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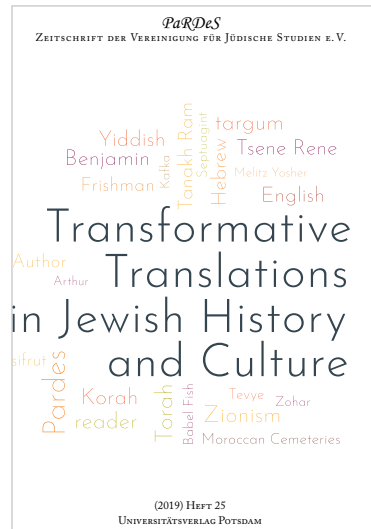
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Which Works in Jewish Studies Should Urgently Be (Re-)Translated?

Scholars, in particular those working in the humanities, all face issues of the availability, quality, and ideology of translations as we teach and research. The lack of accessible and reliable translations of important texts can be a serious obstacle. A Jewish studies journal devoted to the topic of translations should take account of this situation. We therefore asked our readers and colleagues to think of works that should be urgently translated or re-translated, into which language, and why. PaRDeS received quite a number of different responses, which came to us through various communication channels; they are listed below. We hope that these entries will alert colleagues, translators, and publishers to the need of translations.

M.K./M.T.

Moses Maimonides, *Mishneh Torah* (“The Second Law,” c. 1170–1180): from Hebrew to Italian.

There is no current Italian translation of this monumental work of Maimonides. This text is of paramount importance for providing a rational systematization of the Jewish Law. So far there are only two very old Italian translations (a first one in 1580 and a second one in 1870!).

Federico Dal Bo, Autonomous University of Barcelona

Viktor E. Kelner, *Missioner istorii: Žizn' i trudy Semena Markoviča Dubnovna* (“History Missionary: Life and Works of Simon Markovich Dubnow,” St. Petersburg: MIR, 2008): from Russian to English.

Beside Robert Seltzer’s 1970 doctoral dissertation, published in revised form as *Simon Dubnow’s “New Judaism:” Diaspora Nationalism and the World History of the Jews* (Leiden: Brill, 2013), there is no current, comprehensive, and critical English-language biography of the great historian, political philosopher, and ideologist of the Jewish people. While the memoir-biography of his

daughter, Sophie Dubnov-Erich, *The Life and Work of S.M. Dubnov* (Bloomington: Indiana University Press, 1991), is an important source, Kelner's work remains essential: a comprehensive biography based on documents difficult to access. So far there is only a German translation by Martin Arndt, *Simon Dubnow: Eine Biografie* (Goettingen: Vandenhoeck and Ruprecht, 2010).

Markus Krahn, University of Potsdam/Vanderbilt University, Nashville, TN

Jacob al-Qirqisani, *Kitab al-anwar wal-maraqib* ("Book of Lights and Watchtowers," c. 937 CE): from Arabic into a European language.

Published in Arabic in 937, this major encyclopedic work is an important source on Karaite practice and belief. It uses Karaite, Rabbinic, Christian, and Muslim sources to focus on law, but also treats biblical exegesis, theology, philosophy, liturgy, Jewish sects, religious polemic, and other subjects. The extensive here-siography is a unique source for Jewish sectarianism in the poorly-known early Middle Ages. The book stands as major testimony to the intersection of the three monotheistic religions with philosophy (especially Mu'tazilite *kalam*) and Jewish participation in the explosion of Arabic literary production that followed the introduction of paper. The current edition by Leon Nemoy (1939–1943) is handwritten in Arabic characters. Only a few sections have been translated, demanding a fully annotated translation into a European language.

Fred Astren, San Francisco State University

H. Leivick [Leivick Halpern], *Mit der Sheyres ha-Pleyteh* (New York: H. Leivick yubiley-fund durkhn Tsiko-farlag, 1947): from Yiddish to English.

H. Leivick's *Mit der Sheyres ha-Pleyteh* is one of the first studies of Holocaust survivors. Leivick visited displaced persons camps in Germany in 1946 and interviewed survivors in the languages of their choice. The testimonies are fresh and raw, untampered by time and outside commentary, other than the author's own. That Leivick is known primarily as a playwright and poet renders the book a stand-out in his body of work. Much of his writing is translated; adding this text to his translated repertory expands his legacy and our understanding of the Holocaust.

Rachel Jablon, University of Maryland

Leopold Löw, *Die Lebensalter in der jüdischen Literatur: vom physiologischen, rechts-, sitten- und religionsgeschichtlichen Standpunkte betrachtet* (Szegedin: Burger, 1875; reprint, Westmead: Gregg International, 1969): from German to English (or Hebrew).

“[This book] deals with the periodization of life; with embryology and gynecology, with the legal ramifications of and rituals related to all major stages of life (except dying and death), and with much more, from naming a child to dancing, walking, and smoking. [...] A seminal work of 19th-century Jewish scholarship, this book anticipated to some extent the so-called ‘corporeal’ or ‘materialistic’ (anthropocentric or vitalistic) turn in Jewish studies in recent decades.” However, the book is only available in German. Its translation into English (or Hebrew) would continue to inspire scholarship in cultural history and folklore.

Peter Radvanszki, Jewish Theological Seminary – University of Jewish Studies, Budapest, Hungary, quoting Tamás Turán, “Leopold Löw and the Study of Rabbinic Judaism – A Bicentennial Appraisal,” in *Jewish Studies* 48 (2012), 66–67.

Zvi Asaria (Helfgott), *Hipus le-Derakhim khadashot be-Filosofiah: Fritz H. Heinemann (The Search for new Ways in Philosophy: Fritz H. Heinemann)* (Tel Aviv: Ha-Makhon leheker ha-Psikhologiah shel ha’Am ha-Yehudi, 1990): from Hebrew to German.

This work is profound, bold, and eclectic. This book by Zvi Asaria-Helfgott, a neglected but crucial figure of 20th-century Jewish history himself, is so far the most comprehensive account of the life and philosophy of Fritz H. Heinemann, the first chronicler of existentialism, who was forced to leave Germany in 1933 and spent decades teaching at the University of Oxford. Not only an intellectual biography of Heinemann, but also a tour de force through Jewish thought and history, Asaria-Helfgott weaves together his own fate with Heinemann’s, and explores the philosophical and theological implications of the Shoah.

Sebastian Musch, University of Osnabrück

Majer Balaban, *Dzieje Żydów w Krakowie i na Kazimierzu, 1304–1868* [A History of the Jews in Kraków and Kazimierz, 1304–1868], 2 vols. (Kraków: Nadzieja, 1931–1936): from Polish to English.

Widely recognized as the father of Polish-Jewish historiography, Majer Balaban's monumental two-volume study of the history of the Jews of Krakow and Kazimierz has never been translated into English. Despite the innovative and growing field of Polish-Jewish Studies, Balaban's work remains a methodologically unique model for rigorously synthesizing Jewish communal records, responsa literature, and Polish archival materials. A Hebrew edition of Balaban's massive historical study was edited by the late Jakub Goldberg, *Toldot ha-Yehudim be-Krakov u-ve-Kazimyez, 1304–1868* (Jerusalem: Magnes Press, 2002), and a Polish reprint has appeared recently (Krakow: Austeria, 2013). At present, however, this important source is still largely inaccessible to many scholars.

Jonathan Zisook, City University of New York

Abraham Cahan, *Bleter Fun Mein Leben* (New York: Forverts Association, 1926–1931), 5 vols.: from Yiddish to English.

There is no complete translation of Abraham Cahan's crucial work. The Jewish Publication Society of America published a single-volume condensed English version of the first two volumes by Leon Stein, Abraham P. Conan, and Lynn Davison, entitled *The Education of Abraham Cahan* (Philadelphia: Jewish Publication Society of America, 1969). A full-length biography, *The Rise of Abraham Cahan*, by Seth Lipsky (New York: Schocken Books, 2013), relies heavily on the memoir. The original remains largely inaccessible, though it is rich in detail of Jewish social history, political history of the Left, the immigrant Jewish labor sector, and is an important narrative of an extraordinary life.

Eli Lederhendler, Hebrew University of Jerusalem, Department of Jewish History and Contemporary Jewry

Ahron Marcus, *Der Chassidismus*, (Pleschen: a. k. a Verus, in Verlag des Yeshurun, 1901): from German to English.

Der Chassidismus, published in 1901 by Ahron Marcus, is the first scholarly work on Hasidism. Marcus has been called “the Pioneer of Hasidic Literature” and his work has been treated and built upon by other important scholars of Hasidut, including Gershom Scholem and Moshe Idel. The volume was translated into Hebrew by Moshe Shenfeld, in a 1980 volume, entitled *Ha-Hasidut*, but the translation suffers from multiple cases of censorship that served to blunt Marcus’s critique of certain Hasidic courts. Both the problematic nature of the Hebrew translation and the lack of an English translation militate for a rigorous, uncensored English translation from the German original.

Shlomo Zuckier, Yale University

Carl Gebhardt, ed., *Die Schriften des Uriel da Costa, mit Einleitung und Übersetzung* (Heidelberg: Winter Verlag, 1922): from German to English.

There is no up-to-date English translation of the works by Carl Gebhardt, the pioneer researcher on da Costa, including the eminent autobiography of Uriel Da Costa (ca. 1585–1640). Da Costa’s ancestors were New Christians in Portugal, who emigrated to Hamburg at the beginning of the 17th century where they and he returned to Judaism and later moved to Amsterdam. Acosta became a skeptic who questioned the religious institutions both Catholic and Rabbinic of his time. The autobiography tells the story of his tragic life and intellectual development, and ultimately his experience as a victim of intolerance from Jewish and non-Jewish society. His “Thesis against Tradition” and his essay “On Mortality of the Soul” provide more context to Da Costa’s ideas and struggle.

Carsten Schapkow, University of Oklahoma

Israel Jacob Yuval, *The Religious Leadership of German Jewry in the Late Middle Ages* (Jerusalem: Magnes, 1988): from Hebrew to English or German.

This milestone study has contributed greatly to the details provided in *Germania Judaica III* on rabbinic scholars in late medieval Germany. However, the qualities of Yuval's socio-historical analysis were lost when the information was reduced to brief biographies in the *Germania Judaica* series.

Christoph Cluse, University of Trier

Vladimir Jankélévitch, *Sources. Recueil* (Paris: Editions du Seuil, 1984); from French to English.

These five texts from 1958 to 1971 date back to the most mature phase of the thought of Vladimir Jankélévitch. Through them, the author develops his most articulated and profound reflection on Jewishness. The Jew is presented as the philosophical figure of the Other par excellence, whose identity becomes salient in cultural, religious, political terms. The volume addresses also the question of antisemitism, the issue of loyalty to Israel, the meaning of messianism and hope, not without an explicit connection with Jankélévitch's moral philosophy. These writings have not yet been translated into neither English nor German.

Francesco Ferrari, University Jena

Kurt Guggenheim, *Alles in Allem* (Zürich: Th. Gut Verlag, 2018): from German to English.

Zurich is the most Jewish city in continental Europe. Switzerland was largely spared from the Holocaust. This gives the Jewish community in Zurich a special continuity and authenticity. Jewish daily life is omnipresent in the district of Wiedikon, but also in other parts of the city. The Jewish author Kurt Guggenheim dedicated a declaration of love to Zurich in 1958 with his novel *Alles in Allem*. Guggenheim was born in Zurich in 1896 as son of a Jewish merchant. In more than 1100 pages, the author succeeds in painting a portrait of manners. "I look at everything I've written so far as a precursor to a large, modern Swiss structure and generation novel," Guggenheim used to say.

Raphael Rauch, University of Zurich

Avigdor Hameiri, *Ha-Shiga'on ha-Gadol: Reshimot shel Katsin Ivri ba-Milkhama ha-Gedolah* (The Great Madness: Notes of a Hebrew Officer in the Great War) (Jerusalem: Mitspe, 1929): from Hebrew to German.

The autobiographical novel about the adventures of a Jewish-Austrian officer during WWI is considered to be the first best seller of Modern Hebrew literature and has often been compared to E.M. Remarque's seminal *All Quiet on the Western Front*. With biting mockery, Avigdor Hameiri (born A. Feuerstein, 1890–1970) deconstructs the “madness” of the war by focusing on the specific experience of being a Jewish soldier. There are two very different English translations of the text (J. Freedman, 1952, and Y. Lotan, 1984) and a few chapters were published in installments in a German-speaking Jewish newspaper in the 1930s. A complete German edition of *The Great Madness* would constitute a valuable supplement to the canonic texts about WWI, and, at the same time, serve as an introduction to an important Jewish literary voice, virtually unknown outside of Israel.

Sebastian Schirrmeyer, University of Hamburg

Max Czollek, *Desintegriert Euch* (Berlin: Carl Hanser Verlag, 2018): from German to English.

This recently published book speaks of the actuality of German-Jewish relations in the context of the rise of chauvinist nationalism in Germany. It critically analyzes the German representation of its Jewish minority and how this representation has helped to maintain the illusion of contemporary German identity as non-anti-Semitic and non-racist. Written by a young German-Jewish poet, scholar, and stage performer, this book has initiated an important public debate, which will be of interest beyond the German-speaking milieu. Its analysis is indebted to thinkers such as Hannah Arendt, Maxim Biller, and to the concept of *Gedächnistheater* (theater of memory), introduced by sociologist Y. Michal Bodemann.

Peter Banki, University of Queensland

Christian Poetini, *Weiterüberleben. Jean Améry und Imre Kertész* (Bielefeld: Aisthesis, 2014); from German to English.

There is no other literary study which examines the essayistic and fictional writing of Jean Améry (1912–1978) and Imre Kertész (1929–2016) in the context of suicide. Hereby, the focus lies on the connection between the discourse about Holocaust survivors and the discourse about suicide. The title, a neologism, is an expression for the life after the Holocaust from the perspective of the victim. Poetini reflects the subjective perspectives, testimonial narratives, and literary strategies of Améry and Kertész. Through the description of their literature as a special kind of writing – the “Literatur des Weiterüberlebens” (literally “literature of surviving on”) – is an appropriate but not yet translated term for analyzing writings of the Holocaust survivors.

Bianca P. Pick, Johannes Gutenberg University, Mainz

David B. Ruderman, *Early Modern Jewry: A New Cultural History* (Princeton: Princeton University Press, 2010); from English to German.

This introduction to the history of the Jews in the early modern period shows how the historical and cultural characteristics of the European Jewish communities evolved in the non-Jewish society of the time. Ruderman identifies five features which unified the Jewish communities in the early modern era: a great mobility, an increasing experience of the communal cohesion of the Jewish settlements, an explosion of (Jewish) knowledge, the crisis of rabbinic authority, and the blurring of religious identities. There is no comparable overview on the early modern era in Jewish history. Ruderman’s book aims at a broad reading public, is easy to read, and, therefore, should be made accessible linguistically through a translation into German.

Mirjam Thulin, Leibniz Institute of European History, Mainz/Vanderbilt University, Nashville, TN

Ignác Goldziher, *Az iszlám. Tanulmányok a mohamedán vallás története köréből* (“Islamic Studies on the History of the Mohammedan Religion”) (Budapest: Magyar Tudományos Akadémia, 1881; reprint Budapest: Magvető Könyvkiadó, 1980): from Hungarian into English or any Western language.

There are always books which got lost in the academic literary canons for reasons unclear. It certainly cannot be due to its low quality that Ignác Goldziher’s massive Hungarian volume “Az iszlám” was never translated into a Western language. Despite of an outdated title, the chapters, inter alia on the veneration of saints in Islam, on Muslim architecture interpreted in the context of relevant Islamic concepts, and on the integration of Muslim universities into social life, are topics which testify of Goldziher’s original view of the Islam.

Ottfried Fraisse, Seminar für Judaistik/Jüdische Studien, Martin-Luther-Universität Halle-Wittenberg