
- 1564 ———. *Rozpoznania: szkice literackie*. Cracow, 1998. 129 p.
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- 1565 ———. “Sienkiewicz w przekładach hebrajskich.” *Zdanie: miesięcznik społeczno kulturalny*, nr. 5 (92) (maj 1989): 59–60.
- 1566 ———. “Wyspiański po hebrajsku.” *Magazyn kulturalny* (Cracow), 24 kwiecień 1989, pp. 21–22.
- 1567 ———. *Znaki obecności: o polsko-hebrajskich i polsko-żydowskich związkach literackich*. Cracow, 1995. 138 p.
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- 1569 Lurya, Refa’el. “On the Relationship Between Original Literature and Translating” (in Hebrew). *Apiryon*, no. 33 (1994): 49–52.
- 1570 Lurya, Shalom. “Isaac Babel: His Writings and Their Hebrew Attire” (in Hebrew). *Shvut* 6 (1978): 95–103 (abstract in English).
- 1571 ———. “Natural Descriptions in *Sefer Toldot Hateva* (S.I. Abramovitch) and in Mendele Mokher Seforim’s Writing)” (in Hebrew). In *World Congress of Jewish Studies, 9th, Jerusalem, 1985. Proceedings ...* (Jerusalem, 1986), Division C, pp. 213–18.
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Examines the Hebrew translations of works about World War I by authors such as Ernest Hemingway, Erich Maria Remarque, and Romain Rolland.

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- 1574 Malachi, Eliezer Raphael. *Zekher le-Hilel* ... [Zecher L’Hillel. Bibliography of the Works of Hillel Bavli, in Poetry and Prose and of the Literature About Him]. New York, 1962. 85 p.
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See also S. L. Shneiderman, “Yiddish in the U. S. S. R.,” *New York Times Book Review*, Nov. 15, 1970, pp. 71–73, “His [Gaponov’s] rendering of the ancient folk classic has been hailed as a masterpiece in its own right, far surpassing in poetic quality innumerable previous translations into many languages, including five into Russian.”
- 1576 Masalha, Salman. “Translation: A Similar-Different Text” (in Hebrew). In *Tirgum be-tside ha-derekh: ‘iyunim be-targumim min ha-sifrut ha-‘Arvit le-‘Ivrit be-yamenu* [Translation as a Challenge: Papers on Translation of Arabic Literature into Hebrew], edited by Sasson Somekh (Tel-Aviv, 1993), pp. 11–19.
- 1577 Mazovetskaia, E. I. “Evgenii Onegin’ in Hebrew (in Russian).” *Russkaia literatura* (2001, no. 1): 187–89.
- 1578 Mirsky, Aaron. *Shalosh hartsa’ot ‘al ha-tirgum* [Three Lectures on Translation]. Jerusalem, 1998. 16 p.
- 1579 Mirsky, David. “Translations in Modern Hebrew Literature” (in Hebrew). *ha-Do’ar* 36:36 (Aug. 17, 1956): 692–94.
- 1580 Molho, Isaac R. “Nathan Bistrisky, traductor del *Quijote* al hebreo.” *Arbor* 50 (1961): 649–53.
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- 1581 Motyleva, Tamara, ed. *Khudozhestvennye proizvedeniia L.N. Tolstogo v perevodakh na inostrannye iazyki: ot del'nye zarubezhnye izdaniia. Bibliografiia*. Moscow, 1961. xxiii, 588 p.
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- 1582 ———. *Proizvedeniia A.M. Gor'kogo v perevodakh na inostrannye iazyki: ot del'nye zarubezhnye izdaniia 1900–1955; bibliograficheskii ukazatel'*. Moscow, 1958. xv, 609 p.
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Born in 1893, Neumann recalls his father's classroom on Leonard St. in New York City: "In one room he kept a modest library of Hebrew books, juvenile fiction, which he had imported from Vilnius and Warsaw. Many of these were Hebrew translations of famous children's classics; my own first acquaintance with Mark Twain and James Fenimore Cooper came through translations of *The Last of the Mohicans* and *The Prince and the Pauper* which I read in Hebrew long before I was aware of their English originals" (p. 7).
- 1585 Nir, Raphael. "Linguistic and Sociolinguistic Problems in the Translation of Imported TV Films in Israel." *International Journal of the Sociology of Language*, no. 48 (1984): 81–97.
See also the author's *Lashon, medyum u-meser: 'iyunim ba-signon uva-retorikah shel ha-tikshoret ha-hamonit be-Yisra'el* [Language, Medium, and Message: Studies in the Style and Rhetoric of the Israel Mass Media] (Jerusalem, 1984), chap. 4.
- 1586 Nitzan, Tal. "Rígida prosa y dúctil poesía." *Noaj*, no. 5 (junio de 1990): 99.
On Juan Carlos Onetti and Gabriel García Márquez in Hebrew.
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- 1661 Scheps, Samuel. *Sifrut polanit bi-levush Ivri: deyokane sofrim, Polanim vi-Yehudiyim, bi-re'i mivhar yetsirotehem ha-meturgamot* [Polish Literature in Hebrew Attire. Polish and Jewish Writers in the Mirror of Selected Translations of Their Works. Edited and Preceded with an Introduction by Asher Wilcher]. Jerusalem, 1989. 261 p.
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On Isaac Edward Salkinson.
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See p. 360 for Hannah Arendt’s *Eichmann in Jerusalem* and the fact that it never appeared in a complete Hebrew translation in book form. However, a translation by Aryeh Uriel has now been released, per Haim Watzman, *Chronicle of Higher Education*, July 14, 2000, p. A21.
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“Übersetzungen”: pp. 254–343 (contains scattered entries for translations and adaptations of Lessing’s *Nathan der Weise*; for other translations, see “Hebräisch,” pp. 292–93; “Jiddisch,” p. 301).
For a production of *Nathan der Weise* in Amharic in Addis Ababa, Ethiopia, in 1993, see David G. John, “The International Impact of Lessing’s *Nathan the Wise*,” *Lumen* 19 (2000): 99–107.
- 1667 Senkman, Leonardo. “*Los gauchos judíos: una lectura desde Israel*.” *Estudios interdisciplinarios de América Latina y el Caribe* 10:1 (1999): 141–52.
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See, principally, pp. 126–36 for an appreciation of Halkin's translating activity.
- 1670 Shaked, Gershon. "Between Jewish Tradition and Western Culture." *Ariel: A Quarterly Review of Arts and Letters in Israel*, no. 42 (1976): 46–54.
- 1671 ———. "Shall All Hopes be Fulfilled? Genre and Anti-Genre in the Hebrew Literature of Palestine." In *Essential Papers on Zionism*, by Jehuda Reinhartz and Anita Shapira (New York, 1996), pp. 763–89.
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See pp. 71–77 for an examination of Ratosh's poetry in light of his Hebrew translations of Poe. For reviews of Ratosh's Hebrew translation of Jean de La Fontaine's *Fables*, see Moshe Lazar, *Moznayim* 9 (1959): 51–54 (in Hebrew); Avraham Shaanan, *Davar*, April 17, 1959, p. 5 (in Hebrew).
- 1673 Shamosh, Amnon. "Shlonsky's Hebrew Hamlet." *Hebrew Annual Review* 1 (1977): 205–22.
- 1674 Shavit, Jacob. "The Reception of Greek Mythology in Modern Hebrew Culture." In *Hellenic and Jewish Arts: Interaction, Tradition and Renewal*, edited by Asher Ovadia (Tel-Aviv, 1998), pp. 431–48.
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- 1677 ———. "Translation of Children's Literature as a Function of Its Position in the Literary Polysystem." *Poetics Today* 2:4 (Summer/Autumn 1981): 171–79.
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- 1679 Sheffi, Na'ama. *Germanit be-'Ivrit: targumim mi-Germanit ba-yishuv ha-'Ivri, 1882–1948* [German in Hebrew: Translations from German into Hebrew in Jewish Palestine, 1882–1948]. Jerusalem, 1998. 295 p.
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CHAPTER 6

Translations of Hebrew Israeli literature

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See also the posthumous appreciations of Danby by Julian Obermann, penned as the "Editor's Foreword" to Danby's translation of Maimonides' *The Book of Cleanness* (New Haven, 1954), issued in the *Yale Judaica Series*, and Solomon Rappaport, "Christian Friends of the Talmud," in *Essays Presented to Chief Rabbi Israel Brodie on the Occasion of His Seventieth Birthday*, edited by H. J. Zimmels et al. (London, 1967), vol. [1], pp.335–54.
Rappaport also mentions modern Christian Hebraists such as Robert Travers Herford and August Wünsche, remembered for their translations of rabbinical literature. An expanded version of Rappaport's essay appeared as "Christian Friends of Rabbinic Literature," in the author's *Jew and Gentile: The Philo-Semitic Aspect* (New York, 1980), pp.55–82. For additional information on Wünsche and his translations into German; e.g., the *Midrash rabah*, see *Jewish Encyclopedia* (New York), XII:570; also Felix Perles, "Wünsche's Uebersetzung der kleinen Midraschim," in the author's *Jüdische Skizzen*, 2. Aufl. (Leipzig, 1920), pp.115–18.
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CHAPTER 7

Translations to and from Yiddish

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- 2324 Yassif, Eli. “Two Early Versions of the Aqdamoth Story” (in Hebrew). *Bikoret u-farshanut*, no. 9/10 (1976): 214–28 (abstract in English).
“The first version is a translation from the Yiddish, probably by a French Jew, and its importance lies in the fact that this Hebrew translation is the earliest indication of the existence of the Yiddish novel ...” (from abstract).
- 2325 Yoeli, B. “Bialik in Hebrew Translation” (in Hebrew). *Gilyonot* 15 (1943/44): 102–03.
His Yiddish poem, “Erev frihling.”

- 2326 *Zalmen Zilbertsvayg, yoyvl bukh* [Jubilee Book Dedicated to Zalmen Zylbercweig, on the Thirtieth Year of His Literary Activities]. New York, 1941. 123 p.
The bibliography of Zylbercweig's writings found here includes his translations.
- 2327 Zehavi, Alex. "On Translating *Motel ben Peysi ha-ḥazan*" (in Hebrew). *Sifrut yeladim va-no'ar* 14:2 (Jan. 1988): 21–25.
- 2328 Zfatman-Biller, Sara. *ha-Siporet be-Yidish me-reshitah 'ad Shivḥe ha-Besht* (1504–1814) [Yiddish Narrative Prose from Its Beginnings to "Shivhei HaBesht" (1504–1814)]. Ph.D. diss., The Hebrew University in Jerusalem, 1983. 2 vols.
Chap. 4, "Translated Narrative" (in Hebrew).
- 2329 ———. *ha-Siporet be-Yidish me-reshitah 'ad "Shivḥe ha-Besht": bibliyografyah mu'eret* [Yiddish Narrative Prose from Its Beginnings to "Shivhei ha-Besht" (1504–1814): An Annotated Bibliography]. Jerusalem, 1985. 201 p.
Records translations; e.g., Yiddish versions of the *Arabian Nights*.
- 2330 Zhitlowsky, Chaim. "On the Worth of Translation" (in Yiddish). In Henry Wadsworth Longfellow, *Dos lid fun Hiavatha* [The Song of Hiawatha], translated by Yehoash (New York, 1910), pp. iii–xxiv.
- 2331 Zinberg, Israel. *Old Yiddish Literature from Its Origins to the Haskalah Period*. Translated and Edited by Bernard Martin. A History of Jewish Literature, vol. 7. Cincinnati, 1975. xxiii, 403 p.
"Romances and Epics": pp. 49–86 (emphasizes the Yiddish King Arthur romances).
- 2332 Zuckerman, Marvin. "Dickinson in Yiddish." *Emily Dickinson Journal* 6:2 (1997): 67–72.
- 2333 Zygielbaum, Abraham, ed. "An Annotated Translation with Introduction and Appendices of Dr. Symcha Petrushka's Yiddish Rendering of the Tractate Yoma, Mishnah and Commentary." D.H.S. diss., Hebrew Union College-Jewish Institute of Religion, Los Angeles, 1969. xii, 218 leaves.
- 2334 Zylbercweig, Zalmen. "Shakespeare in Yiddish and on the Yiddish Stage" (in Yiddish). *Ikuf-almanakh* (1967): 327–46.
A related text by the author appears in *100-yor yidish teater, 1862–1962* [Centenary of Yiddish Theatre], edited by Charles S. Klinger (London, 1962), pp. 26–32.

CHAPTER 8

Judezmo (Ladino) translations

See also entries 604, 1105, 1189, 1896, 2159, 2187, 2524

- 2335 Albarral Albarral, Purificación. “El *Séfer Menorat Hamaor* y sus versiones sefardíes: una investigación en curso.” In *Actes del Simposi internacional sobre cultura sefardita*, edited by Josep Ribera (Barcelona, 1993), pp. 223–29.
- 2336 Albarral Albarral, Purificación, and Ana M. Riaño López. “La primera versión sefardí de *Menorat hamaor*: ¿traducción ó interpretacion?” *Miscelánea de estudios árabes y hebraicos: sección de hebreo* 47 (1998): 75–94.
- 2337 Alboher, Shelomoh. “Solomon Israel Sherezli, a Jerusalemite” (in Hebrew). *Shevet ve-‘am*, 2d ser., 5 (1984): 261–78.
Lists Judezmo translations by Sherezli, Aleksander Ben Giat, and others from Hebrew, French, etc.
- 2338 Altabé, David Fintz. “The Romanso, 1900–1933: A Bibliographical Survey.” *The Sephardic Scholar* 3 (1977/78): 96–106.
Includes coverage of translations from European languages.
- 2339 Alvar, Manuel. “La *Hagadá de pesah* de Amsterdam.” *Bulletin hispanique* 92 (1990): 45–57.
Reprinted with title, “La *Hagadá de pesah* de Amsterdam (1687),” in the author’s *El ladino: judeo-español calco* (Madrid, 2000), pp. 83–99.
- 2340 ———. “El orden de bendiciones: texto ladino de 1687.” In *Actas del II Congreso internacional de historia de la lengua española* (Madrid, 1992), vol. 1, pp. 27–41.
- 2341 Amigo, Lorenzo [Lorenzo Amigo Espada]. “Biblias en romance y Biblias en ladino: evolución de un sistema de traducción.” *Ciudad de Dios* 203 (1990): 111–42.
- 2342 ———. *El Pentateuco de Constantinopla y la Biblia medieval romanceada judeoespañola: criterios y fuentes de traducción*. Salamanca, 1983. 300 p.

- 2343 Amzalak, Moses Bensabat, ed. *A tradução espanhola do livro de Joseph Caro, "Shulhan ha-panim," leita por Mose Altarás sob e denominação de "Libro de mantenimiento de la alma."* Lisbon, 1927. 12 p.
- 2344 Angel, Marc D. "The *Pirkei Abot* of Reuben Eliyahu Israel." *Tradition* (Rabbinical Council of America) 11:4 (Spring 1971): 92–98.
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- 2345 Ben-Rubi, Itzhak. "Don Quijote y los judíos sefarditas." *Anales Cervantinos* 2 (1952): 374–75.
The ability of Judezmo-speaking Jews to read *Don Quijote* in the original Spanish explains why no Judezmo translation was ever made, unlike the translations of French literature as represented by Alexandre Dumas.
- 2346 Benabu, Isaac. "On the Transmission of the Judeo-Spanish Translation of the Bible: The Eastern and Western Traditions Compared." In *Judeo-Romance Languages*, edited by Isaac Benabu and Joseph Sermoneta (Jerusalem, 1985), pp. 1–26.
- 2347 Benayahu, Meir. "The Constantinople Group Versions of *Toldoth Ha-Ari* and the Early Translations of the Book into Ladino" (in Hebrew). *Sefunot* 10 (1966): 213–98 (abstract in English).
- 2348 Benbassa, Esther, and Aron Rodrigue. *The Jews of the Balkans: The Judeo-Spanish Community, 15th to 20th Centuries*. Oxford, 1995. xxii, 304 p.
"Literary Creativity": pp. 110–15 (in part, on works in Hebrew and other languages on Jewish subjects translated in Judezmo).
- 2349 Besso, Henry V. *Ladino Books in the Library of Congress: A Bibliography*. Washington, 1963. vii, 44 p.
The collection includes numerous translations.
- 2350 Bnaya, Meir Zvi. *Mosheh Almosnino, ish Saloniki: fo'alav vi-yetsirato* [Mosheh Almosnino of Salonika: His Life and Activities]. Ramat-Aviv, 1996. 176 p.
See pp. 165–68 for Almosnino's *Extremos y grandezas de Constantinopla*, a Ladino-to-Spanish translation (Madrid, 1638).
- 2351 Borovaia, Olga V. "Translation and Westernization: *Gulliver's Travels* in Ladino." *Jewish Social Studies*, n.s., 7 (2001): 149–68.
Aleksander Ben Giat's translation, Jerusalem, 1911 or 12.
- 2352 Bunis, David M. "Les rencontres séfardes-ashkénazes et le développement de la littérature en judezmo." In *Le yiddish: langue, culture, société*, edited by Jean Baumgarten and David Bunis (Paris, 1999), pp. 137–75.

- 2353 Díaz-Mas, Paloma. "Influencias francesas en la literatura sefardí: estudio de la cuestión." In *Imágenes de Francia en las letras hispánicas*, edited by Francisco Lafarga (Barcelona, 1989), pp. 143–53.
- 2354 Gutwirth, Eleazar. "Fragmentos de siddurim españoles de la Gueniza." *Sefarad* 40 (1980): 389–401.
- 2355 ———. "On the Hispanicity of Sephardi Jewry." *Revue des études juives* 145 (1986): 349–57.
Discusses, in part, a Judezmo version of a medical book by Luis Nuñez de Ávila (or Luis Lobera de Ávila), also the fragments in Judezmo of Miguel de Carvajal's *Tragedia Josephina*, all from the Cairo Geniza.
- 2356 ———. "Sephardi Culture of the 'Cairo Genizah People' (Fifteenth to Eighteenth Centuries)." *Michael=Mikha'el* 14 (1997): 9–34 (English sect.).
See pp. 27–31 for a fragment of a text believed to be from Torres Naharro's *Comedia Aquilana*.
- 2357 Hassan, Jacob M. "Visión panorámica de la literatura sefardí." In *Hispania Judaica: Studies on the History, Language, and Literature of the Jews in the Hispanic World*, edited by Josep M. Solà-Solé, Samuel G. Armistead, and Joseph H. Silverman (Barcelona, 1980–84?), vol. 2, pp. 25–44.
- 2358 Kerem, Yitzhak. "The Greek-Jewish Theater in Judeo-Spanish, ca. 1880–1940." *Journal of Modern Greek Studies* 14 (1996): 31–45
- 2359 Lazar, Moshe. "The Judaeo-Spanish Translations of the Bible" (in Hebrew). *Sefunot* 8 (1964): 335–75 (abstract in English).
Offprint reviewed by Fernando Díaz Esteban, *Sefarad* 29 (1969): 368–70.
- 2360 Lazar, Moshe, and Robert Dilligan, eds. *Sēfer ha-yāšār. First Ladino Translation (Haverford College, Ms. Hebr. 18): A Critical Edition*. Lancaster, Calif., 1998. xxxviii, 562 p.
- 2361 Levi, Avner. "David Fresco the Journalist and Philosopher" (in Hebrew). *Apiryon*, no. 32 (1994): 33–37.
Discusses Fresco's translating activity.

- 2362 ———. “The First Translation of the *Shulḥan ‘arukh* into Ladino” (in Hebrew). In *Yetsirah ve-toladot bi-kehilot Yisra’el bi-Sefarad veba-Mizrah* [History and Creativity in the Sephardi and Oriental Jewish Communities], edited by Tamar Alexander et al. (Jerusalem, 1994), pp. 55–71 (Hebrew sect.).
On Joseph Caro’s *Shulḥan ha-panim*, libro llamado en ladino mesa de el alma (Salonica, 1567 or 68), with a translator’s injunction that the book should never be printed in Latin letters. For related literature on *Shulḥan ha-panim* in the context of the author’s wish that his work in translation not lend assistance to Christian activity against the Jews, see Meir Benayahu, *Haskamah u-reshut bi-defuse Venetsyah* [Copyright, Authorization and Imprimatur for Hebrew Books Printed in Venice] (Jerusalem, 1971), pp. 218–22; Isaac R. Molho, “La literatura judeo-española en Turquía en el siglo XVI” (in Hebrew), *Otsar Yehude Sefarad* 1 (1959): 18–20; critiqued by S. M. Stern, *Journal of Jewish Studies* 10 (1959): 85.
See also Solomon Schechter, “Translation of the Talmud in England in 1568?,” *Jewish Quarterly Review* 2 (1889/90): 188–89; corrected by Adolph S. Oko, *Solomon Schechter, M.A., Litt.D.: A Bibliography* (Cambridge, Eng., 1938), entry #50.
- 2363 Marcos Casquero, María Carmen. “Las adaptaciones literarias en un ‘romanzo tresladado’: *El buraco del infierno* (Esmirna, 1908).” In *Jewish Studies at the Turn of the Twentieth Century. Proceedings of the 6th EAJIS Congress, Toledo, July 1998*, edited by Judit Tarragona Borrás and Ángel Sáenz-Badillos (Leiden, 1999), vol. 2, pp. 538–45.
A. Ben-Guiat’s adaptation of Alexander Dumas (père), *Le trou de l’enfer*.
- 2364 Minervini, Laura. “Una versione giudeospagnola dell’*Orlando Furioso*.” *Annali di Ca’ Foscari* 32:3 (1993): 35–45.
See also the author’s “Una versión aljamiada del *Orlando Furioso* de Ludovico Ariosto,” in *Los judaizantes en Europa y la literatura castellana del Siglo de oro*, edited by Fernando Díaz Esteban (Madrid, 1994), pp. 295–98, and more fully in her “An Aljamiado Version of *Orlando Furioso*: A Judeo-Spanish Transcription of Jerónimo de Urrea’s Translation,” in *Hispano-Jewish Civilization after 1492: Proceedings of Misgav Yerushalayim’s Fourth International Congress, 1992*, edited by Michel Abitbol et al. (Jerusalem, 1997), pp. 191–201 (non-Hebrew sect.).
- 2365 Molho, Isaac R. “La literatura judeo-española en Turquía en el siglo XVI” (in Hebrew). *Otsar Yehude Sefarad* 1 (1959): 15–25.
Translations are emphasized.
- 2366 Molho, Michael. *Literatura sefardita de Oriente*. Madrid, 1960. 426 p.
Discusses Judezmo translations of ethical literature (pp. 229–30) and drama (pp. 300–303).

- 2367 Refael, Shmuel. “Haim Nahman Bialik in the Ladino Literature” (in Hebrew). In *Ladinar: meḥkarim ba-sifrut, ba-musikah uva-historyah shel dovre ha-Ladino* [Ladinar: Studies in the Literature, Music and the History of the Ladino Speaking Sephardic Jews], edited by Yehudit Doron and Shmuel Refael (Tel-Aviv, 1998–2001), vol. 2, pp. 121–48.
- 2368 Riaño López, Ana M. “Un relato del Šibḥé haAri en judeoespañol: la historia de la diablesa y el muchacho.” In *Proyección histórica de España en sus tres culturas: Castilla y León, América y el Mediterráneo*, edited by Eufemio Lorenzo Sanz (Valladolid, 1993), vol. 2, pp. 535–41.
- 2369 Rodrigue, Aron. *Guide to Ladino Materials in the Harvard College Library*. Cambridge, Mass., 1992. various pagings.
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- 2370 Romero, Elena. “L’Avare de Molière en el teatro de los sefarditas del Oriente.” In *The Sephardi and Oriental Jewish Heritage: Studies*, edited by Issachar Ben-Ami (Jerusalem, 1982), pp. 269–76.
Running title, “El Teatro de los Sefardíes de Oriente.”
- 2371 ———. *La creación literaria en lengua sefardí*. Madrid, 1992. 341 p.
See chap. 5, “La novela” (“Las traducciones,” pp. 244–51).
- 2372 ———. “La creación literaria en lengua sefardí.” In *Actes del Simposi internacional sobre cultura sefardita*, edited by Josep Ribera (Barcelona, 1993), pp. 120–39.
- 2373 ———. “La crianza del hombre, otra versión judeoespañola del midraš hebreo Yeširat havalad.” *Sefarad* 50 (1990): 413–23.
- 2374 ———. “Literary Creation in the Sephardi Diaspora.” In *Moreshet Sefarad. The Sephardi Legacy*, edited by Haim Beinart (Jerusalem, 1992), vol. 2, pp. 438–60.
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- 2375 ———. “Más teatro francés en judeoespañol.” *Sefarad* 52 (1992): 527–40.
- 2376 ———. *El teatro de los sefardíes orientales*. Madrid, 1979. 3 vols. in 2.
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- 2377 ———. “Teatro sefardí.” In *El teatro y su crítica: reunión de Málaga de 1973* (Málaga, 1975), pp. [177]–99.
Many of the Judezmo dramas are translations or adaptations from French.

- 2378 ———. “Una versión judeoespañola de *Los relatos de Ben-Sirá* según un manuscrito de la Guenizá de El Cairo.” *Sefarad* 57 (1997): 399–428.
See also the author’s “Una nueva versión manuscrita judeoespañola de *Los relatos de Ben-Sirá*,” *Sefarad* 60 (2000): 306–48. The manuscript is held by the Hebrew Union College-Jewish Institute of Religion, New York.
- 2379 ———. “Una versión judeoespañola del midraš hebreo *Yeširat havalad*.” *Sefarad* 47 (1987): 383–406.
- 2380 ———. “La versión judeoespañola del relato hebreo *Ma’asé Yerušalmí*.” *Sefarad* 55 (1995): 173–94.
- 2381 ———. “Versiones judeoespañoles del libro hebreo medieval *Los relatos de Ben Sirá*.” In *Yetsirah ve-toladot bi-kehilot Yisra’el bi-Sefarad veba-Mizrah* [History and Creativity in the Sephardi and Oriental Jewish Communities], edited by Tamar Alexander et al. (Jerusalem, 1994), pp. 177–87 (non-Hebrew sect.).
- 2382 ———. “Versiones judeoespañolas del opúsculo hebreo *Yeširat havalad*.” In: World Congress of Jewish Studies, 10th, Jerusalem, 1989. *Proceedings ...* (Jerusalem, 1990), Division D, vol. 1, pp. 69–76 (non-Hebrew sect.).
- 2383 Schwab, Moïse. “Version espagnole des Alphabets de Ben-Sira.” *Revue des études juives* 54 (1907): 107–12.
From the Cairo Geniza.
See also Samuel Poznański, “La version espagnole des Alphabets de Ben Sira,” *ibid.*, pp. 279–80.
- 2384 Schwarzwald, Ora [Ora (Rodrigue) Schwarzwald]. “Des curiosités de la traduction: entre la littérale et l’explicative” (in Hebrew). In *Mehkarim be-tarbutam shel Yehude Tsefon-Afrikah* [Recherches sur le culture de Juifs d’Afrique du Nord], edited by Issachar Ben-Ami (Jerusalem, 1991), pp. pp. 25–29 (Hebrew sect.).
- 2385 ———. “The Dialects Reflected in the Ladino Translations of *Pirke Avot*” (in Hebrew). In World Congress of Jewish Studies, 9th, Jerusalem, 1985. *Proceedings ...* (Jerusalem, 1986), Division D, vol. 1, pp. 139–46.
- 2386 ———. “The Hebrew Component in Ladino as Genre Dependant” (in Hebrew). *Apiryon*, no. 29 (1993): 34–41.
- 2387 ———. “Linguistic Variations among Ladino Translations as Determined by Geographical, Temporal and Textual Factors.” *Folia Linguistica Historica* 17 (1996): 57–72.

- 2388 ———. “Mixed Translation Patterns: The Ladino Translation of Biblical and Mishnaic Hebrew Verbs.” *Target: International Journal of Translation Studies* 5 (1993): 71–88.
- 2389 ———. “The Pronunciation Tradition of Hebrew Names in a Latin MS containing a Ladino Translation of *Ethics of the Fathers*” (in Hebrew). *Balshanut Ivrit*, no. 33/35 (1992): 195–208.
- 2390 ———. “Relations Between Source and Translation (Rabbinic Hebrew and Ladino)” (in Hebrew). In *Meḥkarim ba-lashon ha-‘Ivrit uva-sifrut ha-Talmudit, mukdashim le-zikhro shel Dr. Menahem Moreshet* [Studies in the Hebrew Language and the Talmudic Literature. Dedicated to the Memory of Dr. Menahem Moreshet], edited by Menahem Zevi Kaddari and Shim‘on Sharvit (Ramat-Gan, 1990), pp. 175–86.
- 2391 ———. “A Survey of Ladino Translations of *The Ethics of the Fathers*” (in Hebrew). *‘Ale sefer*, no. 12 (1986): 95–110.
- 2392 ———. *Targume ha-Ladino le-Firke Avot: ‘iyunim be-darkhe ha-targum mi-leshon ḥakhamim li-Sefaradit-Yehudit* [The Ladino Translations of Pirke Aboth: Studies in the Translation of Mishnaic Hebrew into Judeo-Spanish]. Jerusalem, 1989. 14, 518, vii p.
Reviews: Sáenz-Badillos, Ángel. *Bulletin of the School of Oriental and African Studies, University of London* 54 (1991): 358–59; Wexler, Paul. *Jewish Quarterly Review* 83 (1992/93): 290–93.
- 2393 ———. “Les tendances linguistiques du développement des traductions en ladino.” In *Mémoires juives d’Espagne et du Portugal*, edited by Esther Benbassa (Paris, 1996), pp. 127–41.
- 2394 ———. “Traducciones venecianas al ladino (1601–1609) de *Pirke Aboth y la Haggada*.” In *Proyección histórica de España en sus tres culturas: Castilla y León, América y el Mediterráneo*, edited by Eufemio Lorenzo Sanz (Valladolid, 1993), vol. 2, pp. 561–68.
- 2395 ———. “Typologies of the Translations of the *Ethics of the Fathers* into Ladino” (in Hebrew). *Masorot* 2 (1986): 103–18 (Hebrew sect.).
- 2396 ———. “The Venice 1601 Ladino Translation of *Pirke Aboth*.” *Folia Linguistica Historica* 11 (1990): 131–45.

- 2397 ———. “What are the Differences Between Ladino Translations of Pirke Aboth and the Haggadot” (in Hebrew). In *Yetsirah ve-toladot bi-kehilot Yisra’el bi-Sefarad voha-Mizrah* [History and Creativity in the Sephardi and Oriental Jewish Communities], edited by Tamar Alexander et al. (Jerusalem, 1994), pp. 33–54 (Hebrew sect.).
- 2398 Sephiha, Haïm-Vidal. “Bibles judéo-espagnoles: ladino et *djudezmo*.” In *La Bible imprimée dans l’Europe moderne*, edited by Bertram Eugene Schwarzbach (Paris, 1999), pp. 323–32.
- 2399 Weill, Claire. “Tu ne Traduiras Point. Approche des *Pirke Aboth* en ladino édités à Ferrare en 1552.” In *L’Hébreu au temps de la Renaissance*, edited by Ilana Zinguer (Leiden, 1992), pp. 115–28.
- 2400 Yaari, Abraham. “Miscellaneous Bibliographical Notes” (in Hebrew). *Kiryat sefer* 10 (1937): 372–80.
Includes a section, “Abraham ben Isaac Asa and His Works in Judaeo-Spanish” (pp. 378–80), in part, on his Judezmo editions of the *Josippon*, a Siddur, and Joseph Karo’s *Shulhan ‘arukh* (pp. 378–80).
- 2401 ———. *Reshimat sifre Ladino ha-nimtsa’im be-Vet ha-sefarim ha-le’umi voha-universita’i bi-Yerushalayim* [Catalogue of Judaeo-Spanish Books in the Jewish National and University Library, Jerusalem]. Jerusalem, 1934. vii, 125 p.
Records numerous translations, as does Yaari’s *ha-Defus ha-‘Ivri be-Kushta* [Hebrew Printing at Constantinople]. Jerusalem, 1967.
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- 2403 ———. *The Re-education of Marranos in the Seventeenth Century*. Cincinnati, 1980. 16 p.
See also the author’s “Castilian, Portuguese, Ladino: The non-Hebrew Literature of Sephardi Jewry” (in Hebrew), in *Me-az ve-‘ad ‘atah: hartsa’ot ha-katedrah (1977–1983)* [Then and Now. Annual Lectures on the Jews of Greece (1977–1983)], edited by Zvi Ankori (Tel-Aviv, 1984), pp. 35–53 (for translations, see 50–52).

- 2404 Zimblar, Albert. "Rabbi Reuven Eliyahu Yisrael: The Spiritual Leader of the Sepharadim of Craiova, Romania, and the Amazing History of His Book of Hebrew Poetry Translated into Ladino." In *International Symposium on Sephardi Jews in South-Eastern Europe and Their Contribution to the Development of the Modern Society, 7–8 October 1998*, edited by Dorina Herivan (Bucharest and Craiova, [1998?]), pp.51–58.

CHAPTER 9

Judeo-Italian translations

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- 2406 ———. “Les traductions judéo-italiennes du Rituel.” *Revue des études juives* 89 (1930): 260–80.
- 2407 Debenedetti Stow, Sandra. “A Judeo-Italian Version of Selected Passages from Cecco D’Ascoli’s *Acerba*.” In *Communication in the Jewish Diaspora: The Pre-Modern World*, edited by Sophia Menache (Leiden, 1996), pp.283–311.
Attributed to Abraham ben Hananiah Jagel.
- 2408 Eliezer, Dan. *Masoret targum ha-Mikra li-Yehudit-Italkit ule-yeter ha-safot ha-Romaniyot ve-zikatah le-targume ha-Mikra ha-kedumim: Targum ha-Shiv'im, ha-Vetus Latinah, ha-Vulgatah vaha-Psalteryum lefi ha-'Ivrim ve-targumim Latiniyim Benyamiyim. Bedikat perakim nivharim min ha-Torah umi-S. Tehilim* [The Tradition of the Italian-Jewish and of other Romance Languages Translation to the Bible and Her Relationship to the Early Translations]. Ph.D. diss., The Hebrew University of Jerusalem, 1994. 2 vols.
- 2409 Ferretti Cuomo, Luisa. “Il giudeo italiano e le vicende linguistiche degli ebrei d’Italia.” In *Italia Judaica. Atti del I Convegno internazionale, Bari, 18–22 maggio, 1981* (Rome, 1983), pp.427–54 (signed Linda Cuomo).
- 2410 ———. “The Judeo-Roman Translation of the Bible: A Case of Reflected Vernacular Literature.” In *The Jews of Italy: Memory and Identity*, edited by Bernard Dov Cooperman and Barbara Garvin (Bethesda, Md., 2000), pp.317–38.
- 2411 ———. “*Pesicheta Rabati*: un florilegio midrascico giudeo-italiano al confine fra la Toscana e l’Umbria nel XVI sec. Testo e note.” In *Judeo-Romance Languages*, edited by Isaac Benabu and Joseph Sermoneta (Jerusalem, 1985), pp.69–125.

- 2412 ———. “Presicheta [i.e. Pesicheta] Rabati: une traduction en judéo-italien.” *Masorot* 2 (1986): 81–92 (French sect.; signed Luisa Cuomo).
- 2413 ———. “Traduzioni bibliche giudeo-italiane ed umanistiche.” *Zeitschrift für romanische Philologie* 111 (1995): 206–44.
- 2414 Freedman, Alan. *Italian Texts in Hebrew Characters: Problems of Interpretation*. Wiesbaden, 1972. 120 p.
 “The Use of Hebrew Characters and the Background to the Translations” on pp. 23–39.
 For reviews, see Paul Wexler, *Judeo-Romance Linguistics: A Bibliography ...* (New York, 1989), #355.
- 2415 Gelman, Ben. “An Excerpt from the Judeo-Italian *Alfabetin*.” *Cornell Working Papers in Linguistics* 17 (Fall 1999): 30–41.
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CHAPTER 10

Judeo-Persian translations

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CHAPTER 11

Arabic and Judeo-Arabic translations of Jewish literature

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See 13:456, “Josef ibn Abitur (Abithaur), tenth century, in Spain, is said to have translated the Talmud into Arabic; we do not know any particulars about it, perhaps he only translated the Mishnah.” See also Solomon Gaon, “The Beginnings of Talmudic Scholarship in Spain,” *American Society of Sephardic Studies, Series I* (1968/69): 72; Meyer Waxman, *A History of Jewish Literature* (New York, 1960), vol. 1, p.257 (“Ibn Abitur is thus the first translator of the Talmud in another tongue ...”).

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CHAPTER 12

Modern Bible translations

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CHAPTER 13

Liturgies and prayerbooks

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