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US-USSR COMMISSION ON THE HUMANITIES AND SOCIAL SCIENCES  
OF THE AMERICAN COUNCIL OF LEARNED SOCIETIES  
AND THE ACADEMY OF SCIENCES OF THE USSR

SUBCOMMISSION ON HISTORY AND ARCHAEOLOGY

NEAR EAST HISTORY  
Familiarization Visit  
May 26-June 9, 1988

Biographical Information-Soviet Participants:

1. DR. YURY ASHOTOVICH PETROSYAN

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Position and Affiliation: Director  
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Education and Degree: Leningrad State University, 1952  
Oriental Faculty  
Doctor of Historical Sciences

Specialization: Medieval and modern history of Turkey

Foreign Languages: Turkish, German, French

Major Publications: The "New Osmons" and the Struggle for the 1876  
Turkish Constitution (Moscow, 1957).  
The Young Turk Movement (Moscow, 1970).  
Turkish Publicism in the Time of the Reforms in  
the Osman Empire (Moscow, 1985).  
The Ancient City on the Shores of the Bosphorus  
(Moscow, 1986).

2. DR. OLEG FYODOROVICH AKIMUSHKIN

Date and Place of Birth: 17 February 1929 Penza

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Major Publications: Catalogue of the Persian and Tadzhik Manuscripts  
of the INA Collection, USSR (Moscow, 1964.)  
Persian Miniatures of the 14th-17th Centuries  
(Moscow, 1968.)  
The Shah-Mahmud Tchuras Chronicle: The History of  
the Kashgar Rulers (Moscow, 1976.)  
"The Persian Manuscript Book" in The Handwritten  
Book in the History of Oriental People's  
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3. DR. NIKOLAI GAVRILOVICH KIREYEV

Date and Place of Birth: 20 September 1929 Zarubezhie,  
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Position and Affiliation: Head of Department on Turkey  
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Major Publications: National and Foreign Capital in Turkey's Foreign  
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Ankara (Moscow, 1972.)  
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Specialization: Comparative Semitology; medieval Hebrew  
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Major Publications: "On the Genetic Attribution of the Language of  
Eblaite Anthroponyms" in Written Monuments and  
Problems of the History and Culture of Oriental  
Peoples (Moscow, 1986.)  
"What is Logically Consistent Language?" in  
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Verbal Transitivity " in Essays on Philology and  
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Specialization: International relations in the Pacific region

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Major Publications: "Pacific Regionalism: Concepts and Realities"  
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Natural Resources and Regional Ties of Pacific  
Nations (Moscow, 1985.)  
"Neocolonialism in Oceania" chapter in book  
(Moscow, 1987.)  
Problems on the Way to a Pacific Community:  
Economic Aspect" chapter in book Countries of  
the Pacific (Moscow, 1988.)





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AT THE PROPOSED MEETING IN THE USA SPRING 1988 THE DETAILS OF  
PROPOSED COLLABORATION IN THE AREA OF SEMITIC AND IRANIAN  
STUDIES AND STUDIES IN THE HISTORY OF MEDIEVAL TURKEY STOP  
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HUMANITIES AND SOCIAL SCIENCES MEETING IN JANUARY 1988 REGARDS  
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# Union of American Hebrew Congregations

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**RABBI PHILIP HIAT**  
ASSISTANT TO THE PRESIDENT  
SPECIAL PROJECTS

September 15, 1988  
4 Tishri 5749

Dr. Valeri P. Leonov  
Director of the Library of the  
Academy of Sciences of the U.S.S.R.

Dear Dr. Leonov:

We were pleased to share the visit of Dr. Shimon M. Iakerson on his recent visit to the United States. We were glad to pick up our last conversation that we had with him in our visit to Leningrad last December.

We are pleased to note that Columbia University has extended an invitation to Dr. Iakerson to visit again. In this regard we, the Union of American Hebrew Congregations, the parent body of the Hebrew Union College-Jewish Institute of Religion, is pleased to accept the financial responsibility of Dr. Iakerson's visit to the United States.

The importance of this forthcoming visit underscores the critical work which Dr. Iakerson is engaged in, and the hope of strengthening the bonds of our forthcoming work at the Institute of Oriental Studies in Leningrad. We hopefully will be visiting again to continue our academic exchange in the Institute at Leningrad, the early part of next year.

We thank you for any courtesies that can be extended to Dr. Iakerson to continue these historic endeavors between our two institutions.

Respectfully,

Dr. Philip Hiat

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To: Dr. K. Pederson  
GLOBAL FORUM  
From: Chaim Billet

September 18, 1988

As per our phone conversation, here is a progress report on the Soviet project:

You will recall that the general agreement reached in April provides for the following two projects:

1. The reproduction of the vast cultural treasures in Soviet libraries and archives, including manuscripts, books, and ethnographic materials so that they are preserved for posterity and accessible to scholars the world over.

2. The opening of an institution, initially staffed by Western scholars, to train a new generation of Soviet Jewish scholars and rabbis.

The following has been done to facilitate implementation of these two immensely important undertakings:

1. Coordinator: We have hired a coordinator for the project. He is Professor Yakov Rabkin, who speaks and writes a fluent Russian, English, French, Spanish and Hebrew. He is a professor of History of Science at Montreal University to which he is returning from a sabbatical in Jerusalem. More to the point, he is an expert on East-West scientific exchanges and has written a book on the subject. Rabkin will be coordinating the project from Montreal, a location which provides some advantages.

2. Negotiations: Rabkin was invited to Moscow in August by Evgeny Velikhov in order to continue negotiations. Rabkin spent many hours with the Russians and came away convinced that the Russians are bent upon early implementation of the agreement. In fact, the Russians made a specific proposal to house the rabbinical seminary in the form of a Judaic Studies Center within the framework of a new Academy of World Civilizations to be opened in Moscow. This Academy will be under international auspices and is affiliated with The World Laboratory. It is conceivable that the first class can get underway as early as February 1989.

The Soviets also made specific proposals about implementing the Library Project, and here too, Prof. Rabkin reports a genuine interest in facilitating it.



It is likely that Rabbi Steinsaltz will be heading a delegation of international library experts on an official visit to Moscow beginning October 10th. Thus, his visit will overlap that of the Global Forum Steering Committee. It is anticipated that, in addition to advancing the negotiations, the rabbi will be invited to give a series of public lectures, something new indeed for the Russians.

3. Advocacy: Meanwhile, we have been organizing committees of institutions and key individuals whose perceived support could facilitate the negotiations. You are already familiar with the impressive group of libraries that have lent their support; from the U.S. Library of Congress and the N.Y. Public Library to the libraries of Cambridge, The Sorbonne, and Oxford. Among the individuals, we are particularly interested in world-class businessmen, especially those with trade-relations with the Soviets. One such individual who has joined the Board is Robert Maxwell, the English press baron, who has personal relations with the Soviet leadership.

4. Library Data: In parallel, we have begun accumulating information about the Soviet Judaica libraries to give us some idea of where to look and approximately what we can hope to find. Some of the information comes from pre-Revolutionary catalogues; others from individual access here and there to various libraries and archives. Collaborating Western libraries have been quite helpful. The Soviets are talking about an understanding which would allow for the reproduction of an enormous range of cultural materials, not only specifically Judaic material. The materials involved are of acute interest to scholars of religion as well as to historians, social scientists, ethnographers, art scholars, etc.

5. Manpower: We must also begin preparing a list of individuals who are willing to spend an extended period researching and teaching in the Soviet Union. We have already located some outstanding scholars and master teachers from the great universities who are prepared to spend several months working in the Soviet Union.

6. Technology: It appears that we will most likely be using a laser-disc computer system to record the vast quantities of data. The technology provides for automatic retrieval as well as storage.

We know that the road toward implementation of the agreement may be difficult and could still lead to many disappointments. But after the Rabkin visit, we are somewhat more optimistic. Certainly, the discreet intervention of respected friends can only enhance the negotiations.

We therefore suggest that Father Dolan might express his satisfaction at the Soviet initiative when talking to the Russians and offer his judgement that the implementation of the agreements will be warmly welcomed by a broad array of Western interests. I do not think he need do more than that since our own delegation should arrive shortly thereafter. In talking to the Russians one must bear in mind that these initiatives are being undertaken because the Soviets believe that they are in the best Soviet interests, not only vis-a-vis the West. It is appropriate for us to exhibit keen interest but not over-eagerness.

Similarly, the resolution that you suggest for the Steering Committee, in its Moscow meeting, to endorse the establishment of the Academy and of its Judaic component, could be a most effective gesture. We feel that every effort should be made to help Academician Velikhov attain his objective of launching the Academy of World Civilizations in February 1989. For our part, we will do our best to comply with this deadline in organizing our aspect of the Academy's activities.

Our delegation should be able to contact yours in Moscow in case anything new develops in the few days before the Steering Committee meeting. In any case, Academician Velikhov is likely to arrange for a get-together during that time.

Warm regards.♦



## *JUDAICA IN SOVIET UNION TO BE RESEARCHED*

A massive scholarly project -- to research all the Judaica in the Soviet Union -- is now under way. The historic undertaking is the result of an agreement between Dr. Evguenij Velikhov, Vice Chairman of the Soviet Academy of Sciences, and world-renowned Talmudic scholar Rabbi Adin Steinsaltz, founder-director of the Israel Institute of Talmudic Publications in Jerusalem. An international team of scholars under the direction of Rabbi Steinsaltz will collaborate with the Academy of Sciences to identify, catalogue and record the enormous collections.

Rabbi Steinsaltz and Dr. Velikhov reached the decision to launch this initiative during a private meeting held at Oxford while they participated in the world conference there last April of the Global Forum of Spiritual and Parliamentary Leaders on Human Survival.

Rabbi Steinsaltz will be visiting Moscow and Leningrad from October 10-22 to hold preliminary meetings on the project. With him is an international group of library experts, including specialists in library photographic processes who will make a trial run of reproducing documents.

Soviet libraries and archives contain a vast amount of Judaica, including over 180,000 manuscripts, rare books, musical recordings, artifacts and other ethnographic materials, some going back as much as 1,000 years. The great range of cultural materials promises to shed light not only on the history of Judaism, but of other traditions including Islam. The materials are of interest not only to scholars of religion but to historians, art historians, social scientists, and ethnographers. Initial inquiries by the research team have turned up materials from pre-Revolutionary catalogues as well as from many different libraries and archives.

The treasure troves of Judaica have been sought by libraries and scholars throughout the world for fifty years. There has been a trickle of microfilm exchanges between Soviet and Western libraries in the past, but this has represented a tiny portion of the material which exists. Now, under the new agreement, all the material will become accessible to scholars everywhere.



Among the great cultural institutions of the world that have indicated readiness to participate in the enormous project are:

Bibliotheque de l'Alliance Israelite Francaise  
Bodleian Library, Oxford University  
British Library  
Geneva University Library  
New York Public Library  
Royal Library of Copenhagen  
U. S. Library of Congress  
YIVO Institute

Advanced computer technology will be used to inventory, organize and record the materials in data banks so that they are preserved for posterity and available for the benefit of researchers from any part of the world. The use of a laser-disc computer system will provide for automatic retrieval as well as storage of very large quantities of information.

The project will be coordinated from Montreal by Professor Yakov Rabkin, a professor of the history of science at the University of Montreal and an expert on East-West scientific exchanges.

Plans have been discussed for the inauguration of a Judaic Studies Center which would be part of a new Academy of World Civilizations to be established in Moscow. The academy will be under international auspices and affiliated to the World Laboratory. The Judaic Studies Center could then serve as a base for training a new generation of Judaica scholars in the Soviet Union.

Prepared October 11, 1988

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RABBI ALEXANDER M. SCHINDLER • UNION OF AMERICAN HEBREW CONGREGATIONS  
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Phil  
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Dud Cohen

May 30, 1988

## ISRAEL AND JEWISH EMIGRATION FROM THE SOVIET UNION

The Israeli leadership and public have long been troubled by the high "drop-out" rate among Jews who emigrate from the Soviet Union on Israeli visas. After arriving in Vienna, the vast majority in recent years have continued on to countries other than Israel, most frequently to the United States.

There have been numerous proposals advocating that Russian Jewish immigrants be flown directly from the USSR to Israel, but the Soviet authorities have never before agreed to such a procedure. Furthermore, direct flights have generally been opposed by American Jewish organizations involved with this issue.

Last month, it was reported that only five per cent of the Jews leaving the Soviet Union on Israeli visas actually came to Israel. In reaction to such a high drop-out rate, Israel recently announced that it would henceforth issue visas to emigrating Soviet Jews only at its embassy in Bucharest, to which these Jews would come by means of non-immigrant Soviet exit visas. This decision led to a debate in the Knesset last week and to some media comment.

Dan Margalit writes in Ha'aretz (May 27): "A week before the Reagan-Gorbachev Summit, the "Let My People Go" placards are being taken out from the storehouses of the Jewish people throughout the world. But even those who are to bear those placards see something dated in them . . . Over the last year there has been a strengthening of the trend to demand of the Soviets not only that they grant their Jews the right to emigrate, but also the right to conduct full Jewish-cultural lives in the Soviet Union itself. The feeling is that the era of *glasnost* and *perestroika* poses a social and political challenge to many Jews who would like to take part in a refashioning of Soviet society. Such feelings certainly weaken the desire to emigrate and especially to make aliya [immigrate] to Israel.

"It is on this backdrop that an interesting political alliance was formed in the Knesset between the [Labor] Alignment's Shevah Weiss and the Citizens' Rights Movement's Yossi Sarid -- backed on the outside by such noted Russian olim [immigrants] as Natan Sharansky and Ida Nudel. Opposing them were Uzi Landau and Ronni Milo of the Likud with the support of Herut activists from among the Russian olim. The issue in contention was the government's intention of issuing visas to Russian Jews only in Bucharest to ensure that all the recipients of such visas do indeed come first to Israel.



"The former's argument is based on humane Jewish values: Israel should help any Jew who wants to leave the Soviet Union to do so. It would of course be better if such Jews would come to Israel, but that should not be a condition for extending assistance. If a Russian Jewish immigrant prefers going to the U.S., that is regrettable, but it is nonetheless better than if he continues living in the Soviet Union against his will. In addition, the chance of his leading a Jewish life in Boston is better than his chance of doing so in Kiev. Therefore, Jews should not be compelled to come to Israel -- a demand which would serve to give Israel the image of a closed, fanatical and compulsory society.

"Landau and Milo, who represented the government in the Knesset debate, cited experts who doubted that Jewish assimilation was any faster in Leningrad than in San Francisco. Besides, a Zionist state was not a travel agency to facilitate the movement of Jews from one exile to another. Israel was paying a heavy political price for its fight for Soviet Jewry; at times she was being forced to intensify her conflict with the Soviet Union; she was becoming more than ever beholden to Western political leaders, such as George Shultz, who have joined that struggle; and she was running the constant danger that Gorbachev may be tempted to rip the facade off the Israeli claim that all of this was being done for the purpose of 'reuniting Jewish families.' Under the pressure of demands for similar concessions by other national minorities in the Soviet Union, the Kremlin may one day be tempted to shut the doors entirely in the face of all Jews who want to leave.

"It seems to me that there is no basis to the claims of Weiss and Sarid that Israel is denying Soviet Jews their freedom of choice. No one is forcing them to stay in Israel. Anyone who wants to leave Israel can do so, just as other Israelis who were not born in the Soviet Union can. The real problem is a very different one: if as a condition of the visa issued in Bucharest, the Soviet emigrants will be required to come first to Israel, they will lose their status as refugees in the eyes of American officials, and will thereby forfeit certain economic advantages accorded by the Americans only to political refugees.

"The debate has both practical aspects and those of principle. It is reasonable to assume that some of the Russian Jews who will come to Israel will adapt to Israeli society, and will prefer to remain here. There is no chance of that happening for those Jews who go from Vienna directly to New York without stopping over in Israel. Israel is entitled to at least be given a fair try by those who have been helped by her.

"But there is also a question of principle involved. Once Israel has been set up as the state of the Jews with a Zionist identity, it simply cannot agree with an assumption that Jews should be considered political refugees anywhere in the world. For they have a safe asylum in Israel; as the First Zionist Congress envisioned, the future Jewish state would be ready to admit all Jews in need with open arms. For Israel to agree with the definition of Russian Jews who choose to emigrate to the U.S. as harried refugees flies in the face of her own self-identity as a Zionist state."

Avraham Tirosh writes in Ma'ariv (May 27): "The drop-out rate began to rise in the mid-1970s and several proposals were suggested to fight it. All were in effect dropped because we wanted to avoid an internal Jewish fight and a possible confrontation with the American administration. Implementation of the proposal for direct flights from Moscow to Israel was always dependent on Soviet agreement. The financier Armand Hammer originally got Brezhnev to agree to the proposal, but he later went back on his agreement, claiming that his colleagues were opposed. At that time the idea of directing all of the immigrants through Bucharest came up. The truth is, Russian emigrants have also been coming by train through Bucharest since the early 1980s. Several years ago Israel wanted to make the Bucharest route



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the exclusive one. Rumania agreed, on condition that the Soviets also agree. The Soviets were prepared that this be one of the routes, but rejected the Israeli insistence that it be the only one, for fear of provoking criticism from the West.

"The new proposal requires no prior agreement, for under international law every country is free to decide where it will issue its entry visas. Israel will thus issue them only at its embassy in Bucharest, the Soviets will give the emigrants non-emigrant exist visas, and the Rumanians will give them transit visas valid only for travel from Rumania to Israel.

"In the past, the moral issue of principle that was raised was that all the proposals entailed depriving the Russian Jewish emigrants of their freedom of choice. It was also feared that such arrangements would dissuade the Jews from leaving the Soviet Union, and they would thus be placing themselves in potential jeopardy. Those arguments no longer hold. First of all, it has been possible, for the past few months, to emigrate from the Soviet Union to reunite with families in other countries. Secondly, the dangers facing Soviet Jewry today are not much different from the situation of Jewish communities in other countries.

"The new proposal is justified. But while it may be an effective gimmick against drop-outs, it will not be an effective spur to aliya. The painful fact is that very few Soviet Jews today want to come on aliya to Israel. There is a long-term way to contend with that problem: the encouragement of Jewish culture and education, and the teaching of the Hebrew language and Judaism. These are investments that will pay off in the long run. True, it is not easy to carry out such a program in the Soviet Union. But that is what Israel and the Jewish people should be fighting for."

In connection with speculation regarding changes in Soviet policy on Jewish cultural development in the Soviet Union, Charles Hoffman writes in the Jerusalem Post (May 27): "Talmudic scholar Rabbi Adin Steinsaltz, head of the Israel Institute for Talmudic Publications, announced in Jerusalem that the USSR Academy of Sciences has agreed to collaborate with a team of Western scholars under his direction in examining the vast treasures of Judaica in the Soviet Union that have been closed to outsiders for 70 years. Some members of the team, he said, would stay on in Russia to form the basis of an institution to train a new generation of Soviet Jewish scholars and religious leaders. 'We can't overestimate the importance of this development for the renewal of Jewish cultural and religious life there,' Steinsaltz said.

"Rabbinical academies have not operated openly in Russia since the 1920s', he said, adding that 'the Soviets may find it easier to connect this institution to the University of Moscow,' instead of establishing it as an independent body. This dual project, which Steinsaltz initiated, took shape over the past several months with the help of U.S. Secretary of State George Shultz. Steinsaltz said that he had reason to believe that the project will be discussed at the current summit, although he was not sure at what level. The first major advance occurred last month when Steinsaltz had preliminary talks with the Vice Chairman of the USSR Academy of Sciences, Eugeny Velikhov, while they were attending a conference at Oxford University. Since then he has maintained contact with Velikhov and travelled to libraries and institutes in Europe and the U.S. to put together the international team of scholars.

"There are collections of Judaica in Soviet libraries that exist nowhere else and some are of enormous value. The team of scholars is to organize and record these materials using advanced computer technology, so that they will be available to researchers all over the world.

"The project could start within the next year, although there is still much red tape to cut



through in the Soviet Union. The institutions taking part are the Bibliotheque de l'Alliance Israelite Francaise, the Bodleian Library at Oxford, the British Library, the Geneva University Library, the Israel National Library, the Royal Library of Copenhagen, the New York Public Library, the U.S. Library of Congress, and the YIVO Institute."

edited by Gary Wolf



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To Columbia University  
in the city of New York

Dr. Shimon M. Iakerson is the Chief of the Hebrew books department of the Library of the Academy of Sciences of the USSR at the Leningrad Branch of the Institute of Oriental Studies of the Academy of Sciences of the USSR. His scientific research deals with the study and description of the Hebrew manuscripts and first-printed books. He has published two books concerning this problem, the last being "Hebrew Incunabula" (Leningrad, 1988).

At the moment he is collecting a material on the topic "Colophones of the Hebrew manuscripts and first-printed books".

The Library of the Academy of Sciences of the USSR will be grateful if it is possible to arrange and help to Dr. Iakerson during his stay in the USA.

Dr. N. Kopaneva  
Learned Secretary



"All the News  
That's Fit to Print"

# The New York Times

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NEW YORK, FRIDAY, APRIL 1, 1988

50 cents (est.)



Books damaged in a fire set out to dry at the library of the National Academy of Sciences in Leningrad.

## Library Lost 400,000 Books In Soviet Fire

By PHILIP TAUBMAN  
Special to The New York Times

LENINGRAD, March 30 — The fire started about 8 P.M. By dawn the library of the National Academy of Sciences, founded by Peter the Great in 1714, was an inferno of burning books and newspapers.

Library employees watched in horror on the night of Feb. 14, a Sunday, as flames consumed whole rooms of books, including irreplaceable 17th-, 18th- and 19th-century scientific collections.

"The library looked like a furnace," recalled Lyudmila Petrov, head of the rare books department, this week.

By the time the fire was put out late the next afternoon the library courtyard was buried under a mountain of smoldering books and newspapers thrown from the windows by firemen as they fought the blaze.

### 400,000 Books Destroyed

The first official accounts of the fire suggested little damage — the library's acting director has denied a Soviet scholar's published assertion that there was an initial coverup — but a visit to Leningrad this week confirmed more recent reports in the Soviet press that the fire was catastrophic.

Six weeks after the fire, workers are still sifting through the blackened debris, searching for scraps of print that survived intact.

Library officials said 400,000 books were destroyed, 3.6 million were damaged by water, 10,000 were damaged by

## Library Fire Leaves Pall in Leningrad

Continued From Page A1

mold and 7.5 million are in need of preventive care to block the spread of fungus.

The Leningrad library, the main library of the Soviet Academy of Sciences since the Bolshevik Revolution, has grown from Peter the Great's day to become one of the world's largest, housing more than 37.5 million volumes. Twelve millions were stored in the building ravaged by fire.

The loss has reverberated throughout the international library community like a death knell.

Book restoration experts from abroad, including three from the United States, one of them from the Library of Congress, have gathered here to help. Offers of additional help have come from dozens of foreign institutions, among them the New York Public Library and the Harvard University libraries.

But the loss has been felt most acutely at home. Russians admire their books with a passion that is sometimes difficult for foreigners to understand.

In a culture not dominated by television, and without many of the entertainment options available in the West, books retain a special hold on the Russian imagination.

As news of the fire spread through Leningrad, thousands of citizens came to the library offices to help sort through the debris and assist in the daunting job of drying millions of volumes damaged by water that was poured into the library for 19 hours by 40 fire brigades.

More than 15,000 volunteers have worked at the library in the weeks since the blaze, according to the acting director, Valery P. Leonov.

### Director Is Hospitalized

The director, Vladimir A. Filov, was hospitalized immediately after the fire, reportedly with a heart problem.

One of the country's leading scholars, Dmitri S. Likhachev, charged this month that the library initially tried to disguise the extent of damage and called in a bulldozer to clear away some of the debris, including salvageable books.

In an article published by *Knizhnoye Obozreniye*, one of the Soviet Union's main literary reviews, Mr. Likhachev called the fire "a national calamity" that library officials tried to cover up in the same way the Government first tried to minimize the damage and dangers of the Chernobyl nuclear disaster in 1986.

Mr. Leonov, who was among those criticized by Mr. Likhachev, denied the accusation in an interview at the library Tuesday. He called Mr. Likhachev's account "an erroneous and inexcusable attack on the library's integrity."

Although officially reopened in mid-March, the library is able to conduct only a part of its normal business.

The six-story, concrete library building, situated on Vasilyevsky Island, one of the oldest districts of this former imperial capital, is still permeated with the smell of smoke.

Hallways are filled with makeshift bookshelves covered with volumes bent open to speed drying. Other books hang like clothes from lines strung above the shelves. Roaring fans pump hot air into the halls.

Outside in the courtyard, five workmen shoveled ashes and the almost unrecognizable remains of books and newspapers into a large trash bin in the chill spring air. Periodically, one of the men would spot a surviving page and gently pluck it from the rubble.

Mr. Leonov said the fire started in the library's newspaper repository. He said the cause remained unknown.

Mr. Leonov said an inventory of destroyed and damaged books was still being prepared, but reported that the fire had burned through 190,000 foreign volumes maintained in the Baer collection, named after a former curator, Karl Baer. The rest of the burned books were Russian, he said.

Mr. Likhachev said in his article that the fire had also wiped out some of the library's oldest collections, including medical works of the 17th century and the libraries of the Dukes of Kurlandia and the Radziwill family.

The founding core of the library, more than 1,500 books donated by Peter the Great, was not damaged.



Books soaked by water from fire hoses drying in the main reading



# JEWES IN SOVIET CULTURE

Edited by  
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Published for  
the Institute of Jewish Affairs, London



**Transaction Books**  
New Brunswick (USA) and London (UK)

1984



We would like at this point to make brief mention of the interesting works of Adolf Pavlovich Yushkevich (born 1906) and Boris Abramovich Rozenfeld (born 1917). Both of them were mathematicians by training (Yushkevich graduated from the mathematical-physics department of Moscow University in 1929, Rozenfeld from the mathematical-mechanics department in 1939). They did work on the history of mathematics in Eastern countries in the Middle Ages. Since 1957 Yushkevich has been a member of the International Academy of the History of Science and was its president in the period 1966-69; he has published about 200 books and articles. Some of these works were written jointly by these two authors, mainly as publications with commentaries of the mathematical works of Omar Khayyam, Nasir ad-Din at-Tusi, Biruni, etc.<sup>129</sup>

#### Hebrew and Semitic studies

Let us now move on to a consideration of the role of Jewish Orientalists in the foundation and development of Hebrew and Semitic studies in the USSR. Here we should mention first of all the scholars who laid the foundations of Hebrew studies in Russia: D.A. Khvolson (1819-1911) and A.Ya. Garkavi (1835-1919), whose work belongs to the pre-Revolutionary period. In a collection of essays published to mark the 150th anniversary of the foundation of the Academy of Sciences Asiatic Museum, K.B. Starkova writes in the section 'Hebrew studies': 'The foremost of the Russian Hebrew and Semitic scholars connected with the Asiatic Museum was Daniel (Joseph) Abramovich Khvolson, whose personality and work determined the future course of development of Hebrew and Semitic studies for many decades, both within the Academy of Sciences and the university.'<sup>130</sup> The work of Abraham (Albert) Yakovlevich Garkavi was connected with Petersburg Public Library (from 1877 till his death), since, being unwilling to convert to Russian Orthodoxy, he was compelled to leave the chair in the history of the Ancient East which had been offered him in 1870 and to give up his university career.<sup>131</sup>

After Garkavi's death, from 1919 to 1921 the keeper of Hebrew manuscripts in the Petrograd Public Library was David Hillelevich Maggid (1862-1942?). He published a whole series of books on the history of the Jews, Jewish literature and bibliography, Jewish art, and also on the history and folklore of the various Jewish ethnic groups in Russia (the Caucasian and Crimean Jews). From 1925 he taught Modern Hebrew and Biblical studies at Leningrad University. He published certain manuscripts in the collection of the Public Library, including some poems by medieval Jewish poets. Right up to the time of his death he was one of the few connecting links between Palestinian scholars and the Hebrew manuscripts in Len-



ingrad. He used to send copied extracts from the manuscripts and also photographs of them to Jewish scholars and writers living in Palestine, and compiled for them lists of manuscripts relating to particular themes. A large number of literary texts were published from copies made by him. In addition he was one of the very few scholars who, while living and working in the Soviet Union, had works published abroad.

In 1892 the Asiatic Museum was presented with the collection of Hebrew books and manuscripts belonging to L.P. Friedland.<sup>132</sup> There were two conditions attached to the presentation: the Asiatic Museum was obliged to produce an inventory and a systematization of the library and publish a catalogue of it; and to carry out this work it had to take on as a part-time staff member the bibliographer and Hebrew scholar Samuel Eremeevich Wiener (1860-1929) who had previously worked for Friedland in the selection of the library's collection.<sup>133</sup> Between 1893 and 1918 as a result of S.E. Wiener's activities there were published seven volumes of the catalogue of Hebrew books of the 'Bibliotheca Friedlandiana', covering the letters Aleph to Kaph.<sup>134</sup> This catalogue contained only printed books, while Friedland's library, according to the information given by Wiener in the Preface to the first volume of the catalogue, included about 10,000 books and more than 300 manuscripts.<sup>135</sup> After Wiener's death the work proceeded by fits and starts (see below). Still, the scholarly importance of Wiener's catalogue can scarcely be exaggerated. In a historical survey of the Hebrew book, published in Jerusalem in 1975, the authors, R. Posner and I. Ta-Shema, write that Wiener's catalogue is 'almost without precedent in his excellent sense of bibliographical discipline . . . His bibliographical annotations, phrased with extreme brevity, are so much to the point that to this day it is generally possible with their aid to identify "difficult" problematic volumes as if Wiener's own copies were lying in front of us'.<sup>136</sup>

Soon after the Revolution a special Hebrew section was formed at the Asiatic Museum, the keeper of which was, after 1924, the Hebrew scholar M.N. Sokolov, a pupil of P.K. Kokovtsov.<sup>137</sup> He continued the work of cataloguing the collection of the 'Bibliotheca Friedlandiana', making a start on an inventory of the manuscripts. After the foundation of the Institute of Oriental Studies in 1930 the Hebrew section was transformed into the Hebrew study group, which was planned not only to systematize and inventorize the book and manuscript collections in Hebrew but also to carry out research both in Hebrew studies and on modern Jewry. The Hebrew study group was abolished in 1937 and in its place was formed the study group on the Ancient Orient headed by V.V. Struve.<sup>138</sup> From that time Hebrew studies ceased to exist independently from an organizational point of view in the structure of the USSR Academy of Sciences, and were



included partly in the study group on the Ancient Orient and partly in the Arabic study group headed by I.Yu. Krachkovsky<sup>139</sup> (dealing with Semitic studies).

In 1932 J.G. Bender and Yu.O. Solodukho joined the staff of the Hebrew study group. Joseph Genrikhovich Bender (1900-41) graduated from the department of Eastern languages at Petersburg University, where his teachers had been Kokovtsov, Krachkovsky and Struve. His first published article was devoted to research into Biblical sources.<sup>140</sup> His main work in the Hebrew study group was the preparation of the next volumes of the catalogue of Friedland's library for publication. In 1936 he published the eighth volume (the letter Lamed)<sup>141</sup> and completed the preparation of volumes 9 and 10. But, as K.B. Starkova indicates,<sup>142</sup> the war prevented publication, and they have remained unpublished.<sup>143</sup> After the transformation of the Hebrew study group into the Ancient Orient study group in 1937 Bender worked on the decipherment of the newly discovered Ugaritic texts. Besides this he was gathering material for a book on Judaea in the 7th-5th centuries BC. J.G. Bender was killed during the blockade of Leningrad, without managing to complete his work. K.B. Starkova writes of him: 'He was a born historiographer, and moreover with a very wide range, as is shown by his Candidate of Sciences dissertation, which deals with Azariah dei Rossi, a Jewish historian of the Renaissance period.'<sup>144</sup>

Yudel Orelevich Solodukho (1877-1963) received a traditional Jewish upbringing. In 1907 he passed as an external candidate the examinations for the full course at the Teacher's Institute in Riga. After that he taught in Jewish schools, gave private lessons and contributed to Jewish journals and newspapers. His work in the Hebrew study group concerned problems of the social history and of the early medieval period of Jewish society in Near Eastern countries.<sup>145</sup> He had a fluent command of Hebrew and Aramaic and a thorough knowledge of the Jewish oral tradition, and thus was able to use the Mishnah, Talmud and Midrashim as primary sources for his research. In his works he put forward the idea that codes of Jewish canonical law often reflect the legal norms and social structure of the peoples amongst which the Jews lived at that time, and can therefore be used as sources for the history of these peoples.<sup>146</sup> In 1935 he defended his dissertation on 'Slavery in Jewish Society in Iraq and Syria in the 2nd-5th Centuries AD'.<sup>147</sup> After the war (he worked as a research assistant at the Institute of Oriental Studies till 1950) he published a number of articles, which continued and developed the treatment of the problems of his chosen theme.<sup>148</sup>

The work of listing and systematizing Hebrew manuscripts, which had been started by M.N. Sokolov, was taken up in 1936 by Ionah Iosifovich (Osipovich) Gintsburg (1871-1942). In 1905 he graduated from the depart-

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ment of Oriental languages at Petersburg University and in 1934 started work at the USSR Academy of Sciences Institute of Oriental Studies. Between 1936 and 1941 he compiled a systematic inventory of all the manuscripts in the Hebrew collection of the Institute of Oriental Studies.<sup>149</sup> By the start of the war the catalogue was ready in typescript with indices of authors and works in manuscript.<sup>150</sup> At the same time I.I. Gintsburg published a number of articles relating to certain important copies of Jewish and Jewish-Arabic manuscripts in the collection of the Institute of Oriental Studies.<sup>151</sup> K.B. Starkova says that the most important of Gintsburg's works was his study of the unique Hebrew translation of Boethius's 'On the Consolation of Philosophy'.<sup>152</sup> In the spring of 1942 Gintsburg died in besieged Leningrad, unable to withstand the ordeals of the blockade. In his *Ocherki po istorii russkoy arabistiki* (Outline of the History of Arabic Studies in Russia) I.Yu. Krachkovsky wrote of his passing:

May 1942 took away I.I. Gintsburg (born 1871), one of the oldest of P.K. Kokovtsov's pupils, who had had a very hard and taxing life. He was not conspicuously gifted, but he labored with great enthusiasm and persistence mainly in the field of Jewish-Arabic medieval philosophy; his last major work was his study of the *De Consolatione Philosophiae* by Boethius in relation to little-known Hebrew versions. Even in besieged Leningrad he continued preparing for publication a large catalogue of the Hebrew manuscripts of the Institute of Oriental Studies.<sup>153</sup>

Also worth mention are the works of the talented Leningrad Semitologist who died young—Yakov Solomonovich Vilenchik (1902-39). In his childhood he lost his hearing as a result of serious shell-shock at the start of the First World War. But in spite of this Vilenchik not only managed to complete his secondary school education but also to receive special linguistic education in Leningrad University. He chose Semitology as his specialization; he had long felt that this subject was his vocation, and this helped him overcome all the many obstacles which lay in his path. Academician I.Yu. Krachkovsky in a commemorative notice about his pupil writes about how difficult it was for Vilenchik:

to overcome the scepticism of scholars in this field, who were nonplussed at this unusual phenomenon and sometimes considered fantastic the very idea of someone stone-deaf going in for linguistics, especially phonetics, which had so fascinated Ya. S. Vilenchik from his first year at university. It was not easy to fight against this scepticism: only the results of his work gradually broke it down and won him the right to work in his beloved field.<sup>154</sup>

The main work of Vilenchik's life was a dictionary of the living conversational Arabic language of Syria and Palestine, compiled from the publish-



ed records of Western Arabist dialectologists. I.Yu. Krachkovsky said of it:

This dictionary attempts to sum up the whole lexical stock of the living Arabic language of Syria and Palestine, while drawing on linguistic material from other Arab countries of the Near East. In its exhaustive coverage of all available records and publications of the data of linguistic usage it has no predecessors in this field.<sup>155</sup>

The death of Ya. S. Vilenchik cut short work on the dictionary, and it has never been published. However in the course of his studies, whilst making use of the material he had collected, Vilenchik managed to publish a large number of articles on the phonetics, historical grammar and vocabulary of the proto-Semitic and Arabic languages and their dialects.<sup>156</sup> Unfortunately, his fundamental study of the origin of the Arabic article, which was completed just before his death and was prepared for publication by Krachkovsky, has remained in manuscript form.

One of the outstanding scholars and teachers of Semitic studies was Bentsion Meerovich Grande (1891-1974). In 1910 he entered the medical faculty of Moscow University; as a doctor he took part in the First World War. After graduating from the university in 1918, he served in the Red Army for three years as a doctor. Whilst still a medical student he had become fascinated by Oriental culture and studied Arabic as an external student at the Lazarev Institute of Oriental Languages in Moscow. After passing in 1922 the examinations for the full course at that institute (by that time called the Moscow Institute of Oriental Studies), he began his teaching career there. From 1928 to 1944 he worked as a research fellow at the Institute of Ethnic and National Cultures, which was subsequently reorganized as the Institute of Spoken and Written Language of the USSR Academy of Sciences. At that time he was taking an active part in the work on the reform of the alphabets and the elaboration of new systems of written language for a number of languages of the national minorities in the USSR. In 1944 he was invited to join the department of Arabic, formed in 1943 in the philological faculty of Moscow University. In 1947 he became head of the department and in 1957 Professor of Arabic at the Institute of Eastern Languages attached to Moscow University. At the university he lectured on the basic theoretical topics and conducted practical tutorials in classical Arabic, ancient Hebrew and comparative Semitic linguistics. B.M. Grande's scholarly output was considerable: he published more than seventy articles and books. The articles of the pre-war period mainly deal with problems of the reform of the literary languages in the USSR, but his works from the 1950s to the 1970s were connected with the problems of Arabic and Semitic linguistics. After 1960 Grande devoted himself to writing major works which re-cast and generalized the courses of lectures



he had given at the university. In 1963 he published his *Kurs arabskoy grammatiki v sravnitel'no-istoricheskoy osveshchenii* (A Comparative and Historical Course in Arabic Grammar) (published by Moscow University); in 1963 he edited the 'Ivrit-Russian Dictionary', compiled by F.L. Shapiro, which, as G.Sh. Sharbatov puts it in the obituary 'In memory of B.M. Grande',<sup>157</sup> was in the USSR the first 'attempt at a major lexicographical reference-book on modern Ivrit'. Grande had written specially for this dictionary a detailed outline of the grammar of Ivrit, which, as G.Sh. Sharbatov remarks, 'may certainly serve as a teaching manual for students of Semitology in the absence of any appropriate textbooks'.<sup>158</sup> It may be added that Shapiro, the compiler of the dictionary, died during the final stages of preparing it for publication, and B.M. Grande completed this work. In 1972 there appeared Grande's last fundamental work, which sums up his work in the field of Semitology: *Vvedenie v sravnitel'noye izucheniye semitskikh yazykov* (An Introduction to the Comparative Study of the Semitic Languages) (published by 'Nauka' for the USSR Academy of Sciences).

It is obvious from what has been said above that research into written Semitic sources often went hand-in-hand with the study of the ancient history and culture of the Near East. Amongst the eminent pre-war Jewish specialists on the Near East should be mentioned Israel Grigorevich Frank-Kamenetsky (1880-1937) and the major linguist and Assyriologist Aleksandr Pavlovich Riftin (1900-45). Even in his early works Riftin had shown himself to be an impeccably careful philologist.<sup>159</sup> I.Yu. Krachkovsky, in a commemorative article on him, writes that A.P. Riftin 'was not one of those scholars who are in a rush to publish their works; he was not interested in a mere increase in quantity of publications'.<sup>160</sup> He carefully studied the works of his predecessors, made an independent re-examination of the material they cited and was able to shed new light on it. In almost every one of his articles there is material unpublished before, with a painstakingly thought-out commentary. 'When he was bringing forward new material for scholarly use he always tried to give an all-round analysis of it in a concise commentary, not only on the linguistic, but also the cultural and historical aspects.'<sup>161</sup> A.P. Riftin's main work was on the Babylonian tablets in the collection of N.P. Likhachev.<sup>162</sup> The result of more than ten years of systematic work on this collection was his classic study *Starovavilonskie yuridicheskie i administrativnye dokumenty v sobraniyakh SSSR* (Ancient Babylonian Legal and Administrative Documents from Collections in the USSR) (Moscow-Leningrad 1937). In this work Riftin published the texts of 147 cuneiform tablets. The analysis of all these business, procedural and administrative documents required an encyclopaedic knowledge of all questions relating to them; their



decipherment and annotation were possible only as a result of many years of persistent and intensive work. Riftin also wrote interesting linguistic studies, mainly on the Akkadian language.<sup>165</sup>

Apart from his scholarly work A.P. Riftin also did much teaching and lecturing. According to Krachkovsky he was no less gifted as a teacher and organizer than as a scholar.<sup>164</sup> In 1944 he took an active part in the re-opening of the Oriental Faculty at Leningrad University after a break of twenty-five years (it had been closed in 1919) and became its first Dean.<sup>165</sup> However, soon afterwards A.P. Riftin died at the age of only forty-five from the after-effects of the blockade of Leningrad.

Israel Grigorevich Frank-Kamenetsky was expelled in 1904 from Kiev University for taking part in student riots. He continued his education in Germany. In the 1920s and 1930s he lectured at Moscow and Leningrad Universities, was a research fellow of the Academy of Sciences Institute of Language and Thought and head of the study group on Semitic and Hamitic languages and of the study group on the oral literature of primitive society in that institute (right up to his sudden death from an accident). From 1911 to 1922 he published a number of studies in the field of the Semitic and ancient Egyptian languages, and also on the cultural history of ancient Egypt.<sup>166</sup> In an article published in 1921, 'The religion of Amon and the Old Testament',<sup>167</sup> Frank-Kamenetsky points out the similarities and differences between Egyptian and Judaic monotheism. In particular the main difference, in his opinion, lies in the fact that the Egyptian religious consciousness was concentrated primarily on the power of God, whereas it was the idea of justice which lay at the centre of the Judaic religion.<sup>168</sup> In 1922 Frank-Kamenetsky got to know the works of N.Ya. Marr<sup>169</sup> and became an enthusiastic follower of the so-called 'new doctrine on language'.<sup>170</sup> It should be noted that Marr's doctrine had an unfavorable effect on the study of ancient Eastern languages as well, since Marr completely rejected the comparative-historical method in linguistics, which he declared to be 'racist' and 'politically unfit for Soviet society'. But in spite of the fact that many of the works of Frank-Kamenetsky of this period were strongly influenced by Marr's ideas, he never went near the extremes (such as the so-called 'four-element analysis') which led Marr and his followers to arbitrary interpretation of the linguistic facts. In those of his works which concern specific observations on linguistic material, Marr's influence is often seen only in the use of his specific terminology. The most important study by Frank-Kamenetsky in the field of Semitology in this period was his work on the ancient Egyptian verb, which was published as two articles and dealt with the origin of the tenses of verbs in the Semitic languages.<sup>171</sup> About the same time he wrote a number of articles on the origin of the mythological and religious views of primitive and ancient



peoples, including works on the Bible and the history of early Christianity.<sup>172</sup>

Abram Borisovich Ranovich (Rabinovich, 1885-1948) also investigated the Bible and the Judaic religion from a Marxist position. In his works he recognized the importance of the historical books of the Old Testament as source-material for the history of the ancient Eastern world, but in general his works are notable for their harshly anti-religious tone. He rejects the idea that the Judaic religion had an independent origin, reducing it to the status of 'Biblical fairy-tales borrowed from Babylonian, Assyrian and Egyptian mythology'.<sup>173</sup>

It is worth pointing out that in the pre-Revolutionary period the ancient history of Palestine and the Near East and research in the field of Biblical studies and medieval Jewish-Arabic literature were also given space in purely Jewish publications, for example in the journals and collections of essays published by the Society for the Dissemination of Education amongst Jews in Russia<sup>174</sup> and the Jewish Historical and Ethnographic Society.<sup>175</sup> The work of these societies and of other Jewish publishing-houses was cut short in 1915 because of the war.<sup>176</sup> Publication of the official organ of the Jewish Historical and Ethnographic Society *Evreyskaya starina* (Jewish Antiquities) was renewed only in 1924. At this time there were still glimmers of hope amongst Jewry in the Soviet Union for a revival of Jewish culture. In the Preface the editors of this collection of essays wrote:

As the Jews have gained more rights and become not so defenseless there has been a marked decline in the keen interest in many phenomena of the recent past which were linked with the Tsarist regime and to which we had to pay excessive attention. The horizon of our academic work is extending. In our historical research we can nowadays move beyond the narrow limits of the history of the Jews in Russia, Poland and Lithuania. We can allow ourselves the luxury of starting to deal with the most varied general and detailed problems of our past in all ages and in all countries where Jews have lived.<sup>177</sup>

In accordance with this programme the three volumes (11, 12, 13) of *Evreyskaya starina* which succeeded in appearing before the final closure of this publication in 1930 contained a number of articles on the ancient history of the Jews, on epigraphy and Biblical studies.<sup>178</sup> The commission for the study of Jewish antiquities which operated under the aegis of the Society was engaged in a classification of Talmudic material on a card-index system which covered the history of medicine and educational theory, Biblical criticism, law and history.<sup>179</sup>

In the 1920s there was also a revival of the work of the Society for the Dissemination of Education amongst Jews. In 1922 and 1926 the Society



issued two collections of scholarly and literary works under the title of *Evreyskaya mysl* (Jewish Thought). In these volumes there were also published articles on the ancient history of the Jews and on medieval Jewish literature: 'Unpublished lyric poems by Solomon Gabirol (to mark the 900th anniversary of the poet's birth)', with new translations of the poetry, by S. Zinberg (Tsinberg);<sup>180</sup> 'The doctrine concerning slavery in Biblical-Talmudic and Roman Law (a comparative historical essay)' by M. Ginzburg; 'Survivals of animism in Biblical poetry' by I.G. Frank-Kamenetsky; 'The Biblical account of the period of Jewish residence in Egypt' by S.Ya. Lurye, etc.

In the collection of essays published by the same Society in Leningrad in 1928, called *Evreysky vestnik* (The Jewish Bulletin), it was stated that the Society:

possesses one of the largest libraries in Europe in the fields of Hebrew and Judaic studies, which also contains a considerable collection of manuscripts . . . Especially noteworthy is a very valuable collection (over 400 volumes) of Hebrew works which was acquired at the end of 1927 from the heirs of Ya. Kh. Yanovsky. The work of compiling an inventory of the manuscript department of the library has been carried out by S.L. Zinberg. He has already studied, recorded and listed 900 manuscripts and fragments, and a catalogue has been made ready for publication.<sup>181</sup>

The report also mentions that of particular interest amongst the manuscripts are the excerpts from the lyric poetry of Solomon Gabirol, which contain a number of the unpublished poems of Gabirol, parts of the works of Moses ibn Ezra,<sup>182</sup> a Hebrew version of a novel about Alexander the Great, etc. In 1930 the Society was closed down, and its library was transferred to the Institute of Jewish Proletarian Culture in Kiev,<sup>183</sup> which was also abolished not long afterwards. What happened after this to the collection of books and manuscripts and to the catalogue compiled by Zinberg is not known.

In December 1918 the Petrograd Jewish People's University was set up, transformed in 1920 into the Institute of Higher Jewish Studies; a special notice on its work was published in the journal *Vostok*<sup>184</sup> for 1922. There it was stated that the main aim of the Institute was to encourage scholarly research on the history of Jewish culture and the training of academic and teaching personnel by giving them a specialized Jewish historical education.<sup>185</sup> The Institute consisted of two departments: the literary-philological and the social-historical. The course of instruction lasted three years. The main subjects studied were: the history of the Hebrew language and literature, the history of the Jewish religion and cultural tradition, the history of Jewish philosophy and Jewish law, the



economic history of the Jews, and the Aramaic and Arabic languages. The first lecturers and teachers included S.M. Dubnov, S.G. Lozinsky, Yu. Brutskus, S. Ginzburg, S. Zinberg, M. Kulisher, etc. I.I. Gintsburg also taught in this Institute between 1922 and 1924. The Institute was apparently closed in 1924.

This is how S.M. Dubnov in his memoirs describes the foundation of the Jewish university:

The short extracts from extensive notes which are quoted below will suffice to give an account of how we lived in 'Red Petersburg' in that terrible year, cut off from most of Russia and blockaded by foreign powers. Community life was, of course, quite out of the question at a time when savage elemental forces reigned supreme. We, the remains of the Jewish intelligentsia, used to meet only occasionally in the artificially developed Jewish People's University, which had been thought up only to give a crust of bread to a couple of dozen writers and artists. We opened our doors in February 1919 in the above-mentioned house on the English Embankment, but by the end of the year had moved to another requisitioned house on Troitskaya Street, near the Nevsky Prospect. Lectures were delivered primarily in Russian, but some lectured in Yiddish.... Many students were attracted there by the bread rations, which were given out upon production of a card from the Commissariat of Education. Sometimes the same kind of 'hand outs' were bestowed on lecturers or 'professors'.<sup>186</sup>

The work of all Jewish organizations and societies was ended in the USSR in the years 1928-30. However, as has been shown above, the academic development of Hebrew studies was possible to a limited extent within the study group on the Ancient Eastern World and also Semitology within the Arabic study group at the USSR Academy of Sciences Institute of Oriental Studies right up to the first post-war years. But from the end of the 1940s the very words 'Jew', 'Jewish' and 'Hebrew' almost completely disappeared even from scholarly usage.<sup>187</sup>

In the last years Meer Natanovich Zislin (born 1916) worked on Jewish-Arabic philology at the Leningrad branch of the Institute of Oriental Studies. The main theme of his research was the study of the works of the medieval grammarian Abu-l-Faradj Harun, using the materials of P.K. Kokovtsov's archive and the manuscripts in the possession of the Leningrad Public Library (the Firkovich collection).<sup>188</sup>

From 1942 to 1953 there worked in the Arabic study group at the Institute of Oriental Studies in Leningrad Isaak Natanovich Vinnikov (1897-1973), a pupil of L. Ya. Sternberg,<sup>189</sup> I. Yu. Krachkovsky and P.K. Kokovtsov. Their influence shaped Vinnikov's academic interests: ethnography, Arabic and Semitic studies. After graduating from university in 1925, Vinnikov stayed there as an assistant lecturer in the department



of general ethnography. His first works were concerned with the study of the beliefs of the pre-Islamic Arabs.<sup>190</sup> To the same period also belongs his article 'The legend of Mohammed's divine summons in the light of ethnography', which came out in 1934.<sup>191</sup> During the war he worked on the language and culture of the Central Asian Arabs. His doctoral dissertation<sup>192</sup> on this subject was, in the opinion of I.Yu. Krachkovsky, a major event in Arabic studies in the USSR.<sup>193</sup> This work embodied a rich collection of material on two living Arab dialects which had been discovered in Central Asia in 1936. In a detailed ethnographic introduction Vinnikov gives an analysis of certain questions concerning the everyday life and the folklore of the Central Asian Arabs, which he had studied minutely on his expeditions. The second part of this material related to the dialect of Bukhara and was published by Vinnikov in the 1960s, as 'A Dictionary of the Dialect of the Arabs of Bukhara' (1962) and 'The Language and Folklore of the Arabs of Bukhara' (1969). Of Vinnikov's epigraphic works the most noteworthy are his studies of Phoenician and Aramaic literary texts. It was due to him that there was a revival in the USSR of the traditional study of Phoenician texts,<sup>194</sup> which had been discontinued after the death of B.A. Turaev.<sup>195</sup> The dictionary of Aramaic inscriptions,<sup>196</sup> which Vinnikov started, covered all known Aramaic inscriptions over a period of 1,000 years (from the ninth century BC to the second century AD) and gives an exhaustive treatment of all their lexical and grammatical material, thus forming both a concordance and a grammatical reference book. Using the same method Vinnikov also composed dictionaries of individual literary texts, for example a concordance of Jewish Talmudic literature in Aramaic, amounting to 12,000 items, one alphabetical letter of which (Gimel) he published.<sup>197</sup> I.N. Vinnikov also did much teaching and lecturing. In Leningrad University he delivered lecture courses on the most varied topics: the history of primitive beliefs, Semitic linguistics, Semitic epigraphy, the Phoenician, Aramaic and Ancient Egyptian languages, etc. He introduced for the first time at Leningrad University a course on Arabic dialectology. In the obituary 'In memory of Isaak Natanovich Vinnikov (1897-1973)'<sup>198</sup> it is stated that his research and teaching work had been closely connected with Leningrad University, 'where he worked with only a short interruption from 1925 till the last days of his life'.<sup>199</sup> This obituary does not explain what caused this 'short interruption' (1949-55): at the height of the 'cosmopolitan campaign' the department of Assyrian and Hebrew studies, of which Vinnikov was the head, was closed, and he himself was dismissed from the university. Working without pay, he continued his work till the end of the academic year.<sup>200</sup> In 1951 Vinnikov was dismissed also from the Arabic study group of the USSR Academy of Sciences Institute of Oriental Studies, since it was an-



of general ethnography. His first works were concerned with the study of the beliefs of the pre-Islamic Arabs.<sup>190</sup> To the same period also belongs his article 'The legend of Mohammed's divine summons in the light of ethnography', which came out in 1934.<sup>191</sup> During the war he worked on the language and culture of the Central Asian Arabs. His doctoral dissertation<sup>192</sup> on this subject was, in the opinion of I.Yu. Krachkovsky, a major event in Arabic studies in the USSR.<sup>193</sup> This work embodied a rich collection of material on two living Arab dialects which had been discovered in Central Asia in 1936. In a detailed ethnographic introduction Vinnikov gives an analysis of certain questions concerning the everyday life and the folklore of the Central Asian Arabs, which he had studied minutely on his expeditions. The second part of this material related to the dialect of Bukhara and was published by Vinnikov in the 1960s, as 'A Dictionary of the Dialect of the Arabs of Bukhara' (1962) and 'The Language and Folklore of the Arabs of Bukhara' (1969). Of Vinnikov's epigraphic works the most noteworthy are his studies of Phoenician and Aramaic literary texts. It was due to him that there was a revival in the USSR of the traditional study of Phoenician texts,<sup>194</sup> which had been discontinued after the death of B.A. Turaev.<sup>195</sup> The dictionary of Aramaic inscriptions,<sup>196</sup> which Vinnikov started, covered all known Aramaic inscriptions over a period of 1,000 years (from the ninth century BC to the second century AD) and gives an exhaustive treatment of all their lexical and grammatical material, thus forming both a concordance and a grammatical reference book. Using the same method Vinnikov also composed dictionaries of individual literary texts, for example a concordance of Jewish Talmudic literature in Aramaic, amounting to 12,000 items, one alphabetical letter of which (Gimel) he published.<sup>197</sup> I.N. Vinnikov also did much teaching and lecturing. In Leningrad University he delivered lecture courses on the most varied topics: the history of primitive beliefs, Semitic linguistics, Semitic epigraphy, the Phoenician, Aramaic and Ancient Egyptian languages, etc. He introduced for the first time at Leningrad University a course on Arabic dialectology. In the obituary 'In memory of Isaak Natanovich Vinnikov (1897-1973)'<sup>198</sup> it is stated that his research and teaching work had been closely connected with Leningrad University, 'where he worked with only a short interruption from 1925 till the last days of his life'.<sup>199</sup> This obituary does not explain what caused this 'short interruption' (1949-55): at the height of the 'cosmopolitan campaign' the department of Assyrian and Hebrew studies, of which Vinnikov was the head, was closed, and he himself was dismissed from the university. Working without pay, he continued his work till the end of the academic year.<sup>200</sup> In 1951 Vinnikov was dismissed also from the Arabic study group of the USSR Academy of Sciences Institute of Oriental Studies, since it was an-



nounced that he 'was not suitable for the post held'. He appealed against this totally groundless decision to the 'very highest' instances and eventually was reinstated in the institute, but he did not return there.<sup>201</sup> After this Vinnikov for several years (till 1955) did not hold any post.

Hebrew scholars in the USSR have done a great deal of work on the Dead Sea manuscripts and documents. Here the most notable figure is Joseph Davidovich Amusin (born 1910). He published over twenty works dealing with the decipherment of individual documents and the problems of the history and ideas of the Qumran sect. He also published the first popularizing monographs on this topic with an original interpretation of a number of complicated problems, which enabled even Soviet readers to gain information on one of the greatest archaeological discoveries of the twentieth century.<sup>202</sup> For his series of works on the Qumran texts Amusin was awarded the degree of Doctor of Sciences. In 1971 there appeared the first volume of the main Qumran texts in a Russian translation with a commentary, prepared by Amusin and his pupils.<sup>203</sup>

The problems of the ancient history of the Near East, based on North-Western Semitic inscriptions and Hebrew-Phoenician sources and documents in Ancient Hebrew and other Semitic languages, are at the present time being studied at the Leningrad branch of the USSR Academy of Sciences Institute of Oriental Studies by Ilya Sholemovich Shifman (born 1930). The main theme of his works is the social structure of the states of Phoenicia, Syria and Palestine. Since 1960 he has published more than 50 articles on these problems<sup>204</sup> and also monographs on the origin of the Carthaginian state and on the history and culture of Nabatea.<sup>205</sup>

The Semitologist Leyb Khaimovich Vilsker (born 1919), a research assistant at Leningrad Public Library (since 1950), is working on the Samaritan and Syrian languages.<sup>206</sup> He has excellent knowledge of the various genres of Samaritan literature and has made an important contribution to the study and interpretation of the documents found at Nahal Hever.<sup>207</sup> Apart from this research he has translated from the Ivrit several short stories by modern Israeli writers for collections of stories which were published in the USSR in the 1960s, and took part in the compilation of these collections.<sup>208</sup>

Mikhail Lvovich Geltser (Michael Heltzer, born 1928, living in Israel since 1972), a pupil of I.N. Vinnikov, worked in the Soviet Union in the 1950s and 1960s. After graduating from the Oriental Faculty of Leningrad State University in 1950 in the department of the Ancient Eastern World (after the closure of the department of Assyrian and Hebrew studies, in which he had specialized), he was unable to obtain work in his field of interest and until 1958 was forced to teach Russian language and history in secondary schools in Estonia. It was only in 1959 that he succeeded in ob-



taining casual (hourly-paid) work at Vilnius Pedagogical Institute, where he gave a course of lectures on the history of the Ancient Eastern World in Lithuanian. Only in 1965 was he accepted as a full member of the Institute staff; in 1966 he was made Associate Professor and in 1970 Professor. All this time Heltzer had continued his research work on his chosen topic—the social and economic history and the philology of the ancient states of South Western Asia (2000-1000 BC).<sup>209</sup> In 1969 he defended his doctoral dissertation 'The Society of Ancient Ugarit'. All in all he has published some eighty articles (ten of them after his emigration to Israel) dealing with problems of the agrarian relationships and social structure of the ancient states of Alalah, Ugarit, Phoenicia, Palestine and Syria,<sup>210</sup> and with individual inscriptions. He has also published the book: 'The Rural Community in Ancient Ugarit' (Wiesbaden 1976) (120pp.). At present M. Heltzer is a Professor at the University of Haifa, where he gives courses of lectures and conducts seminars in the history and epigraphy of the Ancient Eastern World.

In June 1977 the talented Leningrad Semitologist Jacob Berkovich Gruntfest<sup>211</sup> (born 1929) emigrated to Israel. After graduating from the Eastern faculty of Leningrad University in 1951 he was unable to find work; he completed a degree at another institute—of Engineering and Construction—and for more than ten years worked in this new field, while at the same time finishing a dissertation on 'The Verb in the Language of Southern Arabia' (defended at Leningrad University in 1966). Apart from the résumé of his thesis and the articles on his thesis topic, he published a number of articles on Sabbeic, Arabic and Ethiopian studies and on comparative Semitology. In 1974 appeared his first major work in the field of Hebrew studies:<sup>212</sup> 'A new document concerning Yemenite-Palestinian connections in the pre-Islamic period'.<sup>213</sup> Gruntfest displayed in this work great erudition in Hebrew scholarship, freely making use of Hebrew texts of various periods and genres from the Bible and Talmud to modern research in the field of Hebrew studies.

Of the younger generation of Hebrew scholars, who worked in Leningrad, we would like to dwell in some detail on the career of Khaim (Vitaly Yudovich) Sheynin (born in 1938), who has lived in Israel since 1972. Sheynin graduated from Leningrad University in 1967. In 1961 he had found it impossible, as a Jew, to be accepted for the department of Semitology, so he became a student at the department of classical philology. At the same time he also attended lectures at the Oriental faculty, and after passing the necessary examinations he managed in his fourth year to change over to the Eastern faculty, specializing in medieval Hebrew poetry. His degree thesis on the thirteenth century poet Joseph ben Tanhum was recommended for publication, but was never published in



the Soviet Union. In 1966 he was offered work at the Academy of Sciences Library, at first of a temporary kind, later on the permanent staff, for the purpose of finally systematizing and listing Friedland's collection, which had been in a chaotic state since the war. He completed this work, and the catalogue (on index-cards) is housed in the Academy of Sciences Library in Leningrad. During his student years and while working at the Library Sheynin had written a number of works which were not published and have remained in the Soviet Union, including his article 'The transmission of the mobile *sheva* in Jewish Biblical proper names in the Septuagint', which was written as a student essay and had been highly thought of by those who examined it. In 1969 Sheynin translated into Russian the autobiography of Josephus Flavius, which was recommended for publication in the series 'Literary Texts' published by the USSR Academy of Sciences, and he began publication of the lyric poetry of Joseph ben Tanhum ha-Yerushalmi.<sup>214</sup> In the same year on the invitation of the editors of a collection of essays in honor of the seventieth birthday of Professor I.N. Vinnikov he wrote a detailed descriptive treatise on a newly discovered manuscript of the lyric poetry of Joseph ben Tanhum. The article, when accepted for this volume, was twenty-four typescript pages in length. Following requests from the editors and later the publishers for the shortening of the article, the author re-wrote it more than 20 times (the last version was just six pages long). At the last moment (possibly when the volume was already being printed) the article was withdrawn from the volume without any explanation, although the author had already referred to this publication in other works. At the end of 1971 Sheynin completed his book 'The Sephardic Language' (the first grammar of Ladino in Russian, together with a review of the literature in this language)<sup>215</sup> for the series 'Languages of the Peoples of the East', but because of the author's emigration to Israel in 1972 it was not published and was eliminated from the work-plan of the publishing-house. The same fate befell an article on the first edition of the Hebrew grammar of Moses Kimhi,<sup>216</sup> which was to have appeared in the next (1972) volume of *Knigovedchesky sbornik* (Bibliographical Miscellany). His Candidate of Sciences dissertation on 'The Poetry of Joseph ben Tanhum ha-Yerushalmi', written between 1967 and 1971, remained undefended. Besides this Sheynin had prepared for publication a catalogue of all the Hebrew incunabula contained in the Institute of Oriental Studies in Leningrad and in the Rare Books Department of the Lenin Library in Moscow. Since coming to Israel Sheynin has already published or prepared for publication a number of works,<sup>217</sup> some of which are based on works written whilst he was still in Leningrad, reconstructed from memory, whilst others are new.



- 118 A.A. Freyman, 'A list of the manuscripts acquired for the Asiatic Museum of the Russian Academy of Sciences by V.A. Ivanov in Bukhara in 1915. Part II. Hebrew-Persian manuscripts', *Izvestiya Rossiyskoy akademii nauk* (Proceedings of the Russian Academy of Sciences), vol. 12, 1918, 1, 279-82.
- 119 Karl Germanovich Zaleman (1849-1916), a well-known philologist and Iranian specialist; an academician from 1895 onwards.
- 120 For more details, see *Ocherki po istorii russkogo vostokovedeniya* (Essays in the History of Russian Oriental Studies), vol. 4 (Moscow 1959), 93-5.
- 121 *Aziatsky muzey*..., 324.
- 122 'The composition of lyric poems' (1921); 'The poetry of Alexander Blok' (1922); 'Rhyme, its history and theory' (1923); 'Byron and Pushkin' (1924).
- 123 See, for example, M. Zhirmunsky, 'On the study of comparative literature'. An Ilchester Lecture delivered in the Taylor Institution, Oxford, on 29 April 1966 (*Oxford Slavonic Papers*, vol. 13, 1967, 1-13).
- 124 'The Uzbek national heroic epic' (1943); 'On the question of the literary relationships between West and East' (1947); 'An introduction to the study of the Kirgiz epic "Manas"' (1948); 'The epic of "Alpamysh" and the "Odyssey" of Homer' (1957) (an article in English on the same subject was published in *Proceedings of the British Academy*, vol. 52, 1966, 266-86); 'Alisher Navoi and the problem of the renaissance in Eastern literatures' (1961); 'Epic songs and singers in Central Asia', in N.K. Chadwick and V. Zhirmunsky, *Oral Epics of Central Asia* (London 1969), 269-339, etc. For a list of V.M. Zhirmunsky's published works, see 'Viktor Maksimovich Zhirmunsky' (Moscow 1965).
- 125 M.M. Gukhman, 'Viktor Maksimovich Zhirmunsky (in honour of his 75th birthday)', *Izvestiya AN SSSR, Literature and Language series*, Moscow, vol. 25, no. 4, 1966, 360-2.
- 126 L.R. Zinder, T.V. Stroeve, 'V.M. Zhirmunsky as a teacher', *Problemy sravnitel'noy filologii. Sbornik statey k 70-letiyu chlena-korrespondenta AN SSSR* (Problems of Comparative Philology. A Collection of Articles to Mark the 70th Birthday of V.M. Zhirmunsky, Corresponding Member of the USSR Academy of Sciences) (Moscow-Leningrad 1964), 11-16.
- 127 R. Budagov, 'In memory of Academician V.M. Zhirmunsky (1891-1971)', in *Nauchnye doklady vysshey shkoly* (University Academic Papers), Philological Sciences Series, Moscow, no. 3, 1971, 127.
- 128 Gukhman, 360.
- 129 For example, in the book *Istoriko-matematicheskie issledovaniya* (Historico-Mathematical Studies), vol. 13, (Moscow 1960) the articles 'On the treatise on parallel lines by Nasir-ad-Din at-Tusi', 475-82; and 'On the treatise by Kazi-zade ar-Rumi about the determination of the sine of one degree', 533-8; also cf. translation, introductory article and commentary in the book *Omar Khayyam. Traktaty* (Omar Khayyam. Treatises) (Moscow 1961); and 'Mathematics in the Near and Middle Eastern countries in the Middle Ages', in *Sovetskoe vostokovedenie* (Soviet Oriental Studies) (Moscow 1958), no. 3, 101-8 and no. 6, 66-76.
- 130 *Aziatsky muzey*..., 544.
- 131 For details on the life and work of D.A. Khvolson and A. Ya. Garkavy, see *Evreyskaya entsiklopediya* (The Jewish Encyclopaedia), vol. 15, Petersburg, 1911, 584-7, and vol. 6, 1910, 180-3 (respectively); and also *Encyclopaedia Judaica* (Jerusalem 1971), vol. 5, 558-9; vol. 7, 1, 339-41.
- 132 Lev (Moishe Ariei Leyb) Friedland (1826-99), philanthropist, public figure,



- patron of the arts and collector of Hebrew books and manuscripts.
- 133 Information supplied by the Hebrew scholar Kh. Sheynin. It should be noted that until then Jews had not been admitted into the Academy of Sciences, so an exception was made for S.E. Wiener.
  - 134 *Catalogus librorum impressorum hebraeorum in Museo Asiatico Imperiali Academiae Scientiarum Petropolitanae asservatorum. Opera et studio Samuelis Wiener. Fasc. 1-7 (Petropoli, 1893-1918) (Bibliotheca Friedlandiana).*
  - 135 *Ibid.*, 1.
  - 136 *The Hebrew Book. An Historical Survey*, edited by Raphael Posner and Israel Ta-Shema (Jerusalem 1975), 67-8.
  - 137 Pavel Konstantinovich Kokovtsov (1862-1942), major Russian Semitologist and Hebrew scholar, a pupil of D.A. Khvolson, from 1900 professor at Petersburg University, from 1912 full member of the Academy of Sciences.
  - 138 Vasily Vasilevich (Wilhelm Wilgelmovich) Struve (1889-1965), outstanding specialist on the history of the ancient Eastern world, full member of the USSR Academy of Sciences from 1935.
  - 139 Ignaty Yulianovich Krachkovsky (1883-1951), outstanding Soviet Arabist, author of almost 500 articles and books on Arabic philology; full member of the USSR Academy of Sciences from 1921.
  - 140 J.G. Bender, 'On the problem of classifying the sources for the Book of Genesis', in *Zapiski Kollegii vostokovedov* (Transactions of the College of Orientalists), vol. 3 (Leningrad 1925), 395-416.
  - 141 'Bibliotheca Friedlandiana. A Catalogue of the Hebrew Books (published before 1892) in the Library of the USSR Academy of Sciences Institute of Oriental Studies', vol. 8 (Lamed). Compiled by J.G. Bender, edited by Academician P.K. Kokovtsov (Moscow-Leningrad 1936).
  - 142 K.B. Starkova, in *Aziatsky muzey...*, 551.
  - 143 According to information supplied by Sheynin, after the war the listing of the books in the 'Bibliotheca Friedlandiana' collection proceeded very irregularly, in the form of urgent 'campaigns', usually on the occasion of various meetings or conferences or after specialists had complained at being unable to track down some book or other. Moreover, any suitable people who just happened to be available were recruited for this work, either people working on fixed contracts or staff from the Institute, who knew Hebrew but were not familiar with the rules of bibliographical description, were obliged to take up the work as a compulsory task. Naturally enough, the parts of the catalogue completed in this manner are of a very low standard. Only in 1966-67 was the listing of the books in Friedland's library finished (on index-cards) by V.I. Sheynin. This catalogue is now housed in the Academy of Sciences Library in Leningrad.
  - 144 K.B. Starkova, in *Aziatsky muzey...*, 551. J.G. Bender's defense of his dissertation on 'Azariah dei Rossi (1513-78) as a Researcher in the Field of the Ancient History of the Jews', together with his award of the degree of Candidate of Historical Sciences, took place on 5 June 1935. The theses of the dissertation have been published.
  - 145 See, for example, his article 'The socio-economic structure of Jewish society in Iraq and Syria in the 2nd-5th centuries AD', in *Uchenye zapiski LGU* (Academic Transactions of Leningrad State University), no. 78, Historical Sciences Series, vol. 9, 1941, 49-62.
  - 146 See, for example, his article 'The significance of Hebrew sources of the early



- medieval period for the history of the Near East', in *Sovetskoe vostokovedenie*, vol. 2, (Moscow-Leningrad 1941), 36-52.
- 147 K.B. Starkova, in *Aziatsky muzey...*, 552.
- 148 See, e.g., his article: 'The concentration of land and the dispossession of small landowners in Iraq in the 2nd-5th centuries AD', in *Vestnik drevney istorii* (Bulletin of Ancient History), no. 2, 1947, 40-51; 'On the social structure of Iraq in the 3rd-5th centuries AD', in *Uchenye zapiski Instituta Vostokovedeniya* (AN SSSR), vol. 14, (Moscow 1956), 31-90.
- 149 I.I. Gintsburg, 'A short survey of the Hebrew collection in the Manuscript Department of the USSR Academy of Sciences Institute of Oriental Studies', in *Bibliografiya Vostoka*, vol. 10, 1936, 125-30.
- 150 In the 1960s the first part of this catalogue was re-cast and enlarged by the Hebrew scholars K.B. Starkova and A.M. Gazov-Ginzberg, and in 1964 it was submitted to the publishers, with whom it still is (information from Kh. Sheynin). K.B. Starkova, in *Aziatsky muzey...*, 553, has a reference noting that the catalogue 'is being printed'. See on this also Kh. Sheynin, 'Leket shkuha mi-ginzey rusya'. (Forgotten Miscellanea from Russian Repositories) in *Hagut Ivrit Bi-brit Ha-moatsot* (Studies on Jewish Themes and Contributions to Hebrew Literature by Contemporary Russian-Jewish Scholars and Writers), ed. by Dr M. Zohori, Prof. A. Tartakover, Prof. M. Zand (Jerusalem 1976), 97-122 (in Hebrew).
- 151 See, e.g., I.I. Gintsburg, 'The manuscript of a Hebrew version of *Mizan* by al-Ghazzali', in *Zapiski Instituta vostokovedeniya AN SSSR*, vol. 6, (Leningrad 1937), 141-68; and 'Arab medicine and the works *Kanun* and *Urdjuza* by Avicenna based on the Hebrew manuscripts in the Institute of Oriental Studies of the Academy of Sciences', in *Trudy vtoroy sessii assotsiatsii arabistov* (Proceedings of the Second Session of the Association of Arabic Scholars) (Moscow-Leningrad 1941) 34-48, 163-73.
- 152 K.B. Starkova, in *Aziatsky muzey...*, 553. Boethius (480-524 AD), a late-Roman philosopher and major figure at the court of the Ostrogoth emperor Theodoric. Gintsburg wrote a doctoral dissertation 'The Ethical System of Boethius on the Basis of his "De Consolatione Philosophiae"'. The dissertation is kept in the Archive of Orientalists in the USSR Academy of Sciences Institute of Oriental Studies, Leningrad. Posthumously, one small chapter of this dissertation was published in *Kratkie soobshcheniya Instituta narodov Azii* (Brief Reports of the Institute of the Peoples of Asia), no. 69, (Moscow 1965) 116-22.
- 153 I. Yu. Krachkovsky, *Izbrannye sochineniya* (Selected Works), vol. 5 (Moscow-Leningrad 1958), 169.
- 154 I. Yu. Krachkovsky, 'An obituary notice on Yu. S. Vilenchik and a list of his works', *ibid.*, vol. 5, 398.
- 155 I. Yu. Krachkovsky, 'An outline of the history of Arabic studies in Russia', *ibid.*, vol. 5, 152-3.
- 156 See, for example, his 'Studies in the historical phonetics of the vulgar-Arabic dialects', in *Doklady AN SSSR*, ser. B, 1927, 1-6; 'Arabic gutturals', in *Zapiski Kollegii vostokovedov*, vol. 5, 1930, e.g. 99-107.
- 157 *Narody Azii i Afriki*, no. 5, 1975, 244-5.
- 158 *Ibid.*, 245.
- 159 See, for example, his works: 'Die altsumerischen Wirtschaftstexte', in *Sbornik Egiptologicheskogo kruzhka pri Leningradskom gosud. univ.* (Collected Essays



of the Egyptological Study Group at Leningrad State University), vol. 1, 1929, 15-17; 'The Sumerian numerical system', in the collection of essays *Yazykovednye problemy po chislitel'nyim* (Linguistic Problems Relating to Numerals), vol. 1, 1927, 177-90, etc.

- 160 I. Yu. Krachkovsky, 'In memory of a pupil', in *Izbrannye sochineniya*, vol. 5, 1958, 436.

161 Ibid.

- 162 Nikolay Petrovich Likhachev (1862-1936), a major historian and art critic, full member of the USSR Academy of Sciences from 1925. In 1925 he transferred to the Academy of Sciences the unique Museum of Palaeography which he had founded and which contained remarkable collections: stellae and papyri from ancient Egypt; cuneiform tablets from Mesopotamia; Coptic, Greek, Arabic and Roman written texts; incunabula, seals, etc.

- 163 See, for example, his articles on the Sumerian and Hittite-Cappadocian languages for the first edition of the 'Great Soviet Encyclopaedia' (vols. 62 and 59 respectively), 1933-35, and such works as 'On the two ways of developing a compound sentence in Akkadian', in *Sovetskoe yazykoznanie*, no. 3, (Leningrad 1937) 59f; 'The Origin of the modal forms of the verb in Arabic and Akkadian', in *Trudy vtoroy sessii assotsiatsii arabistov*, 19-23 October 1937 (Moscow-Leningrad 1941), 127-32.

- 164 I. Yu. Krachkovsky, 'In memory of a pupil', 438.

- 165 N.M. Postovskaya, *Izucheniye drevney istorii Blizhnego Vostoka v Sovetskom Soyuze (1917-1959)* (The Study of the Ancient History of the Near East in the Soviet Union 1917-1959) (Moscow 1961), 171.

- 166 See, e.g., his works, 'Egyptian Religious Monuments of the Theban Period' (Moscow 1917); 'The Story of the Decipherment of the Egyptian Hieroglyphs' (Moscow 1922), etc.

- 167 In the book *Sbornik trudov professorov i prepodavateley Gosudarstvennogo Irkutskogo universiteta* (A Collection of Studies by Professors and Lecturers at Irkutsk State University), Section 1, Humanities, vol. 1 (Irkutsk 1921), 114-40.

- 168 Ibid., 136-40.

- 169 Nikolay Yakovlevich Marr (1864-1934), outstanding linguist, Academician from 1912, originator of the so-called 'Japhetic theory' in linguistics ('the new doctrine on language').

- 170 The 'new doctrine on language' was formulated by Marr in the early 1920s and was soon proclaimed by his supporters as 'the only correct Marxist doctrine on language'. The domination of Marrism in linguistics led in the 1930s to the arrest and death of a number of major philologists who did not agree with this doctrine (e.g. E.D. Polivanov, B.V. Choban-zade, etc.). In 1950 Stalin publicly criticized Marr's doctrine, which led immediately to a complete rejection of this school and to a wave of 'anti-Marrist' articles, speeches, etc. The part played in Soviet linguistics by the 'new doctrine on language' and the discussions connected with it has still to be investigated in detail.

- 171 G. Frank-Kamenetsky, 'On some survivals of a pre-inflective structure in ancient Hebrew', in *Yazyki i myshlenie* (Language and Thought), vol. 1 (Leningrad 1933), 149-62; and 'The problem of the development of the verb in ancient Hebrew', *ibid.*, vol. 3/4 (Leningrad 1935), 13-46.

- 172 See, for example, his articles: 'Water and fire in Biblical poetry', in *Yafetichesky sbornik* (Collected Japhetic Studies), vol. 3 (Moscow-Leningrad 1925), 127-64; 'The prophet Jeremiah and the struggle between parties in



Judaea', in the collection of essays, *Religiya i obshchestvo* (Religion and Society) (Leningrad 1926), 60-82; and also his book 'The Testimony of the Miracle-Working Prophets on the Local Origins of the Christ Myth' (Leningrad 1925). For more details on his work on these topics see G.M. Livshits, *Ocherki istoriografii Biblii i rannego khristianstva* (Studies in the Historiography of the Bible and Early Christianity) (Minsk 1970), 76-9.

173 See, e.g., his book *Ocherk istorii drevneevreyskoy religii* (An Outline of the History of the Ancient Jewish Religion) (Moscow 1937).

174 The Society was founded in October 1863 in Petersburg on the initiative and with the financial backing of Baron E. Günsburg. The main aim of the Society was to disseminate the knowledge of the Russian language and of natural science amongst Jews in Russia and to make Jewish and Russian culture accessible to them.

Vip. 175 The Jewish Historical and Ethnographic Society was founded in 1908 on the basis of the historical and ethnographic commission attached to the Society for the Dissemination of Education amongst Jews in Russia. The Society's main aim was the study of the history and ethnography of the Jews in Russia and Poland. In 1909 the Society started to publish a quarterly *Evreyskaya starina* (Jewish Antiquities), edited by S.M. Dubnov. Ten volumes appeared before the Revolution.

176 In autumn 1915 an order was issued by the military authorities prohibiting all Jewish periodicals in areas affected by military operations. Soon afterwards, even the usage of Hebrew print was prohibited. See I. Yu. Yashunsky, *Evreyskaya periodicheskaya pechat v 1917 i 1918 g.g.* (Jewish Periodicals in 1917 and 1918) (Petrograd 1920), 3-4; *Evreyskaya starina*, vol. 10 (Petrograd 1918), 5; Sh. Ettinger, 'The Jews in Russia at the outbreak of the revolution', in Kochan, (ed), *The Jews in Soviet Russia since 1917*, 26.

177 *Evreyskaya starina*, vol. 11 (Leningrad 1924), 3-4.

178 See, for example, in vol. 11 (1924): V. Struve, 'The history of the period of Jewish residence in Egypt', 45-64; B. Shulman, 'The evolution of the levirate amongst the ancient Jews', 161-75, etc.; in vol. 12 (1928): N. Nikolsky, 'Hittite laws and their influence on the legislation of the Pentateuch', 213-38; B. Shulman, 'The Jewish demos in the first few centuries AD', 239-53, etc.

ask 179 *Evreysky vestnik*, (The Jewish Bulletin) (Leningrad 1928), 224-5. What happened to this material is not known.

180 Sergey (Izrael) Lazarevich Zinberg (1873-1939), Jewish writer; in the first decades of the century he published in Jewish journals articles on Jewish literature and culture in Russia in Yiddish, Russian and Hebrew. He was a member of the editorial board of *Evreyskaya starina* after its revival (1924-30). Arrested in 1938, he died the following year still a prisoner. He was rehabilitated in 1956. See *Encyclopaedia Judaica* (Jerusalem 1971) vol. 16, 1028.

181 *Evreysky vestnik*, 223-4.

182 Moses ibn Ezra (Abu-Harun Musa), a medieval Jewish-Arab philosopher, poet and linguist. Born in Grenada about 1070, died after 1138.

183 *Encyclopaedia Judaica*, vol. 15, 1971, 61.

184 *Vostok* (The East), a journal of literature, learning and art, was published in Petrograd (Leningrad) from 1922 to 1925 (five numbers appeared) by a group of Leningrad professors (V.M. Alekseev, S.F. Oldenburg, B. Ya. Vladimirov, etc.) who apparently did not wish to work for the association VNAV and its



journal *Novy Vostok* (The New East), headed by M.P. Pavlovich (see above in the text).

185 *Vostok*, no. 1, 110.

186 S.M. Dubnov, *Kniga zhizni. Vospominaniya i razmyshleniya. Materialy dlya istorii moego vremeni* (A Book of Life. Reminiscences and Reflections. Source Material for the History of My Time), vol. 2 (1903-22) (Riga 1935), 281.

187 Cf. for example, the titles of works by Yu. O. Solodukho before 1941 and after 1947 (see p.279); the dissertation and published works of G.M. Gluskina, where Alharizi is called a 'Spanish' or simply a 'medieval' poet; and the last works of I.N. Vinnikov, in which the Talmud and Mishna are called 'Palestinian traditional literature'.

188 See, for example, his works: 'Leningrad fragments of "Kitab Al-Kafi" by Abu-l-Faradj Harun ibn al-Faradj (eleventh century) (based on the material in the P.K. Kokovtsov archive and the second Firkovich collection)', in the book *Semitskie yazyki* (The Semitic Languages) (Moscow 1963), 155-66; and 'The Eastern school of Hebrew grammarians in the 10th-13th centuries', *ibid.*, vol. 2 (Part 2) (Moscow 1965), 764-72.

189 Lev Yakovlevich Sternberg (1861-1927), an outstanding ethnographer, journalist and public figure; after the Revolution he revived, and became the head of, the Jewish Historical and Ethnographic Society.

190 See, for example, his articles: 'Widows mourning and the custom of "iftidad" amongst the pre-Islamic Arabs', in *Doklady AN SSSR*, ser. B, no. 3, 1928, 39-43; 'Rain, water and vegetation on the tombs of the pre-Islamic Arabs', in *Zapiski Kollegii vostokovedov pri Aziatskom muzee AN SSSR* (Transactions of the College of Orientalists Under the Aegis of the USSR Academy of Sciences Asiatic Museum), vol. 5, 1930, 367-77. For a list of the published works of I.N. Vinnikov, see *Narody Azii i Afriki*, no. 6, 1967, 157-9; and also in the collection of essays *Voprosy filologii stran Azii i Afriki* (Problems in the Philology of the Countries of Asia and Africa), vol. 1 (Leningrad 1971), 7-14.

191 In the volume S.F. Oldenburg. *Sbornik statey* (A Collection of Articles Dedicated to S.F. Oldenburg) (Leningrad 1934), 125-46.

192 *Araby v SSSR* (The Arabs in the USSR—Ethnography, Folklore, and Language) (Leningrad 1941). The theses of the dissertation were published in Leningrad in 1944.

193 I. Yu. Krachkovsky, 'Essays on the history of Arabic studies in Russia', in his *Izbrannyye sochineniya*, vol. 5, 175.

194 See, for example, his articles: 'New Phoenician inscriptions from Cilicia', in *Vestnik drevney istorii* (Moscow 1950), no. 3, 86-97; 'New light on the epitaph of Ahiram from Byblos', *ibid.*, no. 4, 1952, 141-52.

195 Boris Aleksandrovich Turaev (1868-1920), an outstanding specialist on the history of Ancient Orient (in Egyptology, Assyriology and Ethiopian history); a full member of the Academy of Sciences from 1918.

196 *Palestinsky sbornik* (Palestinian Miscellany), vol. 3(66) (Moscow-Leningrad 1958), 171-216; vol. 4(67), 1959, 196-240; vol. 7(70), 1962, 192-237; vol. 9(72), 141-58; vol. 11(74), 1964, 189-232; vol. 13(76), 1965, 217-62.

197 'An experiment in compiling a dictionary and concordance of traditional Palestinian literature (the letter Gimel)', in *Palestinsky sbornik*, vol. 5(68), 1960, 151-228.

198 *Narody Azii i Afriki*, no. 5, 1974, 247-8.

199 *Ibid.*, 247.



- 200 Information supplied by the Semitologist Professor M. Helzer, I.N. Vinnikov's pupil.
- 201 Information supplied by the Hebrew scholar Kh. Sheynin. Apparently the story of Vinnikov's dismissal and reinstatement continued till 1953, since in articles about him published in the Soviet press, and also in Miliband's 'Dictionary', the year of the cessation of his work at the Institute of Oriental Studies is given as 1953.
- 202 J.D. Amusin, *Rukopisi Mervogo morya* (The Dead Sea Manuscripts) (Moscow 1960-reprint 1961); and *Nakhodki u Mervogo morya* (The Finds by the Dead Sea) (Moscow 1964).
- 203 *Teksty Kumrana* (The Qumran Texts). A translation from the ancient Hebrew and Aramaic. Introduction and commentary by J.D. Amusin, vol. 1 (Moscow 1971), 23.
- 204 See, for example, his articles: 'On the problem of the meaning of the term "BOD" in Punic inscriptions', in *Epigrafika Vostoka* (Eastern Epigraphy), vol. 15 (Moscow 1963), 16-23; 'Social-legal groups in Syrian society of the Hellenistic-Roman period', in *Vestnik drevney istorii*, no. 2, 1971, 119-28, etc.
- 205 I. Sh. Shifman, *Vozniknovenie Karfagenskoy derzhavy* (The Rise of the Carthaginian State) (Moscow-Leningrad 1963); and *Nabateyskoe gosudarstvo i ego kultura* (The Nabatean State and its Culture) (Moscow 1976).
- 206 See, for example, his works: 'On the affirmative meaning of the particle a in the Syrian language', in *Kratkie soobshcheniya Instituta narodov Azii AN SSSR*, vol. 86 (Moscow 1965), 25-30; 'Samaritan inscriptions', in the book *Voprosy filologii stran Azii i Afriki*, vol. 1 (Moscow 1971), 152-60.
- 207 L. Kh. Vilsker, 'New documents discovered at Nahal Hever', in *Vestnik drevney istorii*, no. 1, 1964, 120-30.
- 208 *Rasskazy izrail'skikh pisateley* (Short Stories by Israeli Writers) (Moscow 1965) (translation from the Ivrit and information about the authors); *Iskatel zhemchuga* (The Pearl Diver) (Moscow 1966) (compiled, translated from the Ivrit, and information on the authors given by Vilsker).
- 209 See, for example, his works: 'Source material for the study of the social structure of Ugarit', in *Vestnik drevney istorii*, no. 4, 1952, 28-37; 'Notes on the history of Phoenicia in the 8th Century BC', in *Palestinsky sbornik*, vol. 3, 1958, 58-70; 'The historical significance of inscriptions on Phoenician and Canaanite spear- and arrow-heads', in *Epigrafika Vostoka*, vol. 16, 1963; 'Royal dependents (bns mlk) and units of the royal estate (gt) in Ugarit', in *Vestnik drevney istorii*, no. 2, 1967, 42-7 (in Russian with English summary).
- 210 See, for example, M. Heltzer, 'On the Akkadian term "resu" in Ugarit', in *Israel Oriental Studies*, vol. 4, 1974, 4-11; 'Mortgage of land property and release from it in Ugarit', in *Journal of the Economic and Social History of the Orient* (Leiden), vol. 19, 1976, 89-91.
- 211 It should be noted that his name is mistakenly spelt 'Grundfest' in Miliband's 'Dictionary' (p.158).
- 212 Like other Hebrew scholars in the USSR, Ya. B. Gruntfest because of censorship constraints had to avoid the words 'Hebrew, Jew, Jewish'. Thus he replaces the words 'Hebrew inscription' by 'Yemenite inscription' (after the place where it was found), or by 'P.A. Gryaznevich's inscription' (after the name of the man who discovered and photographed the inscription).
- 213 In *Palestinsky sbornik*, vol. 25(88), (Moscow 1974), 105-14. Previously these research materials had been published in an abbreviated form under the title



- The inscription "Twenty-four Turns" from Beyt-Hadida' in the collection of essays *Pismennye pamyatniki i problemy istorii kul'tury narodov Vostoka* (Written Texts and Problems in the History of the Culture of the Peoples of the East), vol. 9 (Leningrad 1973), 71-81.
- 214 See V.Y. Sheynin, 'Der literarische Nachlass des Josef ben Tanchum haj-Jeruschalmi', *Acta Orientalia Academiae Scientiarum Hungaricae*, Tomus XXII (1969), 245-71.
- 215 The title of the book was thought up by Sheynin with the censorship in mind and was gladly accepted by the main editorial panel of Eastern literature of the USSR Academy of Sciences Publishers.
- 216 Moses ben Joseph Kimhi, a Jewish grammarian and compiler of commentaries who lived in France in the twelfth century.
- 217 See, for example, his above-mentioned article, cited in footnote 150 above.
- 218 See on this topic, for example, L.R. Graham, *Science and Philosophy in the Soviet Union* (New York 1972), 16-17.
- 219 *Narody Azii i Afriki*, no. 6, 1973, 238.
- 220 W. Zimmerman, *Soviet Perspectives on International Relations, 1956-1967* (Princeton 1969), 25.
- 221 L.A. Gordon, *Iz istorii rabocheho klassa Indii. Polozhenie bombeyskogo proletariata v noveyshee vremya* (A Chapter in the History of the Indian Working Class. Status of the Bombay Proletariat in Modern Times) (Moscow 1961); L.A. Fridman, *Kapitalisticheskoe razvitiye Egipta* (The Capitalist Development of Egypt) (Moscow 1963); L.A. Gordon and L.A. Fridman, 'The situation of the working class in the economically under-developed countries of Asia and Africa (based on India and the United Arab Republic)', in *Narody Azii i Afriki*, no. 1, 1962, 30-48; and 'The social structure of society and the working class of the developing countries of Asia and Africa', in the book *Rabochny klass stran Azii i Afriki* (The Working Class of the Countries of Asia and Africa) (Moscow 1966), 3-106, etc.
- 222 See, for example, G.L. Bondarevsky, 'The Portuguese Colonizers—the Enemies of the Peoples of Africa' (Moscow 1962); N.A. Khalfin, 'The Yankees in the East in the Nineteenth Century, or Colonialism Without an Empire' (Moscow 1966); T.S. Braginsky, 'The image of V.I. Lenin in the literatures of the East', in the book 'V.I. Lenin and Non-Soviet Oriental Literature' (Moscow 1971), 267-71, etc. We would like also to mention that I.S. Braginsky was the author of the article 'Class essence of Zionism' published in the Soviet daily *Pravda* (17 March 1970). Here he openly advocated the 'progressive process' of Jewish assimilation as the best and only solution of the 'Jewish question', opposing Zionism, to which he attributed the usual accusations of 'racialism' and 'imperialism' (re-published in English by the Novosti Press Agency in the collection: 'Zionism: Instrument of Imperialist Reaction. Soviet Opinion on Events in the Middle East and the Adventures of International Zionism' (March-May, 1970, Moscow).
- 223 *Bulletin of the School of Oriental and African Studies*, University of London, vol. 26, 1963, 435-6.
- 224 C.A. Storey, *Persidskaya literatura. Bio-bibliografichesky obzor v trekh chastyakh* (Persian Literature. A Biographical and Bibliographical Survey in Three Parts). Translated from the English, re-cast and enlarged by Yu. E. Bregel (Moscow 1972), 3 vols.
- 225 *Voprosy istorii*, no. 3, 1967, 70-81.





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May 6, 1987

Rabbi Philip Hiat  
Special Asst. to the President  
Union of American Hebrew Congregations  
838 Fifth Avenue  
New York, NY 10021

Dear Rabbi Hiat:

Many thanks for the instructive conversation we had last week. The hard work you have undertaken in the last 7½ years is evident in the gains you have made with respect to a working agreement for scholarship with the institutions in Leningrad. I would hope that our own proposal might build modestly on that foundation. Since you have confirmed that no master microfilm copies of these treasures exist, I am the more eager to explore possibilities for our proposal.

In the last eighteen months, we have requested almost two dozen manuscripts from the State Public Library for our own microfilm collection, and one film from the Institute for Oriental Studies. The latter indicated that the condition of the manuscript would not permit microfilming. From that, however, we also gained the contact with Naftule'ev, whose letter we were unable to discern as being official or private.

The State Library's response through I. Grigorieva in Foreign Acquisitions has been generous and constructive. We have provided them, or will yet provide them, with the following acquisitions:

Corcos, D. Studies in the History of the Jews of Morocco.  
Shunami, S. Bibliography of Jewish Bibliographies.  
Santos Otero, A. de. Die handschriftliche Ueberlieferung  
der altslavischen Apokriphen.  
Diehl, E. Bookbinding.  
Hirschberg, H.Z. The History of the Jews in North Africa.  
Reed, R. Ancient Skins, Parchments, and Leather.  
Film of Pierpont-Morgan Library Ms 652.

We have received from them:

Greek 101	Greek 224	Firk. II.B.25	Firk. II.B.26
Firk. 124	Firk. 159	Firk. II.B.39	Firk. II.B.94



Philip Hiat  
May 6, 1987

Page 2

We still expect to receive from them:

Firk. 185	Firk. II.B.10	Firk. II.B.17	Firk. II.B.34
Grech 694	Firk. II.B.115	Firk. II.B.225	

They, too, have indicated difficulty in making copies of certain manuscripts: Firk. II.B Nos. 9, 13, 159, 1283. These I have seen in microfilm form in Jerusalem at the Institute for Microfilmed Hebrew Manuscripts. Evidently they were filmed at one time, and to have them again closed to researchers who cannot travel to Leningrad is the sort of situation we hope to remedy. A single, high-quality archival master film should be produced and made available for copying by future researchers.

Specifically, if the optimal arrangement could be worked out, we would seek to take a small photographic team to Leningrad on one or more occasions for a total period of approximately four months, given current estimations of the size of the collections. All necessary studio equipment, film, and darkroom materials would be provided from this end. The team would work systematically through the collections, filming everything in 35mm format negative microfilm and processing to archival standards. From the archival negative, an immediate duplicate negative film would be produced for retention by the holding Soviet institution. The negative would be returned with the team to the U.S., where one additional copy would be produced for use by researchers at the Manuscript Center, and retired to our archival vault outside Tahoe City, NV.

This proposal has the dual advantage of providing Leningrad with the security afforded by a full microfilm record of their collections and providing the Manuscript Center, a focus of text-critical research for scholars the world over, with a complete and openly-available set of films of these unique resources. Any restrictions Leningrad sees fit to place on use of the films would, of course, be honored, but the basic task of making copies available in the West would have been accomplished, even if access to them could not be granted for some time to come.

Our "track record" in this field includes production of a complete set of copy negatives of the Dead Sea Scrolls at the Rockefeller Museum in Jerusalem in 1980, and management of the filmed manuscript collection of the International Greek New Testament Project, as well as our own collection, since 1978. The coordinator of the project for the Manuscript Center would be Trustee Bruce Zuckerman, Assistant Professor of Religion at USC, editor of Maarav, and an experienced manuscript photographer who has worked with the Greek and Syriac discoveries at St. Catherine's Monastery at Mt. Sinai. I would provide primary staff support.



Philip Hiat  
May 5, 1987


Page 3

Funding for the project would be sought both from NEH and from individuals who might be interested in seeing this archive safeguarded and made available to broader scholarly study. The Manuscript Center is particularly interested for its own collection only in the biblical materials. Since so much else is present, we would seek the cooperation of others, such as the UAHC, the Jewish Theological Seminary, the Institute for Microfilmed Hebrew Manuscripts, etc., who might assist in the project and serve as repository for materials of a non-biblical character.

I assume we have no need to convince you of the need for this work. Nothing can substitute for direct study of the manuscripts themselves, but for many that remains an unattainable goal due to the costs of travel and study abroad. Beyond that, the prospect of any physical catastrophe in Leningrad robbing us of this irreplaceable witness is horrendous to contemplate. We very much appreciate the extensive groundwork you have laid, and will look forward to working closely with you as we attempt to translate our vision of cooperation and mutual benefit into reality.

Again, many thanks for your interest and assistance. I look forward to speaking further with you about this.

Best wishes,



Peter A. Pettit  
Director

PAP:gdm

cc: James A. Sanders  
Bruce E. Zuckerman



Anita B. Lasry  
135 Central Park West  
New York, N.Y. 10023  
212- 799 5757

November 10, 1986

Dear Rabbi Hyat,

I am very grateful that you are willing to attempt to get me the Microfilm copy of the MS Guenzburg 691, formerly Coronei 129. It is in the SALTIKOW library in MOSCOW. The title of the work in this manuscript is SHAAREY KEDUSHAH/Gates of Holiness.

May the Almighty grant you success on this trip.

AMERICAN JEWISH  
ARCHIVES

Cordially,

*Anita Lasry*





Rabbi Chaim Vital's Shaarey Kedushah (Gates of Holiness) is the only textbook of Kabbalistic meditation printed before the twentieth century. The word "meditation" as it is used here designates a means to allow the individual to ascend to the transcendental, spiritual realm.

Rabbi Vital wanted to bring meditation to the level of the common reader, and he reinforces this goal throughout the work. In his prologue, he explains that he had observed that some people sought spirituality, or in other words, had a yearning to reach the level of enlightenment, where the Holy Spirit rests on one. He then poetically adds that "the ladder was hidden from their eyes."

As Rabbi Vital explained, there are no records of the living habits of the prophets, so that one could emulate their ways so as to reach their level of prophecy. The early saints, known as the Pharisees, observing that the prophets were often seen in isolation in the desert, attempted to practice this separation in their own homes. They persevered on their goal until they reached the level of enlightenment and were able to prophesy.

Rabbi Vital then states that his purpose is to give a detailed description of the Divine service and the behavior that is rewarded with enlightenment, so that whoever desires to "ascend" will have the means to do it. He writes: "In order that those who wish to enter the



Sanctuary so as to be sanctified not be discouraged, I will explain a few concepts, opening the door like the eye of a needle, for 'in His goodness, God will not withhold good from those who are wholehearted.' First, I will explain a few principles concerning enlightenment. Then, in the Eighth Gate, I will discuss the specific methods, with the help of the Blessed One" (III:7).

The first section of the book explains man's psychic structure, both the source of the soul and man's inner make-up. What follows is the conception of the ethical education of the Jew, as a stage on the way to enlightenment, or mystical communion with God. Towards the end of the third section, he calls on his reader not to despair to ever reach his goal. He adds:

"Commenting on the verse 'Deborah was a prophetess,' (Judges, 4:4), the prophet Elijah taught his disciples: 'I call heaven and earth to witness, that any individual, man or woman, Jew or gentile, freeman or slave, can have the Holy Spirit come upon him. It all depends on his deeds.' (III: 7).

In the section dealing with the methods of sanctifying oneself to receive the Holy Spirit, he instructs the reader on how to direct his consciousness if he is using a YICHUD\unification, where one manipulates the letters of various Names of God. These Divine Names reflect spiritual forces, which can have powerful effects on the human mind. Rabbi Vital again reminds his readers to be patient and not to give up if they do not feel that the spirit has



rested on them. He exhorts the readers to strengthen themselves all the more with prayer and holiness until they are worthy that the spirit should rest upon them.

Rabbi Aryeh Kaplan, of blessed memory, mentions Gates of Holiness in his book Meditation and Kabbalah (Maine: Weiser, 1982), in the section on the Safed Kabbalists. He writes: "One of the most remarkable books about the meditative Kabbalah, and one of the very few ever printed, was Chaim Vital's Shaarey Kedushah (Gates of Holiness) (p. 187).

Gates of Holiness brings essential information about the work of the Safed kabbalists. These sages revealed new mystical knowledge based on their conviction that teaching the hidden aspects of the Torah was a sign of the Final Redemption, for which these mysteries are necessary. It is in this spirit that Rabbi Vital makes this knowledge available to the average man. He writes in prologue:

"[In this book] I reveal secrets which our ancient sages did not grasp, because I received them directly from a holy man, angel of the Lord of Hosts, my teacher, the godly Rabbi Isaac Luria, of blessed memory."

Rabbi Vital was the principal disciple of the holy Rabbi Luria, studying under him for nearly two years until Rabbi Luria's death in 1572. He assembled the major writings of Rabbi Luria under the title ETZ CHAIM. It is not known exactly when Gates of Holiness was written, but it was probably done after the death of Rabbi Luria. It



was first printed in Constantinople in 1715, and has gone into more than thirty editions since.

The book contains approximately 25,000 words. It is divided into three sections. A fourth section exists only in manuscript. Since it deals with specific methods of Kabbalah meditation involving Divine Names, it was not thought to be fit for mass consumption.

The translation will be preceded by an introduction delving into the Lurianic sources on ecstasy and prophecy for Gates of Holiness. Esoteric concepts such as those found in section I, gate 1 (humours, elements of damage, sights of affliction, etc.) will be explained in the introduction.

In addition, I plan to make an edition of the text, so as to be able to print text and translation on facing pages. The Hebrew text will be vocalized. The text will be translated into clear vernacular English, translating the ideas rather than the words.

Besides the subject index, I will also include a lexicon of the Hebrew words which could present difficulties to the novice Hebrew reader, so that he/she will be able to follow the Hebrew text with a minimum of effort. The words will not be alphabetized according to their roots, but as they appear in the text. The root will be indicated for all verbal forms.

In addition to providing the translation of an essential classic of Jewish mysticism, this book will be a student manual, bringing to the level of novice readers



the source material they may be interested in.





GUIDANCE FOR PIETY AND ABSTINENCE WHICH LEAD  
TO ENLIGHTENMENT

The first gate

Description of the Flaw [that comes] through the Sin  
of Man Regarding the Commandments

I shall enlighten you and teach you how great a man's evil is when he violates one of the 365 negative commandments, or when he abstains from fulfilling one of the 248 positive commandments that he was ordered to perform.

It is known to men of science that the body of man is not man [himself]; it is like a garment which clothes the intelligent soul, which is man himself while he is in this world, and after his death, this garment is removed from him, and he will dress in a pure and clean spiritual garment, as it is written: "Remove the filthy garments, etc.." and "clothe yourself with change of raiment" (Zechariah, 3:4). This is called the "garment of the rabbis" (Zohar).

Just as the tailor makes garments for the body of man according to [the structure of] his limbs, in the same way the Blessed One made the body, which is the garment of the soul, according to the structure of the soul: with 248<sup>1</sup> members and 365 sinews -- which bind the parts together and are drawn upon for the blood and life from bone to bone, in the semblance of channels. After the formation of the body, He breathed into it a living soul, containing



248 spiritual members and 365 sinews, and clothed them with the 248 members and 365 sinews of the body. Thus, the parts of the soul perform their function through the members of the body like an ax in the hands of the axeman.

The proof of this is that the members of the body only perform their function as long as the soul is in them-- -- the eye sees and the ear hears, etc.; and when the soul leaves, the sight darkens, and all the senses of the 248 members become void. In the same manner, the 365 spiritual sinews of the soul "clothe themselves" in the 365 sinews of the body, and they draw the bodily nourishment -- which is the blood -- with the inner spiritual nourishment inside of it, to the 248 members of the body, to provide for the 248 members of the soul. After death there isn't any life effect, and the sinews of the body break down and rot: like the 248 members, and it is as if they had never been. Thus, man himself is nothing but the understanding soul, which is clothed in the body; the latter is called "its garment" in this world.

Know that after Adam sinned and ate from the tree of knowledge of good and evil, good and evil joined together inside his body and soul as well; and this is the meaning of "the foulness of the snake" that it injected into Eve and into Adam. Through the evil and the foulness that it put into them it caused them illnesses and afflictions, and death to their souls and bodies. Therefore it is



written: "On the day you will eat from it you will surely<sup>9</sup>  
die" (Genesis, II:17). Death to the soul and death to the<sup>2</sup>  
body. I will explain the meaning of the good and evil  
that mingled with them. (Read section II, gate I, and you  
will understand what we are writing in this gate.)

When Adam sinned through the tree of good and evil, he  
caused this mixture in all the worlds, and there is no  
existence which does not contain both good and evil. As a  
result, the body of man is created from the four lower  
elements, which contain good and evil. The body of man is  
created from the good which is in the four elements: fire,  
wind, water, dust. However, from the evil which is in<sup>3</sup>  
them, four moods are created in the body, and these are:  
the white, the black, the red and the yellow, and if any  
of them dominates -- from the aspect of evil over the  
aspect of good, illnesses and afflictions come to man. If  
the domination increases to the utmost, it brings death to  
the body of man.

It has already been explained that in all the worlds  
there was a mixture of good and evil. As a result, this  
was also the case in man's soul. For, is it not carved  
from the four spiritual foundations -- from which are  
created all the Supernal Beings -- which are the four  
letters of the Tetragrammaton? It is written on this  
subject: "Come from the four winds, O spirit etc.. "  
(Ezekiel, 37:9). This is called man's soul from the  
aspect of good. The Lord also made a parallel to this  
and it is called: "the unruly man," containing the



four principles of damage and the four appearances of  
affliction,<sup>5</sup> as well as the four evil elements, and  
from there is drawn into man an evil soul which is called  
"evil inclination." If this soul rules over the good  
soul, blemishes, affliction and disease of the soul come  
upon it; and if it overpowers the good soul, it kills man.

The pure soul, which is the fruit, contains the 613  
members and sinews clothed inside its equivalent in the  
defiled soul, which is called "the shell of the fruit."  
Both together are clothed in the 613 members and sinews of  
the body, and the members of the pure soul are found  
inside the members of the evil soul.

Each one of these two souls needs spiritual nourishment  
to exist. However, the spiritual substance of the holy  
soul is drawn to it through the fulfillment of the Torah,  
with its 613 commandments similar to the 613 members of

the soul, and it [the Torah] is called 'bread.' As it is  
written: "Go eat of my bread" (Proverbs, 9:5). Each of the  
248 members is nourished from a particular commandment  
which is connected with the same member. When a man is  
deficient in the fulfilment of some commandment, the  
particular member connected with the commandment will lack  
its nourishment which is drawn to it from the four letters  
of the Tetragrammaton, as it is written: "And you give  
life to to them all" (Nechemia, 9:6). All commandments  
are dependent on these four letters. As our sages said:  
[The numerical value of the first two letters of the name]



YUD and HEY, together with [the numerical value of the  
letters of the Hebrew word for 'my Name' SHEMI - equal  
365; [the numerical value of the second two letters of the  
Name] VAV and HEY, together with [the Hebrew word for  
'evidence of my existence'] ZICHRI - equals 248.

Similarly, from these are drawn the four roots of the foundations of the holy soul, as we explained, and as a result, the member [connected] to the violated commandment is totally dead. As the holiness flees from it, the spirit of defilement stemming from the four elements of the impure soul clothes itself in the member, which is the secret that what our sages stated: "Tyre was filled by nothing else than the destruction of Jerusalem." As a result, that particular member is nourished with impure bread, which disgusts God, as shown by the statement: "evil people are referred to as 'dead' during their lives." (Berachot, 18:2), because the holy soul from the living God has fled them, and what dwells on him is death, referred to as 'cardinal of all defilement.'

Likewise, when man fulfills the 365 negative commandments by abstaining from doing them, it is written: "a man who sits and does not sin is rewarded as though he had fulfilled a commandment." When a positive commandment is fulfilled, the spiritual nourishment has a power -- to be drawn through channels which are the 365 sinews of the soul -- to infuse life to its 248 members. If man transgresses a commandment, the particular channel connected to that transgression is destroyed through the



defilement of the nourishment of the shell cleaving to it. As the channel dries, the particular member dries up as well. Even though that member is not completely removed -- as [one would expect it to] for having violated a positive commandment -- it becomes blemished.

Therefore, man must try with all his power to fulfill all 613 commandments; and when he fulfills some positive commandment, he should intend to remove the foulness of the shell from the particular member of his soul connected with that commandment, and then upon it will rest the the [spiritual] member [connected with] that holy commandment. [This will happen] once the foulness has fled, in the sense of: "their iniquities have come upon their bones" The reason is: "when one rises, the other falls." Similarly, whenever some violation is in his path, he should abstain from doing it. He should intend that through this [abstention], the foulness of the particular sinew of the soul connected to that transgression will leave. The spiritual overabundance drawn through the spiritual channel will then be able to flow, and through this his soul is made into a seat and chariot for the Holy One Blessed-be-He, in the sense of: "The forefathers: they surely were the chariot."



1

Members: the Hebrew word is EBARIM, referring to limbs, organs and bones. The word for sinews is GIDIM, and it refers to sinews and veins.

2

The Hebrew expression for "you will surely die" is MOT TAMUT. Due to the repetition of the word for death, the interpretation of the verse is that one death alludes to the soul and the other to the body.

3

The evil in the four elements causes a certain conduct in man referred to in terms of colors because of the association of this mood or conduct with a particular element. White implies a calm mood; black indicates depression; red implies pride and anger and green points to jealousy.

See Rabbi Shlomo Ibn Yehudah Gabirol, Tikkun Midot Ha-Nefesh (Rectification of the Traits of the Soul), Jerusalem 5727.

4

Four principles of damage: see tractate Baba Kamma, 1:1, on the four principles causes of damage. (Cf. Menachem Elon, The Principles of Jewish Law, art. AVOT NEZIKIN, P. 323. Jerusalem: Institute for Research in Jewish Law.

Rabbi Vital is trying to explain that the four elements affect the body of man. If the soul is dominated by the evil in the elements, the consequence is that such damages could occur to man, and particularly through the "unruly man" (ADAM BLIYA'AL).

5

Four appearances of affliction: refers to the Biblical curse of leprosy which came through reprehensible traits. Tractate NEGA'IM, 1:1 elaborates the details given in Lev. chap. 13, concerning the symptoms of this type of leprosy. R. Aryeh Kaplan explains that this "leprous curse" mentioned in the Torah is not Hansen's disease: "Rather, it was a physical symptom of a spiritual defect, occurring primarily in individuals on a high spiritual level, whose body functions were subject to their spiritual state (Cf. Yad, Tumath Tzaraath 168:10). Thus, a gentile having a leprous mark is not unclean (NEGA'IM 3:1). [...] It is seen as resulting from slander (Numbers: 12:10)

Living Torah, p. 326, note on p. 13.2)



USSR ACADEMY OF SCIENCES  
INSTITUTE OF THE PEOPLES OF ASIA

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Fifty Years of Soviet Oriental Studies  
(Brief Reviews)

SEMITICS



"NAUKA" PUBLISHING HOUSE  
Central Department of Oriental Literature  
Moscow 1967



SEMITICS

Semitics, the science concerned with the Semitic languages and the literature in these languages, is a highly important section of Oriental studies or rather Oriental philology.<sup>1</sup> The Semitic languages (Assyrian, Aramaic, Hebrew, Phoenician, Arabic and Ethiopic), alphabets and Semitic-language literature played an outstanding role in the nascence and development of civilization. Naturally, much attention was paid to Semitics in St. Petersburg, a major centre of Oriental studies.

Before the Revolution of 1917 wide-range Semitic studies concentrated mainly at the Oriental Faculty of the University of St. Petersburg founded in the middle of the last century. At the country's other Orientalist centres Semitics was in fact represented only by Arabic studies (Moscow, Kazan, Kharkov, etc.).

Semitics gained an impetus after the October Revolution of 1917 when, relying on the best traditions of Russian scholarship, it began to develop vigorously at both old and newly created Orientalist centres and to extend steadily the range of its studies.

The present paper aims at a general survey of Soviet Semitics. Since Arabic and Assyrian studies are treated in special papers, this paper will outline the progress of Soviet Semitics in North-Semitic philology as well as Sabaeen and Abyssinian studies. Since Oriental philology closely involves epigraphy and studies of sources, these fields are also reflected in the present paper.

In the years prior to the October Revolution of 1917 special attention was paid to the description of manuscripts and the publication of catalogues. That was

Editors: B. G. Gafurov  
Y. V. Gankovsky





the first necessary stage in the study of Russia's very rich collections of manuscripts and printed books. At the same time the work was highly complex and requiring both thorough knowledge and great industry. Major contributions to this activity came from outstanding scholars like V. Bolotov, P. Kokovtsev, B. Tourayev and others.

Epigraphy always attracted Russian Semiticists. P. Kokovtsov's classical works concerned with the Aramaic, Hebrew and Phoenician epigraphy won Russian Semitics a well-deserved renown. The publication of texts which still excel textologically bulked large in the Semitic studies before 1917. On the other hand, linguistic research was in the background.

In the first post-Revolutionary period (1917 to mid-1920) in Soviet Oriental studies in general and Semitic studies in particular the same trends prevailed, with philology taking precedence. Emphasis was laid on the description and treatment of Semitic-language texts of importance for the study of the history of the East as well. Two factors were conducive to the process: rich manuscript funds which contained many unique records and required further studies and a fundamental historical and philological background of scholars who sometimes were equally at ease in philology and history. The publication of texts, often provided with philological and historical scholia, constituted the pivot of Semitic studies of the period.

Apart from what has been said above, special attention was paid in the first decade of Soviet power to the training of Semitists acutely needed at that time. The education of the new contingent must be credited to the scholars of the older generation who continued their activity after the Revolution (Kokovtsov, Tourayev, Krachkovsky and others). It is to them that Soviet Semitics owes a debt of gratitude for its expansion of the range of research and its place of honour in world science today. P. Kokovtsov and B. Tourayev who had matured as scholars before the Revolution must be regarded as the most prominent representatives of the initial period of Soviet Semitic studies.

Academician Pavel Kokovtsov (1861 to 1942) lived to a venerable old age and his research continued almost to the last day of his life. His equally great mastery of Arabic, Hebrew, Syriac and Akkadian made him an authority in all these fields of Semitics (Hebraica, Aramaic studies, etc.). Pavel Kokovtsov must be credited for the description and arrangement of the vast Pirkovich Collection. He devoted several papers to the Hermitage Hebrew records as well as the description and investigation of Hebrew-Arabic, Syrian and Ethiopian manuscripts (including several Cambridge and Oxford MSS).<sup>2</sup> His philological studies are still exemplary. Of special interest in this respect are Pavel Kokovtsov's inquiry into Hebrew and Hebraico-Arabic philology.<sup>3</sup> Pavel Kokovtsov made a substantial contribution to Semitic paleography and epigraphy. His publications of Syro-Turkic inscriptions, started by his teacher D. Chwolson, as well as Syrian epitaphs, contributed essentially to the study of the history of the nations inhabiting the Soviet Union.<sup>4</sup> Pavel Kokovtsov's research in Aramaic and Hebraico-Phoenician epigraphy laid a sound basis for Soviet Semitic epigraphy developing so vigorously today.<sup>5</sup> Pavel Kokovtsov's versatile research did not leave out of consideration linguistics and literary studies. His editorial notes and addenda to the Russian translations of the well-known Semitists Th. Nöldeke and W. Wright contained many valuable data for studying the Semitic languages and Syrian literature.<sup>6</sup> It is difficult to survey the entire contribution of such a truly universal Semitist like Pavel Kokovtsov. There is one general statement that can be safely made: whatever he published is a high example of conscientious and imaginative research. Pavel Kokovtsov symbolizes a whole stage in the development of Russian and Soviet Semitics (the end of the last and the first quarter of this century).

Academician Boris Tourayev (1868 to 1920), a prominent student of the Ancient and Christian East, has come down in the history of Semitics as a pioneer of Soviet Ethiopic studies though he has also made an effective contribution



to the investigation of the Amoenician language. Boris Tourayev was convinced that the "Russian scholar must first of all work on the material available in his own country as a still unsorted pile ... He must above all bring to general knowledge the available records and make them accessible as far as possible."<sup>7</sup> It is with this problem that Tourayev coped brilliantly. The scholar put much time and effort into the description and investigation of Ethiopian collections. From 1897 onward these descriptions were published regularly as monographs as well as papers in various academic periodicals.<sup>8</sup> Another study object of his was the literature of Ethiopia.<sup>9</sup> Of special importance is his pioneer use of hagiography as historical sources. Mention should be made in this context of his classical work "Studies in the Hagiological Sources of the History of Ethiopia" (St. Ptb., 190). Tourayev naturally paid much attention to a thorough study of the history of Ethiopia,<sup>10</sup> Ethiopian art,<sup>11</sup> Ethiopian numismatics,<sup>12</sup> and the Semitic languages of Ethiopia.<sup>13</sup> Nearly everything published in Ethiopian studies at the beginning of the 20th century up to 1920 (i.e., the year of his death) came from under his pen. Tourayev was also engaged in extensive educational work. Both his scientific and educational activity left a deep imprint on the history of Russian science.

In the next period (i.e., from the late twenties) the skies of scientific research were brightened by a constellation of young Semitists who had studied under illustrious scholars like Kokovtsov, Tourayev and Krachkovsky mentioned above. The cultural targets stemming from the Soviet Union's national policy called for research into the languages of both large and small nations, the creation of written alphabets for those Soviet nations who had none, the compilation and adjustment of national terminologies, orthographies, grammars and dictionaries, and the training of personnel for teaching at national schools. The result was an impetus in the development of all fields of linguistics, including Semitic linguistics which had hitherto been a less developed area of Semitics. Characteristi-

cally, nearly all linguistic studies the number of which was insignificant had been concerned with the classical languages; now the living Semitic languages and dialects entered the range of Soviet Semitic studies along with the classical tongues. A case in point is the numerous studies of N. Yushmanov (1896-1946) in the Arabic, Ethiopic, modern Aramaic dialects in which the scholar evinced his outstanding gift and subtle linguistic intuition. In the thirties he published works concerned with separate Semitic languages of Ethiopia: Amharic, Tigrinya, etc. which made a worthy contribution to world Ethiopic studies.<sup>14</sup> One of his papers dealt with South-Arabic.<sup>15</sup> His works in Aramaic dialects probed into the phonetics and morphology of the Urmian dialect;<sup>16</sup> simultaneously Yushmanov wrote a survey article on the modern Assyrian neo-Syriac language based on the Urmian dialect.<sup>17</sup> These investigations played an important role in the further study of the modern Aramaic dialects. The author's profound knowledge of the Semitic languages as well as the languages of other systems enabled him to study effectively some problems of the phonetics and morphology of the Semitic languages in comparative terms. In this connection mention should be made of his works "Semitic Root Variants" (his doctorate thesis), "Semito-Hamito-Japhetic Compressed Cutters",<sup>18</sup> "Semitic Linking Morphemes -i- and -a-"<sup>19</sup> as well as papers dealing with the comparative phonetics of the Semitic languages.<sup>20</sup>

Syriac was effectively studied by A. Aliyavdin, a pupil of Kokovtsov. He wrote a grammar of the Syriac language (unpublished). A contribution to Hebrew studies was made by I. Grinberg who made an interesting study of the case endings in Hebrew.

The pre-Semitic consonant system was investigated by Ya. Vilenchik, a gifted Semitics and Arabist, one of the first Soviet linguists to study the Arabic dialects.<sup>21</sup> The origin of the Semitic alphabet was considered by V. Struve.<sup>22</sup>

However, the prewar period of Soviet Semitics was by no means confined to linguistics though the intense



study of the phonetics and grammar structure of Semitic languages as well as close attention to general linguistic problems shifted the centre of gravity of philological research from textological to linguistic studies. It should be noted that research was also in progress along the traditional channels of Russian Semitics: the description and publication of Semitic-language manuscripts, the publication of historical sources, and the decoding and study of epigraphy.

Of special importance was the study of the *Bibliotheca Friedlandiana* stored at the library of the Institute of the Peoples of Asia U.S.S.R. Academy of Sciences. A systematic description of Hebrew books, published prior to 1892, of this collection was started by S.Viner and carried on by I.Bender. The last instalment of this catalogue (Instalment VIII) was published in 1936 under Pavel Kokovtsov's editorship. I.Gintsburg,<sup>23</sup> Professor Kokovtsov's pupil worked with will and imagination on a large catalogue of Hebrew manuscripts of the Institute of the Peoples of Asia, U.S.S.R. Academy of Sciences. He published a stimulating paper on Arabic medicine on the basis of the Hebrew manuscripts mentioned above.<sup>24</sup> N.Pigulevskaya has been studying Syrian manuscripts, apart from working on Syrian sources.

Semitic research was in progress before the war in Estonia. Thus, at the Tartu University U.Mazing was engaged in Ethiopian philology and A. Gulkevich in Hebrew and Aramaic.

Referring to the prewar epigraphy, special mention should be made of the discovery of Aramaic inscriptions in Georgia (near Mtskheta, Georgia's ancient capital) and their study by Georgy Tsereteli (Tbilisi). Two Aramaic stelae found in the archaeological excavations are inscribed, as was established by the scholar, in an entirely unknown variety of the Aramaic script: the Armaz script (as it was named after the place where it had been found). One of these inscriptions (a Greco-Aramaic bilingua) was published in 1941 under the title "The Armaz Bilingua"<sup>25</sup> The

paper is valuable not only from the point of view of Aramaic epigraphy, but also from the point of view of the history of the Georgian script.<sup>26</sup> It evoked wide responses in the literature everywhere and was acclaimed as a major achievement of Soviet Oriental studies.

In 1940 G.Tsereteli published the text of a Hebrew epitaph found also near Mtskhet. The inscription dates from circa the 4th to 5th cc.<sup>27</sup>

The South-Arabic inscriptions on bronze tablets stored in Leningrad were investigated by I. Krachkovsky.<sup>28</sup>

Despite the hard years of the Second World War, Semitic research continued though it subsided in the north where the venerable Orientalist centre Leningrad was besieged. A supreme effort was necessary to preserve what had been achieved and keep burning the torch of knowledge kindled and passed on by the senior representatives of Soviet Semitics. Giving due credit to the Semitists of Leningrad, it must be said that having preserved the Semitic-language collections and Russian and Soviet works in the field, they launched extensive research in the south of the country (Saratov, Kazan, Tashkent and Alma-Ata). In this connection mention should be made of I. Krachkovsky, N. Yushmanov, N.Pigulevskaya, V. Belyayev, I. Vinnikov and others. Special credit goes to I. Krachkovsky who directed, while in Leningrad and Moscow, all the activity of Soviet Semitists and took an active part in the preservation of the collections and the archives of the deceased scholars.

In this period an independent school of Georgian Semitic studies originated in Georgia, the Caucasus. Its founder and head was Georgy Tsereteli, a well-known Semitist and Arabist, a pupil of Kokovtsov and Krachkovsky. The Georgian scholars concentrated research at two institutions: the Oriental Faculty of the Tbilisi University and the Institute of Oriental Studies of the Georgian Academy of Sciences. Along with research, they were vigorously engaged in teaching, and in particular, the publica-



tion of study aids for various Semitic languages.<sup>28</sup>

A characteristic of the postwar period of Soviet Semitic studies is a broader range of linguistic research, more thorough philological investigations, greater emphasis on Semitic epigraphy and more extended studies of sources on the basis of Semitic-language records.

The past twenty years have seen the publication of linguistic papers in all Semitic languages.

I. Vinnikov, B. Grande, M. Zand and others have been engaged in extensive Hebrew research. M. Shanidze<sup>29</sup> (Tbilisi) has been working on the phonetics of Hebrew. Morphological problems, in particular the Locative in Hebrew and Aramaic as well as composites in Hebrew, have been considered by Konstantin Tsereteli<sup>30</sup> (Tbilisi).

Extensive research has been in progress in Modern Hebrew. Some lexical problems of Modern Hebrew have been treated by F. Shapiro, A. Rubinshtein<sup>31</sup> and others. Special mention should be made of F. Shapiro's Hebrew-Russian Dictionary containing about 30,000 words.<sup>32</sup> The Dictionary is appendixd with B. Grande's "Grammatical Survey of Modern Hebrew" which deals succinctly with nearly all grammar of Modern Hebrew. Well-compiled verbal and nominal paradigms are especially valuable. Of considerable interest is the study of the structure of Modern Hebrew in terms of structural linguistics. In this connection credit should be given to M. Zand's research into the substratum in Modern Hebrew and its phonology.<sup>33</sup>

In Syriac mention should be made of R. Rylova's publication of grammar treatise of Eliah of Tihhan (the 11th c.) with corresponding scholia.<sup>34</sup> Konstantin Tsereteli is preparing for publication his essay "The Syriac Language" (in the series "Languages of Asia and Africa" published in Moscow).

There has been a revival of activity in the study of the ancient Aramaic dialects. In this field mention should be made first of all of Isaak Vinnikov's fundamental work

\* For more detail about the research of Georgian Semitists see below.

"The Dictionary of Aramaic Inscriptions"<sup>35</sup> comprising lexical material for approximately a thousand years from the 9th c. B.C. Textual references are supplied, which makes the "Dictionary" especially valuable. Its publication is a major achievement of Soviet Semitics. Vinnikov devoted a special paper to the language of the Aramaic inscriptions from Nisa (South Turkmenia).<sup>36</sup> The language of Judo-Aramaic records is investigated by G. Lyashko-Demidova of Leningrad. Of major interest in this respect is her study of the weak verb in the literary work "Targūm Onkelos" as well as the relation of this work with "Genesis Apocryphon" in linguistic terms.<sup>37</sup> The language of the Palmyrene inscriptions is effectively investigated by I. Shifman.<sup>38</sup>

Extensive research is in progress into the modern Aramaic dialects represented on the territory of the Soviet Union. In the postwar period they have been systematically investigated in Tbilisi. A comprehensive study of these dialects led to the publication of a fairly large number of papers on the phonetics and grammatic structure of these dialects.<sup>39</sup> The Tbilisi team has proceeded to the publication of linguistic material on living Aramaic dialects. Volume I of "Materials on Aramaic Dialectology" by Konstantin Tsereteli containing texts in the Urmian dialect appeared in 1965. The same author has published samples of Van and Aramaic dialects of Salamas.<sup>40</sup> Modern Assyrian (Neo-Syriac) is being studied in Moscow as well. Studies in the history and vocabulary of the literary language (G. Arsanis) as well as in separate aspects of grammar (K. Matveyev)<sup>41</sup> have been published. Another highlight is a collection of Assyrian proverbs prepared for publication by Georgy Arsanis.

Of major interest is the modern Aramaic speech of Jews which differs essentially from the Aramaic dialects of Christians. The Aramaic dialects of Jews are investigated by Anna Gabriyelova (Tbilisi) who has prepared for publication a monograph concerned with the language of Salamas Jews.<sup>42</sup>

The Ugarit material has attracted attention in our country ever since its publication (I. Frank-Kamenetsky,



I. Ravrebe, N. Nikolsky and others), but it is only in recent years that it has been studied intensely. M. Geltser's research into its vocabulary and grammar deserves mention in this context.<sup>43</sup>

Until recently the South-Arabic languages and South-Arabic records were a comparatively neglected field. However, the fifties and sixties have seen stimulating papers in this field written by the young scientists A. Lundin, Ya. Grundfest, G. Bauer and others. Special mention should be made of Ya. Grundfest's study of verbal forms in South-Arabic<sup>44</sup> and A. Lundin's in Sabaean onomastics and vocabulary.<sup>45</sup>

After a long intermission I. Krachkovsky resumed (in 1948/49) his course at the Oriental Faculty of the Leningrad University: "Introduction to Ethiopian Philology" which was published later posthumously (in 1955). The course has played a substantial role in the education of Ethiopic scholars of a wide range including linguists. V. Starinin's "The Ethiopian Language" is coming out (in the series "Languages of Asian and African Nations"). E. Titov has devoted his paper to the intricate language situation in Ethiopia.<sup>46</sup> Amharic, the modern literary language of Abyssinia, has been studied especially intensely. Lexical problems of Modern Amharic have been treated by K. Kalinovskaya<sup>47</sup> and some problems of the grammar of the same language by E. Gankin,<sup>48</sup> E. Titov<sup>49</sup> and others. Peculiarities of Amharic in comparison with some other Semitic languages have been studied in a special paper by E. Titov.<sup>50</sup>

A general survey and description of the Semitic languages have been presented by B. Grande and I. Dyakonov.<sup>51</sup> G. Tsereteli devoted his paper to the linguistic identification of Semitic languages on the basis of the latest progress in linguistics.<sup>52</sup> I. Dyakonov put forward several notable propositions in terms of the theory of Semito-Hamatic language unity.<sup>53</sup> Many papers deal with individual problems of the structure of Semitic languages. The structure of the Semitic word was investigated by V. Starinin and G. Gabuchan.<sup>54</sup> The problems of the morphology of the Se-

mitic languages received a highly original treatment in the A. Lokiasvili's papers<sup>55</sup> (Tbilisi).

In the thirties and forties philological research (including the treatment of manuscripts) subsided somewhat but in the postwar period it expanded considerably, reinforced by young specialists.

Klavdia Starkova, a pupil of the gifted Semitist I. Borisov and an effective student of Hebrew philology, devoted her investigations to the description and study of Hebrew manuscripts. Some of her works can be mentioned by way of illustration: "On the Publication and Study of Hebraico-Arabic Literary Records"<sup>56</sup>, "A Fragment of the Pentateuch Parchment Scroll From the Collection of N.P. Lichachev"<sup>57</sup> and others. A substantial work of K. Starkova "The Oldest Dated Bible Scrolls of the Institute of the Peoples of Asia, U.S.S.R. Academy of Sciences" is now being published. Apart from K. Starkova who has gained a wide philological reputation, effective work is being done by the Hebraists L. Vilsker, M. Sislin, M. Shanidze and others. L. Vilsker and M. Sislin have concentrated on the grammatical literature according to the MS collections of Leningrad, of considerable interest from the point of view of the history of grammatical thinking in the Near East.<sup>58</sup> M. Shanidze is engaged in comprehensive studies of the Georgian translations of Biblical texts in comparison with the Hebrew original, revealing thereby the Georgian-Hebrew cultural relations of the period.<sup>59</sup>

Special mention should be made of Georgy Tsereteli's study of a unique Biblical text found at the village Lailashi (Georgia). The Lailashi Bible is a Pentateuch parchment dating from circa the 10th c. In other words, this is one of the oldest Biblical scrolls extant. Naturally, the publication of the scroll is eagerly awaited.<sup>60</sup>

A great deal has been done to describe the Samaritan MSS of Soviet collections (A. Borisov, I. Vinnikov, L. Vilsker and others).<sup>61</sup> M. Bogolyubov is studying Aramaic parchments dating to the close of the 5th c. B.C.<sup>62</sup> A va-



uable Catalogue of Syriac MSS of Leningrad<sup>63</sup> has resulted from Nina Pigulevskaya's many-year-long work in the description of Syriac manuscripts. She is also giving much time and effort to the description and publication of separate Syriac MSS.<sup>64</sup>

The discovery of the famous Dead Sea Scrolls (from 1947) gave rise to a new field of Semitics-Qumranistics. Though comparatively young (only twenty years have elapsed since the discovery of the Scrolls), it claims a place of honour among Semitists and especially Hebraists all over the world. The material is vast and its treatment will require enormous efforts for many years. In the Soviet Union the study of the Dead Sea Scrolls began comparatively late. The first work concerned with the Scrolls was K. Starkova's paper published almost ten years after the discovery.<sup>65</sup>

Subsequently K. Starkova turned to the Scrolls more than once translating and investigating them.<sup>66</sup> The interest in the Dead Sea Scrolls kept growing. Many papers and books intended for the general public introduced Soviet readers to the discoveries and their importance for science.<sup>67</sup>

Iosif Amusin made a special study of the Dead Sea Scrolls and devoted several papers to the subject. Mention should be made first of all of his monograph "The Dead Sea Scrolls" (Moscow, 1960, 2nd edition, 1961) in which the author presents historical interpretations along with philological scholia. His numerous papers and reports have been concerned with individual documents and problems originating in the treatment of the MS material (the ideological allegiance of the Qumran community, the Qumran "Pesharim", etc.).<sup>68</sup> Old Slavonic texts have been investigated in the light of the Dead Sea discoveries by N. Mashcheraky.<sup>69</sup> From the point of view of the history of religion, the Scrolls are considered by S. Kovalev, A. Leonidov<sup>70</sup> and others. I. Braginsky has written a stimulating paper on the Persian elements in the Dead Sea Scrolls.<sup>71</sup> I. Katanelson, L. Vilsker<sup>72</sup> and others are effectively working in the field.

In Semitic epigraphy due credit should be given to

I. Vinnikov. In the fifties he published Phoenician inscriptions accompanied with analysis and scholia.<sup>73</sup>

His paper "A New Interpretation of the Inscription of Zakar, the King of Hamat and Lu'aš"<sup>74</sup> exemplifies his critical approach to records published earlier. His profound knowledge of Semitic epigraphy and in particular Aramaic epigraphy led I. Vinnikov to the compilation of his excellent Dictionary of Aramaic Inscriptions mentioned above. G. Tsereteli is carrying on his research into Aramaic inscriptions. At the XXV International Congress of the Orientalists in Moscow in 1960 he made a report on the Aramaic Stele of Mtshet (Georgia) written in the Aramaz script. His versatile Semitic scholarship and subtle linguistic sense has enabled Tsereteli to present an all-round study of this interesting record. The Canaanite epigraphy, viz. Punic and Moabite inscriptions, are the subject of I. Shifman's paper.<sup>75</sup>

The Aramaic script clay tablets excavated at ancient Nisa (Turkmenia) have been studied intensely in the Soviet Union. Part of this material (including decoding and analysis) has been published by M. and I. Dyakonova and V. Lifshits under the title "Records of Ancient Nisa"<sup>76</sup> M. Bogolyubov is publishing an Aramaic building-fragment inscription from Aswan.<sup>77</sup> The Ugarit records, their reading and interpretation as well as the dating of the Ugarit cuneiform texts have been repeatedly studied (V. Struve,<sup>78</sup> M. Goltser<sup>79</sup> and others). It is encouraging to register a more intense activity in the publication of South-Arabic records (G. Bauer,<sup>80</sup> A. Lundin<sup>81</sup> and others). In the same context mention can be made of some numismatic research, for example, S. Pototsky's paper "A Syrian Silver Coin of Antiochus Epiphanes From a Hoard of Coins in the Ukraine" *HC*, 3, 1958).

Semitic-language manuscripts, books and the descriptions are often used as sources for historical research. As has been mentioned above, this tradition had existed long before the origin of Soviet Semitics. Semitic-language sources provided with both philological and historical scholia are published regularly. While publishing a text with translations, the authors analyze them in histo-



rical terms. As an example of the Hebraico-Phoenician source studies, mention could be made of I. Shifman<sup>82</sup> and M. Gelter's<sup>83</sup> papers. Intense work is in progress on Syriac sources. In this field N. Pigulevskaya's fruitful activity deserves a special reference. Her background of Byzantine studies helps her essentially in the study of Syrian historical sources. Her works like "Joshua the Stilite Chronicle", "Syriac Sources on the History of the Nations of the U.S.S.R.", "The History of Mar Jabalaha III and rabban Sauma"<sup>84</sup> and others are substantial contributions to this field of science. Similar research is being conducted in the other Union Republics of the Soviet Union. Thus, effective work is being done in Baku by Rauf Huseinov, using extensively Syriac sources for studying the history of the nations of the Caucasus and Turkic nations.<sup>85</sup> Kh. Melkonyan of Erevan is studying Syro-Armenian relations drawing on Syriac sources.

Semitic-language sources are used by N. Nikolsky (Minsk) for research in the economy, ethnography and mythology of Ancient Mesopotamia and Phoenicia. Ugarit data are extensively drawn upon in these investigations. As an example, mention can be made of his valuable monograph "Essays in the History of the Phoenician Communal and Agricultural Cults" (Minsk, 1948).<sup>86</sup> Drawing on Nabataean ethnographic data. I. Shifman is investigating the Nabataean private law.<sup>87</sup> Yu. Kobishchanow is studying Ethiopian historical sources.<sup>88</sup>

Comparatively little has been done in literary studies, though recent years have witnessed an upsurge of activity in this field as well. Literature in Hebrew is effectively studied by A. Borisov, I. Braginsky, G. Gluskina and others. A. Borisov's research in the Mediaeval Hebrew literature has won him an impressive reputation among specialists. He has done a great deal to study the life and art of Karaim writers.<sup>89</sup> In the same context mention should be made of I. Meshchersky's "An Excerpt from the Book 'Josippon' in the 'Povesti Vremennykh Let'<sup>90</sup> in which the Middle-East relations with Old Russian literature are shown. I. Braginsky has written a study of the "Song of Solomon."<sup>91</sup> G. Gluskina

has been working effectively on the manuscripts of medieval Hebrew poets.<sup>92</sup> In the field of Syriac literature mention should be made of a study of the ancient Syriac versions of the well-known collection "Kalila and Dimna."<sup>93</sup> Ethiopian literature is being studied by G. Tyutryumova<sup>94</sup>, Z. Gankin<sup>95</sup> and others.

Apart from a thorough study of the Semitic-language literature, Soviet Semitists aim at introducing it to Soviet readers. Hence the growing scope of translation. As an example, several translations can be mentioned. Stories and proverbs have been translated from the Syrian by L. Vilsker and A. Belov. L. Vilsker, A. Belov, M. Belenky and others have been translating from the Hebrew language. A collection entitled "Stories of Israeli Writers" appeared in 1965 (the "Progress" Publishers). The "Nauka" Publishers put out in 1966 a collection of Jewish stories "The Pearl Hunters" (with an introductory article written by R. Ilyin). Fairy-tales, legends, proverbs and sayings of Ethiopia translated from the Amhar language have been published in Russian under the title "The Golden Land."

Much attention is paid to the training of Semitists. The major centres are Moscow, Leningrad and Tbilisi, where prominent scholars teach various Semitic disciplines. At present there are favourable conditions for organizing new Semitic centres in the Caucasus, Central Asia and the Baltic Republics.

Naturally, a primary target of Soviet Semitics is to provide students with adequate text-books and aids. Extensive and painstaking work has been done in recent years for this purpose: text-books, manuals, readers and dictionaries in separate Semitic languages have been compiled and published, such as I. Krachkovsky's "An Introduction to the Ethiopian Philology" (Leningrad, 1955), Konstantin Tsereteli's "A Reader in the Modern Assyrian Language With a Dictionary" (Tbilisi, 1958), G. Tyutryumov's "The Amhar Language (A Reader)" (Leningrad, 1960), etc. Many text-books are being prepared for press or are being printed at this writing: F. L. Shapiro's "A Textbook of Hebrew," Georgy Tsereteli's



"A Reader in Hebrew," Konstantin Tsereteli's "A Grammar of the Modern Assyrian (Neo-Syriac) Language," etc.

Soviet Semitists publish their works in the form of monographs as well as papers in the proceedings of universities and the institutes of the U.S.S.R. Academy of Sciences and the Academy of Sciences of the Union Republics and in special magazine and collections like "Vestnik Drevnei Istorii" (VDI) published from 1937 (Editor: Professor S.L. Utchenko), "Palestinakii Sbornik" (ПС) (the new series published from 1954, Editor: N. Pigulyevskaya, Corresponding Member of the U.S.S.R. Academy of Sciences), "Epigraphica Vostoka" (ЭВ) (published from 1947, Editor: Professor V. Krachkovskaya), "Semitskie Yaziki" (published from 1963, Editor: G. Shabatov, Dr. Sc./Phil./). Among the special magazines and collections published prior to the thirties mention should be made of "Vostok" (1921-1925), "Novii Vostok" (1922-1930) and "Zapiski Kollegii Vostokovedov" (1925-1930). Soviet contributions also appear, translated into European and Eastern languages, in scientific publications of other countries.

Much time is given to organizational activity to make Semitic studies more effective. In this respect mention should be made of regularly sponsored nation-wide conferences and meetings of Semitists in recent years as well as their participation in nation-wide conferences of Orientalists. The 1st nation-wide Conference on Semitics was held in Moscow in October 1964 and the 2nd Conference in Tbilisi in June 1966. Functioning at the 1st and 2nd nation-wide Conferences of Arabists in Leningrad in 1959 and 1962 was a special section for Semitic languages. The transactions of conferences and meetings are published. Soviet Semitists regularly take part in the international congresses of Orientalists and keep developing their research association with scientific institutions and colleagues of many countries.

A great interest evinced in Soviet Semitics, wide responses to its studies, and its scientific prestige indicate that in the fifty years of its existence Soviet Semitics has made impressive progress and has been steadily in the van of world science.

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Dr. Sergei Rogov

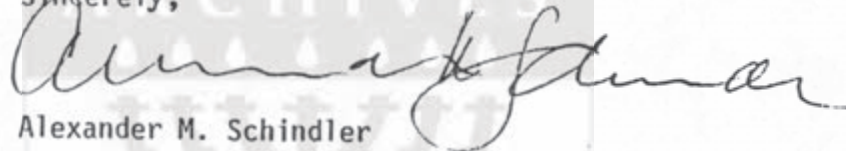
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Page -2-

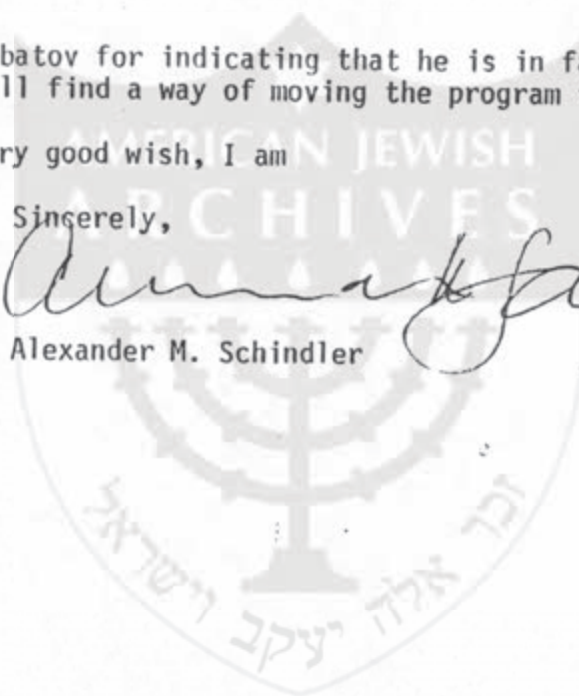
I am deeply grateful to Dr. Arbatov for indicating that he is in favor of this exhibition. I hope he will find a way of moving the program forward.

With kindest greetings and every good wish, I am

Sincerely,



Alexander M. Schindler







RABBI ALEXANDER M. SCHINDLER • UNION OF AMERICAN HEBREW CONGREGATIONS  
PRESIDENT 838 FIFTH AVENUE NEW YORK, N.Y. 10021 (212) 249-0100

October 9, 1985

Dr. Sergei Rogov, First Secretary  
Embassy of the U.S.S.R.  
Washington, D.C. 20036

Dear Dr. Rogov:

It was very pleasant to meet with you and Dr. Arbatov. I found our conversation to be most fruitful in every way.

You will recall that Dr. Arbatov suggested that I re-summarize our request concerning the exhibition. I am, of course, glad to do so.

The idea is really quite simple. We would like to arrange an exhibit in the United States of rich Judaic manuscripts and art extant in major collections in the Soviet Union. There is much rich material at the various major museums in the Soviet Union: fragments, manuscripts, scrolls, illuminated manuscripts and books as well as objects of Judaic art from the earliest period, possibly the eighth or ninth centuries. Most of these objects have never been seen by contemporary Jewish scholars and certainly not by anyone who has never travelled to the Soviet Union. It is our proposal to organize these items into a major exhibition of Judaica from the Soviet Union and to display them over a two-year period here in the United States, at the most prestigious museums such as the Metropolitan Museum of Art in New York and the National Gallery in Washington. Obviously, all of the normal accoutrements of such an exhibit would also be prepared, such as program brochures, post cards, medals, commentary tapes and the like.

The various catalogues available from the major collections in Moscow and Leningrad assure us that there is more than enough available for a first-rate exhibition. Be that as it may, such a joint Soviet-United States exhibition would provide a first opportunity for these historic and rare materials to be presented to the public for viewing and it would be a major step forward in the work of Semitic Hebraic sciences and Oriental studies.

We would assume all costs for the display of this exhibition here in the United States. By we, I mean the Union of American Hebrew Congregations, the membership organization of some 780 Reform synagogues of the U.S. and Canada, the largest and best organized of America's major Jewish organizations. We, on our part, would certainly not be adverse to forming a joint Soviet-American group of scholars who would jointly select the materials.



Dr. Sergei Rogov

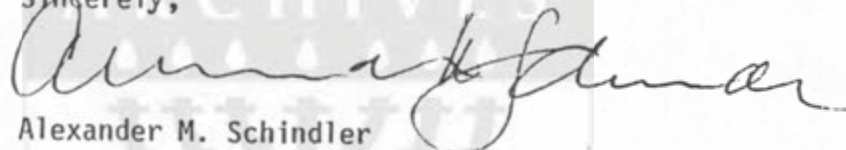
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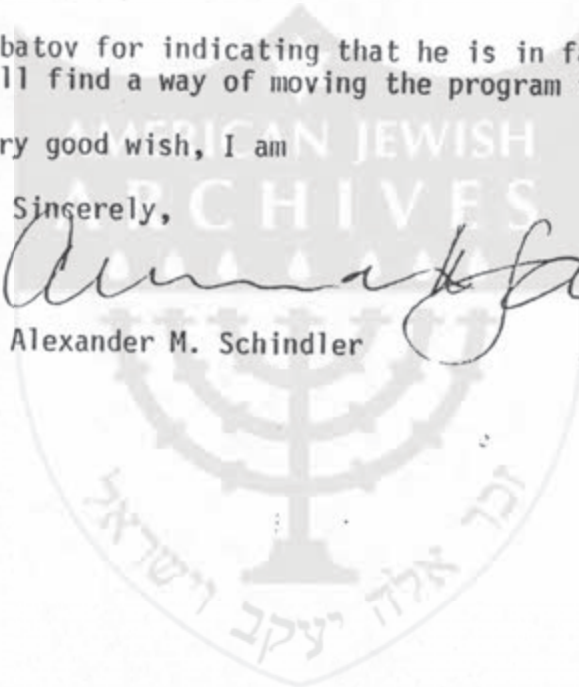
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Sincerely,



Alexander M. Schindler







## IREX International Research & Exchanges Board

March 1, 1988

TO: American Commission Members, Project Coordinators,  
Administrative Personnel

FROM: Wesley A. Fisher and Arlen K. Hastings

SUBJECT: Address list and brochure for the US-USSR Commissions  
of the American Council of Learned Societies

\* \* \* \* \*

Enclosed please find a listing with addresses and telephone numbers of the American and Soviet members of the various Commissions, project coordinators, and principal ACLS/IREX and governmental administrative personnel. May we ask you to be so kind as to check the listing for yourself and inform us of any changes or additions that need to be made. We would also appreciate any corrections you may have regarding the listing of Soviet scholars. The address list is alphabetical but divided into two parts, American and Soviet.

Enclosed please also find a description of the various Commissions which is as up-to-date as we can make it. Please examine the listing of your area or project and inform us of any changes or additions that need to be made. We intend to print this text as an informational brochure in the very near future and would like it to be as accurate as possible.

Thank you for your cooperation.



These 241 typewritten pages represent a "raw" copy of the descriptions of 1876 Hebrew MSS included into the Catalogue by I.F. Naftul'eff (Leningrad, Oriental Institute). By 06.11.1987 - 97 MSS have not yet been described. For the economy of space and time needed for an extra work all colophons and Hebrew passages longer than a few words have been omitted and rendered in the Russian language.

The copy has been prepared specially for Prof. Ph. Hiat (Hebrew Union College, USA), according to his private wish expressed during his visit to the USSR in December, 1986. It cannot be by any means ~~be~~ circulated, referred to, published or appear in any part or as a whole during any official, semi-official or non-official talks between any institutions. In short, it is for Prof. Hiat's own use and that of the most restricted circle of his colleagues. The author hopes that it will be useful as a source of information when exchange of photocopies and microfilms of MSS and books is in question.



Д 67, 430 листов, 36 x 32 см., 29-30 строк, Пергамент разный, шрифт квадр., крупный /в 3 столбца, поэтические места - сплошь/. Масора - мелкий, на полях и между столбцами; кожаный переплет; Дамаск, 1280 г.н.э.

תורה נביאים כתובים

"Пятикнижие" /л.26-110/, "Пророки" /л.1116-308/, "Агиографы" /3096-430а/, с вокализацией, акцентуацией, большой и малой Масорой.

Порядок агиографов: Хроники, Псалмы, Иов, Притчи, Руфь, Песнь Песней, Экклезиаст, Плач, Эсфирь, Даниил, Эзра, Неемия. Нет знаков для обозначения стихов, кроме агиографов /кроме книг Даниил, Эзра, Неемия, Хроники/.

Разделы с интервалом в целую и часть строки соответствуют "Петухот", "Сетумот" и "Парашийот" в Торе, а в остальных книгах - логическому ходу мыслей. Главы не разделены.

В Торе число стихов показано в конце каждой "параша", а общее их число в конце книги. Число стихов книг Пророков и Агиографов отмечено в конце каждой книги, а для Малых Пророков, как и кн.Эзры-Неемии показано общим количеством. В конце всего кодекса указано число стихов всей Библии. Суммы стихов /книг/ Бытие и Исход расходятся с печатными изданиями: 1535 вместо 1534 и 859 вместо 1209. Сумма стихов всего Пятикнижия показана, однако, такая же, как в печатных изданиях. Число стихов книг Эзра и Неемия дано 685 вместо 688.

Патах фуртивум поставлен под начальной буквой слога /напр., פַּי /.

Чернила местами выцвели, текст читается там с трудом, особенно Масора; иногда обведены свежими чернилами. Есть повреждения полей, но текст не задет.

Внутри правой стороны переплета вклеена приписка о соглашении -

המסורה, - состоявшемся 5-го Шебата 592 г. /-1831 г.н.э./ между караимскими общинами Евпатории, Чуфут Кале, Феодосии и Константинополя. Речь идет о свитках Торы, рукописных книгах, священной утвари, синагоге и частных домах, оставленных в Дамаске евреями, эмигрировавшими оттуда вследствие тяжелых экономических условий. Остался только один еврей, который через третье лицо довел об этом до сведения упомянутых общин, с просьбой о спасении имущества из рук неевреев. Туда снарядили посланца, который, по-видимому, выполнил это. Среди рукописных сочинений оказалась наша рукопись, которая доставлена была в Крым в 1835 г. /см.приписку л. 430а, внизу/.

Л.16, внизу, в левом углу, имеется краткая приписка на арабском /письмо без точек/ и еврейском языках соответствующими почерками:

תאריך יום /Дата - третий день, двенадцатого месяца  
 ד'תתקכ"ב /שנת ח'תתקכ"ב /восьмьсот десятого года, а по летосчислению/  
 ח'תתקכ"ב /שנת ח'תתקכ"ב /евреев - месяц мархешон/

ח'תתקכ"ב /тысяча семьсот восем-/ ... ל' /двенадцатого года/. Приписка на л.2а: Святыня господу Богу, Богу Израиля, Общине караимов, охраняй их создатель и Творец, Посвятил ее князь великий Израиля, "сэган хак-коханам", Моисей ха-Кохен, сын Абрахама ха-Кохена, сына Моше



ха-Кохена, сына Кариты /?/. Возгласим: благословен читающий ее, и будь проклят крадущий ее, и будь проклят продающий ее, его имя и память будут стерты. Да будет она в почете в доме молитвы в городе Дамаске.

Колофон /л.430а/: "Писал я, Йакар ха-Леви бен Моше бен Шеломо, бен Ахарон бен Йизра'эл ха-Леви в 1592 году /по эре принятой для документов/ =1280 г.н.э./ в городе Дамаске. Да научит Бог исполнять Его волю, да откроет он его глаза /=писца/ для узре/ния/ чудес..." Там же приписка вокализатора: вероятно, брата писца: "Я снабдил все это Писание вокализацией, акцентуацией и Масорой... Я - Шеломо бен Моше бен Шеломо ха-Леви, память его благословенна..."

2

Д 79, лл. 135, 42 x 33,5 см., строк 29-30, пергамент, грубый квадратный шрифт в 3 столбца. Кожанный переплет. XIII в.

הורח

Пятикнижие - с вокализацией, акцентуацией, большой и малой Масорой. Разделы интервалом в целую и часть строки = "Петухот", "Сетумот" и "Парашийот" в печатных изданиях. Деления на главы нет. Число стихов - в конце каждой "параша" и каждой книги /кроме "Второзакония"/, соответствует печатным изданиям. В общем хорошая сохранность, повреждены или дефектны 25 листов /см. примечание на титульном листе/. Сильно поврежден л.135. Поля обрезаны.

Имя ששש' вокализовано по правилам Бен-Нафтали. Мнение, что дата рукописи относится к 1280 г.н.э. основано на сравнении письма и материала с № I.

3

Д 85, лл. 206, 49 x 38 см., строк 32, пергамент, квадратный шрифт, глоссы-курсив. Переплет - лишь левая крышка, кожа на дереве. XIII в. /?/

תורה עם תרגום

Пятикнижие с Таргумом Онкелоса вперемешку в порядке стихов, с вокализацией, акцентуацией, большой и малой Масорой и с глоссами на полях. Разделы размером в часть строки и в целую = "Петухот", "Сетумот" и "Парашийот". Разделения на главы нет. Число стихов, данное в конце каждой "Параша" и каждой книги, соответствует печатным изданиям.

Сохранилось; Бытие 1:15-2:7, 3:6-17, 6:8-7:11, 19:15-24:7, 24:35-32:23 33:19-38:7, 39:2-Второзаконие 28:55, 29:8-28, 31:2-32:17, 32:14-33:1. Повреждения, кроме л.2, незначительны.

4

А 211, лл. 356, 17,5 x 15 см., строк 36, пергамент, шрифт квадр. в 3 столбца /поэтич. тексты - сплошь/, переплет кожаный с застёжками. Не позже начала XV в. /но пергамент - старше, есть следы смытого текста - палимпсест/.

תורה ונביאים כתובים

Пятикнижие /лл.36-836/, "Пророки" /лл.856-1646/, "Агиографы" /лл.165а-356б/. Порядок Агиографов: Руфь, Псалмы, Иов, Притчи, Экклезиаст, Песнь Песней, Плач, Даниила, Эсфирь, Эзра /с Неемией/, Хроники. Разделы соответствуют "Петухот", "Сетумот" и "Парашийот" печатных изданий. Главы не разделены.



ны, но порядковое их число указано на полях. Число стихов дано в конце каждой книги, соответствует масоретскому. Хорошая сохранность. Приписки: внутри правой стороны переплета указано 26 стихов Библии, отмеченных Масорой.

Л.1а: слова, символизирующие названия "Парашийот", читаемых по субботам при утренней молитве.

Там же: 3 пометки о дате рождения детей. Там же: 2 пометки масоретского характера. Л.1б: мнемонический указатель "Хафторот". Л.2а: приписка масоретского характера, но вариант другой. Л.2б: приписка о музыкальных правилах ритуального речитатива Торы при сборной молитве в определенные дни. Там же: номенклатура акцентульных значков. Там же: 2 приписки о дате рождения детей. Л.3а: приписка Шему'эля Кефели о дате начала изучения им правил резания. Л.356б: приписка Абрахама ха-Леви, сына Моше Ха-Леви, что он продал книги Библии /в Коруане/. Следуют подписи 5 свидетелей. Там же еще приписка, не читаемая; по отдельным словам можно догадаться, что речь идет об этой рукописи с указанием даты.

С 48, лл. 160, 29 x 19 см., строк 30-32, бумага "верже", квадратный шрифт, глоссы - раввинский почерк, кожаный переплет, XIV в.

י"ק א, ב מדבר, דברים

"Левит", "Числа", "Второзаконие" на еврейском, арамейском и арабском языках попеременно по стихам, с вокализацией: евр. текст - с тивериадской, арамейский - с вавилонской, есть акцентуация. Маргинальные глоссы - экзегетического и масоретского содержания. Разделы общепринятые, без указания порядкового числа глав. В конце каждой книги дано число стихов. Рукопись старая, некоторые листы сильно повреждены. Арабский перевод принадлежит, видимо,

Саадии ал-Файуми /ср. *Version arabe du Pentateuque de R. Saadia ben Josef al-Fayyumi*... На л.160а молитва, начало ее - акrostих: אל לבי פתח

... לזכרון גדל ית. Л.160б: приписка на евр.-араб. языке с указанием отрывков из Пророков, читаемых в качестве Хафторот в дни Рош-ха-Шана.

С 54, лл.150, 29 x 20 см., строк 24-30, бумага "верже", квадр.шрифт, кожаный переплет, XIV в.

בראשית, שמות

"Бытие", "Исход". Представляет собой первую часть предыдущей и написано так же на упомянутых трех языках. Л.1а: приписка-загадка. Там же: молитва по форме и содержанию тождественная с молитвой на л.160а С 48 /см. № 5/.

Л.2а: приписка на арабск.-евр. языке с подписью бывшего владельца: Хайим б.Абрахам ал-Кохен. Л.150б: стихотворение в мозаическом стиле с добрым пожеланием:

מרי שולמך תרא בחיך... ופעמך ידון לשמוע דברו...

С 25, лл.223, 24 x 18,5 см., строк 23-27, пергамент, квадр.шрифт: текст - крупн., парафраз - средн., коммент. - сефард.почерк. Переплет, XV в.

בראשית, שמות

"Бытие", "Исход", с вокализацией, акцентуацией, параллельным парафразом Онкелоса, также с вокализацией; с комментарием РаШИ. В рукопись вплетены лл.



3-26, 3-33, включающие Быт. I:I-I0; 5; II:27-13:15, имеющие комментарии Моше б.Нахмана /РамБаН/, прозванного Нахмдид /XIII в./. На корешке надпись: *dissabon* I49I. Рукопись хорошо сохранилась, кроме дефектных лл. 3-15; лл. I-2 /начало комментария Нахмонида/ отсутствуют. Лл. 222-224 с цитатами из Тосефты, интерпретирующими некоторые стихи из указанных двух книг. Здесь отражена древняя борьба между фидеизмом и атеизмом. См. *Steinschn. Cat. Bodl.* № 6532 и 6927. Писец - Эли'эзер.

С 27, лл. 240, 26 x 18,5 см., на переплете указано: *dissabon* I49I<sup>8</sup>. Остальное - см. № 7.

ו'קרא בחדכר דכר

"Левит", "Числа", "Второзаконие". Продолжение рукописи С 25. Первые и последние лл. дефектны. Из стихотворения на л. 240б усматривается, что: 1. автором его был некий Давид б. Йосеф; 2. оно посвящено писцу этой и предыдущей рукописей, Эли'эзеру /стих 8/; 3. автор комментария - Шеломо /стих 9/, подразумевается Ш. Йицхаки; 4. Рукопись закончена в 525I г., I49I г.н.э. /стих I0/.

Д 84, лл. III, 42 x 35,5 см., строк 25, пергамент, крупный квадр. шрифт в 3 столбца, Масора - мелкий. XIII в.

תורה ה' מגלות וכתובים

Пятикнижие, "Пять свитков" /начиная с Руфи/ и Хафтарот с вокализацией, акцентуацией и Масорой. Разделений по главам нет. Число стихов указано в конце каждой книги, кроме "Второзаконие". Рукопись старая, дефектна, начинается с Ex. I4:22. Отсутствует конец Хафтарот. В конце Второзакония - колофон писца - Элийаху. Диакритика выдержана непоследовательно.

Д 36, лл. 60, 33 x 26 см., строк 36, квадр. шрифт в 3 столбца, пергамент, переплет - только левая крышка. XIII в.

תורה

Пятикнижие с вокализацией, акцентуацией и Масорой. Лакуны: Бытие 0-5:25; I9:30-43:18; Второзаконие 32:I2 - следы сырости, чернила выпвели, поля некоторых лл. повреждены.

Д 83, I, 2, лл. 279, 42 x 32,5 см., строк 26-27, хороший пергамент, крупный квадр. шрифт в 3 столбца, Масора - мелкий. Кожаный мереплет - лишь сзади. XIII-XIV вв.

תורה ע' תרגום

Пятикнижие с парафразом Онкелоса вперемежку, по стихам, с вокализацией, акцентуацией, Масорой; дефектно. Лакуны: начало-Быт. 2:I5; 3:5-5:29; Левит 0-II:I; I3:4I-56; Второзак. 20:I9 до конца. Поврежденных лл. немного. Внутри переплета приписка - перечисление учреждений филантропического характера. В конце кн. Исход приписка: Эфраим б. р. Шалом, вероятно, владелец.