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SUMMARIES

ROUSSEAU UNDER MAIMONIDES' CLOAK: THE STRATEGY OF INTRODUCING ENLIGHTENMENT LITERATURE INTO THE NEW JEWISH LIBRARY: THE CASE OF THE PUBLICATION OF PARAGRAPHS OF JEAN-JACQUES ROUSSEAU'S *ÉMILE* IN *HA-ME'ASSEF*

by Zohar Shavit (pp. 135–173)

This article examines the extent to which maskilic Jews were acquainted with the European Enlightenment, and in particular, the German *Aufklärung* and the French *Lumières*. It aims at reconstructing their knowledge and understanding of European Enlightenment literature as well as the strategies they employed for introducing this literature and its values into the Jewish world. It claims that the maskilic acquaintance with Enlightenment literature was much richer than is believed, and that it involved much more than superficial familiarity with famous titles and prominent figures of the Enlightenment. The intellectual 'map' of the maskilim was much larger, detailed and sophisticated than is usually assumed.

This study analyzes an article by Shimon Baraz, a virtually unknown writer, who belonged to the maskilic circles in Königsberg and died on the 4th October, 1787, shortly before his article – the fifth in a series – was published in *Ha-me'assef*. Baraz mentions Maimonides as the source of his text and refers to another work of the 'Sages', which a detailed comparison suggests was *Émile* by Jean-Jacques Rousseau. Baraz translated and adapted several paragraphs of *Émile*, which deal with the concrete issues of child-raising, and provides detailed guidelines for diverse phases of everyday life: how to dress children, bath them, feed them, and even teach them how to swim. Baraz was probably motivated by *Émile*'s enormous success in Germany – from the time of its publication in 1762 *Émile* was translated into German dozens of times. Nevertheless, he introduced the text under the guise of Maimonides and constructed it as a puzzle whose phrases consist of, or allude to various canonical Jewish texts.

This article contextualizes the adaptation of several paragraphs from *Émile* within the wider translational activities of the maskilim, and discusses the strategies they employed to minimize opposition and hostility to the act of introducing 'foreign' texts. Among the principal strategies was the device commonly used by traditional Jewish literature of

composing a text on the basis of ready-made phrases taken from canonical Jewish literature, such as the Hebrew Bible, rabbinical writings and Maimonides. Baraz embedded the ready-made phrases into the paragraphs taken from Rousseau, interweaving them so that they created a coherent puzzle. In this way he made the translation seem familiar to the Jewish readers since it appeared as part of the traditional Jewish repertoire. Baraz followed Rousseau faithfully, even at the expense of contradicting Maimonides, although the insertion of phrases taken from the rich Jewish literature often lends the paragraphs a different character and meaning.

Baraz's article was part of a larger trend within the early Haskala movement, whereby translated texts constituted part of the maskilic effort to change both the Jewish *Weltanschauung* and Jewish daily practices (e.g. the Jewish *Habitus*) and to harmonize the Jewish tradition with the universal values of the Enlightenment.