

# Understanding the Trajectory of Medieval Jewish Studies

EPHRAIM KANARFOGEL  
Yeshiva University

From its inception and until publication ceased some seventy years later, the Proceedings of the American Academy for Jewish Research offered a steady and at times robust stream of studies dealing with aspects of Jewish history, life, and thought in medieval Europe. To be sure, philosophy and rationalism were the overwhelmingly dominant areas during the first three decades of publication—with Maimonides's writings (and their interaction with Islamic sources) especially prominent. A (modest) turn can also be detected during this period toward biblical exegesis and grammar (including Karaite studies), all of which remained centered within the Sephardic milieu.<sup>1</sup>

The focus on philosophy and rationalism, and on the writings of Maimonides in particular, was a direct reflection of the academic values of the nineteenth-century *Wissenschaft des Judentums* movement. High-achieving Sephardic intellectuals during the medieval period, especially given their immersion in the Muslim philosophical tradition, were seen by many German Jewish writers

during the modern period as clear-thinking and creative scholars, who represented a high point of Jewish learning and cultural achievement. Maimonides, more as philosopher than as halakhist, was the foremost rabbinic figure associated with these developments, followed by Abraham ibn Ezra, Judah Ha-Levi, and Solomon ibn Gabirol.<sup>2</sup>

On the other hand, medieval Jewish law and its history are found in only two titles in the Proceedings during this entire thirty-year period.<sup>3</sup> And although Jewry law and Jewish monuments in Germany are discussed in some detail,<sup>4</sup> there is nary a word through 1950 and beyond about Jewish creativity or intellectual history in northern Europe, with the exception of an article by Berthold Altmann.<sup>5</sup>

In the late 1950s, an article appears on the twelfth-century Provençal Talmudist and halakhist, Rabad of Posquieres (although its focus is not so much on matters of Jewish law),<sup>6</sup> along with another study on a polemical handbook produced in southern France by Jacob ben Reuben during the same period.<sup>7</sup> These are followed by two articles that deal mainly with developments in Muslim Spain, the first on the biography of Judah Ha-Levi in light of the Cairo Geniza, and the second (which appeared in 1961) on the story of the four captives as found in Abraham ibn Daud's *Sefer ha-kabbalah*.<sup>8</sup>

Only in the early 1960s, however, do detailed studies begin to appear that are focused on medieval Ashkenaz and its literature. The first, on dream theory in *Sefer Ḥasidim*,<sup>9</sup> was followed five years later by an analysis of the structure of a related pietistic work, and (a decade later) by a similar article on the recensions and structure of *Sefer From* its inception and until publication ceased some seventy years later, the Proceedings of the American Academy for Jewish Research offered a steady and at times robust stream of studies dealing with aspects of Jewish history, life, and thought in medieval Europe. To be sure, philosophy and rationalism were the overwhelmingly dominant areas during the first three decades of publication – with Maimonides's writings (and their interaction with Islamic sources) especially prominent. A (modest) turn can

also be detected during this period toward biblical exegesis and grammar (including Karaite studies), all of which remained centered within the Sephardic milieu. *asidim* itself – both from the pen of Ivan Marcus.<sup>10</sup> A Hebrew article published in 1965 seeks to identify the earliest substrate of the *Tosafot ha-Rosh* to tractate *Berakhot* and to account for the formation of this collection of *Tosafot* as a whole.<sup>11</sup> During the 1970s, an article by Haym Soloveitchik treats in great detail an aspect of the history of *Halakhah* in medieval *Ashkenaz*.<sup>12</sup> Another, from the early 1980s, takes up the question of the size and structure of *yeshivot* in northern France, based primarily on archeological and other physical evidence,<sup>13</sup> while still another, from the early 1990s, traces and analyzes the full range of theories of communal government that are expressed within medieval *Ashkenazic* rabbinic literature.<sup>14</sup>

In addition, beginning in the mid- to late 1960s as well, and continuing uninterrupted for a six-year period, Jewish-Christian relations in northern Europe are treated – essentially for the first time – employing a wide array of Jewish and Christian sources, with Robert Chazan authoring most of these papers.<sup>15</sup> A decade later, a Hebrew article published a newly discovered elegy about the martyrs at Blois in 1171, the event which was at the heart of Chazan's initial article in the *Proceedings*. And in 1987, Chazan published an article on the condemnation of the *Talmud* between 1239 and 1248, in Paris and other locales in northern Europe.<sup>16</sup>

Although analyses of Maimonides and his writings were never absent from the *Proceedings* (and the same can be said, albeit to a lesser extent, for other classics of medieval Jewish thought),<sup>17</sup> the inclusion of these newer themes and issues dealing with the intellectual and religious history of the Jews in northern Europe is difficult to miss, although to be sure, they never become fully dominant. Thus, the 1980s and 1990s see renewed interest in early medieval biblical exegesis in both the East and West, along with treatments of the *Geonic* academies and the writings which they produced,<sup>18</sup> as well as studies that touch on *hekhalot* mysticism

and astral magic in medieval Spain.<sup>19</sup> Nonetheless, the noticeable turn to Christian Europe in the Proceedings that begins in earnest in the mid-1960s, and the texts and other kinds of evidence (and methods) that stand at the core of the studies involved, reflects a rather different emphasis from that which had been prevalent during the first three decades of the Proceedings, in which the influence of *Wissenschaft des Judentums* was still strongly felt.

Perhaps equally suggestive is that these shifts and changes were foreshadowed in a number of ways by an article by Salo Baron, which appeared (as the opening piece) in volume 12 of the Proceedings (1942) and was entitled “The Jewish Factor in Medieval Civilization.” This article by Baron is an expanded and lavishly annotated version of the presidential address that he delivered at the annual meeting of the Academy on December 28, 1941. Note that Baron was forty-seven years old at the time that the article appeared, having arrived at his academic post at Columbia in 1930.

Baron indicates that the purpose of his paper (the intriguing title notwithstanding) is to point out the areas of research within medieval Jewish history that have already been extensively cultivated, and to contrast them with those which in his view have not been adequately treated. He begins by noting that until the end of the twelfth century, the overwhelming majority of the Jewish people lived under Islam during the medieval period. However, Jewish historians in the first half of the twentieth century spent so much time receiving training in Hebrew and Arabic, and in rabbinics, and philosophy – in order to penetrate the large and complex body of Jewish writings that was produced in the Islamic orbit – that they were, for the most part, unable to pursue a favored goal of general medieval historians during at this time: to launch successful historical and sociological investigations of the Jewish communities that flourished within the realm of Islamic civilization.

The study of this corpus of Jewish literature required familiarity not only with all of the relevant Jewish texts, but also with the Arabic texts and ideas that might have helped to shape them.

However, these investigations did not necessarily require that the works under discussion be situated within their larger societal contexts, nor did they consider the extent to which the Jewish communities consumed these works, or whether they are reflected in any way within them. And they certainly did not attempt to sketch larger historical pictures or descriptions of the Jewish communities themselves or their relationship to the Islamic host culture.<sup>20</sup> In a note, Baron commends Fritz Baer's writing on the history of the Jews of Spain as "a noteworthy example of a successful blending of the two approaches."

Baer wrote, of course, mainly about the history of the Jews in Christian Spain, and Baron immediately turns to provide a lengthy series of specific examples and findings concerning the lives of the Jews in both southern and northern Europe, and their interactions with Christian figures, institutions, and culture throughout the medieval period. These include the size of the Jewish communities, apostasy, economic relationships with Christians—and sexual relations as well—and the contributions of the Jews to European culture. This last category includes the collaborative work of astrologers and philosophers such as Abraham bar Hiyya and Abraham ibn Daud, and Jewish efforts at biblical interpretation in the larger Christian context, as well as Jewish mysticism and magic—along with understanding the goals of the Christian Hebraists and the nature and development of Jewish-Christian polemics.

Baron returns to this last area at the end of the article, following a section that calls for an investigation of the relationships between the Jews and Christian kings and other rulers, and the ways that Jewish self-government was managed in light of these other complex (and sometimes fraught) loyalties. A quite remarkable detail of this section is found at footnote 68, in which Baron cites an almost impenetrable passage from the late thirteenth-century halakhic compendium by Mordekhai b. Hillel *Sefer Mordekhai* on tractate *Bava Kamma*, along with a responsum from Mordekhai's teacher, Meir of Rothenburg, about the

limits of the halakhic principle, “the law of the land is the law” (*dina de-malkhuta dina*), in situations in which the king tried to exact from the Jews what Baron characterizes as “unaccustomed ameracements.” For these rabbinic authorities, such exactions delegitimize the ruler and allow for his ordinances to be ignored. And of course, Baron also refers in this note to the contemporaneous views of Thomas Aquinas – as explicated by Henri Pirenne.

It should be noted that despite the criticism that Baron received in later years from reviewers of his *A Social and Religious History of the Jews* (and from other later assessments of his oeuvre), that his interest in intellectual history generally lagged far behind his fascination with economic and political history and that his later work at times shows signs of a less than full grasp of the relevant rabbinic literature,<sup>21</sup> these shortcomings are not evident in his 1942 article. In any case, it is quite clear that all of this is where Baron thought that the preponderance of future research should now be directed. Baron’s prior article in the *Proceedings*, which appeared seven years earlier (in volume 6, 1935), is entitled, “The Historical Outlook of Maimonides,” and he produced around the same time as his AAJR presidential address in 1941 articles on Saadiah, Judah Ha-Levi, and Maimonides – along with one about Rashi.<sup>22</sup>

However, as far the *Proceedings* was concerned, the shift in emphasis that Baron advocated is almost precisely what occurred, as can be gleaned from the listing of articles from the 1960s onward that I presented earlier. The older areas of inquiry were not abandoned, and the history and analysis of Jewish philosophical texts and doctrines proceeded along both philological and comparative lines. A particularly excellent example of the kind of Maimonidean studies found in this later era in the *Proceedings* is A. S. Halkin’s article on a later phase of the Maimonidean controversy, “Why Was Levi Ben Ḥayyim Hounded?,” which appeared in 1966. But after four and a half decades, the directional changes that Baron envisioned in his 1942 article became a firm reality in the pages of the *Proceedings*.

Why this transformation took so long is not fully clear. Not surprisingly, it seems that those who took Baron's advice most to heart were his students (and others) at Columbia. They are the authors of many of the studies enumerated above as representative of these changes. Indeed, at the end of the republication of Baron's 1942 article in a collection of studies that had originally appeared in the *Proceedings*, which Robert Chazan introduced and edited under the title *Medieval Jewish Life* (in 1976), Chazan adds in a note: "The lines of research suggested by Dr. Baron have been pursued extensively by his followers and students. Dr. Baron himself expanded on many of these themes in volumes 3 through 12 of the revised edition of his *Social and Religious History of the Jews*."<sup>23</sup> Those volumes were published around 1960, just as the first steps of the shift in the *Proceedings* were beginning, and so whether the authors publishing in the *Proceedings* were led to these new areas by Professor Baron's teachings—or by his writings—is almost moot. Chazan himself studied with Baron, although he completed his doctorate at Columbia under Gerson Cohen, to whom we shall return below.

Baron, however, was not alone. His cause was significantly aided, if not anticipated, by some rather substantial Israeli scholars as well. This serves, on the one hand, to mitigate any feelings that one might have about how much Baron "controlled" the Academy and its *Proceedings*, but also, and much more importantly I think, it provides a clearer understanding and appreciation of the larger changes that were occurring in the field of medieval Jewish studies as a whole. However, before discussing the nature of this similar, parallel effort in Israeli scholarship, I would like to sketch an empirical model that effectively describes, in larger terms, what in fact was occurring.

As outlined in the very first volume of *The Journal of the History of Ideas* in 1940, the discipline of intellectual history may be located on a continuum in which philosophy occupies one pole and social history the other. Thus, the study of intellectual history, or the history of ideas, on the one hand, is based or centered on texts and

analyses that trend toward the study of philosophy or related disciplines, while at the same time, it is informed by social developments and phenomena that often play a significant role in shaping the ideas that developed.<sup>24</sup> The authors writing in the early years of the Proceedings on medieval Jewish philosophy and its texts, including such noteworthy scholars as Israel Efros, Isaac Husik, and Harry Austryn Wolfson, to name but a few, were essentially historians of medieval Jewish philosophy if not philosophers themselves.<sup>25</sup>

Baron, however, sought to shift the center of gravity away from philosophy and its particular philological and conceptual underpinnings, and over to the study of intellectual history and beyond, to include new research and analysis of its social contexts, and indeed, to feature discussions of the political and economic aspects in particular. Such efforts could open up all of the new areas and models that Baron envisioned—a social and religious history of the Jews. The mid-twentieth century also saw increased interest in the study of social history more broadly. Indeed, this field emerged largely as a reaction to older approaches, including the history of great men and great ideas.<sup>26</sup>

As indicated, Baron was also not working in a vacuum in terms of Jewish studies; leading scholars at the Hebrew University of Jerusalem, in particular, were making similar strides. This begins in many respects with Fritz Baer (who published his history of the Jews in Christian Spain in Hebrew in 1945, based on an earlier and less complete German version, with a revised and expanded Hebrew edition appearing in 1959, and an English edition in the first half of the 1960s). In addition, Baer, whose work Baron positively recognized, as noted above (even as Baer, among others, criticized Baron for paying too much attention to external causes and factors in Jewish history and not enough to more internal sources and ideas),<sup>27</sup> also authored several lengthy studies which were published mainly in the newly reconstituted Hebrew periodical *Zion*, on themes such as the underpinnings of communal self-government, and the doctrines of the German Pietists and their relationship to Christian society and thought.<sup>28</sup>



Several of Baer's younger colleagues at the Hebrew University produced important studies in other geographic areas and sub-fields that combined intellectual and social history in different measures. Some leading examples are Eliyahu Ashtor, whose *The History of the Jews in Moslem Spain* was published (in Hebrew) in 1960; Jacob Katz's *Exclusiveness and Tolerance* (in Hebrew, *Bein Yehudim le-goyim*), which deals especially with the history of Halakhah and related disciplines during the medieval period, as the Jews navigated their way through Christian society (both versions of Katz's work appeared between 1958 and 1961); and Haim Hillel Ben-Sasson's, *Perakim be-toledot ha-Yehudim bimei ha-benayim*, published in 1959.

These works can account for the directions taken by almost all of the other Proceedings authors enumerated above who were not students or associates of Baron (although these Israeli works likely impacted at least some of Baron's students in addition). The publication of these Israeli studies suggests that this turn of the field was not simply a moment in the Proceedings (or for the American Academy for Jewish Research), but rather a larger academic phenomenon. The work of Gershom Scholem should also be added, even though his influence begins to be felt in the Proceedings only a bit later, and then more in terms of Sabbatianism and other phenomena in the early modern period than with respect to medieval Jewish mysticism.

Some of these Israeli influences (and writings) appear to have played a fairly significant role in the thinking of Gerson Cohen, who studied initially at the Jewish Theological Seminary with Alexander Marx and Saul Lieberman, and wrote his doctorate at Columbia (which he submitted in 1958) on Ibn Daud's *Sefer ha-kabbalah*, under the direction of an Islamicist, Arthur Jeffrey. Although Baron may have played a role here as well, the works of Baer and Ashtor are in full evidence in the book-length study of *Sefer ha-kabbalah* that Cohen published in 1967. Cohen went on to direct the doctoral theses of a number of the Proceedings authors

noted above, whether at Columbia or at the Jewish Theological Seminary, even as the choice of a dissertation topic can surely be the result of factors that are unrelated to the interests or urgings of one's doctorvater.

Another indication that the new directions in the Proceedings are emblematic of what was occurring in the field of medieval Jewish studies more broadly can be detected in other venues as well. In the mid- to late 1980s, twenty years after Gerson Cohen published his edition of *Sefer ha-kabbalah*—at which point the shift in the Proceedings that has been detailed at length was already well underway—two scholars from within the same academic circles as Cohen, Ivan Marcus and Ismar Schorsch, published articles focusing on the so-called Sephardic mystique and its impact on several Wissenschaft scholars, which caused them to downplay or even deprecate the rich cultural and communal achievements of Ashkenazic Jewry. Indeed, Marcus also provides examples of the extent to which this preoccupation continued well into the late twentieth century.<sup>29</sup>

As for the continued impact of Israeli scholarship on medieval Jewish studies in North America, the cessation of publication of the Proceedings deprives us, among other things, of what surely would have been another instructive if not suggestive point of comparison. Students of Katz, Ben-Sasson, and Scholem (of which there have been many), among other colleagues in Israel, went on to tackle the vast treasure trove of surviving Hebrew manuscripts which had the potential to significantly enhance the quality of research into the medieval period, an activity that only Scholem from among this initial group of mentors had engaged in to a large degree himself.

Much of the North American scholarship in medieval Jewish studies during the past four decades has not kept pace with this development. Israeli manuscript scholarship is at times so overwhelming that the ideas of history can get lost within the complex textual analyses that are being conducted. Nonetheless, it would have been beneficial if North American scholars, who typically remain focused on the development of these ideas, had been able

as a group to sufficiently command the manuscript literature as well, so that the new texts and passages being discovered in manuscript could also find a home in the coherent narratives that North American scholars are often able to produce. Instead, there remains to this day something of a gap in this matter between the scholarly communities in the East and in the West, although perhaps the increased digitization of Hebrew manuscripts will help to narrow this gap. In any case, the absence of the Proceedings means that there is one less top-tier venue through which to survey and assess these trends in the study of medieval Jewish history.

## Notes

- 1 See, e.g., Isaac Husik, "Joseph Albo, the Last of the Medieval Jewish Philosophers," *PAAJR* 1 (1928-30): 61-72; Samuel Kurland, "An Unidentified Hebrew Translation of Aristotle's *De Generatione et Corruptione*," *PAAJR* 5 (1933-34): 69-76; Harry Wolfson, "Studies in Crescas," *PAAJR* 5 (1933-34): 155-75; Harry Blumberg, "Alfarabi's Five Chapters on Logic," *PAAJR* 6 (1934-35): 115-22; Z. Diesendruck, "Maimonides' Theory of the Negation of Privation," *PAAJR* 6 (1934-35): 138-52; Israel Efros, "Maimonides' Treatise on Logic, ויגיהה תולמ (Makalah fi-Sina'at Al-Mantik)," *PAAJR* 8 (1937-38): 1-65; Joshua Finkel, "Maimonides' Treatise on Resurrection (Maqala fi Tehiyyat ha-Metim)," *PAAJR* 9 (1938-39): 63-105; Leo Strauss, "The Law of Reason in the Kuzari," *PAAJR* 13 (1943): 47-96; A. S. Halkin, "Aknin's 'Hygiene of the Soul,'" *PAAJR* 14 (1944): 37-147; Emil Fackenheim, "The Possibility of the Universe in Al-Farabi, Ibn Sina and Maimonides," *PAAJR* 16 (1946-47): 39-70; Solomon Gandz, "Date of the Composition of Maimonides' Code," *PAAJR* 17 (1947-1948): 1-8; Moshe Perlmann, "Eleventh-Century Andalusian Authors on the Jews of Granada," *PAAJR* 18 (1948-49): 69-90; Moshe Zucker, "Shenei keta'im neged-kara'iyyim," *PAAJR* 18 (1948-49), 1-34; idem, "Helko shel R. Saadiah Gaon be-polmos mi-mahorat ha-shabbat," *PAAJR* 20 (1951): 1-26; S. L. Skoss, "Saadia Gaon, the Earliest Hebrew Grammarian," *PAAJR* 21 (1952): 75-100 (continued in *PAAJR* 22 [1953] and 23 [1954]); Ernest Mainz, "The Credo of a Fourteenth Century Karaite," *PAAJR* 22 (1953): 55-64; Leo Strauss, "Maimonides' Statement on Political Science," *PAAJR* 22 (1953): 115-30; Sarah Heller-Wilensky, "Isaac Arama on the Creation and Structure of the World," *PAAJR* 22 (1953): 131-50; Zvi Ankori, "Some Aspects of Karaite-Rabbanite

- Relations in Byzantium on the Eve of the First Crusade," *PAAJR* 24 (1955): 157-82 (continued in *PAAJR* 25 [1956]); Shlomo Pines, "A Tenth-Century Philosophical Correspondence," *PAAJR* 24 (1955): 103-36; Ernest Mainz, "Comments on the Messiah in Karaite Literature," *PAAJR* 25 (1956): 115-18; Norman Golb, "The Hebrew Translation of Averroes' 'Fasl al-Maqal,'" *PAAJR* 25 (1956): 91-113 (continued in *PAAJR* 26 [1957]).
- 2 See, e.g. John Efron, *German Jewry and the Allure of the Sephardic* (Princeton, NJ: Princeton University Press, 2016), 1-3, 61-65; Ivan Marcus, "Beyond the Sephardic Mystique," *Orim* 1 (1985-86): 36-37.
  - 3 See Samuel Rosenblatt, "The Relations between Jewish and Muslim Laws concerning Oaths and Vows," *PAAJR* 7 (1935-36): 229-44; and the next note.
  - 4 See Guido Kisch, "Research in the Medieval Legal History of the Jews," *PAAJR* 6 (1934-35): 228-76; idem, "The Jewry-Law of the Medieval German Law-Books," *PAAJR* 7 (1935-36): 61-146 (continued in *PAAJR* 10 [1940]); Adolf Kober, "Jewish Monuments of the Middle Ages in Germany: One Hundred and Ten Tombstone Inscriptions from Speyer, Cologne, Nuremberg and Worms (1085-c.1428)," *PAAJR* 14 (1944): 149-220 (continued in *PAAJR* 15 [1945]).
  - 5 See B. Altmann, "Studies in Medieval German Jewish History," *PAAJR* 10 (1940): 5-98. Like Kisch and Kober (in the above note), Altmann was a European émigré who was awarded a stipend by the American Academy for Jewish Research to serve for a period as a Research Fellow. See the minutes of the annual meeting as recorded, e.g., in *PAAJR* 6 (1934-35): 370; 8 (1937-38): x; 9-10 (1938-40): vii; 13 (1943): ix, xiv; 14 (1944): xiii; 15 (1945): viii.
  - 6 See Isadore Twersky, "R. Abraham ben David of Posquieres: His Attitude to and Acquaintance with Secular Learning," *PAAJR* 26 (1957): 161-92.
  - 7 See Judah M. Rosenthal, "Prolegomena to a Critical Edition of 'Milhamot A-donai of Jacob ben Reuben,'" *PAAJR* 26 (1957): 127-37. See also Arthur J. Zuckerman, "The Nasi of Frankland in the Ninth Century and the 'Colaphus Judaeorum' in Toulouse," *PAAJR* 33 (1965): 51-82.
  - 8 See S. D. Goitein, "The Biography of Rabbi Judah Ha-Levi in Light of the Cairo Geniza Documents," *PAAJR* 28 (1959-60): 41-56; and G. D. Cohen, "The Story of the Four Captives," *PAAJR* 29 (1960-61): 55-132.
  - 9 See Monford Harris, "Dreams in 'Sefer Ḥasidim,'" *PAAJR* 31 (1963): 55-80.
  - 10 See I. G. Marcus, "The Organization of the 'Haqdamah' and 'Hilekhot Ḥasiduth' in Eleazar of Worms' 'Sefer Ha-Roqeah,'" *PAAJR* 36 (1968): 85-94; and idem, "The Recensions and Structure of 'Sefer Ḥasidim,'" *PAAJR* 45 (1978): 131-54.
  - 11 See Joseph Faur, "Tosafot ha-Rosh le-Massekhet Berakhot," *PAAJR* 33 (1965): 41-65.
  - 12 See H. Soloveitchik, "Pawnbroking: A Study in *Ribbit* and of the Halakhah in Exile," *PAAJR* 38-39 (1970-71): 203-68.
  - 13 See N. Golb, "Nature et destination du monument hebraïque decouvert a Rouen," *PAAJR* 48 (1981): 101-82 (with an addendum in *PAAJR* 53 [1986]).
  - 14 See Ephraim Kanarfogel, "Unanimity, Majority, and Communal Government in Ashkenaz during the Middle Ages: A Reassessment," *PAAJR* 58 (1992): 79-106.

- 15 See Robert Chazan, "The Blois Incident of 1171: A Study in Jewish Intercommunal Organization," *PAAJR* 36 (1968): 13–31; idem, "The Bray Incident of 1192: Realpolitik and Folk Slander," *PAAJR* 37 (1969): 1–18; idem, "1007–1012: Initial Crisis for Northern European Jewry," *PAAJR* 38–39 (1970–71): 101–17; idem, "Anti-Usury Efforts in Thirteenth-Century Narbonne and the Jewish Response," *PAAJR* 41–42 (1973–74): 45–67. See also N. Golb, "New Light on the Persecution of French Jews at the Time of the First Crusade," *PAAJR* 34 (1966): 1–63; David Berger, "The Attitude of St. Bernard of Clairvaux to the Jews," *PAAJR* 40 (1972): 89–108; and cf. Joseph Shatzmiller, "Doctors and Medieval Practices in Germany around the Year 1200: The Evidence of 'Sefer Asaph,'" *PAAJR* 50 (1983): 149–64.
- 16 See Y. L. Weinberger, "Kinah ḥadashah 'al kedoshai Blois le-R. Avraham b. Shmu'el me-Shpira," *PAAJR* 44 (1977): 39–47; and R. Chazan, "The Condemnation of the Talmud Reconsidered," *PAAJR* 55 (1988): 11–30.
- 17 See, e.g., Herbert Davidson, "Maimonides' Shemonah Peraqim and Alfarabi's Fusul Al-Madani," *PAAJR* 31 (1963): 33–50; idem, "The Middle Way in Maimonides' Ethics," *PAAJR* 54 (1987): 31–72; Hannah Kasher, "Mashma'uto shel ḥet Mosheh be-mishnat ha-Rambam," *PAAJR* 53 (1986): 29–34; Raymond Weiss, "The Adaptation of Philosophic Ethics to a Religious Community: Maimonides' Eight Chapters," *PAAJR* 54 (1987): 261–87; W. Z. Harvey, "Maimonides and Aquinas on Interpreting the Bible," *PAAJR* 55 (1988): 259–71; Seymour Feldman, "Gersonides' Proofs for the Creation of the Universe," *PAAJR* 35 (1967): 113–38; idem, "A Debate concerning Determinism in Late Medieval Jewish Philosophy," *PAAJR* 51 (1984): 15–54; Robert Eisen, "Reason, Revelation and the Fundamental Principles of the Torah in Gersonides' Thought," *PAAJR* 57 (1991): 11–34.
- 18 See, e.g., Moshe Sokolow, "Li-kevi'at ha-nosah shel perush Rashi le-sefer 'Iyyov," *PAAJR* 48 (1981): 19–35; idem, "Sa'adiah Gaon's Prolegomenon to Pslams," *PAAJR* 51 (1984): 113–74; Eliezer Schlossberg, "'Ofyo u-megamto ha-parshanut shel perush R. Saadiah Gaon le-sefer Daniel," *PAAJR* 56 (1990): 5–15; Maaravi Peretz, "Keta' nosaf mi-tokh Kitab Al-Targiah le-R. Yehudah ibn Balam Bereshit," *PAAJR* 57 (1990–91): 1–16; Nahman Danzig, "Teshuvot ha-geonim be-keta' min ha-genizah veyahasan le-Halakhot Gedolot," *PAAJR* 54 (1987): 13–57; Moshe Gil, "The Babylonian Yeshivot and the Maghrib in the Early Middle Ages," *PAAJR* 57 (1990–91): 69–120; and cf. Jay Rovner, "Ha-re'ayot le-mahadurah kedumah shel perush Rav Hanan'el ben Hushi'el mi-Kairwan le-Bavli Bava Mezi'a," *PAAJR* 60 (1994): 31–84.
- 19 See Elliot Wolfson, "Merkavah Traditions in Philosophical Garb," *PAAJR* 57 (1990–91): 179–242; Dov Schwartz, "Zurot shonot shel mageyah be-hagut ha-yehudit bi-Sefarad ba-me'ah ha-yod daled," *PAAJR* 57 (1990–91): 17–47.
- 20 Cf. I. Schorsch, "Converging Cognates: The Intersection of Jewish and Islamic Studies in Nineteenth-Century Germany," *Leo Baeck Institute Year Book* 55 (2010): 3–7; Efron, *German Jewry and the Allure of the Sephardic*, 190–94.
- 21 See, e.g., Ismar Schorsch, "The Last Generalist," *AJS Review* 18 (1993): 46–49; Robert Liberles, *Salo Wittmayer Baron: Architect of Jewish History* (New

- York: New York University Press, 1995), 301–06.
- 22 See Salo Baron, “Yehudah Ha-Levi: An Answer to a Historical Challenge,” *Jewish Social Studies* 3 (1941): 243–72; idem, “The Economic Views of Maimonides,” in *Essays on Maimonides*, ed. S. Baron (New York: Columbia University Press, 1941), 127–264; idem, “Rashi and the Community of Troyes,” in *Rashi Anniversary Volume*, ed. H. L. Ginsberg (New York: Philadelphia Press of the Jewish Publication Society, 1941), 47–71; idem, “Saadia’s Communal Activities,” in *Saadia Anniversary Volume* (Philadelphia: Jewish Publication Society, 1943), 9–73; and cf. Liberles, *Salo Wittmayer Baron*, 287–94.
- 23 See R. Chazan, ed., *Medieval Jewish Life* (New York: Ktav, 1976), 50.
- 24 See Arthur Lovejoy, “Reflections on the History of Ideas,” *Journal of the History of Ideas* 1 (1940): 3–23.
- 25 See, e.g. Leo Schwartz, *Wolfson of Harvard* (Philadelphia: Jewish Publication Society of America, 1978), xiii–xix, 85–91.
- 26 See, e.g., E. J. Hobsbawm, “From Social History to the History of Society,” *Daedalus* 100, no. 1 (1971): 20–45; and Theodore Zeldin, “Social History and Total History,” *Journal of Social History* 10, no. 2 (1976): 237–45.
- 27 See Liberles, *Salo Wittmayer Baron*, 353–54; David Myers, *Re-Inventing the Jewish Past: European Jewish Intellectuals and the Zionist Return to History* (New York: Oxford University Press, 1995), 120; and Schorsch, “The Last Generalist.”
- 28 See Y. Baer, “Ha-Megammah ha-datit ha-ḥevratit shel *Sefer Ḥasidim*,” *Zion* 3 (1938), 1–50; idem, “Ha-yesodot ve-ha-haṭhalot shel ‘irgun ha-kehillah ha-yehudit bimei ha-benayim,” *Zion* 15 (1950): 1–41; and see also Myers, *Re-Inventing the Jewish Past*, 121–25. Mention should also be made of Y. N. Epstein, the protean Talmudist who also taught at the Hebrew University. From the mid-1920s through the mid-1940s, Epstein published a series of more than ten illuminating articles on the development of Tosafist literature and its textual predecessors in pre-Crusade Ashkenaz, many of which appeared in the journal that he founded, *Tarbiz*; see Shraga Abramson, “Kitvei Y. N. Epstein: Bibliografiyah,” *Tarbiz* 20 (1950): 7–16.
- 29 See Marcus, “Beyond the Sephardic Mystique,” 35–53; I. Schorsch, “The Myth of Sephardic Supremacy,” *The Leo Baeck Institute Year Book* 34 (1989): 47–66; and cf. H. Z. Dimitrovsky, “Is There a Jewish Middle Ages?” [Hebrew], in *Mehkarim be-madda’ei ha-yahadut*, ed. Moshe Bar-Asher (Jerusalem: Institute of Jewish Studies, 1984), 257–65. Although the *Jewish Quarterly Review* began with a larger number of articles on the Jews in Christian Europe and their literature, owing to the contributions of Solomon Schechter and others, who were well aware of the extensive Jewish literature produced in Christian Europe and its manuscripts (see, e.g., my “Solomon Schechter and Medieval European Rabbinic Literature,” *Jewish Historical Studies: Transactions of the Jewish Historical Society of England* 48 [2016]: 17–33), renewed and broadened interests in this area also appear during the time period under discussion, although tracing the contours of those changes more precisely (and correlating them) requires further research.

# **A Commitment to Scholarship**

The American Academy for Jewish Research,  
1920 – 2020

edited by

**DAVID SORKIN**