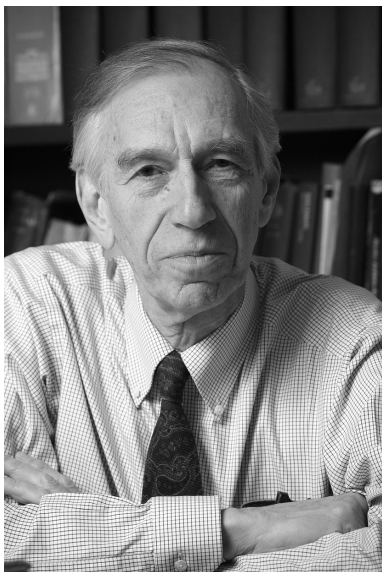


I

*К юбилею Нормана Голба**

TO THE 90TH ANNIVERSARY OF NORMAN GOLB



Norman Golb, the celebrated American Hebraist and Professor at the Oriental Institute of the University of Chicago, turns 90 on January 15, 2018. Norman (Naum) Golb was born in Chicago, but his ancestors, like those of most of the Jewish families of the United States, came from Eastern Europe. Specifically, they came from Belaia Tserkov', a city in present-day Ukraine whose existence dates back to Medieval Rus' (the ancient Yuriev on the Ros River). The Professor's surname, which may appear "strange" from the perspective of Jewish tradition, is the result of the ingenuity of the Russian authorities who issued passports and invented names for the residents of shtetls. Golb's ancestors

were given the surname Goloborodko, and in the process of American transliteration it was simplified to the shortened name Golb.

The development of Norman Golb's scientific interests in the 1950s was influenced by two well-known researchers of Jewish Antiquities: archeologist William F. Albright, with whom Golb began studying the

* Статья подготовлена в рамках работы по проекту РНФ 15-18-00143.

Dead Sea Scrolls, and Shlomo Dov (Fritz) Goitein, a historian, Arabist, and researcher of Jewish-Arabian history in the Medieval Mediterranean, who worked with the richest archive of Cairo Genizah Jewish medieval acts [Го́йтейн, 1981] (see Russian translation: Го́йтейн, 2001, Bibliotheca Judaica series]).

Golb was a founder of the Society of Judeo-Arab Studies (he published collection of articles characterizing various aspects of Judeo-Arab relations [Golb, 1997]). One of Golb's outstanding discoveries was the document from the Cairo Genizah known as the “Kievan Letter.” Golb discovered the parchment, which mentions “Kahal in Kyiv/Kiev,” in 1962.

The exotic Khazar names of the guarantors who signed the letter compelled Norman Golb contact the Ukrainian-American orientalist-Turkologist Omeljan Pritsak. The letter was published by the authors in 1982, in a monograph that also presented a new analysis of another unique document from Genizah. The document, known as the “Schechter Letter” and alternately as the “Cambridge Document,” related to Jewish-Khazar correspondence .

Disagreements about the content and dating of the Kievan Letter have not abated since its publication [Golb, Pritsak, 1982], (see the recent reviews on the letter paleography [Jakerson, 2014], and on “foreign vocabulary” [Мудрак, 2016]). Presuming that the dating of the letter is correct (the 10th century), it is likely to be the oldest document originating in Kievan Rus' (Kyiv/Kiev); it is older than the Novgorod birch bark letters (the latter dating to the 11th century). This fact caused something of a shock in among Soviet historiographers in the era of “Stagnation” (when every document associated with Jews, even of the Khazar era, was associated with Zionism and considered hostile to Soviet ideology). The book was published in post-Soviet Russia in 1997 owing to the efforts of the Gasharim publishing house after being translated by Vsevolod L. Vikhnovich and edited by Vladimir Ya. Petrukhin (It contained polemic commentaries directed against O. Pritsak's “Eurasian” concepts and provoked a reciprocal polemic (see: [Голб, Прицак, 1997]). It was republished in 2003 [Голб, Прицак, 2003], and the letter was included in an anthology of near-eastern primary sources that included a section dedicated to Jewish texts (Reader, Volume III, Part II).

The problematics of the letter are actively discussed in *Khazarskii Al'manakh* (*Khazar Almanac*, see the section on the Khazar language in Volume 14). It is worthy of note that the names of guarantors who

signed the “Kievan Letter”, including the notorious GWSTT (*Gostata*) bar KYBR (*Kiabar*) Kohen (compare with the interpretation of the name *Kiabar*: [Myðrak, 2016, p. 351]), stand at the origins of the anthroponymic tradition that was then inherited by the nineteenth-century Russian authorities who gave Golb his extraordinary surname.

Golb’s meticulous work with the Genizah documents led him to discover important trends in the history of Jews in the Early Middle Ages who occupied opposite ends of the European Diaspora: Khazaria and Normandy. He presented his work at international academic conferences on the Khazars in Jerusalem (1999) and in Moscow (2002), (see: [Golb, 2005]). [Previously,] there had been no information on the lives of these communities (the records of the Normandy community and its capital Rouen were Golb’s discovery). The Jewish-Khazar correspondence touched on the most important events in the state history; the debt bondage of the Kyiv/Kiev resident Yakov bar Hannukah, described in the “Kievan Letter”, provides unique evidence of the legal life of the Jewish community and of Rus in the Early Middle Ages. The evidence of proselytism in medieval Europe, also discovered by Golb, is equally unique: the cases of conversion to Judaism shocked the Christian community, since, contrary to common speculation about secret Jewish missionary activities, the sources provide evidence of the proselytism of members of the medieval elite who were engaged in the search for religious truth. One of them was the Slovenian priest Veselin, who served in the court of Conrad, Duke of Carinthia in the early 11th century and evidently fled to the Middle East to escape the wrath of Henry II, the Holy Roman Emperor. In the materials of Genizah, Golb found a letter describing such a runaway in the early 11th century, and it is likely that it was Veselin [Голб, 2005, pp. 486–488]. The most exotic figure studied by Golb was Obadiah the Proselyte, a descendant of the Siculo-Normans who converted to Judaism in 1102. Music fragments attributed to him have been preserved in the Genizah (see: [Голб, 2005, pp. 489–489, and the anthology dedicated to Obadiah: [De Rosa, Perani, 2005]). It should be noted that the Kingdom of Sicily, founded by the Normans, represented a unique pattern of cultural interaction, in which Jews translated texts by Greek authors from Arabic to Latin (see: [Норвич, 2005, p. 105]). Golb insists on the possibility of new discoveries in the history of European Jews in the materials of the Cairo Genizah.

In recent years, Norman Golb has studied the origin of the Qumran texts known as the Dead Sea Scrolls. Through his work on these texts,

he aims to overcome certain narratives that have developed in the field. In a series of articles published in the 1980s and early 1990s and in the book that followed [Golb, 1995], Golb turned to the discussion on the Dead Sea Scrolls, and, despite the considerable history it remains relevant to this day. An expert on Jewish book learning, he offered a new interpretation of the documents. Golb considers the scrolls of the Qumran caves as the part of the collection of Temple of Jerusalem and, possibly, synagogues. In his opinion, the sacred texts and interpretations were hidden in the fortresses after the destruction of Jerusalem; when the fortresses were taken by the Romans, the documents were hidden in the adjacent caves.

The main features of this hypothesis were proposed by Karl Heinrich Rengstorf in the 1950s [Rengstorf, 1960], but Golb has substantially developed and strengthened it, drawing on his extensive experience in analyzing diaspora archives.

The hypothesis differed markedly from prevailing ideas on the Dead Sea Scrolls. First, it did not consider the texts to bear a closer genetic relationship to early Christianity than did any other Jewish manuscripts of the same period. Second, it repudiated the interpretation that the scrolls and the Khirbet Qumran settlement belonged to the community of Essenes ascetics. Golb considers the library to be an organic part of the historical and religious context of the era of the Jewish–Roman wars and the preceding period, believing that only a very limited part of the texts bears traces of “sectarianism.” Due to this interpretation, the Dead Sea Scrolls have acquired particular value as a source that is rich and rare in scope, but they have also been deprived of that hint of uniqueness, and “otherness” with regard to the general cultural context assigned to them within the framework of scientific interpretations, regardless of the internal contradictions (Eleazar Lipa Sukenik, Roland de Vaux, in new versions: E. M. Meyers, Jodi Magness, J. Frey, H.-J. Fabry, Hartmut Stegemann, Hanan Eshel and etc.). Therefore, Khirbet Qumran turned out to be not the ritual center that it was once considered, but rather an ordinary, weakly fortified settlement that fulfilled a certain set of functions (as pointed out by many of the archaeologists: Alan Crown and Lana Cansdale, Pauline Donceel-Voute, Jean-Baptiste Humbert, Yizhar Hirschfeld, Jürgen Zangenberg, Joseph Patrich and others.).

Golb’s position on the Dead Sea Scrolls is still meaningful, and it is supported by a considerable number of scholars, despite severe criti-

cism by supporters of both “early Christian” and “Judeo-sectarian” interpretations.

Norman Golb’s wife Ruth is a faithful companion and co-worker. She also worked on the paleography of Jewish texts of the Cairo Genizah.

The anthology editorial board and colleagues from Eastern Europe wish Mr. Golb good health and energy for future research.

A bibliography and detailed biography of Norman Golb can be found in the anniversary issue/volume: *Pesher Nahum: Texts and Studies in Jewish History and Literature from Antiquity Through the Middle Ages Presented to Norman [Nahum] Golb*. Chicago, 2012.

Bibliography

Голб Н. Значение древнееврейских рукописей для исторических исследований, в особенности для истории хазар // *Хазары* / Редкол. В. Петрухин и др.]. Иерусалим–Москва: Гешарим; Мосты культуры, 2005. 567 с. (Евреи и славяне. Т. 16). С. 483–502.

Гойтейн Ш. Д. Евреи и арабы: их связи на протяжении веков / Пер. с англ. Н. Б. Кодыревой. М., 2001.

Гойтейн С. Д. Изменения на ближнем Востоке (950–1150) в свете документов каирской Генизы / Пер. с англ. М. Б. Пиотровского // *Мусульманский мир. 950–1150. Сб. статей* / Отв. ред. В. В. Наумкин, М. Б. Пиотровский. М., 1981. С. 36–52.

Голб Н., Прицак О. Хазарско-еврейские документы X века / Пер. с англ.; науч. ред., послесл. и коммент. В. Я. Петрухина / *Ин-т славяноведения. Москва–Иерусалим: Гешарим, 1997.*

Голб Н., Прицак О. Хазарско-еврейские документы X века. 2-е изд. испр., и доп. Москва–Иерусалим: Мосты культуры; Гешарим, 2003.

Мудрак О. А. Заметки по иноязычной лексике хазарско-еврейских документов // *Хазарский альманах*. Т. 14. М., 2016. С. 349–379.

Норвич Дж. Расцвет и закат Сицилийского королевства. Нормандцы в Сицилии. 1130–1194 / Пер. с англ. Л. А. Игоревского. М., 2005.

Древняя Русь в свете зарубежных источников. Хрестоматия / Под ред. Т. Н. Джаксон, И. Г. Коноваловой, А. В. Подосинова. Т. III. Восточные источники / Сост. Т. М. Калинина, И. Г. Коновалова. В. Я. Петрухин. М., 2009.

De Rosa A., Perani M. (ed.). Giovanni-Ovadia da Oppido, proselitore, viaggiatore e vusicista dell’età normanna / *Atti del international Oppido Lucano 28–30 marzo 2004*. Giuntina, 2005.

- Golb N.* Who Wrote the Dead Sea Scrolls?: The Search for the Secret of Qumran. N. Y., 1995.
- Golb N., Ptitsak O.* Khazarian Hebrew Documents of the Tenth Century. Ithaca–London, 1882.
- Golb Norman* (ed.). Judeo-Arabic Studies: Proceedings of the Founding Conference of the Society for Judeo-Arabic Studies. Amsterdam, 1997.
- Jakerson S.* Несколько палеографических ремарок к датировке «Киевского письма» // Кенааниты. Евреи в средневековом славянском мире / Jews and Slavs. Vol. 24. Сб. статей / Отв. ред. В. Москович, М. Членов, А. Торпусман. Москва–Иерусалим, 2014. С. 204–214.
- Rengstorf K.-H.* Hirbet Qumran und die Bibliothek vom Toten Meer. Stuttgart, 1960.

Professor *Vladimir Ya. Petrukhin*,

Corresponding member RAS *Leonid A. Belyaev*

(translated by *Tatiana Zhuravleva*, reviewed by *Adrian Smith*)