The encounter of Jewish scholars with Renaissance Humanism and Christian scholars with Hebraic sources during the renaissance exemplified itself in the Maimonidean quest for a great synthesis between Judaic divine revelation to justify itself before the tribunal of reason that comes out of Greek classic science and philosophy of antiquity. Ironically the claim to the faith of revelation before the tribunal of reason often found itself in the dialectic of thesis and antithesis resolved in a Kabbalistic aufhebung whereby many Christian Hebraicists ended up rejecting Maimonidean rationalism in the Renaissance for the more exotic Kabbalistic hints of an essoteric heremeneutics of Jewish mysticism transmogrphied into Christian mysticism. Jewish Platonists like Rabbi Yochanan Alemano and Rabbi Elijah del Medigo kept scholarly ties with Pico de Mirandola author of De Verbo Mirifico (1494) and De Arete Cabalistica. Pico himself influenced Reuchlin who himself studied at the feet of Rabbi Ovadiah Sforno. Sforno was the author of a Bible commentary characterized by many mystical hints, as well as a famous travelogue[1] documenting his trip of aliyah to Eretz Yisrael from Italy where he made aliyah and is buried on Har Zaytim. In 1490 Johann Reuchlin met Pico della Mirandola and pledged to advocate for the study of Hebrew language, culture, and texts. Pico set the stage of Christian Hebraism when he proclaimed, "Nihil quod nostrum esse in philosphia quod non ante Iudaeorum" (There is nothing in philosophy that was not revealed by Jews first). The Christian Hebraicists of the Renaissance were at least trilingual in Greek, Latin, and Hebrew (what Reuchlin called miraculum trilingue) plus numerous other Romance languages. In geographic centers like Papal Rome, Naples, Medici Florence, Montua of Ganzaga's territory, Venice, Padua, and Aragone Rabbinic scholarship fueled and fertilized Christian Hebraicism, and Renaissance Humanism (characterized by rediscovery in the original Latin and Greek languages ancient texts) gave new energy and verve to Rabbinic Scholarship. Rabbis who mastered Greek and Latin texts included but are not limited to: Rabbis Moses of Rieti, Elijah del Medigo, Don Isaac Abravenel and his son Leono Ebrio (author of the Dialoghi d'amore), Judah Moscato (author of The Divine Circle, Kol Yehudah, & Nefuzot Yehudah), David de Pomi, and poetess Sara Copio, and mystical Kabbalist poet Moshe Zacuto etc. Christian Hebraicists who learned Hebrew with the goal of penetrating the secrets of Sifrei Kabbalah included Giulio Camillo who also sought in the group of the ciceroniani to restore Latin to the glory of its expression in Ciceroean splendor. Giulio Camillo was raised in intellectual circles of Venice and Padua and passed on in Milan, having lived a life between the extremes of mystical asceticism and the inebriation of the senses dying in the company of the amorous excesses of two women. Another Christian Hebraicist confessing knowlege of the Kabbalah was Guillaume Postel who lectured in Oriental languages at the Royal College and author in 1553 of un traite Des Merveilles du monde. Jacques D'Auzoles also claimed to be a Christian Kabbalist and was author in 1629 of une Saincte Geogrphalie, and atlas of sacred geography of mind trips through holy space of Paradis terrestre sur le globe et d'accorder la geographie noubelle issue des Grandes Decouvertes a la tradition exegetique, le De Paradiso commentarius de Moise Bar-Cepha.
Italy in the Renaissance also saw Rabbinic luminaries who were less open to the new movements of Renaissance Humanism. Rabbi Menache Recananti (in 1523 wrote his Perush al hatorah (Venice), *Perusha ha Tefillot*, and *Ta'ame ha-mtzvot* published together in Constantinople (1543-1544) and in Basel (1581). Rabbi Azaria de Rossi (1511-1578) is the author of *Me’or Einyaim*, a work in Renaissance historiography. Not since Josephus and until the *Wissenschaft des Judentums Bewegungs* that saw a plethora of interest in Jewish historiography in the works of Heinrichs Graetz (Geschichte der Juden) & Simon Dubnov (Weltegechichte des Judische Volkes) and later still Salo Baron (Social and Religious History of the Jews), had such an important Jewish historiographical work as Azaria de Rossi’s appeared in the scholarly community for Jewish historical writing. Baron and Yitzchak Baer’s debate on regarding the lachrymose theory of Jewish history is well known.[ii] The lachrymose theory of Jewish history understands the persecutions that systematically and consistently punctuate Jewish history. Gershom Scholem in arguing that Jewish catastrophe of Tach veTat caused the context of a vacume of “needed hope” in which Shabbatai Zevi gained such a great following as a messianic exemplar of hope that the people yearned after the massacres on the Dniper river during the Cossacks rampages around the year 1648. In some sense David Berger’s interpretation of the appearance of “false messiah’s” that he argues punctuate Jewish history is founded on this Gershom Scholem premise. Berger in his controversial book, The Rebbe, The Messiah, and the Scandal of Orthodox indifference looks at how each glimmering of messianic hope in Jewish history was preceded by devastating catastrophe. For example Bar Kokba during the 134 uprising against Roman Imperialistic Domination, who Rabbi Akiva thought was indeed the promised star of Jacob to restore the Jewish commonwealth even providing his troops with lulav and etrogim on Sukkot while in battle, was proceeded but total destruction by the Roman legions who after sacking Jerusalem, made their way to Gamla, and Betar, the last outposts of the Jews to fall against the invading imperialistic forces. Withing Rabbinic theodicy the 1st Temple was destroyed due to violence and pritzus while the 2nd Temple was allowed to fall to the enemy Romans because of sinat hinam characterized by the episode of Kamza and bar Kamza in the Babylonian Talmud. So too Shabbatai Zevi followed Tach ve Tat where Rabbi Nathan of Hannover in his work, The Scroll of Agony, describes horrendous atrocities such as pregnant women being cut open and their babies roasted on fires and eaten by the Cossack thugs in the area of the Dniper River. The Tosophot yom Tov also wrote a poem to memorialize Tach VeTat which he argued in his Theodic explanation was brought about by too many congregants disrespecting the synagogues by talking and not concentrating during davoning. Berger’s controversial book places the messianism of Chabad Lubavitch’s belief in the 7th Lubavitch Rebbe within the trajectory of “false messiahs” who arise after intense destruction and catastrophe. The kiruv movement of the 7th Lubavitch Rebbe was seen as a counter-measure to the Hurban Europa or the Shoah, which the Fridicker Rebbe had offered a theodic warning about.[iii] Rejecting interpretations of Jewish history between two extremes of lachrymose and anti-lachyrnmose schools, Robert Bonfil argues in favor of a structural analysis that interprets Jewish life
in Renaissance Italy through the dialectic of self and other. Jews formed their identities by mirroring mimetically and opposing the behaviors and attitudes of the Christian host communities. Alternatively Christians though marginalizing Jews “tolerated Jewish Derridean difference” because Jews provided a “foil” to Christian spiritual and material wealth hearkening back to the patristic era when Christians recognized Jews as “witnesses to Old Testament Law”: and as potential converts. Bonfil’s more nuanced and less simplistic understanding of Jewish Renaissance history on the one hand rejects lachrymose theories of Jewish history while also rejecting the opposite extreme of seeing the Renaissance as one of mutual cooperation, and acculturation between Jews and their Christian counterparts, which Cecil Roth put forward in popular studies of the Italian Renaissance who argued for the openness of Italian Renaissance culture to the exclusion of its censures and enclosures of the Renaissance Jew. Also following in Baron’s footsteps is David Nirenberg who rejects the lachrymose paradigms. Nirenberg examines the relations and negotiations between Jews, Christians, and Muslims in the Crown of Aragon and the French Pyrenees region especially during the 14th century and analyzes the role of violence played in the medieval tolerance of minority societies including persecutions against women, homo-sexuals, and other marginalized groups besides Jews. Nirenberg tries to show that “Holy Week stonings of Jews” can be read a ritualized form of violence that served to warn Jews that toleration comes at a cost. Whereas Nirenberg concentrates on corporal attacks against Jews in the form of massacres during the Shepherds’ Crusade of 1320 and physical violence against minorities, Dana Katz investigates the role symbolic violence plays in Italian toleration policies and the role painting played in the development of Renaissance violence.

The echoes of Baron’s anti-lachrymose theory of Jewish history in the historicizing the Jew in Renaissance Italy are still heard today amongst apologetic historians. Robert Bonfil, not a Baronian Apologist, in Jewish Life in Renaissance Italy, emphasizes the exceptionality of the Italian peninsula in its treatment of Jews but criticizes the standard interpretation of the Italian Renaissance put forth by historians such as Cecil Roth, Moses Avigdor Shulvass, and Attilio Milano, as a period of intense Jewish assimilation to the Christian majority. Bonfil argues that that Jewish life in Renaissance Italy was neither an example of harmonious assimilation nor the “lachrymose conception” of continuous exploitation, persecution, and expulsion.

A relative of Azaria de Rossi was the famous musician, composer, and scholar Solomon de Rossi (1570-1630) who asked a heter from Rabbi Leon Modena to set all of tehillim and much of the liturgy (tefillot) to choral music in the style of the Baroque movement. In Italy musicians like Vivavaldi and Clemeniti gave expression to the baroque majestic style. In Germany Bach and Buxtahude gave voice to the grandeur of Baroque musical notation. In France De Lully, Cuperain, and Rameau wrote sublime music in the baroque style for viola de gamba and other period instruments. Solomon de Rossi’s Baroque Hebraica choral compositions epitimize the spirit of its time, the fusion of Renaissance Humanism with Hebraica sources. This sublime music of Shlomo de Rossi indeed also can be seen as giving voice to the mystical journeys that the Mikubalim of the period spoke and gave testimony of. The fact that Shlomo
de Rossi asked permission from Rabbi Leon Modena shows his sense of respecting Rabbinic authority, and Rabbi Leon Modena was a unique authority for that matter. Plagued with an addiction to gambling as confessed in his autobiography, and suffering terribly from the loss of a child, Rabbi Leon Modena faced terrible monetary debts. His autobiography fits rightly into the genre of Jewish autobiographical writing[iv] which saw a spike in popularity during the Renaissance. The mystical autobiography of Rabbi Yosef Karo (the Mehaber) of Sefat, and author of the Beit Yosef and Shulchan Arukh, also wrote an autobiography during this period titled, The Magid Mesharim. In this mystical autobiography Rabbi Karo speaks of a an angel (malakh) who gave over secrets of torah (sitrei Torah) during his dream life which he recorded in an autobiographical diary whereby the legalist and Kabbalist visioned to see the Mishnah herself personified as a woman lamenting the destruction of the Beit HaMikdash before the Kotel in Jerusalem. It is Rabbi Israel Saruq who brought Kabbalistic thought of Rabbi Isaac Luria to Italy by his numerous geographical "trips" between Safed and cities throughout Italy.

During the Renaissance in Italy interest in Jewish mysticism flourished as found in Rabbi Avraham Herrera’s (1570-1635) Puerto del Cielo and Epistle on Shiur Qomah, a work Rambam had forbidden fellow rationalists to delve into, given the crude anthropomorphisms of Hashem, while the Rambam held without reservation ain lo demut haguf veaino guf, i.e. Hashem is not ignorant, Hashem is not a body, and Hashem is not finite (what the Mikubalim call ayn sof). Katz’ assumption that Rabbinic culture during the Renaissance was unabashedly embracing of artistic forms based on Christian modesl may be problematic. The Teshuvot exchange between Rabbi Moshe Trani (author of Bet Elokhim & Kiryat Sefer) to Rabbi Yosef Karo of Safed asking if Rabbi Trani might hang a paroket (curtain) in front of his Aharon Kodesh in his synagogue in Italy with the artwork of a lion, leopard, and eagle was not so simple. Rabbi Karo considered whether this artistic parakot was an example of artwork that enhanced a mitzvah (hidur et hamitzvah), whether the mosaic on the paroket was 2 dimensional and therefore not a violation of a 3 dimensional object in lo oseh likhah pesel (do not make a sculptured image and bow down to it). A mishnah notes that Rabbi Akiva also considered if he was permitted to enjoy the waters of a Roman bathhouse with a statue of Aphrodite inside the bathing area? Rabbi Akiva reasoned he did not bring the statue there, and certainly was not going to worship in bowing down to it. However a few mishnayos later Rabban Gamliel is said to have not handled Roman coins, not just because the coin as slightly raised up as a pesel, but because the Roman emperor, like the Egyptian Pharoah who thought he was the morning and evening star, believed in his being a deity to be worshipped by his subjects. During Roman imperial control of Jerusalem Josephus further reports that some objecting Jews broke into the Beit HaMikdash and toppled the symbol of Roman control, a golden eagle that was mandatorily placed in the Temple. Further the “Bird’s Head Haggadah” speaks of the artist who illuminated this Haggadah by representing all the Tanaitic sages like Rabbi Tarfon, Rabbi Eliezer, and Rabbi Akiva with bird’s beaks. Impetutus for this reluctance to represent the face may derive from Yakov’s wrestling with an angel at Peniel (literaly place of G-d’s face) where Yakov’s hip was dislocated and he proclaimed, ‘I have wrestled with G-d face to face, yet my life has been preserved (given the injunction that one cannot see Hashem’s face and live for only Moshe Rabbenu in Devarim is said to have spoken with Hashem panim lipanim, while in Shemot even Moshe at the theophany of the burning bush saw only the tefillin straps on Hashem’s neck. Maseket Yoma notes that at 40 days a developing fetus is called “an iconismmon” because at that stage in the 9 month development the fetus “has a face” in its water environment. The
significance in Rabbinic thought of the the symbolic nature of 40 carries resonances from Pirke Avot that at 40 a person is ready for wisdom, the Jews wandered 40 years in the desert, Noah’s flood rained for 40 days and nights, and the halakhic dimensions of a mikvah are 40 saw. Ergo such resistance to iconography in Judaism should not be automatically assumed as insignificantly permissive by Dana Katz. Even though the Jews of Italy were perhaps surrounded by a more vibrant iconographic Catholic Christian tradition since Catholicism uses art as a handmaiden to teach theology and convey its messages more so than the relatively more anti-iconographic impulses in Protestantism and other forms of Christianity, the Jewish acceptance of icons and art in general was much more conservative than its Christian host. Thus books by Dana Katz that display a great tolerance for iconography amongst Jews seems a bit off. Jews are from a textual and oral tradition not an iconographic one. Thus the importance of a recent book such as the one titled, Latin into Hebrew published by Brill press which recasts the thesis Nihil quod nostrum esse in philosophia quod non ante Iudaorum, and suggests that in medicine and the sciences the tendency to go back to the sources, ad fonts/li-mekorot, very well could lead one to Latin texts in the sciences from the host society of Christendom, which were only later translated into Hebrew. Thus bring the beauty of Yafet (sciences) into the tents of Shem.

This excellent, 2nd volume of the two volume work edited by Fontaine, Resianne & Freudenthal, Gad (eds.), reveals the zeitgeist of cultural transfer by translations from Latin into Hebrew between the 12th and 15th centuries. This area has been under studied in academia because the majority of medieval Jewish philosophy and sciences drew mostly on Hebrew translations from Arabic into Hebrew by families such as the ibn Tibbons in Provence. Secondly the Wissenschaft des Judentums with its basis in the Haskalah movement emphasized the Arabic roots of Jewish philosophy via the Sepharidim like Rav Saadia Gaon, Rabbi Yehudah HaLevy, Rambam, Ralbag, and others. Thus Steinschneider’s Die hebraischen Uebersetzungen des Mitlealters und die Juden als Dolmescher (1893) does not discuss Latin into Hebrew translations per se unto itself. Thirdly, the findings of the Cairo Geniza, as Gotein shows depict primarily the Mediterranean Sephardic Society, which contains many more Arabic and Judeo-Arabic texts than those from Latin Christendom.

Nonetheless evidence exists that Gerson ben Solomon of Arles’ 13th century encyclopedia, Sa’ar ha-samayim (Gate of Heavens) contains many quotations from Latin-into-Hebrew translations and the Provencal scholar Jacob Anatoli, who moved to southern Italy, had many exchanges with Christian scholars. Gundissalinus of Toledo produced a Latin translation of Solomon ibn Gabirol’s Mikor Hayim into Latin, the Fons Vitae. It was Solomon Munk who rediscovered the Hebrew in a geniza in the Bibliotheque Nationale in the late 19th century. Ibn Gabirol The Source of Life and Ibn Daud’s The Exalted Faith have not survived in their Arabic versions but only in Latin and Hebrew translations. Although Gersonides (1288-1344) was unaware of any developments in Christian Scholasticism, Shlomo Pines in his essay, “Scholasticism after Thomas Aquinas and the Teachings of Hasdai Crescas and his Predecessors” set out the project to map works drawing on Latin Christian scholasticism. Jacob Teicher’s essay, “The Latin-Hebrew School of translation in Spain in the 12th century” published a decade before Pines’ article identified knowledge of Latin terminology and transmission of knowledge from Latin into Hebrew. With the exception of a good number of Latin texts translated to Hebrew in medicine, it was with the Renaissance, particularly in Italy with the rediscovery of the Greek and Roman
classics in the original languages of ancient Greek and Latin, rather than Arabic translations, that represented the great impact of Christian Latin Scholasticism’ influence on Rabbinic Hebraicism.

The encounter of Jewish scholars with Renaissance Humanism and Christian scholars with Hebraic sources culminated during the renaissance. Jewish Platonists like Rabbi Yochanan Alemanno and Rabbi Elijah del Medigo kept scholarly ties with Pico de Mirandola author of De Verbo Mirifico (1494) and De Arete Cabalistica. Pico himself influenced Reuchlin who himself studied at the feet of Rabbi Ovadiah Sforno. The Christian Hebraicists of the Renaissance were at least trilingual in Greek, Latin, and Hebrew (what Reuchlin called *miraculum trilingue*) plus numerous other Romance languages. In geographic centers like Papal Rome, Naples, Medici Florence, Montua of Ganzaga’s territory, Venice, Padua, and Aragone Rabbinic scholarship fueled and fertilized Christian Hebraicism, and Renaissance Humanism (characterized by rediscovery in the original Latin and Greek languages ancient texts) gave new energy and verve to Rabbinic Scholarship. Rabbis who mastered Greek and Latin texts included but are not limited to: Rabbis Moses of Rieti, Elijah del Medigo, Don Isaac Abravenel and his son Leono Ebrio (author of the Dialoghi d’amore), Judah Moscato (author of The Divine Circle, Kol Yehudah, & Nefuzot Yehudah), David de Pomi, and poetess Sara Copio, and mystical Kabbalist poet Moshe Zacuto etc.

Volume one of Latin-Into-Hebrew offers 18 studies, and volume 2 includes editions and analyses of unpublished texts of medieval Latin into Hebrew translations. These two companion volumes emerged out of two conferences. From 2008 to 2012 Alexander Fidora, Harvey J. Hames, and Yossef Schwartz worked on an ERC Project “Latin Philosophy into Hebrew” with a workshop in Barcelona in 2010. Resianne Fontaine and Gad Freudenthal prepared a conference on “the Transfer of Philosophical, Scientific, and Medical Lore from Christian to Jewish Cultures in southern Europe held in Paris in 2009 (*Centre d’histoire des sciences et des philosophies arabes et medievales*). These 2 volumes represent the combination of these two projects in Barcelona (volume two- Texts in Contexts) and Paris (volume one-Studies). The two volumes shed new light and draw attention to an under appreciated intellectual phenomenon of Jewish and European cultural history and exchange. This 2 volume set suggests that even before the Renaissance Jewish scholars were translating texts from latin into Hebrew, which became much more widespread in the 16th and 17th Renaissance Italy.


Thus recent Latin-Into Hebrew scholarship is revolutionizing our former understanding of the Jews during Italian Renaissance. Interest in Latin and Greek did not appear as a meteor out of the blue. There was
some, although limited medieval precedent for interest by Rabbis in Latin, particularly in order to read scientific texts essentially bypassing Arabic Translations and going straight to the original source. Gersonides is one of many Rabbinic scholars with knowledge of these ancient Greek and Latin Languages during the medieval ages. It is such rare medieval interest in Latin and Greek that later during the Italian Renaissance came to be more widespread and blossom in the cross cultural exchange of Christian Hebraicists and Rabbinic scholars knowledgeable and literate in ancient Greek and Latin languages to a greater extent.

FOOTNOTES:

[i] Trade routes of the ancient world with roads around the Mediterranean basin were busy with traffic during the Roman and Byzantine periods, and many travelogues were made possible. Well known travelogues include those by: Eldad the Danite (c.880), the epistle of R. Chisdai ibn Shaprut to King of the Khuzars (c.960), Rabbi Yehudah Halevi’s (1085-1140) Songs To Zion whereby the philosphic poet wrote a poem in each wyastation on route to Eretz Yisrael, Benjamin of Tudela (1165-73) who may have gone as far as China, Rabbi Petachia of Ratisbon (1170-87), Rabbi Jacob ben Nathaniel Cohen (12th C.), The Cairo Geniza, Rababb Samuel ben Samson (c.1210), Rabbi Judah al-Harizi (c.1216, see thesis of Dr. G. Gluskina), Rabbi Jacob messenger of Rabbi Yehiel of Paris (1234-48), R. Isaac ben Joseph ibn Chelo (1334), R. Elijah of Ferrara (1434), Rabbi Meshullam ben Menachem of Wolterra (1481), Rav Obadiah Bertinoro (1487-90), David Reubeni (1523-27), Rabbi David Azulai (1755), numerous accounts by Hassidim on “pilgrimage to the holy land” etc.

[ii] Baron was invited to deliver the Schermerhorn Lectures which he used to focus on the interaction between cultural, religious, social, and economic forces of Jewish history. The lectures and his later 18 volume A Social and Religious History of the Jews demonstrated an approach to the study of Jewish history that balanced historical and sociological contexts with other prespectives. During his incumbency. Baron denounced the “lachrymose conception of Jewish history” as a story of individuals and persecutions., flawed by undue emphasis on events, texts, and idealism. Baron used universal categories and scholarly research to palce Jewish history in a larger comparative contexts, while palcing equal emphasis on the vibrancy of Jewish religious culture. Historiographical often rabbinic writing of history ends up praising gedolim as so many great line ups for a baseball team and reverting to simplistic catechisms that due to assimilation and straying away from the Torah (as conceptualized in the Tokahah of Ki Savvo (Deut. 26)) Hashem gives the Jews a pach, yet as the pesah Haggadah notes, “although they rise up to destroy us in each generation Hashem miraculously frees the faithful few with an outstretched arm and strong hand”. Baron as an academic historian working with archival sources knew Jewish history was more complex than these simplistic platitudinous rabbinic formulas. Living post the Shoah, Baron, who testified in the Eichmann trial in Jerusalem, in Hebrew, knew that both righteous and regular Jews were murdered together in the slaughterbensch of history known as the Shoah where 1/3 of the Jewish people was murdered in the most cruel and inhuman manner.... Often without objection of the civilized world as David Wyman has shown in The Abandonment of the Jews. Baron’s rejection of the oversimplistic Rabbinic theodicy lachrymose theory of Jewish history can be found in his 1928 article in the Menora Journal entitled, “Ghetto and Emancipation: Shall We Revise the Traditional View?” The essay challenged head on some of the cardinal assumptions of his predecessors by arguing that the history of the Jews was not, as Heinrich Graetz had memorably put it, a Leidens-und-gelohrtengeschichte, a history of suffering and scholarship. Baron argued that the periodic pogroms, blood libels, hostel desecration accusations, babolic plague accusations, expulsions, etc. throughout Jewish history did afflic Jews and were horrific, but not constitutive of Jewish history or Jewish self-consciousness that risked a “victim mentality” under such assumptions. On the other hand the emancipation that began after the French Revolution was won at a price- the loss the the millennia-long autonomy of the Jewish medieval communities. Baron called for studying what Jews were doing “between attacks of persecution” i.e. what were Jews not only thinking, writing, inventing, discovering, and creating (i.e. cultural history) but what were they buying, selling, eating, and how were they socializing (i.e. social history). Baron urged, “Surely it is time to break with the lachrymose theory of pre-revolutionary woe, and to adopt a view more in accord with historic truth.” Any period of Jewish history Baron urged must be studied both horizontally and vertically- that is, as part of the long experience of the Jews and in the context of the specific non-Jewish society that hosted the Jews in galut, as they kept alive a longing for Jewish nationalism. This anti-lachrymose and “Integrationist” approach heralded a rethinkning of Jewish history, and was regarded with suspicion by many historians both inside and outside the Academy (see: (1) Ismar Schorsch, “The Last Jewish Generalist” in AJT Review, vol 18, no.1 (1993), p.39-50), (2) Barzilay, Isaac, “Yishaq Fritz Baer and Shalom Baron: Two Contemporary Interpreters of Jewish History, in Proceedings of the American Academy for Jewish Research, vol., 60, (1994), p.7-69, (3) and Agus, Irving, “Preconceptions and Stereotypes in Jewish Historiography” in JQR, vol. 51, no. 3, (Jan, 1961), p. 242-253. Joshua Trachtenburg’s Study “The Devil and the Jews_ provides folkloric evidence unearthed via scholarly academic means with consulation with archival documents to suggest as did Yitzchak Baer to Baron, “the fact is that Jewish history is pretty lachrymose!”.
Aleichem to Isaac Bashevis Singer. Holocaust autobiographies are crucial and archivists continue to gather these important works. Notable lives being documented from those who lived under the Tsars to Mendel Beilis who was falsely accused of a blood libel in Moscow, to Rabbi Yitzchak Rabinowitz' Chtoby ty o...

European responses during and following the WWII have included those by Eliezer Schweid (Is the Shoah a Unique Event?), Pinchas Peli (Borderline: Searching for Religious language of the Shoah), Yoel Schwartz and Yitzchak Goldstein (The Holocaust / translated and with commentary by Isaac Jack Lévy) associate editors, Mordecai Bern...