

*The Institute of Asian and African Studies
The Max Schloessinger Memorial Foundation*

Offprint from

JERUSALEM STUDIES IN
ARABIC AND ISLAM

36(2009)

Sabine Schmidtke

**Moshe Perlmann (1905–2001):
a scholarly biography**

THE HEBREW UNIVERSITY OF JERUSALEM
THE FACULTY OF HUMANITIES

**MOSHE PERLMANN (1905–2001):
A SCHOLARLY BIOGRAPHY***

Sabine Schmidtke

Freie Universität Berlin

Moshe Perlmann was born on 28 September 1905 in Odessa, at the time home of the second largest Jewish community in Russia. It was apparently only weeks after his birth that he left the city with his family for Budapest, Hungary; this was most likely the result of a major pogrom occurring between 18–22 October 1905 in Odessa.¹ Perlmann spent the first nine or ten years of his life in Budapest and in 1914 or 1915, shortly before or after the outbreak of World War I, he returned with his family to his hometown where he attended, during the turbulent times of the Russian Civil War and the early years of the Soviet Union, various secondary schools and began his academic training, among other institutions, at the University of Odessa (1922 — October 1924; Institute of

*Thanks are due to Camilla Adang, Ella Almagor, Yohanan Friedmann, Oleg Grabar, Etan Kohlberg, Vera Moreen and Joel Perlmann for helpful comments on earlier drafts of this biography. I also thank the following individuals and institutions for their assistance in collecting material for this contribution: Camilla Adang; Dominique Akhoun-Schwarb; Ella Almagor; Pnina Feldman and Shani Freiman (Institute for Advanced Studies, Jerusalem); Yohanan Friedmann; Carmen Hendershott (New School of Social Research, New York, NY); David Hirsch, the Islamic Studies bibliographer at UCLA; Ed Hood, Archives Assistant at SOAS; Arthur Kiron, Schottenstein-Jesselson Curator of Judaica Collections and Librarian of the Herbert D. Katz Center for Advanced Judaic Studies Library (Philadelphia, PA); Lukas Mühlethaler; Barbara Meloni (Harvard University Archives); Nina and Evgeny Menaker; Joel Perlmann; Bella Ruzhinsky; Alicia Sales, Scholarships officer at SOAS; Gregor Schwarb; Sarah Shoemaker, Special Collections Librarian, Robert D. Farber University Archives and Special Collections at Brandeis University (Waltham, MA); Susan Woodland, Director of the Hadassah Archives at the American Jewish Historical Society (New York, NY); and the staff at the Library of the Institute for Advanced Study (Princeton, NJ), the Lavon Institute (Tel Aviv) and the Widener Library at Harvard University (Cambridge, MA).

¹Cf. Robert Weinberg, “The Pogrom of 1905 in Odessa: A Case Study,” *Pogroms: Anti-Jewish Violence in Modern Russian History*, eds. John D. Klier and Shlomo Lambroza, Cambridge 1992, pp. 248–289; Joel Perlmann, *The Local Geographic Origins of Russian-Jewish Immigrants, Circa 1900*. The Levy Economics Institute at Bard College. Working Papers No. 465. August 2006, http://www.levy.org/pubs/wp_465.pdf [accessed 3 October 2008], pp. 21, 25.

Archaeology). In 1924, at the age of nineteen, he was arrested for Jewish socialist activities and was subsequently expelled from the Soviet Union. No other member of his immediate family ever left Russia. Perlmann was out of contact with his family for several decades, and it was only in 1973 that he was reunited with his father and two brothers — Shoni, his younger brother, who had for years been exiled in Siberia, and Loiche — during a visit to Kiev.²

Following his expulsion from Russia, Perlmann emigrated to Palestine, where he stayed from 1925 until 1937.³ During his twelve and a half years in Palestine, he seems to have earned his living mainly as a teacher and translator.⁴ In addition, he engaged in socialist politics as is indicated by an article he published in 1929 in the Histadrut daily

²These scant pieces of information on the first nineteen years of his life have been gleaned from the various CVs of Moshe Perlmann that are extant in the archival materials, from Joel Perlmann's unpublished "Moshe Perlmann: Remarks at his funeral, September 10, 2001," that he kindly made available to me, as well as from the obituary by Herbert A. Davidson, "Moshe Perlmann, Near Eastern Languages and Cultures: Los Angeles," 2001, *University of California: in Memoriam*, ed. Micki Conklin, Los Angeles: The Academic Senate, University of California, 2001, pp. 209–211 (an electronic version is available at <http://content.cdlib.org/xtf/view?docId=hb987008v1&brand=calisphere> [accessed 29 September 2008]); the text of the obituary is also available at <http://aaajr.org/obituaries.html> [accessed 7 November 2008]. Copies of his student transcript (in Ukrainian), issued by the Institute of Archeology (that was apparently later on called Odessa Institute of Public Education) on 15 November 1924, were kindly made available to me by Joel Perlmann. The document lists the courses Moshe Perlmann had attended. It also states that he failed to submit his thesis in which he should have dealt with the methodology of the Egyptian department of the Odessa Archaeological Museum, and that he was expelled from Russia on 24 October 1924 because he was regarded as an alien element to the Soviet power. Twice Perlmann dedicated a publication to members of his family back in Russia: his edition and translation of Samaw'al al-Maghribi's *Iḥām al-yahūd*, published in 1964 (Schmidtke, "Moshe Perlmann: a bibliography," no. 181) to his parents and his translation of Ibn Kammūna's *Tanqīḥ al-abḥāth*, published in 1971 (no. 201) to his lost family in Russia as is indicated by a reference to Gen. 37:16 ("And he said, I seek my brethren: tell me, I pray thee, where they feed their flocks") in place of a dedication.

³According to the entry devoted to Moshe Perlmann in the *Encyclopaedia Judaica* (Jerusalem 1971, vol. 13, column 297, signed by the editor [ED.]), during this period (1926–34) he published a two-volume publication containing Talmudic statements on medicine. This information is repeated in an enlarged, unsigned entry on "Perlmann, Moshe" in *Encyclopaedia Judaica. Second Edition* (London etc. 2007), vol. 15, p. 779. Perlmann's authorship is most uncertain. No such work is listed in any of his extant CVs. Moreover, his son, Joel Perlmann, is also not aware of such a publication from his father's pen and holds it to be most unlikely, given his scant interest in medicine.

⁴See Letter Moshe Perlmann to Mrs. Rose Edward Jacobs, dated 12.9.1938. Consulted at the Archives of Hadassah, the Women's Zionist Organization of America, Inc./Presidents/Rose Jacobs/Box 3: July 1920–Dec. 14, 1970, Folder 1931–1941 [abbreviated in the following as Rose Jacobs Papers].

Davar.⁵ Being evidently dissatisfied with the politics of the Mapai party, the dominant labor party in Palestine led by David Ben Gurion and his colleagues, Perlmann joined a small Marxist opposition group that functioned on the left fringes of the Mapai party until the group was expelled by the party leaders in 1932. He occasionally contributed to the publication organ of this branch, *Reshimot sozialistiyot* (Socialist Notes), that was published between 1930 and 1938, and edited some of its issues.⁶

More important than his political engagement, Moshe Perlmann resumed his academic training at the Hebrew University in Jerusalem, first as an undergraduate during the years 1930–34 (his major being Islamic Culture, his minors being General History, Jewish History and Sociology) and subsequently (1934–35) as a postgraduate student. His MA thesis (submitted in 1935) was devoted to the Egyptian historian Abū l-Maḥāsīn Ibn Taghrībirdī (d. 1469).⁷ That he had excelled as a student at the Hebrew University is indicated by the various prizes he was granted during those years: prizes in Arabic [or Islamics], in sociology for an essay on the demography of Palestine during the years 1922–1931 that he had written in 1932,⁸ and in history (1933).⁹ For some unclear

⁵See Schmidtke, “Moshe Perlmann: a bibliography,” no. 1, also no. 10.

⁶See Schmidtke, “Moshe Perlmann: a bibliography,” nos. 2, 3, 4, 6, 8. Altogether, nine pamphlets of the *Reshimot sozialistiyot* were published — as in the first three the articles were not signed, it is impossible to tell which contributions were written by Perlmann: 1st pamphlet, May 1930, 9 pages; 2nd pamphlet, September 1930, 13 pages; 3rd pamphlet, ed. M. Perlmann, August 1931, 18 pages; 4th pamphlet, ed. S. Tzir, May 1932, 23 pages; 5th pamphlet, ed. S. Tzir, October 1932, 22 pages; 6th pamphlet, ed. Tzvi Oguz, January 1933, 17 pages; 7th pamphlet, special issue: 50 years of Marx’s death, ed. M. Perlmann, March 1933, 33 pages; 8th pamphlet, ed. M. Perlmann, October 1935, 19 pages; the 9th pamphlet, ed. M. Zukermann, December 1938, 24 pages, was published after Perlmann had already left Palestine. Generally on the activities of this group during the early 1930’s in Palestine, see Joel Perlmann, *Dissent and Discipline in Ben Gurion’s Labor Party: 1930–1932*. The Levy Economics Institute at Bard College. Working Papers No. 458. July 2006, http://www.levy.org/pubs/wp_458.pdf [accessed 29 September 2008].

⁷The details on his undergraduate studies can be gleaned from an undated letter by Moshe Perlmann to Harry Wolfson [Harvard University Archives, Paper of Harry Wolfson, HUG FP 58.7 Box 30] that must have been written while Perlmann was teaching at the Dropsie College in Philadelphia, from a letter by Moshe Perlmann to Mrs. Rose Jacob Edwards, dated 12.9.1938 [Rose Jacobs Papers], from a letter by I. Igra, f. Registrar for Students, To Whom It May Concern, dated 7 March 1940, and from his student records (no. 451) issued by the Hebrew University of Jerusalem [Yohanan Friedmann and Joel Perlmann kindly provided me with copies of the two latter documents].

⁸See Schmidtke, “Moshe Perlmann: a bibliography,” no. 5.

⁹The prizes in sociology and history are mentioned in letter by I. Igra, f. Registrar for Students, To Whom It May Concern, dated 7 March 1940 (see above, note 7). As for the prize in history, see the letter from A. Even-Zahab, Registrar’s Office of the Hebrew University, to Moshe Perlmann, dated 5 December 1933 [Joel Perlmann kindly provided me with a copy of this letter]. A prize in Islamics is mentioned

reason, Perlmann stopped his graduate studies in Jerusalem and left the country in 1937 for London.¹⁰

Already during his time in Palestine, Perlmann evidently commanded a wide range of languages. Apart from Russian and Hebrew, he had some knowledge of Ukrainian,¹¹ and his knowledge of German is indicated by the numerous titles in that language listed in the bibliography of his prize essay on the demography of Palestine. It is later confirmed by his translation of Carl Brockelmann's *Geschichte der islamischen Völker und Staaten* into English that he published jointly with Joel Carmichael in 1947.¹² Already at this stage, he may have been proficient in French and Italian, languages in which he apparently acquired a good reading ability.¹³ His good command of Arabic, which he had started to learn perhaps only when he arrived in Palestine, is indicated by the prize he was awarded for this language, and he certainly must have acquired an excellent knowledge of English during his time in Palestine. During his time at the Hebrew University, Perlmann also studied Persian at an advanced level, Syriac, participated in a course devoted to reading Medieval Latin documents, as well as in a number of courses devoted to ancient Greek literature and documents.¹⁴ Hebrew continued to be specifically dear to him throughout his life. Apart from anecdotes indicating his love for and proficiency in this language,¹⁵ he published time and again in Hebrew throughout his later career when he had already moved to the

in Moshe Perlmann's letter to Mrs Edward Jacobs, dated 12 September 1938 [Rose Jacobs Papers]. In most of his later CVs, he lists a prize in Arabic instead.

¹⁰In 1942, Perlmann included in one of his bulletins prepared for the Hadassah Committee for the Study of Arab-Jewish Relations a contribution entitled "Mid-Eastern Studies at the Hebrew University"; see Schmidtke, "Perlmann: a bibliography," no. 20. This piece, which seems very much to reflect the circumstances as Perlmann had experienced them during his time as a student at the Hebrew University, is included in the appendix to this Biography.

¹¹During his time at the Institute of Archeology he attended some courses in Ukrainian language. Joel Perlmann informs me (written communication 17 November 2008) that although Moshe Perlmann had learnt Hungarian as a child during his time in Budapest, he forgot the language after returning to Odessa, and that he tried as an older adult in Los Angeles to learn it again.

¹²See Schmidtke, "Moshe Perlmann: a bibliography," nos. 45, 46.

¹³Numerous titles in these two languages are listed in the bibliography of his dissertation (see Schmidtke, "Moshe Perlmann: a bibliography," no. 11), pp. i-x.

¹⁴Listed in his student records (no. 451) issued by the Hebrew University of Jerusalem (as note 7).

¹⁵See, e.g., Davidson, "Moshe Perlmann," p. 210 (as note 2): "Of the languages he spoke, Hebrew was his favorite, and his Hebrew was pure and elegant. One of his close relatives tells that during a visit in the final weeks, he asked Moshe whether he needed pain medication. The questioner slipped and employed a masculine adjective with a feminine noun. Moshe, in his barely audible reply, ignored the question itself and corrected the gender of the adjective. He certainly was not oblivious to pain; Hebrew gender agreement nevertheless took priority."

United States.¹⁶ At some stage, most likely during his doctoral studies in London, Perlmann also studied Turkish, a language that he later regularly taught and thus evidently mastered well.¹⁷

During the years 1937–40 Moshe Perlmann resided in London where he wrote his Ph.D. under the supervision of Arthur S. Tritton (1881–1973), which he submitted in September 1940 to the School of Oriental Studies (S.O.S.). The subject of his dissertation, *A study of Muslim polemics directed against Jews*,¹⁸ had already intrigued him during his studies at the Hebrew University.¹⁹ In 1939, Perlmann won the prestigious Ouseley Memorial Scholarship in Persian.²⁰ It seems that already prior to his arrival in England, or very early on during his stay there, Perlmann toyed with the idea of seeking his academic future in the United States.²¹ In a letter dated 24 July 1938, he approached Mrs.

¹⁶See Schmidtke, “Moshe Perlmann: a bibliography,” nos. 39, 58, 171, 176, 199, 204, 222, 228.

¹⁷According to what Perlmann writes in 1942 on “Mid-Eastern Studies at the Hebrew University,” courses in Turkish were offered only since 1937, i.e., when he was about to leave Palestine or had already left; see Appendix. Moshe Perlmann’s proficiency in a wide range of languages is also attested by his extensive library that consisted of ca. 750 volumes in Russian, nearly 900 volumes in Arabic, Judaeo-Arabic, Persian and Turkish, and ca. 1.850 volumes in a variety of European languages other than Russian. I am indebted to Joel Perlmann who made the three-volume [unpublished] catalogue of his father’s library available to me. David Hirsch, the Islamic Studies bibliographer at UCLA, informed me (written communication 19 October 2008) that Perlmann’s library was eventually sold to the International Institute of Islamic Thought and Civilization (ISTAC) at Kuala Lumpur, Malaysia.

¹⁸See Schmidtke, “Moshe Perlmann: a bibliography,” no. 11.

¹⁹See letter by I. Igra, f. Registrar for Students, To Whom It May Concern, dated 7 March 1940 (see above, note 9).

²⁰Moshe Perlmann mentions in a letter to Dr. D[avid] W[erner] Senator (1896–1953), dated 30 September 1939, that he was awarded the Ouseley Memorial scholarship earlier during that year [a copy of the letter was kindly provided to me by Joel Perlmann]. He is listed as being awarded the Ouseley Scholarship on p. 29 in the “School of Oriental and African Studies, University of London, Report of the Governing Body and Statement of Accounts for the Year Ending 31st July, 1939.” I thank Alicia Sales, Scholarships Officer at SOAS, and Ed Hood, Archives Assistant at SOAS, for this information (written communication, 26 November, 2008).

²¹During 1939, Perlmann also corresponded with David Werner Senator, who served at the time as the administrator of the Hebrew University, about the possibility of a scholarship. The initiative for this advance was taken by Rose Jacobs on behalf, yet not necessarily with the knowledge, of Perlmann. In a letter to Perlmann, dated 16 August 1939, Senator writes: “Several months ago Mrs. Rose Jacobs has communicated with us with regard to a scholarship for you. I have then made an offer to Mrs. Jacobs, which, however, she did not think suitable for you. I have not the material before me here, but I am returning to Jerusalem at the beginning of September and I would wish you to write me to Jerusalem at about that time giving me all the information you think useful. We will then again consider the matter. This is in no way a promise on our part other than that we will give your cause serious consideration.” Perlmann replied with a letter dated 30 September 1939 providing

Rose Gell Jacobs (1888–1975), founding member and during 1930–32 and 1934–37 president of Hadassah, whom he knew possibly since his time in Palestine and whom he taught Hebrew whenever she passed through London, to intervene on his behalf with Cyrus Adler, the President of Dropsie College for Hebrew and Cognate Languages in Philadelphia, on the possibility of being granted a fellowship.²² Rose Jacobs complied with Perlmann’s request supportively, yet with no result, as there were no fellowships available at the time.²³ Following Cyrus Adler’s gener-

more detailed information on his academic background and then explains what he has in mind: “I should like to get an opportunity to spend a few months in Egypt both for completing some work and — what is more important — for general contact with living Arabic learning. (Which contact is hardly ever possible, in fact, in Palestine both on the account of circumstances and of the poor status of the Arab institutions there.) Now I am a man without means. I understand that is why Mrs. Jacobs mentioned me to you. I wonder if anything could be done in this matter. If you think this is a matter for consideration, please, let me know. E.g. is there any chance to enter my name for the Plumer scholarship? — If your reply must be in the negative, please, let me know your decision.” Senator replied to Perlmann with a brief letter, dated 8 November 1939, stating: “After having consulted Prof. Meyer, and as circumstances are, I do not see at present any possibility of getting a scholarship for you in order to enable you to spend a few months in Egypt for that general contact with living Arabic which you desire. I am however continuing my efforts in this respect and if and when I shall be successful, I shall write to you again.” As it seems, no further results came out of this attempt to secure a scholarship [copies of this correspondence were kindly made available to me by Joel Perlmann].

²²Letter by Moshe Perlmann to Mrs. Rose Edwards, dated 24.7.1938 [Rose Jacobs Papers]. The letter suggests that Perlmann may have aimed for the United States and Dropsie College in particular already during his time in Palestine: “May I add a few lines after a good deal of hesitation. You mentioned once you would be willing to try to help me, if possible, by some ‘diplomatic intervention’. There is in Philadelphia the Dropsie College for Hebrew and Cognate Learning, Director [sic] Cyrus Adler. The professor of Arabic is S. Skoss. My subject: Moslem Jewish relations, especially polemics would be not uninteresting to him. Could they perhaps admit me and grant me one of their fellowships distributed yearly, say in a year’s time. If they would only express their general consent to consider the question, I would then be able to give the necessary references and refer them especially to the Hebrew University authorities. I have cherished this plan for years, but did not gather the courage to apply directly to them, while others acted upon my plan. Dr. Magnes asked me once to write to him a full explanatory letter, but I hated the idea of compiling such an exposé of ‘Kabbalozones’. Mr. Morris Samuel is, as you remember, interested in my fate, so you could, if need arose, get in touch with him.” On Rose Jacobs, see the biography included in <http://lts.brandeis.edu/research/archives-speccoll/findingguides/xml/jacobs.html> [accessed 8 November 2008]. On Cyrus Adler, see *Addresses in Tribute to Cyrus Adler 1863–1940*. Delivered at the Founder’s Day and Graduation Exercises of the Dropsie College for Hebrew and Cognate Learning, Philadelphia, June 4, 1940.

²³See letter Mrs. Edward Jacobs to Moshe Perlmann, dated 3 August 1938; letter Mrs. Edward Jacobs to Dr. Cyrus Adler, dated 22 September 1938, and Cyrus Adler’s reply to Mrs. Jacobs, dated 23 September 1938, where he writes: “Mr. Perlmann’s qualifications on the face of it are sufficient but I have no fellowships to offer him. There are a few fellowships which we have had to cut down because of lack of funds

ally supportive response, Mrs. Jacobs suggested, however, that Moshe Perlmann establish direct contact with him for future possibilities,²⁴ which Perlmann evidently did.²⁵ During his time in London, Perlmann searched the collections of the British Museum for so far unexplored manuscript materials containing Muslim polemics against Judaism, and he had access to additional manuscript material from Egypt and Morocco.²⁶ While he touched upon this material only briefly in his dissertation, he prepared a number of articles that were based on these manuscripts which he subsequently submitted for publication to Cyrus Adler, the editor of the *Jewish Quarterly Review*, published by Dropsie College. Perlmann's first submission concerned a polemical tract against Judaism by the 14th century North-African Jewish convert to Islam, 'Abd al-Ḥaqq al-Islāmī, containing a summary and partial edition of the text, based on two British Museum manuscripts and an additional manuscript from Rabat. The article was accepted for publication by Cyrus Adler and appeared in volume 13 (1940/41) of the *Jewish Quarterly Review*.²⁷ Cyrus Adler was evidently supportive of Moshe Perlmann, as the latter submitted a formal application for a fellowship in 1940 to Dropsie College, together with two additional manuscripts that he desired to be published in the *Jewish Quarterly Review*.²⁸ In one of them, "A Late Muslim Jewish Disputation," he provides a summary and partial edition of a debate between the Twelver Shī'ī Sayyid Muḥammad Mahdī Ṭabāṭabā'ī ("Baḥr al-'Ulūm," d. 1797) and the Jews of Dhū l-Kifl (in the vicinity of al-Ḥilla) on the basis of a British Museum

that were awarded in May and I have nothing free for the year 1937–38." Letter Mrs. Jacobs to Moshe Perlmann, dated 6 October 1938 [Rose Jacobs Papers].

²⁴See letter Cyrus Adler to Mrs. Jacobs, dated 23 September 1938; letter Mrs. Jacobs to Moshe Perlmann, dated 6 October 1938 [Rose Jacobs Papers].

²⁵See letter Moshe Perlmann to Cyrus Adler, dated 20 December 1939, and the latter's reply, dated 9 January 1940; consulted at Dropsie College for Hebrew and Cognate Learning Institutional Records. Faculty Files (A–Z): Perlmann, Moshe. Library Archives at the Herbert D. Katz Center for Advanced Judaic Studies, University of Pennsylvania [abbreviated in the following as Dropsie College, Faculty Files, Perlmann, Moshe].

²⁶That he must have gained access to manuscript material from Egypt and Morocco already during his time in London is indicated by the bibliography of his dissertation (see Schmidtke, "Moshe Perlmann: a bibliography," no. 11) where these are listed (as a rule without any further bibliographical details).

²⁷See Schmidtke, "Moshe Perlmann: a bibliography," no. 11. In his thesis, where he deals with this text in Chapter XI ("The Maghrib"), he already refers to this forthcoming publication (*A study of Muslim polemics*, p. 157 note 120). 'Abd al-Ḥaqq's text has since been published in a new critical edition that is based on a wider range of manuscripts: 'Abd al-Ḥaqq Islāmī, *al-Sayf al-mamdūd fī l-radd 'alā aḥbār al-Yahūd*. Edición, con introducción, traducción y notas Esperanza Alfonso (Madrid: Consejo Superior de Investigaciones Científicas, 1998).

²⁸See letter of Abraham A. Neuman to Solomon L. Skoss, dated 14 June 1940 [Dropsie College, Faculty Files, Perlmann, Moshe].

manuscript.²⁹ The second article, “Notes on Anti-Christian Propaganda in the Mamlūk Empire,” treats Jamāl al-Dīn al-Asnawī’s (d. 1370) pamphlet against Christian scribes, again on the basis of a British Museum manuscript. Another project Perlmann embarked upon during his time in London was a critical edition of Maimonides’ *Epistle to Yemen*, using also a British Museum manuscript.³⁰ He communicated about this with Cyrus Adler, who presumably informed him that Abraham S. Halkin (1903–2008) was already working on this project and Perlmann did not pursue it further.³¹

During the early summer of 1940, Louis H. Grab, a close relative of Moshe Perlmann, took the necessary steps to get a visa to the United States for his nephew Moshe. Grab approached Abraham A. Neuman, the successor of Cyrus Adler as president of Dropsie College following the latter’s death on 7 April 1940, for a letter “as to the possibilities that there may exist in this country for a man of his [i.e., Moshe Perlmann’s, S.S.] standing and education,” explaining that “I ask this letter from you so that I may have it attached to the papers going to the American Consul in London.”³² Neuman replied immediately with a supportive letter on Perlmann’s behalf.³³ Neuman’s supportive attitude rapidly declined at about the same time following a devastating evaluation of the two articles and the galley proofs of the earlier article on ‘Abd al-Ḥaqq al-Islāmī by Solomon L. Skoss (1884–1953), Professor of Arabic at Dropsie College at the time, to whom Neuman had sent the manuscripts and the proofs for review.³⁴ The two articles were subse-

²⁹Perlmann had touched upon this tract in his dissertation only briefly, see *A study of Muslim polemics*, p. 90.

³⁰See his *A study of Muslim polemics*, p. vi.

³¹See letter Moshe Perlmann to Abraham Neuman, dated 4 May 1953 [Dropsie College, Faculty Files, Perlmann, Moshe]: “My first contact with Dr. Adler was about the edition of the Arabic original of *Iggeret Teman*”; see also letter Moshe Perlmann to D.W. Senator, dated 30 September 1939 [as note 21]: “I worked on a MS of the Arabic original of the *Epistle to Yemen* of Maimonides but had to give up as I was advised that an American scholar undertook the edition.” Halkin’s edition was published in 1952: *Epistle to Yemen*. The Arabic original and the three Hebrew versions, edited from manuscripts with introduction and notes by Abraham S. Halkin, and an English translation by Boaz Cohen (New York: ha-ḥevrah ha-Ameriḳanit le-mehḳar ha-Yahadut, 712[/1952]).

³²Letter Louis H. Grab to Abraham A. Neuman, dated 20 June 1940 [Dropsie College, Faculty Files, Perlmann, Moshe].

³³Letter Abraham A. Neuman, Secretary of the Faculty, to Louis H. Grab, dated 21 June 1940 [Dropsie College, Faculty Files, Perlmann, Moshe].

³⁴Letter Abraham A. Neuman to Solomon L. Skoss, dated 14 June 1940; letter Skoss to Neuman, dated 5 July 1940; letter Neuman to Skoss, dated 19 July 1940 [Dropsie College, Faculty Files, Perlmann, Moshe]. Most of the points raised by Skoss would seem to be the concern of an editor rather than an author, at least if judged from the perspective of the present writer.

quently declined for publication in the *Jewish Quarterly Review*³⁵ and Perlmann's application for a fellowship was evidently not successful.³⁶ Perlmann submitted two additional articles to Neuman in 1941, both of which were likewise rejected following (in one case at least) another devastating review by Skoss.³⁷

³⁵Letter Abraham A. Neuman to Moshe Perlmann, dated 6 November 1940, being a response to Moshe Perlmann's letter to him, dated 4 November 1940 [Dropsie College, Faculty Files, Perlmann, Moshe]. "Notes on Anti-Christian Propaganda in the Mamlūk Empire" appeared in 1942 in *BSOAS*, and "A Late Muslim Jewish Disputation" was published in the same year in the *Proceedings of the American Academy for Jewish Research*; see Schmidtke, "Moshe Perlmann: a bibliography," nos. 24 & 25. It seems that Perlmann had offered the manuscript "Notes on Anti-Christian Propaganda in the Mamlūk Empire" already during 1939 to the *Bulletin of the School of Oriental and African Studies* and only later sent it to Abraham Neuman. In his letter to D.W. Senator, dated 30 September 1939 [see above, note 21], Perlmann writes: "I prepared a review of anti-Christian pamphleteering in the Mamluk Empire in the 13.–14.c. I believe it will appear in the Bulletin of the School in London." Later on, Perlmann succeeded in obtaining additional manuscripts of the text from Cairo and Tunis and published an edition of the text in 1958 in the *Ignace Goldziher Memorial Volume*; see Schmidtke, "Moshe Perlmann: a bibliography," no. 151. A publication of the complete text of the account of the debate of Baḥr al-'Ulūm with the Jews of Dhū l-Kifl was later on included in the editor's introduction to *Rijāl al-Sayyid Baḥr al-'ulūm al-ma'rūf bi-l-Fawā'id al-rijāliyya*, eds. Šādiq Baḥr al-'Ulūm and Ḥusayn Baḥr al-'Ulūm (Najaf 1965), vol. 1, pp. 50–66. For an analysis and an English translation of the account, see Vera B. Moreen, "A Shī'ī-Jewish 'Debate' (*Munāzara*) in the Eighteenth Century," *JAOS* 119 (1999): 570–589. None of these two publications has a reference to Perlmann's earlier contribution on the text. For a critical edition of the original Arabic account and a Persian translation by one of Baḥr al-'Ulūm students, see R. Pourjavady and S. Schmidtke, "Sayyid Muḥammad Mahdī al-Burūjirdī al-Ṭabātabā'ī's ("Baḥr al-'Ulūm," d. 1212/1797) debate with the Jews of Dhu l-Kifl," *Contacts and Controversies between Muslims, Jews and Christians in the Ottoman Empire and Pre-Modern Iran*, eds. Camilla Adang and Sabine Schmidtke (Würzburg: Ergon 2010), pp. 335–96.

³⁶In the papers that were available to the present writer in "Dropsie College, Faculty Files, Perlmann, Moshe," no further mention of the issue has been found.

³⁷"Notes on the Position of Jewish Physicians in Medieval Muslim Countries" was published three decades later in *Israel Oriental Studies* (see Schmidtke, "Moshe Perlmann: a bibliography," no. 205). Perlmann had submitted the manuscript on 15 June 1941 to Abraham Neuman; Skoss' review to Neuman is dated 7 July 1941. Neuman declined the article in his letter to Moshe Perlmann, dated 15 July 1941 [Dropsie College, Faculty Files, Perlmann, Moshe]. The principal reason Skoss and, following him, Neuman gave against the publication of the article was a political consideration which reads in Neuman's words as follows: "May I, at the same time, point out to you that your article might give rise to a wrong impression concerning the place of Jewish physicians in Muslim countries prior to the twelfth century? As a matter of fact, some of the most celebrated and highly honored Jewish physicians flourished during that period. Steinschneider's *Arabische Literatur der Juden* is enough to prove that point. Certainly one cannot overlook Isaac Israeli, who was highly praised by many Arab writers and whose works, as you well know, were translated into Hebrew and paraphrased into Latin. It seems to me that you have unduly emphasized the opinions of a few anti-Jewish Arab authors. To publish the article as it stands would, I

In 1941, Perlmann published a brief note in *The Moslem World* (it was reprinted in the following year in the *Bulletin of the John Rylands Library Manchester*) on an author he touched upon in his dissertation in some detail,³⁸ Ibn Rabban al-Ṭabarī (d. ca. 865), a Nestorian convert to Islam and one of earliest polemical writers against Christianity and Judaism whose works are extant, using an edition and translation that had appeared in print in 1922 and 1923.³⁹ In it Perlmann intervened in the heated debate at the time surrounding the authenticity of Ibn Rabban's *Kitāb al-dīn wa-l-dawla* that had been considered by some scholars as a twentieth-century forgery by Alphonse Mingana (1878–1937), the editor and translator of the work, arguing convincingly for its authenticity on the basis of a quote from the text in Fakhr al-Dīn al-Rāzī's (d. 1209) commentary on the Qur'ān, *Mafātīḥ al-ghayb*.⁴⁰

am afraid, only serve to furnish ammunition to modern anti-Semites." Having said that, Neuman concedes "that the article has its interesting points, especially in the many analogies which it presents to the attitude of the Christian Church toward Jewish physicians and apothecaries" and requests Perlmann's permission to "use your material" for his "book on Spain, which is to be published this fall" [referring to his *The Jews in Spain: Their social, political and cultural life during the Middle Ages. Volume I: A Political-Economic Study. Volume II: A Social-Cultural Study*, (Philadelphia: The Jewish Publication Society of America, 1942–5702)]. Perlmann consented to Neuman's request and replied regarding the reasons given for the decline in a letter dated 29 July 1941 [Dropsie College, Faculty Files, Perlmann, Moshe] pointing out the following: "One more word; I am not going in for dark colors, but there is a romantic tendency well fostered by apologetics since Jost and Graetz in the treatment of the Islamic period and countries. Maybe some day, I shall return to this aberration. I might refer to the judgment of Maimonides in the Epistle to Yemen." "Ibn al-Qayyim and Samau'al al-Maghribi" was published in the following year in the *Journal of Jewish Bibliography*; see Schmidtke, "Moshe Perlmann: a bibliography," no. 23. It had originally been submitted to Abraham Neuman on 10 March 1941, who acknowledged its receipt on 12 March 1941. Perlmann inquired about the article on 3 June 1941, followed by Neuman's decline dated 4 June 1941 with no reason mentioned [Dropsie College, Faculty Files, Perlmann, Moshe]. There is no indication in the archival material consulted that Skoss reviewed this manuscript.

³⁸Perlmann, *A study of Muslim polemics*, pp. 14–15.

³⁹*The book of religion and empire: a semi-official defence and exposition of Islam written by order at the court and with the assistance of the Caliph Mutawakkil (A.D. 847–861)*, by Ali Tabari. Translated with critical apparatus from an apparently unique MS in the John Rylands Library [by Alphonse Mingana] (Manchester, 1922); *The book of religion and empire, a semi-official defence and exposition of Islam, written by order at the court and with the assistance of the Caliph Mutawakkil (A.D. 847–861)* by Ali Tabari. Arabic text edited from an apparently unique ms. in the John Rylands Library, Manchester. By A[lfonse] Mingana (Manchester 1923).

⁴⁰See Schmidtke, "Moshe Perlmann: a bibliography," nos. 14 & 22. Perlmann also discussed Fakhr al-Dīn al-Rāzī's *Mafātīḥ al-ghayb* in his dissertation (*A study of Muslim polemics*, pp. 96–97). For the historical background of the controversy, see Camilla Adang, *Muslim Writers on Judaism and the Hebrew Bible* (Leiden, 1996), pp. 23–29. Adang has recently provided additional evidence for the authenticity of the *Kitāb al-dīn wa-l-dawla*; see her "A rare case of biblical 'testimonies' to the Prophet

With his dissertation, Perlmann laid the foundation for his most important contributions in the field of interreligious polemics that concerned Samaw'al al-Maghribi's (d. 570/1175) *Iḥām al-yahūd* and Ibn Kammūna's (d. 683/1284) *Tanqīh al-abḥāth li-l-milal al-thalāth*. Both texts are dealt with at length in Perlmann's dissertation,⁴¹ and in 1942 he published an article analyzing Ibn Qayyim al-Jawziyya's (d. 1351) use of Samaw'al's *Iḥām al-yahūd* in his *Hidāyat al-ḥayārā fī ajwibat al-Yahūd wa-'l-Naṣārā*.⁴² During the decades following the completion of his dissertation, he followed up the project of editing and translating these two texts by collecting as many manuscript copies of both writings as possible.⁴³ In 1957, Perlmann participated in the Second World Congress of Jewish Studies and his paper was devoted to MS Majlis 593 (Perlmann erroneously assumed that this manuscript is dated 685/1286) containing Ibn Kammūna's *Tanqīh* and the correspondence of Samaw'al with an anonymous accuser who doubted the seriosity of his conversion to Islam.⁴⁴ Moreover, it was presumably during a research trip to Turkey, that Perlmann became familiar with MS Fātiḥ 3141 that was pointed out to him by Hellmut Ritter (1892–1971). This codex

Muḥammad in Mu'tazilī literature: Quotations from Ibn Rabban al-Ṭabarī's *Kitāb al-dīn wa-'l-dawla* in Abu l-Ḥusayn al-Baṣrī's *Ghurar al-adilla*, as preserved in a work by al-Ḥimmaṣī al-Rāzī," *A Common Rationality: Mu'tazilism in Islam and Judaism*, eds. C. Adang, S. Schmidtke, D. Sklare (Würzburg, 2007), pp. 297–329. See also my "Abū l-Ḥusayn al-Baṣrī's use of Ibn Rabban's *Kitāb al-dīn wa-'l-dawla*: The evidence of Fakhr al-Dīn al-Rāzī's *Mafātīḥ al-ghayb*," *Islam and Christian-Muslim Relations* 20 II (2009): 105–18.

⁴¹A *study of Muslim polemics*, pp. 65–91 (Chapter VII. Samaw'al al-Maghribī) and pp. 99–107 (Chapter IX. Under the Mongols).

⁴²See Schmidtke, "Moshe Perlmann: a bibliography," no. 23. See also his "Ibn Qayyim and the devil," published in 1956 (*ibid.*, no. 122). He discussed this in a briefer manner in his dissertation *A study of Muslim polemics*, p. 90. This article had been declined by Newman for publication in the *Jewish Quarterly Review*; see above, note 37.

⁴³Already during his time in London, Perlmann obtained a copy of one Cairo manuscript of the text. In his "Ibn Qayyim and Samaw'al al-Maghribī," published in 1942 (see Schmidtke, "Moshe Perlmann: a bibliography," no. 23), Perlmann informs that he is preparing an edition of the text (p. 72 note 11). On 4 May 1953, Perlmann writes to Abraham Neuman [Dropsie College, Faculty Files, Perlmann, Moshe]: "[M]y main work is the prepared edition and translation of the basic polemic work by the convert Samaw'al al-Maghribī (12th century) and the edition in preparation of one of the most interesting Jewish-Arabic works (also in Goitein's opinion) — the critical inquiry into the three faiths by Ibn Kammūna (13th century)." In the English introduction (p. 27 nn. 39, 41) to his edition of *Iḥām al-yahūd* (Schmidtke, "Moshe Perlmann: a bibliography," no. 181), he thanks Franz Rosenthal and Fuat Sezgin for pointing out some manuscripts of the text to him and for help in obtaining microfilms.

⁴⁴See Schmidtke, "Moshe Perlmann: a bibliography," no. 140. On this codex which was transcribed 1060/1650, see R. Pourjavady and S. Schmidtke, "The Quṭb al-Dīn al-Shīrāzī (d. 710/1311) Codex (MS Mar'ashī 12868) (Studies on Quṭb al-Dīn al-Shīrāzī II)," *Studia Iranica* 36 (2007): 279–301.

contains *Iḥām al-yahūd*, the above-mentioned correspondence and fragments of Ibn Kammūna's *Tanqīh al-abḥāth*.⁴⁵ Perlmann's edition and translation of Samaw'al al-Maghribī's *Iḥām al-yahūd*, together with the latter's autobiography, was eventually published in 1964 as a volume in the *Proceedings of the American for Jewish Research*;⁴⁶ his edition of Ibn Kammūna's *Tanqīh* appeared in 1967, followed by its translation in 1971.⁴⁷ All three publications are still unsurpassed.⁴⁸

Moshe Perlmann arrived in the United States by the end of October or early November 1940,⁴⁹ where he apparently resided during the first

⁴⁵See the introduction (p. xii note 3) to his edition of *Tanqīh al-abḥāth* (Schmidtke, "Moshe Perlmann: a bibliography," no. 195) where Perlmann thanks Ritter for having pointed out the manuscript to him. On this codex, see Pourjavady and Schmidtke, "The Quṭb al-Dīn al-Shīrāzī (d. 710/1311) Codex."

⁴⁶See Schmidtke, "Moshe Perlmann: a bibliography," no. 181. Since the publication of Perlmann's edition of these texts, they have spurred further research by students of interreligious polemics. See, e.g., Norman Roth, "Forgery and abrogation of the Torah: a theme in Muslim and Christian polemic in Spain," *Proceedings of the American Academy for Jewish Research* 54 (1987), pp. 203–236 (*passim*); Hava Lazarus-Yafeh, *Intertwined worlds. Medieval Islam and Bible criticism* (Princeton, 1992), *passim*; *eadem*, "Muslim medieval attitudes towards the Qur'an and the Bible," *Les retours aux écritures: fondamentalismes présents et passés*, eds. Evelyne Patlagean and Alain Le Boulluc (Louvain and Paris, 1993), pp. 253–267 (*passim*); Adnan A. Husain, "Conversion to history: negating exile and Messianism in al-Samaw'al al-Maghribī's polemic against Judaism," *Medieval Encounters* 8 i (2002): 3–34. For an analysis of Samaw'al's autobiography, see Sarah Stroumsa, "On Jewish intellectuals who converted in the early Middle Ages," *The Jews of Medieval Islam. Community, Society, and Identity*. Proceedings of an International Conference held by the Institute of Jewish Studies, University College London 1992, ed. Daniel Frank, Leiden 1995, pp. 191–196.

⁴⁷See Schmidtke, "Moshe Perlmann: a bibliography," nos. 195, 201. He also published a number of studies and text editions closely related to Ibn Kammūna, viz. nos. 190, 196, 212, 222, 226.

⁴⁸His edition of *Iḥām al-yahūd* was complemented, yet not replaced, by *Samaw'al al-Maghribī's (d. 570/1175) Iḥām al-yahūd. The Early Recension*. Introduced and edited by I. Marazka, R. Pourjavady and S. Schmidtke (Wiesbaden 2006). While Perlmann was working on his edition and translation of Ibn Kammūna's *Tanqīh al-abḥāth*, the Iranian scholar 'Alī Naqī Munzawī also prepared a study and critical edition of the text that he submitted in 1972 as PhD dissertation to the Université Saint Joseph, Beirut. His manuscript basis was narrower than that of Perlmann as he was unable to use the various manuscripts written in Hebrew letters. His edition was recently published in Tehran (2007). Meanwhile, additional manuscript copies of the text have come to light that were unknown both to Perlmann and Munzawī (see R. Pourjavady and S. Schmidtke, *A Jewish philosopher of Baghdad. 'Izz al-Dawla Ibn Kammūna (d. 683/1284) and his writings* (Leiden, 2007), Chapter Two, Section 1.4.1 for details), and the present writer is currently preparing a new edition of the text.

⁴⁹His last address in London is indicated in his correspondence with Cyrus Adler as 53 Hollycroft Avenue. Hampstead. London N.W. 3. In a letter to Abraham Neuman, dated 4 November 1940, with the return address of 75–07 185th St., Flushing, New York, Perlmann writes that he "arrived in this country a few days ago" [Dropsie

months in Brooklyn, New York with his uncle Louis H. Grab and/or the latter's son who had helped him obtain a visa to the US.⁵⁰ Sometime during 1941 he married Ida Brenner whom he had known since his years in Palestine where she worked as the secretary to Judah Magnes (1877–1948), at the time the President of the Hebrew University.⁵¹

As his attempts to be granted a fellowship at Dropsie College had proved futile, Moshe Perlmann earned his living during his first decade in the United States by holding various positions simultaneously. He held several teaching assignments at various New York based institutions, viz. as instructor in history during the years 1941–55 at the Herzliah Hebrew Teachers Institute, where he taught modern Jewish history and Jewish sociology⁵² and as instructor for Russian at Brooklyn College in the Department of Romance Languages (1943–44).⁵³ Moreover, between November 1941 and November 1943, he was a research secretary of the Hadassah Committee for the study of Arab-Jewish Relations.⁵⁴

College, Faculty Files, Perlmann, Moshe].

⁵⁰See letter Moshe Perlmann to Abraham Neuman, dated 10 March 1941 [with a hand-written note at the bottom of the page stating “address on envelope: c/o I. Brenner, 366 W. 107th St., NYC” — Moshe and Ida continued to live at this address after their marriage; see the address given on a letter by Moshe Perlmann to Hans Simons, dated 3 November 1942]. See also letter Abraham Neuman to Moshe Perlmann, dated 12 March 1941, that is addressed to c/o Grab, 1600 – 55th Street, Brooklyn, N.Y. [Dropsie College, Faculty Files, Perlmann, Moshe].

⁵¹See Davidson, “Moshe Perlmann,” p. 210 (as note 2); Joel Perlmann, “Moshe Perlmann: Remarks at his funeral” (as note 2). On Judah Magnes, see Eva Telkes-Klein, *L'Université hébraïque de Jérusalem à travers ses acteurs: La première génération de professeurs (1925–1948)* (Paris, 2004), *passim*.

⁵²See Perlmann's undated letter to Harry Wolfson [Harvard University Archives, Papers of Harry Wolfson, HUG FP 58.7 Box 30]. On the Herzliah Hebrew Teachers Institute, that had been founded in 1921 by Moses Feinstein and later on became part of Touro College, see Alvin J. Schiff, *The mystique of Hebrew: an ancient language in the new world* (New York, 1996), *passim*; Walter Ackerman, “A world apart: Hebrew teachers colleges and Hebrew-speaking camps,” *Hebrew in America: perspectives and prospects*, ed. Alan Mintz (Detroit, 1993), pp. 105ff.

⁵³On Brooklyn College, see “A New Brooklyn College is Rising,” *The New York Times* (Sunday, December 8, 1935).

⁵⁴Soon after his arrival in New York, Perlmann was in contact with Rose Jacobs, who seemed to have paved his way into the Committee; see Report by Mrs. Jacobs on Arab-Jewish Relations, Minutes, December 10, 1940; consulted at the Archives of Hadassah, the Women's Zionist Organization of America, Inc./RG 4/Zionist Political History [abbreviated in the following as Archives of Hadassah/ZPH] Box 28, folder 221. Perlmann had been invited to a meeting of the Committee for Arab-Jewish Relations on 10 April 1941, where he presented a brief written statement in which he outlined his view on Palestine, followed by a discussion on it with the present members of the committee (see Schmidtke, “Moshe Perlmann: a bibliography,” no. 13); see Minutes of the meeting of the sub-committee on Arab-Jewish Relations, held on Friday, February 28, at the home of Mrs. Pool [Archives of Hadassah, ZPH/Box 28, folder 221]. His appointment as secretary of the committee on a three months' basis was announced by Rose Jacobs in her function as chairman of the Arab-Jewish

A steering committee outlined the following tasks for him: “1. To read the local Arab press and relevant current publications. 2. To locate and review available material and correspondence. 3. To contact the Emergency Committee for Zionist Affairs for material and questions to be studied.”⁵⁵ Perlmann was supported in his work for the Committee by Lotta Levensohn who was based in Jerusalem and who regularly collected and sent to New York clippings from the Arab and Jewish press in Palestine.⁵⁶ On the basis of this and a wide range of other materials, Moshe Perlmann prepared, during his time as research secretary, fourteen bulletins that were circulated among the members of the Committee, the National Board of Hadassah and the members of the Emergency Committee for Zionist Affairs.⁵⁷ He also acted as Consultant on Middle Eastern Affairs for “The Esco Palestine Study” that was launched in 1942 by former members of the Committee (Rose G. Jacobs being the president of the ESCO Foundation for Palestine) and eventually published in 1947.⁵⁸ Following the dismantling of the Hadas-

Relations Study Committee during the Committee Meeting on 29 November 1941; see Minutes. Arab-Jewish Relations Committee Meeting. November 29, 1941. At the home of Mrs. Jacobs [Archives of Hadassah, ZPH/Box 28, folder 221]. On the Committee, see Rafael Medoff, *Zionism and the Arabs. An American Jewish Dilemma, 1898-1948*, Westport / London 1997, pp. 95-111 (Chapter 7: The Rise and Fall of Hadassah's Committee on Arab-Jewish Relations).

⁵⁵See Minutes. Arab-Jewish Relations Committee Meeting. November 29, 1941. At the home of Mrs. Jacobs [Archives of Hadassah, ZPH/Box 28, folder 221].

⁵⁶See letter Mrs. Edward Jacobs to the Members of the National Board of Hadassah, dated 6 February 1942 [Archives of Hadassah, ZPH/Box 28, folder 221]. See also the letters by Lotta Levensohn to Mrs. Edward Jacobs, including lists of clippings and material that had been sent separately, dated 29 March 1942, 21 April 1942, 17 May 1942, 14 June 1942, 2 August 1942, 18 August 1942, 21 August 1942 [Archives of Hadassah, ZPH/Box 29, folder 225].

⁵⁷See Schmidtke, “Moshe Perlmann: a bibliography,” nos. 15, 16, 17, 18, 19, 20, 21, 26, 27, 28, 29, 30, 31. The distribution of the bulletin (about 200 copies of each issue were produced) is discussed, for example, in a letter by Mrs. Edward (= Rose) Jacobs to Dr. Benjamin Aksin, dated 4 May 1942 [Archives of Hadassah, ZPH/Box 29, folder 223]. In a letter from Moshe Perlmann to Mrs. Edward (Rose) Jacobs, dated 30 April 1942, [Archives of Hadassah, ZPH Box 28, folder 221], the delicate issue of his salary is discussed. In it Perlmann recalls that “at a meeting held May 16, 1941, it was decided that the person appointed ‘be offered a salary of no less than \$1,800 and not more than \$2,000, with the understanding that the salary be increased as the work progresses and he is able to prove his capability for the position,’ ” that on 29 November 1941, “the appointment of Dr. Perlmann as secretary of the Committee on a three-month basis, in accordance with the terms of action previously taken” was announced and that on 31 January 1942 “the budget was discussed and a salary set at \$1,800,” and he then argues that his salary of \$ 1,800 [*per annum*] should be raised. While it is evident that the contract was extended at least until the end of the lifetime of the Committee, there is no indication in the consulted archive materials that the salary was ever raised.

⁵⁸*Palestine. A Study of Jewish, Arab, and British Policies*. Published for the Esco Foundation for Palestine, Inc., 2 vols, New Haven: Yale University Press / London:

sah Committee for the study of Arab-Jewish Relations on 8 November 1943, Perlmann held a part-time position as research associate in the Research Department of the American Zionist Emergency Council (Jewish Agency) and in that function contributed regularly to its monthly journal, *Palestine Affairs*,⁵⁹ published in four volumes between 1946 and 1949. Between 1949 and 1963, he also contributed to “Bibliography of Periodical Literature,” prepared by the Library of Congress and published in the Middle East Institute’s (Washington, D.C.) quarterly *The Middle East Journal*.⁶⁰ Between 1950 and 1960, he worked as research associate for the monthly journal *Middle Eastern Affairs* that was published by The Council for Middle Eastern Affairs, and he was later a member of the Editorial Advisory Board of that publication.⁶¹

In the meantime, Moshe Perlmann continued his efforts to secure additional teaching assignments following up ideas for a new type of course on contemporary Near Eastern affairs that he had developed during his work for the Hadassah Committee for the study of Arab-Jewish Relations and that would specifically attract Jewish students.⁶² Towards the end of 1942, Perlmann was in contact with Hans Simons (1893-1972)

Geoffrey Cumberlege / [Oxford:] Oxford University Press, 1947. See vol. 1, pp. ix–x (Contributors).

⁵⁹See Schmidtke, “Moshe Perlmann: a bibliography,” nos. 36–38, 40–44, 47–57, 62–68.

⁶⁰See *The Middle East Journal* 3 (1949): 229, 359, 485; 4 (1950): 126, 265, 373, 505; [5 (1951) *non vidi*]; 6 (1952): 115, 270, 368, 491; 7 (1953): 121, 265, 404, 570; 8 (1954): 112, 233, 356, 480; 9 (1955): 99, 219, 347, 469; 10 (1956): 104, 217, 334, 452; 11 (1957): 108, 219, 344, 455; 12 (1958): 111, 227, 352, 484; 13 (1959): 112, 219, 345, 474; 14 (1960): 111, 233, 354, 490; 15 (1961): 111, 235, 354, 481; 16 (1962): 115, 265, 394, 557; 17 (1963): 200, 339, 466.

⁶¹See *General Index Middle Eastern Affairs*. Prepared by Benjamin Shwadran, Elmont, NY 1968, p. xi.

⁶²See Proposed Course of Study, by Dr. M. Perlmann, that was sent out by Mrs Edward Jacobs, Chairman Committee for the Study of Arab-Jewish Relations, to the members of the Committee on 20 July 1942 [Archives of Hadassah, ZPH/Box 28, folder 221]. — The idea of developing new courses and/or establishing academic institutes dealing with the Near East was discussed among the members of the National Board of Hadassah and particularly of the committee on Arab-Jewish Relations already before Perlmann was engaged as research secretary. See, e.g., Minutes of the meeting of the sub-committee on Arab-Jewish Relations, held on Friday, February 28 [1941], at the home of Mrs. Pool [Archives of Hadassah, ZPH/Box 28, folder 221]: “In the course of the preliminary discussion, Mrs. Jacobs mentioned that she had only recently learned that there is being given at Princeton each summer a course on Islamics which is open to instructors, and is under the guidance of Professor Hitti, the recognized Arab historian, and where Eliahu Grout is on the faculty. About 32 students are admitted to this course, Mrs. Jacobs reported, some of whom are granted scholarships. It occurred to Mrs. Jacobs that perhaps similar institutes on ‘Near Eastern Affairs’ could be established by us in some of the universities in the country, with a thought of projecting the Zionist view and, through it, winning public opinion.”

at the New School for Social Research, New York, suggesting to him “the introduction of two courses on the Middle East: one about the past of that area; and the other, an introductory course about present day conditions (sociography). These courses, combined with the study of a language of that area (e.g., Arabic, Persian) could . . . offer training which would be valuable in the service of this country [i.e., the US, S.S.] during and after the present emergency . . . The present plan is for the training of personnel in political, administrative, and research work.”⁶³ His advances eventually proved successful: Perlmann was requested to submit a more refined paper containing his visions for an innovative teaching program to Abraham S. Yahuda (1877–1951), at the time the director of the Center for the Study of the Near and Middle East at the New School. In this paper, dated 26 January 1945, Perlmann stresses in particular that “it would be desirable to take the opportunity of developing at the New School a study center attuned to Jewish interests.”⁶⁴ From 1945 until 1952, Perlmann taught in various positions at the Center for the Study of the Near and Middle East at the New School for Social Research, first as Instructor in the continuing adult education program, from 1947 onwards as Visiting Lecturer under the Graduate Faculty, and since 1950, as Chairman of the Near Eastern Center.⁶⁵ The *New School Bulletin* lists, with only slight variations, the following courses as taught by Perlmann over the years in the three fields he had envisaged, namely, history and contemporary issues of the Middle East as well as language instruction: “The Historical Development of

⁶³Letter Moshe Perlmann to Hans Simons, dated 3 November 1942 [Dropsie College, Faculty Files, Perlmann, Moshe]. On the New School for Social Research, see Claus-Dieter Krohn, *Wissenschaft im Exil. Deutsche Sozial- und Wirtschaftswissenschaftler in den USA und die New School for Social Research* (Frankfurt / New York 1987).

⁶⁴Consulted at Dropsie College, Faculty Files, Perlmann, Moshe.

⁶⁵See *New School Bulletin* 8 i (September 4, 1950), p. 32; *New School Bulletin* 9 i (September 3, 1951), p. 29; *New School Bulletin* 9 xix (January 7, 1952), p. 31. Perlmann’s appointment as “visiting lecturer” instead of “visiting professor” reveals his characteristic humility. The issue is explained in a letter by Carl Mayer (1902–1974), Dean of the Graduate Faculty of Political and Social Science at the New School for Social Research, to Abraham Neuman, dated 10 June 1948 [Dropsie College, Faculty Files, Perlmann, Moshe]: “When Dr. Perlmann was being considered for membership in the Graduate Faculty I offered him a visiting professorship. Dr. Perlmann, for reasons of sheer modesty, felt that he should not accept a visiting professorship but would prefer appointment as a visiting lecturer. One of the reasons he advanced was that, while he carried a full program of a professor at the Adult Education branch at the New School, he yet did not have the title professor there. In accordance with the wishes of Dr. Perlmann the Graduate Faculty appointed him visiting lecturer instead of visiting professor. Not the slightest difficulty, however, exists, to change this status in the fall term if he so desires it, especially since Dr. Perlmann has done remarkably important work within the framework of the educational efforts of the Graduate Faculty.”

the Islamic Middle East,”⁶⁶ “The Islamic East: A Historical Survey,”⁶⁷ “Islamic Civilization,”⁶⁸ “Ibn Khaldun,”⁶⁹ “Sociography of the Middle East,”⁷⁰ “The Middle East Today,”⁷¹ “The Middle East: Land, People, Society,”⁷² “The Middle East: Contemporary Egypt,”⁷³ “Palestine,”⁷⁴ as well as “Arabic”⁷⁵ and “Persian.”⁷⁶ During the following decade, Perlmann also contributed a number of reviews to the periodical that was edited and published by the Graduate Faculty of Political and Social Science of the New School for Social Research, *Social Research. An International Quarterly of Political and Social Science*.⁷⁷

Eventually, Moshe Perlmann’s persistent efforts to get into Dropsie College were successful. Between 1948 to 1955, Perlmann taught at the

⁶⁶*New School Bulletin* 3 i (September, 1945), p. 30; *New School Bulletin* 3 xviii (December 21, 1945), p. 10.

⁶⁷*New School Bulletin* 4 i (September 2, 1946), p. 23; *New School Bulletin* 4 xviii (December 30, 1946), p. 12; *New School Bulletin* 5 i (September 1, 1947), p. 18; *New School Bulletin* 5 xxi (January 19, 1948) [unpagged]; *New School Bulletin* 6 i (September 6, 1948), p. 27; *New School Bulletin* 7 i (September 5, 1949), p. 36; *New School Bulletin* 8 i (September 4, 1950), p. 32.

⁶⁸*New School Bulletin* 7 xviii (January 2, 1950), p. 25; *New School Bulletin* 7 xxiii (February 6, 1950) [titlepage]; *New School Bulletin* 8 i (September 4, 1950), p. 33; *New School Bulletin* 9 i (September 3, 1951), p. 29.

⁶⁹*New School Bulletin* 4 i (September 2, 1946), p. 24.

⁷⁰*New School Bulletin* 3 i (September, 1945), p. 30; *New School Bulletin* 3 xviii (December 21, 1945), p. 10.

⁷¹*New School Bulletin* 4 i (September 2, 1946), p. 24; *New School Bulletin* 4 xviii (December 30, 1946), p. 12; *New School Bulletin* 5 i (September 1, 1947), p. 18; *New School Bulletin* 5 xviii (December 29, 1947), p. 17; *New School Bulletin* 5 xxxvii (May 10, 1948) [unpagged]; *New School Bulletin* 5 xxxviii (May 17, 1948), p. 44; *New School Bulletin* 6 i (September 6, 1948), p. 26; *New School Bulletin* 6 xviii (January 3, 1949), p. 27; *New School Bulletin* 6 xix (January 10, 1949) [unpagged]; *New School Bulletin* 7 i (September 5, 1949), p. 36; *New School Bulletin* 7 xviii (January 2, 1950), p. 25; *New School Bulletin* 8 i (September 4, 1950), p. 33; *New School Bulletin* 8 xviii (January 1, 1951), p. 28.

⁷²*New School Bulletin* 9 i (September 3, 1951), p. 30; *New School Bulletin* 9 xix (January 7, 1952), p. 31.

⁷³*New School Bulletin* 9 xxi (January 21, 1952) [unpagged].

⁷⁴*New School Bulletin* 5 xxxviii (May 17, 1948), p. 44.

⁷⁵*New School Bulletin* 3 i (September, 1945), p. 30; *New School Bulletin* 3 xviii (December 21, 1945), p. 10; *New School Bulletin* 4 i (September 2, 1946), p. 24; *New School Bulletin* 4 xviii (December 30, 1946), p. 12; *New School Bulletin* 5 i (September 1, 1947), p. 19; *New School Bulletin* 5 xviii (December 29, 1947), p. 17; *New School Bulletin* 6 i (September 6, 1948), p. 27; *New School Bulletin* 6 xviii (January 3, 1949), p. 27; *New School Bulletin* 7 i (September 5, 1949), p. 36; *New School Bulletin* 7 xviii (January 2, 1950), p. 26; *New School Bulletin* 8 i (September 4, 1950), p. 34; *New School Bulletin* 8 xviii (January 1, 1951), p. 28; *New School Bulletin* 9 i (September 3, 1951), p. 30; *New School Bulletin* 9 xix (January 7, 1952), p. 31.

⁷⁶*New School Bulletin* 8 i (September 4, 1950), p. 34; *New School Bulletin* 8 xviii (January 1, 1951), p. 28.

⁷⁷See Schmidtke, “Moshe Perlmann: a bibliography,” nos. 59, 102, 128, 152.

newly established Institute for Israel and the Middle East,⁷⁸ first as Visiting Professor in Islamic Studies⁷⁹ and since 1951 as Professor of Islamic Studies — although this modification in title was apparently not accompanied by a tenured position.⁸⁰ Throughout the entire period Perlmann continued to live in New York, where he kept some of his formerly held assignments, commuting regularly to Philadelphia.⁸¹ Moreover, Perlmann published again some articles and reviews in the *Jewish Quarterly Review* between 1950 and 1954.⁸² While the tone of their extant written exchanges suggests that Moshe Perlmann got along relatively well with Abraham Neuman since his appointment and during the early 1950's, the

⁷⁸The mission of the Institute is described in the *Register 1950–1951* (p. 32) as follows: “The Institute is designed for those who desire to specialize in Middle East studies with particular emphasis on the political, social and economic aspects of the modern and contemporary periods. The Institute conducts an intensive study of the modern and contemporary Middle East along the lines of regional area study. Its aim is to train students and experts in the study of the modern Middle East, who may also qualify for consular, administrative or other government service. It seeks to train qualified personnel for public service with governmental, social, welfare and educational agencies as well as for service with commercial and industrial interests in the Middle East and in Israel. It aims to provide students, by academic methods, with the cultural background and professional knowledge necessary for the intelligent and successful prosecution of their work. Orientation courses are provided for qualified persons who desire to live and work for an extended period in the Holy Land or any of the contiguous countries. The Institute offers intensive courses covering all phases of life in Palestine and the Middle East including languages and literatures, history, geography, economic and social conditions, religions, government and administrative techniques. It also seeks to guide and promote independent research by advanced students. In establishing the Institute for Israel and the Middle East, the Dropsie College hopes it will help meet the situation arising out of the growing need for enlightened American public opinion and American leadership in international affairs. It is hoped the Institute will aid in promoting a knowledge and understanding of the cultural, spiritual and economic potentialities of the new State of Israel.”

⁷⁹He is listed as such in *The Dropsie College for Hebrew and Cognate Learning, Register 1949–1950*, Philadelphia 1949, p. 8; *Register 1950–1951*, Philadelphia 1950, p. 7.

⁸⁰The present writer was not allowed to see the entire contents of “Dropsie College, Faculty Files, Perlmann, Moshe,” particularly not those papers relating to his engagement at Dropsie College and his eventual resignation from the College.

⁸¹Three letters by Perlmann to Harry Wolfson, dated January 5, 1951, June, 17 1954, and April 4, 1955, give the following address: 485 Central Park West, New York 25, N.Y. See Harvard University Archives, HUGFP 58.7 Papers of Harry Wolfson, Box 30. The same address is already given on a letter by Moshe Perlmann to Abraham Neuman, dated 8 July 1943 [Dropsie College, Faculty Files, Perlmann, Moshe]. During the 1950's (and possibly also later) Moshe Perlmann and his family used to spend their summers at Hotel Brenner, owned by Ida's father, at 231 Broadway, Saratoga Springs, N.Y. Numerous letters by Perlmann to Abraham Neuman have this address [Dropsie College, Faculty Files, Perlmann, Moshe]. The hotel was apparently sold in 1973 to Dominick J. Nordelli, who renamed it in Coachman's Inn which he sold in 1984, and is known today at the Inn at Saratoga.

⁸²See Schmidtke, “Moshe Perlmann: a bibliography,” nos. 77, 91, 92, 101, 104, 111.

situation apparently deteriorated during the first half of 1953, following the death of Solomon Skoss. One reason for this was Perlmann's status at Dropsie College. The remuneration he received was clearly insufficient as is suggested by the fact that he continued holding other positions in New York,⁸³ while the *Register* suggests that Perlmann's teaching load became increasingly heavy over the years. During the academic year 1949–50 Perlmann taught the following courses: "The Islamic East — An Historical Introduction"⁸⁴ and "The Middle East" in the section of Social Studies,⁸⁵ plus "Elementary Persian" in the department of Languages and Literature.⁸⁶ During the academic year 1950–51 he taught the same courses again,⁸⁷ in addition to the following: "Islamic Civilization"⁸⁸ and "The Arabic Press."⁸⁹ Perlmann offered the same courses during the academic year 1951–52,⁹⁰ in addition to a "Research Course."⁹¹ Dur-

⁸³Moshe Perlmann complains bitterly in a letter to Abraham Neuman, dated 4 May 1953 [Dropsie College, Faculty Files, Perlmann, Moshe]: "I wanted to state that, upon completing the fifth year of teaching in the Institute, I found myself in a strange situation. I put in as many hours as any other instructor, indeed not begrudging additional hours, and the added responsibility of supervising work on dissertations is in prospect. Yet the remuneration is unsatisfactory and, as things are today, it is the one-day-a-week instructor who is better off. After five years, I felt animated by the quest for the wisdom that carries away victory. . . . Re record of publications. How can one expect publications from an underpaid man who has to practice between jobs. The late Dr. Skoss began publishing after he joined the faculty. Goitein began publishing years after he became a full-time instructor, etc."

⁸⁴In the *Register 1949–1950* (pp. 26–27), the course is described as follows: "A review of the salient social development and political formations. The purpose of this course is to form a frame of reference for further study of institutions and cultural heritage as well as to serve as an introduction to the study of contemporary conditions. It will include a survey of the rise of Islam; rise and decline of the caliphate; social and intellectual fermentation in Islamic society. The course will conclude with a survey of the Ottoman Empire through the two World Wars."

⁸⁵In the *Register 1949–1950* (p. 27), the course is described as follows: "An introduction to the study of Middle Eastern affairs by an analytical description based on best available data. A survey of the economic, social and political conditions of each country will be made. The following topics will be included: geographical factors, natural resources, vital statistics, composition of the population, social formations, economic structure, social stratification, health and education, the body politic, international connections."

⁸⁶Cf. *Register 1949–1950*, p. 29.

⁸⁷See *Register 1950–1951*, pp. 35–36, 38.

⁸⁸In the *Register 1950–1951* (p. 35), this course is described as follows: "A discussion of the concepts and institutions developed in Islamic state, society and law; patterns of religious life, orthodox theology and sectarianism. Survey of Islamic scholarship and sciences, and of literary landmarks."

⁸⁹In the *Register 1950–1951* (p. 38), this course is described as follows: "Reading in Arabic periodicals; contemporary social-political phraseology."

⁹⁰Cf. *Register 1951–1952*, pp. 21, 22, 37, 38, 41.

⁹¹Cf. *Register 1951–1952*, p. 22 where the course is described as follows: "This course will provide advanced students with an opportunity to concentrate on a select

ing the academic year of 1952–53 the same courses are listed,⁹² to which an additional course “Turkish. An introductory course” was added.⁹³ During the year 1953–54 Perlmann taught the same courses though apparently in slightly refined manner: “The Islamic East: An Historical Introduction (II),” “Islamic Institutions,” “Arabic Press,” “Islamic Seminar,” “The Middle East. Sociography,” “Social Issues and Intellectual Trends in the Arab Countries,” “Persian. Elementary Course,” and “Turkish. Elementary Course.”⁹⁴ For the academic year 1955–56, the following enlarged syllabus is announced as being taught by him: “Qur’an,”⁹⁵ “Reading in Modern Arabic,”⁹⁶ “Judaeo-Arabic,”⁹⁷ “The Islamic East: an Historical Introduction (II),”⁹⁸ “Islamic Institutions,”⁹⁹ “Persian,”¹⁰⁰ “Turkish,”¹⁰¹ “Research Course.”¹⁰²

Another conflict between Neuman and Perlmann arose from the latter’s vision for a major restructuring of the College, together with his expectation to be granted a chair at the College. While Perlmann had expressed similar views repeatedly on earlier occasions expressing again and again his dissatisfaction with Arabic being treated merely as a “cognate” language,¹⁰³ he now argued specifically that the chair of Arabic of the late Solomon Skoss, that had also included other Semitic languages such as Syriac and Ethiopic, should be changed into a chair of Semitic Studies, excluding Arabic, and that a new chair of Islamic studies should be founded that would include Arabic.¹⁰⁴ He concludes a letter to Abra-

topic in the field of Islamics, and to acquaint themselves with the apparatus and technique of research.”

⁹²Cf. *Register 1952–1953*, pp. 20, 38, 42.

⁹³Cf. *Register 1952–1953*, p. 42.

⁹⁴Cf. *Register 1953–1954*, pp. 21–22, 39, 41, 44.

⁹⁵Cf. *Register 1955–1956*, pp. 21, 44: “Readings of text, and of passages illustrative of the standard commentaries; discussion of composition, textual history, transmission, interpretative literature. Fall Semester.”

⁹⁶Cf. *Register 1955–1956*, pp. 21, 44: “Phases of modern Arabic writing; reading of illustrative selections; contemporary phraseology, especially of socio-political affairs. Spring Semester.”

⁹⁷Cf. *Register 1955–1956*, pp. 22, 44: “Readings in A.S. Halkin’s edition of [Maimonides; S.S.] the *Epistle to Yemen*.”

⁹⁸Cf. *Register 1955–1956*, pp. 22, 40: “From the Mongol invasions to the twentieth century. A review of the salient social developments and political institutions. This course will serve as an introduction to the study of contemporary conditions.”

⁹⁹Cf. *Register 1955–1956*, pp. 22, 40.

¹⁰⁰Cf. *Register 1955–1956*, pp. 22, 45.

¹⁰¹Cf. *Register 1955–1956*, pp. 22, 45.

¹⁰²Cf. *Register 1955–1956*, p. 22: “This course is intended for candidates for the degree of Doctor of Philosophy choosing subjects in the field of Cognate Languages and Islamic Studies for their theses, and for other students engaged in special research.”

¹⁰³See, e.g., letter Moshe Perlmann to Abraham Neuman, dated 19 December 1947 [Dropsie College, Faculty Files, Perlmann, Moshe].

¹⁰⁴Perlmann had expressed similar suggestions already in an early letter to Abraham

ham Neuman, dated 4 May 1953 by stating: “To sum up: The chair of Semitics should be recognized and advanced as such; the chair of Arabic should be properly renamed the chair of Islamic Studies. Dependent on pedagogic ability, the study of Arabic could then be properly advanced. If these measure[s] are not taken, I do not believe a satisfactory situation can be expected. If they are taken, I should have a claim on the teaching of Islamics.”¹⁰⁵ Perlmann’s advance was evidently unsuccessful.

By mid 1955, relations between Neuman and Perlmann had deteriorated dramatically.¹⁰⁶ Moreover, in early April of that year, Perlmann was approached by Harry A. Wolfson (1887–1974) who offered him a position at Harvard University.¹⁰⁷ Eventually, Perlmann resigned from his position at Dropsie College some time before mid October 1955, at the very latest¹⁰⁸ on October 14, 1955. Dean McGeorge Bundy announced the appointment of Moshe Perlmann as “Visiting Lecturer on Israelian Studies” at Harvard University where he was affiliated with the Center for Middle Eastern Studies.¹⁰⁹ Perlmann taught at Harvard

Neuman, dated 19 December 1947 [Dropsie College, Faculty Files, Perlmann, Moshe].

¹⁰⁵Letter Moshe Perlmann to Abraham Neuman, dated 4 May 1953 [Dropsie College, Faculty Files, Perlmann, Moshe].

¹⁰⁶See Perlmann’s letter to Abraham Neuman, dated 12 August 1955 [Dropsie College, Faculty Files, Perlmann, Moshe], in which Perlmann announces that he would only communicate with Neuman at a hearing before the Board of Governors.

¹⁰⁷See letter Moshe Perlmann to Harry Wolfson, dated 4 April 1955 [Harvard University Archives, Paper of Harry Wolfson, HUG FP 58.7 Box 30].

¹⁰⁸The relevant letters of resignation were not accessible to the present writer. The atmosphere of his resignation is, however, described in the following letter by Cyrus H. Gordon to Moshe Perlmann, dated 28 April 1956, that was kindly made available to me by Joel Perlmann: “Dear Moshe, I have just gotten a professorship in Near Eastern Studies at Brandeis and I’m leaving Dropsie. Your experience of last year paved the way for me. I had Sachar tipped off that AAN could be expected to block any man’s advancement the way he tried to block yours. I resigned without telling where I was going. Zausmer and Neuman tried to pump me to find out where, but I told them that the Perlmann affair prevented me from exposing my new Dean to abuse such as he heaped on the Harvard Dean. This shook AAN and he released me. I did not request a written release because all he wanted was a chance to be in a position to block my future . . . But I am writing to you to tell you that your bravery and suffering of last year have not been in vain. And I am beholden to you. For 10½ years I have suffered from dropsie. The disease is over and I thank a merciful God . . .”

¹⁰⁹Harvard University News Office, “Release: Morning Papers of Tuesday, October 18, 1955”; *Boston Herald* (Tuesday, October 15–1955). See Harvard University Archives HUG-300 Perlmann, Moshe. This was a newly created position that was made possible due to generous external funding; see a letter of McGeorge Bundy, Dean of the Faculty of Arts and Sciences at Harvard University, to Philip Lown, dated 1 April 1955 [Harvard University Archives, Paper of Harry Wolfson, HUG FP 58.7 Box 30]. — More material on Perlmann at Harvard is contained in the Moshe Perlmann folder in the Papers of Professor Harry Wolfson, HUG FP 58.7 Box 1, in the Harvard University Archives. As this material is partly restricted, the present writer was denied access to most of its contents. — Perlmann had already taught at

for nearly six years until 1961, offering regularly the following courses: Modern Turkish,¹¹⁰ Judeo-Arabic¹¹¹ and, at times, modern Hebrew,¹¹² as well as the following seminars: “Jews in Modern Times: from the French Revolution to the Emergence of Israel,”¹¹³ “The Jews in Palestine, 1870–1950,”¹¹⁴ “Modern Jewish History,”¹¹⁵ “The Emergence of the State of Israel,”¹¹⁶ “Contemporary Israel,”¹¹⁷ “Intellectual Trends in the Modern Middle East.”¹¹⁸ It was apparently during this time, and particularly during a leave of absence from the Harvard Center of Middle Eastern Studies (1959–60) funded by a grant from the Rocke-

Harvard during a Summer Seminar on the Near East in 1950; see *New School Bulletin* 7 xxxvi (May 8, 1950).

¹¹⁰See *Courses of Instruction offered by the Faculty of Arts and Sciences 1956–1957*. Official Register of Harvard University, vol. LIII, August 31, 1956, No. 10, p. 204; *Courses of Instruction . . . 1957–1958*. Official Register . . . vol. LIV, September 4, 1957, No. 19, p. 210; *Courses of Instruction . . . 1958–1959*. Official Register . . . Vol. LV, September 3, 1958, No. 20, pp. 215, 217; *Courses of Instruction . . . 1959–1960*. Official Register . . . vol. LVI, September 3, 1959, No. 23, p. 225.

¹¹¹See *Courses of Instruction . . . 1956–1957*. Official Register . . . vol. LIII, August 31, 1956, No. 10, p. 278; *Courses of Instruction . . . 1957–1958*. Official Register . . . vol. LIV, September 4, 1957, No. 19, p. 285; *Courses of Instruction . . . 1958–1959*. Official Register . . . vol. LV, September 3, 1958, No. 20, pp. 293, 294; *Courses of Instruction . . . 1959–1960*. Official Register . . . vol. LVI, September 3, 1959, No. 23, p. 304; *Courses of Instruction . . . 1960–1961*. Official Register . . . vol. LVII, August 29, 1960, No. 21, p. 263; *Courses of Instruction . . . 1961–1962*. Official Register . . . vol. LVIII, August 28, 1961, No. 19, p. 283.

¹¹²See *Courses of Instruction . . . 1958–1959*. Official Register . . . vol. LV, September 3, 1958, No. 20, p. 291; *Courses of Instruction . . . 1959–1960*. Official Register . . . vol. LVI, September 3, 1959, No. 23, p. 302; *Courses of Instruction . . . 1961–1962*. Official Register . . . vol. LVIII, August 28, 1961, No. 19, p. 278.

¹¹³See *Courses of Instruction 1957–1958*. Official Register . . . vol. LIV, September 4, 1957, No. 19, p. 197; *Courses of Instruction . . . 1959–1960*. Official Register . . . vol. LVI, September 3, 1959, No. 23, p. 209.

¹¹⁴See *Courses of Instruction . . . 1958–1959*. Official Register . . . vol. LV, September 3, 1958, No. 20, p. 202; *Courses of Instruction . . . 1961–1962*. Official Register . . . vol. LVIII, August 28, 1961, No. 19, p. 228.

¹¹⁵See *Courses of Instruction . . . 1961–1962*. Official Register . . . vol. LVIII, August 28, 1961, No. 19, p. 230.

¹¹⁶See *Courses of Instruction . . . 1956–1957*. Official Register . . . vol. LIII, August 31, 1956, No. 10, p. 193.

¹¹⁷See *Courses of Instruction . . . 1956–1957*. Official Register . . . vol. LIII, August 31, 1956, No. 10, p. 193; *Courses of Instruction . . . 1957–1958*. Official Register . . . vol. LIV, September 4, 1957, No. 19, p. 197.

¹¹⁸See *Courses of Instruction . . . 1956–1957*. Official Register . . . vol. LIII, August 31, 1956, No. 10, p. 194; *Courses of Instruction . . . 1957–1958*. Official Register . . . vol. LIV, September 4, 1957, No. 19, p. 198; *Courses of Instruction . . . 1958–1959*. Official Register . . . vol. LV, September 3, 1958, No. 20, p. 204; *Courses of Instruction . . . 1959–1960*. Official Register . . . vol. LVI, September 3, 1959, No. 23, p. 210; *Courses of Instruction . . . 1960–1961*. Official Register . . . vol. LVII, August 29, 1960, No. 21, p. 214; *Courses of Instruction 1961–1962*. Official Register . . . vol. LVIII, August 28, 1961, No. 19, p. 230.

feller Foundation, that Perlmann completed most of the editorial work on Samaw'al al-Maghribī's *Iḥām al-yahūd* and Ibn Kammūna's *Tanqīh al-abḥāth*, although the fruits of this labor were only published some years later when he was already teaching at UCLA in California. While Harvard seems to have been an improvement on his former professional situation in New York and Philadelphia — one of the most important advantages of Harvard being the staunch support he received from Harry A. Wolfson — Perlmann never held a tenured professorship there.

Moshe Perlmann attained full academic recognition only at the beginning of the 1960's. In 1960, he was nominated and elected as fellow of the American Academy of Jewish Research, and in 1961 he was offered the Chair of Arabic at the University of California, Los Angeles, where he taught until his retirement in 1973. In addition to this, he also held a professorship for Jewish History at the University of Judaism (now the American Jewish University) in Los Angeles from 1962 until 1975,¹¹⁹ and in 1970 he was granted the honorary degree of Doctor in Humane Letters by this University. It was during this last one and a half decades of his professional life that he eventually published his masterpieces that granted him wide recognition in academic circles, namely his editions and translations of Samaw'al al-Maghribī's *Iḥām al-yahūd*, Ibn Kammūna's *Tanqīh al-abḥāth*, and Aḥmad b. 'Abd al-Mun'īm al-Damanhūrī's (d. 1778) *Iqāmat al-ḥujja al-bāhira 'alā hadm kanā'is Miṣr wa-l-Qāhira*.¹²⁰

During most of his career, Moshe Perlmann was forced to work hard to earn his living and the opportunities were rare when he could concentrate fully on the scholarly work of his choice. Apart from the above-mentioned research leave to Israel and Turkey in 1959-60, funded by the Rockefeller Foundation, he enjoyed another, briefer research leave to Egypt and Lebanon in 1965.¹²¹ From April to September 1977, by then already retired, Perlmann was a fellow at the Institute for Advanced Studies of the Hebrew University in Jerusalem, where he was member of the research group "Jewish philosophy and Jewish history."¹²² He was again invited to join another research group on interreligious polemics at the Institute coordinated by Hava Lazarus-Yafeh in 1989-90, an invi-

¹¹⁹See "Jewish Scholars Join Faculty of University," *Los Angeles Times* (11 November 1962), p. L12.

¹²⁰Schmidtke, "Moshe Perlmann: a bibliography," nos. 181, 195, 201, 224.

¹²¹Perlmann apparently applied for a Fulbright award in 1952, but there is no indication in the consulted archival materials as to whether this application was successful [Dropsie College, Faculty Files, Perlmann, Moshe].

¹²²The other fellows were Amnon Altman (Brandeis University), Elias Joseph Bickerman (Jewish Theological Seminary, New York), Shlomo Pines, Alfredo Mordechai Rabello, Shalom Rosenberg (all three Hebrew University, Jerusalem), Uriel Rappaport (Haifa University), Michael Schwartz (Tel Aviv University).

tation that he declined.¹²³ It was around this time that Moshe and Ida Perlmann eventually left Los Angeles due to Ida's failing health to join their son, Joel, and his family in Brookline, Mass.¹²⁴

Following his retirement, Moshe Perlmann embarked on two major projects, the first a translation of 'Abd al-Raḥmān al-Jabartī's (d. 1825) *ʿAjāʾib al-āthār fī l-tarājim wa-ʾl-akhbār* into English, for which he obtained a grant from the National Endowment of the Humanities (NEH) in 1978. In this collective translation project, other scholars were invited to participate and the enterprise was eventually completed by Thomas Philipp with the help of another grant obtained by the latter in 1990 from the Fritz-Thyssen-Foundation. It seems that Perlmann, who was by then already past eighty years of age, was no longer actively engaged in this project in its last phase which was successfully concluded in 1994.¹²⁵ The second translation project, that was published in 1987, concerned a partial translation of al-Ṭabarī's (d. 923) *Taʾrīkh al-rusul wa-ʾl-mulūk*.¹²⁶

As a tribute to Moshe Perlmann, this biographical sketch is concluded by an evaluation of his character from an obituary by Perlmann's colleague at UCLA, Herbert A. Davidson:¹²⁷

Although uncompromising in principles, he was gentle and indeed passive in his person. He was not, as will have been gathered, the most practical human being. He was entirely free of pretense, pretentiousness, hypocrisy, cant, and any synonym of those words that one can think of. It was as if he had once studied a self-help book on the ten ways to further oneself in the modern world — and thenceforth scrupulously avoided every piece of advise in [the] book. He was a secular person, and yet would read the Pentateuch through the year. He was obviously a man of rare character. He was profoundly cynical about humankind — but how could anyone who witnessed the events of the twentieth century be so insensitive as not to be cynical? He was inveterately suspicious of any and all ideologies. And he stood in dread of fanaticism

¹²³Oral communication Joel Perlmann, 27 October 2008.

¹²⁴See Joel Perlmann, "Moshe Perlmann: Remarks at his funeral" (as note 2). Ida Perlmann passed away on 24 November 1995.

¹²⁵See Schmidtke, "Moshe Perlmann: a bibliography," no. 239. — See the Editors' "Introduction" to *A Guide to 'Abd al-Raḥmān al-Jabartī's History of Egypt. 'Ajāʾib al-āthār fī l-tarājim wa-ʾl-akhbār* by Thomas Philipp and Guido Schwald (Stuttgart: Franz Steiner Verlag, 1994), pp. 1–13, for details on the genesis of the translation and the role of the various participants.

¹²⁶See Schmidtke, "Moshe Perlmann: a bibliography," no. 235.

¹²⁷Davidson, "Moshe Perlmann" (see above, note 2).

in any guise, whether secular or religious. . . . His wariness about big ideas in human affairs carried over into his scholarship, and he invariably focused on facts and small points, while eschewing overriding theories. He would particularly seek out what he loved to call the “piquant.” A number of his articles deal with Russian-Jewish periodic literature, and he had a particular interest in the writer and publicist Lev Levanda.¹²⁸ Writing on Russian Jewish publicists was not the surest path for advancing one’s career as a Professor of Arabic in twentieth century American academia. Considerations of that sort were naturally no disincentive for him. In a time of much meretricious gold-plating, Moshe Perlmann was pure platinum, and it was a privilege to know him.

APPENDIX:

MID-EASTERN STUDIES AT THE HEBREW UNIVERSITY

Prepared by M. Perlmann for the Hadassah Committee for the Study of Arab-Jewish Relations [originally published in *Hadassah Committee for the Study of Arab-Jewish Relations. Material VI*. Prepared by Moshe Perlmann. (August 10, 1942) 13–16; see Schmidtke, “Moshe Perlmann: a bibliography,” no. 20]

The Oriental Institute

The Hebrew University has a School of Oriental Studies. This school embraces besides Semitic Philology, Archaeology and Art of the Near East, and Egyptology, two Islamic fields, each of them recognized as a major subject of study: Islamic Culture and Arab language and literature.¹²⁹

The Arab Studies

The Arab studies were taken up at the University very early in the Spring of 1926. It was felt that the Hebrew University should become a center of study of the Arab and Islamic world (of which the Arabs of

¹²⁸See Schmidtke, “Moshe Perlmann: a bibliography,” nos. 177, 191, 194, 223, 225, 229.

¹²⁹On the early history of Islamic Studies at the Hebrew University, see also Menahem Milson, “The Beginnings of Arabic and Islamic Studies at the Hebrew University of Jerusalem,” *Judaism* 45 (1996): 169–183; Hava Lazarus-Yafeh, “The Transplantation of Islamic Studies from Europe to the Yishuv and Israel,” *The Jewish Discovery of Islam. Studies in Honor of Bernard Lewis*, ed. Martin Kramer (Tel Aviv, 1999), pp. 249–260. On the early history of the Hebrew University, see Telkes-Klein, *L’Université hébraïque*.

Palestine are a part), and that that study should become a part of the contact of the Yishub [sic] with the Arabs. This contact was visualized as a revived contact, calling for inquiry into the glorious past of the Arab peoples, in which the Jewish factor had been of such distinction, and which had left a rich heritage to the Jewish people. Books of Jewish scholars, philosophers, grammarians, legists — were left us in the Arabic tongue. The understanding of this heritage might deepen, it was felt, among Jews living in the nascent East. Furthermore, Jewish scholars were prominent in Europe in the field of Arab studies and it was desirable to transplant these studies to the new University. Finally, the practical need, namely, the training of political, administrative, and journalistic workers with a knowledge of matters Arabic, and the training of teachers of Arabic for the schools, was not overlooked.

For some time the University as a whole, and the School of Oriental Studies as part of it, were institutions for research work for a few specialists and initiated students. But later they were turned into regular teaching institutions of a high standard with a fair measure of research work.

Supervision

The School of Oriental Studies has been under supervision of renowned specialists abroad. The late Jose[f] Horowitz [(1874–1931)], German-Jewish Orientalist of repute (he had taught in India too) was the first Visiting Director. It was with his help that the blueprints of the School in teaching and research were worked out.¹³⁰ Later Prof. G[otthold] Weil [(1882–1960)] of Berlin succeeded him.¹³¹ Since 1935, Prof. L[eo] A[ryeh] Mayer [(1895–1959)] has been the Director (in Jerusalem).¹³²

The Teachers

Several teachers were engaged, young men who could develop the School. One was a Palestinian who studied in Germany under Horowitz. Another came from Germany, from the same school. Still another is a product of the school of Vienna. The late Lewis Billig [(1897–1936)] who was shot during the disturbances, had come from Cambridge. In recent years two persons joined the faculty, one a specialist on philosophical literature, the other a former Berlin professor well known for works on both Arab and Turkish philology.

¹³⁰On him, see the memorial volume published by the Hebrew University, *Yosef Horovits za"l: (5634–5691)*. Jerusalem: Hēvrah le-hotsa'at sefarim 'al yad ha-Universitah ha-İvrit, 5692 [1932], and S.D. Goitein, "Josef Horovitz," *Der Islam* 22 (1935): 122–127.

¹³¹On him, see Telkes-Klein, *L'Université hébraïque*, pp. 324–27, no. 49.

¹³²On him, see Telkes-Klein, *L'Université hébraïque*, pp. 244–49, no. 33.

The Students

The students, again, come from different circles. Some come from Palestine's secondary schools, and these usually bring along quite a good elementary schooling in Arabic. Others come mostly from Poland and Germany, with a sprinkling of Americans. A Yemenite will come, with his fine feeling for the living Arabic idiom. All the students, in any case, come with the mastery of Hebrew, some with a good reading knowledge of Aramaic. The structure of a Semitic tongue is not a new or alien thing to them, and therefore they are usually able to make progress more rapidly than the Western student. And while the latter must work hard to acquire the language as such, the students of Jerusalem can concentrate on the study of documents, sources, illustrative of Arab-Islamic civilization. For those who cannot meet this standard the preparatory classes provide the necessary introductory training in reading.

Study

The student is given three to four years of instruction in Moslem Arts and Archaeology (lecture course, reading descriptive old texts, exercises in reading inscriptions from photographs), history of the Islamic world (lectures, reading of historical texts), historiography, Islamic institutions, history of the religious thought and practice of Islam; and seminars are conducted so as to introduce him to some of the documents of Moslem theology, law, and mysticism, into the study of different aspects of Islamic civilization. Some ten years ago Persian was introduced, and Persian authors have been read since, regularly. Persian is important for the study of mysticism, and for its poetry. It was and still is widely known and used, not unlike French in the West, from the Golden Horn to Calcutta as a language of refinement. Five years ago the course in Turkish was started. It is enough to recollect that the whole of the Near and Middle East was under Turkish rule for centuries to understand how valuable Turkish is for the better understanding of the past of that part of the world. Modern Turkey is a major factor in the moulding of the destiny of the Middle East today.

The study of the Arabic language introduces the student to the Koran and commentaries, to readings of classical poetry and prose. The reading is quite extensive. Thorough preparation is required and class work adds intensive training in analysis. General courses are offered in Arab literary history and philology.

Such a study of the language and of the past, as well as the living atmosphere of Palestine, prepares the student for the courses, introduced in recent years, in the economic and social structure of the Middle East. The students are given the opportunity to apply themselves also to an active study of the language (as distinguished from the passive process of

reading). A Syrian Jew was engaged to teach modern Arabic as used by the educated classes. Along with a lecture course in Arabic on modern Arabic literature, classes are given in which the students deliver speeches and read their compositions in Arabic. Some students go for a period to Beirut or Cairo for further practice.

The student has to acquaint himself with a certain amount of the classical work of Western orientalist scholarship so as to understand the method applied by his teachers in the seminars. Every student is obliged to deliver a certain number of seminar work, which sometimes turn into real pieces of research. At the conclusion of the course, if taken as a major, a thesis has to be submitted. The whole work is indeed built not as the mere conveying of information but as a methodical introduction to research.

Research Students

Some of the graduates carry on their study, working on pieces of original research. One of them produced the first agrarian history of Egypt, Syria and Palestine, and became known for his studies (in English and French publications) on Islamic feudalism. Another undertook to work on the history of the Arab press in Palestine. A study in the 18th century history of Palestine was recently published — an M.A. thesis. A young graduate worked on the basic words of the Arabic press — a subject important for the authors of textbooks. Quite a number of seminar studies were printed in journals as reliable contributions to learning.

In Work

The senior students and graduates find employment as teachers and office workers (in the government, Jewish Agency, newspapers). Some proved very helpful to the authorities in wartime.

Research

The Plumer prize enables the University to offer a research fellowship to a young scholar in the field each year. Sometimes it is a graduate, sometimes a newcomer from abroad. (* Thus, Dr. W[alter] Fischel [(1902–1973)] was enabled to specialize in the study of Persian Jewry. His work on the role of Jews in the economic life of mediaeval Islam was published by the Royal Asiatic Society.¹³³)

Each member of the faculty pursues his studies. S[hlomo] D[ov] F[rutz] Goitein [(1900–1985)] has been working for many years on the

¹³³ *Jews in the economic and political life of mediaeval Islam*. By Walter J. Fischel (London, The Royal Asiatic Society, 1937).

lore of Yemenite Jews. He published a little volume on it¹³⁴ and a fine commented collection of proverbs.¹³⁵ Recently he published and translated the text of the notes of a Yemenite Jew who had assisted the French-Jewish scholar Joseph Halevy seventy years ago in his exploits in Arabic (whence he brought a mine of ancient “South-Arabian” inscriptions).¹³⁶ Many of his articles appeared in the scholarly publications of Palestine.¹³⁷ He was also instrumental in the publication of the *RESPONSA* of ABRAHAM MAIMUNI, the son of Maimonides.¹³⁸ He takes part in the efforts of teachers to put easy reading texts into the hands of the school students. Professor L[eo] A[ryeh] Mayer, the Director of the School of Oriental Studies, is a well known specialist on Moslem art and archaeology. He is the author of a standard work on Moslem heraldry¹³⁹ and the editor of a periodical bibliography of his field.¹⁴⁰ J[oseph Joel] Rivlin [(1889–1971)] is the Hebrew translator of the Koran.¹⁴¹

The first part of his translations of the “Literary History of the Arabs” by R[eynold A.] Nicholson has just appeared.¹⁴² He has been working on the lore of the Aramaic speaking Jews (of Kurdistan). D[avid Hartwig] Baneth’s [(1893–1973)] articles and notes contain precious contributions to Arabic and Jewish-Arabic literary history and philosophy.¹⁴³

¹³⁴*Zur heutigen Praxis der Leviratsehe bei orientalischen Juden.* S.D.F. Goitein (Jerusalem: Syrian Orphanage Press, 1933). On Gotein, see Telkes-Klein, *L’Université hébraïque*, pp. 209–14 no. 24.

¹³⁵*Jemenica: Sprichwörter und Redensarten aus zentral-Jemen, mit zahlreichen Sach- und Worterluterungen* (Leipzig, Kommissionsverlag von O. Harrassowitz, 1934).

¹³⁶*Mas’ot Ḥabshush: sipuro shel Reb Ḥayim ben Yahya Ḥabshush [d. 1899] ‘al masa’otav ‘im Yosef ha-Levi be-Teman ha-mizraḥit ve-‘al ḥaye ha-Yehudim veva-‘Arvim sham* (Tel Aviv: A.Y. Shtibel, 5699 [1939]).

¹³⁷See Robert Attal, *Bibliography of the writings of Prof. Shelomo Dov Goitein*. Expanded edition (Jerusalem: Ben Zvi Institute, 2000).

¹³⁸*Teshuvot... ‘Im mavo ve-he‘arot u-mafteḥot me-et Avraham Ḥayim Frayman ; ha-maḳor ha-‘Aravi mugah u-meturgam be-tosefet mavo ve-he‘arot me-et Shelomoh Dov Goyṭayn [Responsa, ex codicibus librisque impressis congressit praefationem annotationes indices adiecit A.H. Freimann. Textus arabicos emendavit hebraice vertit introductione notisque instruxit S.D. Goitein]* (Jerusalem: Hotsa’at MeḲitse nirdamim, 5698 [1937]).

¹³⁹*Saracenic heraldry.* A survey by L.A. Mayer (Oxford: Clarendon Press, 1933).

¹⁴⁰*Annual bibliography of Islamic art and archaeology, India excepted...* 1–3 (1935–1937) (Jerusalem: Divan Publishing House.)

¹⁴¹*Al-Kur’an.* Tirgem me-‘Aravit Yosef Yo’el Rivlin ([Tel Aviv]: Devir), 696– [1935 or 1936–]. On this translation, see also Mohamed Elmedlaoui, “La traduction du Coran en Hébreu par J. Rivline (Remarques sur la forme et le contenu),” *Jewish Studies at the turn of the Twentieth Century. Proceedings of the 6th EAJS Congress. Toledo, July 1998.* Volume I: Biblical, Rabbinical, and Medieval Studies, J.T. Barrás and A. Sáenz-Badillos eds. (Leiden, 1999), pp. 31–42.

¹⁴²*A literary history of the Arabs.* By Reynold A. Nicholson (London: T.F. Unwin, 1907) [many reprints]; *Toldot ha-sifrut ha-‘arvit* (Yerushalayim: Hevrah le-hotsa’at sefarim ‘a.y. ha-Universiṭah ha-‘Ivrit, 702 [1941]) [numerous reprints].

¹⁴³On him, see Telkes-Klein, *L’Université hébraïque*, pp. 126–30, no. 6.

The late Lewis Billig and the late Abinoam Yellin [(1900–1937)] published a volume of a reading textbook.¹⁴⁴

The research work of the School which won general recognition in the scholarly world is concentrated on two projects. One of them is the publication of the book *ANSAB AL ASHRAF* of al-Baladhuri. This book, written in the ninth century, is a voluminous collection of old Arabic (and Arabian) lore, of the highest value for the history of the early Islamic state. One volume was published by Dr. Goitein, another by Dr. M[ax] Schloessinger [(1877–1944)], who is continuing his work at present.¹⁴⁵ The publication was hailed in every quarter as a complete success. Great also is the interest displayed by scholars for the other project — of a concordance of ancient Arabic poetry. This poetry is the basis of the richness of the Arab language. It is of the greatest importance to the student of Arabic to know what was the original meaning of different words and expressions, especially as some of them have become obsolete and were obscure already in classical times. Any old text contains a great deal of poetry (in Baladhuri poetry forms one-sixth of the text) which is usually in need of a commentary. The concordance, when finished, “would take the sting out of this most difficult part of Arabic literature.” It would also supply one of the first stones for an historic academic dictionary of the Arabic language, which would be of such importance for Semitic philology in general. It would also help to establish the true authorship of poems, which is often debated. Hundreds of thousands of cards have been prepared in the process of work on the concordance.¹⁴⁶

The library

The library of the University which nourishes the study and research work of the School is based in its Arabist Department on the library of the late I[gnaz] Goldziher [(1850–1921)], who was the founder of modern historical study of Islamic civilization.¹⁴⁷

¹⁴⁴*An Arabic reader*. Edited, with notes and a glossary, by A. Yellin and L. Billig (London: Macmillan, 1931).

¹⁴⁵*The Ansāb al-Ashraf of al-Balādhurī*. Published for the first time by the School of Oriental Studies, Hebrew University, Jerusalem. Ed. by Max Schloessinger (Jerusalem: Hebrew University Press, 1936–): vol. 5, ed. Goitein, was published in 1936; vol. 4b, ed. Max Schloessinger, appeared in 1938–40; vol. 4a, ed. Max Schloessinger, and revised and annotated by M.J. Kister, appeared in 1971; vol. 6b, ed. Khalil ʿAthāmina, appeared in 1993.

¹⁴⁶See the “Foreword” to *Six Early Arab Poets. New Edition and Concordance*. Based on W. Ahlwardt’s *The Divans of the Six Ancient Poets*. By Albert Arazi [and] Salman Masalha, Jerusalem: The Max Schloessinger Memorial Series, 1999, pp. 7–8, containing an account of the genesis and the history of the project.

¹⁴⁷Cf. Rosalind Duke, “The Jewish National and University Library: Reflections on the past — plans for the future,” *Proceedings of the 38th Annual Convention of the Association of Jewish Libraries (Toronto, ON — June 15–18, 2003)*, p. 3

The School possesses a rich collection of thousands of photographs of monuments and articles of Moslem art.

Apart from the University, one should point out the services rendered the promotion of Arabic studies in Palestine by other circles.

Jochanan Kaplivatski published a series of good textbooks.¹⁴⁸

The Department of Education of the Vaad Leumi has a group of teachers who publish a series of small (8 to 16 pages) booklets of annotated extracts from the Arab press.

Michael Assaf published two volumes of a history of the Arabs of Palestine.¹⁴⁹

[R]ecently a volume on Turkey appeared. An M.A. thesis[,] which appeared last year, had for its subject the beginnings of modern Egypt (Mohammed Ali and the Powers).

The Institute of Economics (under A[rthur] Ruppin [(1876–1943)]¹⁵⁰

and A[lfred] Bonne [(1899–1959)]) has bee[n] systematically collecting material on the whole Middle East.¹⁵¹

The Political Department of the Jewish Agency has been publishing a monthly (Yalqut Ha-Mizrah Ha-Tikhon) on the social and political developments in the Middle Eastern countries. Over fifty issues have appeared.¹⁵²

[<http://www.jewishlibraries.org/ajlweb/publications/proceedings/proceedings2003/duke.pdf> (accessed 8 November 2008)].

¹⁴⁸*Ha-safah ha-ʿArvit ve-dikdukah: Sefer limud le-vate ha-sefer ule-mitlamdim*, (Tel Aviv: ha-Makhon ha-Shemi, 697 [1937]); *ha-Ketav ha-ʿArvi: Sefer limud le-vate ha-sefer ule-mitlamdim* (Tel Aviv: Hotsaʿat ha-Makhon ha-Shemi, 698 [1938]); *ha-Dibur ha-ʿArvi: Sefer limud le-vate ha-sefer ule-mitlamdim* (Jerusalem: Kiryat sefer, 699 [1939]); *Arabic language and grammar* (Jerusalem: R. Mass, 1940–47); *Key to the Arabic language and grammar* (Jerusalem: R. Mass, [1940]); *Shevile ha-dibur ha-ʿArvi: Sefer limud le-vate ha-sefer ha-ʿamamiyim* (Jerusalem: Kiryat sefer, 702/1942). Perlmann used some of these volumes for teaching purposes during his time at Dropsie College; see his letter to Abraham Neuman, dated 20 October 1952 [Dropsie College, Faculty Files, Perlmann, Moshe].

¹⁴⁹*Araber in Palaestina*, Palestine: Hitachduth Olej Germania, [1936?]; *ha-Tenuʿah ha-ʿArvit be-Erets Yiśraʿel u-meqoroteha: hamesh hartsaʿot* (Tel Aviv: Ha-ḥug de-ʿArav, 1936) (German translations: *Die arabische nationale Bewegung* (Tel Aviv, 1936); *Die arabische nationale Bewegung in Palästina: Ursprung und Gestaltung* [Prag, 1937?]).

¹⁵⁰On him, see Telkes-Klein, *L'Université hebraïque*, pp. 278–83, no. 39.

¹⁵¹Cf. Alfred Bonne, *Twenty years of economic research in Palestine*, Jerusalem: Jewish Agency for Palestine Economic Research Institute, 1943.

¹⁵²*Yalqut ha-mizrah ha-tikhon* (Jerusalem: ha-Maḥlaqah ha-medinit shel ha-sokhnut ha-Yehudit le-Erets Yiśraʿel, 1935) (cf. www.worldcat.org, OCLC Number 50282447).