

OBITUARIES

Raphael Ernst Freundlich-Amit

(1928-2013)

The late Professor Raphael Ernst (Rafi) Freundlich-Amit was one of the most outstanding classical philologists and linguists in Israel. He was born in 1928 in Hamburg and immigrated to Israel (Palestine) in 1938. The intellectual background of his family greatly influenced his future keen academic interest in philology, philosophy and Bible.

He pursued his academic studies (Classical Studies, Bible and Philosophy) at the Hebrew University in Jerusalem (1948-1957, B.A. and M.A.) studying with most distinguished scholars, among whom were Chaim Wirszubski, Hans Polotsky, David Flusser and Haiim Rosén, the latter being his most influential teacher and mentor. During his post graduate studies at the University of Zurich (1963-1965) Raphael Freundlich participated in various seminars including that in Indo-European languages under Fritz Wehrli and a didactical seminar under Gegenschatz. His Ph.D. dissertation dealing with the nominalization of the verb in Thucydides' language was accomplished in Zurich (1970), under the supervision of Ernst Risch, one of the leading European linguists, a dissertation which was classified *pertinacissima diligentia et sagacissimo iudicio conscripta*. As a guest researcher at the University of Kiel (at the Classical Seminar Library, 1972) Raphael Freundlich pursued his research under Bruno Snell and Buehler in Descriptive Syntax of Greek, in the Greek periphrastic construction of *ekhein* with the infinitive and in Hellenistic Judaism, studies which were continued at the University of Hamburg (1973). During this period (1973-1974) he delivered six lectures at German universities and scientific meetings (Kiel, Hamburg, Muenster and Emden) dealing with Hellenistic Judaism in general and Josephus' *Antiquitates* in particular, and with periphrastic constructions in Greek.

While studying for his M.A. (1953-1959) he also taught Latin and Bible in high school and in Giv'at Hashlosha Seminary. In 1960 he was asked by Professor Ben Zion Katz, the founder of the Department of Classical Studies at the Tel Aviv University, to join the department of which Freundlich was a member until his retirement in 1995, and one of its main pillars. In both his research and his teaching, he placed emphasis on a *sine qua non* viz. — a proficient knowledge of Greek and Latin and an investigation of every minute textual detail before creating any general composite. His meticulous and rigorous method of research, combined with his didactical skill, were a source of inspiration for numerous students and especially for those who followed in his path and consequently became his colleagues. Due to his intellectual curiosity his research encompassed various directions and fields: he broadened the scope of his doctoral dissertation by exploring the nominalization and actant-shifting (*Aktantverschiebung*) in the Greek language and finally publishing this research in 1987 — his *magnum opus* entitled: *Verbalsubstantive als Namen fuer Satzinhalte in der Sprache des Thukydides. Ein Beitrag zu einer Grammatik der Nominalisierung im Griechischen*. Concurrently, he studied the affirmative in Greek; the periphrastic constructions of Greek verbs from Homer to the beginning of the fourth century B.C.; rhematization in Greek; and the position of the *genetivus partitivus*. In his research of Hellenistic Judaism he reevaluated the concepts of *Iudaismos* and *Hellenismos*, explored Greek loanwords in Rabbinical Hebrew as a source for Greek lexicography and examined the intellectual influence of Hellenism on Judaism. However, as his main interest in Hellenistic Judaism lay with Josephus' works, he examined Josephus' terminology of translation, and in the *Antiquitates* he looked into the influence of Cynic-Stoic tenets on the Bible and traced Josephus' additions and omissions.

Freundlich's insatiable intellectual curiosity was manifest in his other various fields of interest: ethical values, e.g. *arete ariste* as expressed by the Greek elegiac poet Tyrtaeus; Classical

scholarship, e.g. a study of the strict scientific methods of research strongly upheld by Wilamowitz in his article criticizing Jacob Burckhardt's *Griechische Kulturgeschichte* (and indirectly Nietzsche's stance concerning research); mediaeval Latin poetry, e.g. the transformation of a metaphor in Archipoeta and the Biblical and Classical origin of some metaphorical expressions in the *Carmina Burana*.

Two of Freundlich's review articles are noteworthy: the first, his acclamatory review of Haiim Rosén (ed.), *Herodoti Historiae*, vol. 1 (Teubner, Leipzig 1987), published in *SCI* 10 (1989/90), 134-140, and, second, his censorious review of Yaakov Shavit's, *Judaism in the Greek Mirror and the Emergence of the Modern Hellenized Jew* (Sifriat Ofakim, Tel Aviv 2002), in *Katharsis*, 1 (2004), 12-53.

Due to his outstanding rhetorical ability, Freundlich was a fascinating and popular lecturer both in Israel and abroad. He lectured in various universities and academic institutions (Koeln, Kiel, Frankfurt am Main and Hamburg). From 1983 to 1993 he was an active participant at the Annual Conference of The Israel Society for the Promotion of Classical Studies, the Societatis Linguisticae Europaeae Sodalitium and the International Colloquium on Latin Linguistics.

Rafi Freundlich was a tall and big man. He had a deep and impressive voice and his affable countenance faithfully reflected his good nature and generous demeanour.

His colleagues found him always willing to assist; his students could always rely on his good advice and expert academic guidance. In addition to his teaching obligations, he took upon himself, voluntarily and in his free time, extracurricular teaching of Modern Greek to groups of students, and confidently led them through the labyrinth of classical texts.

Rafi's numerous students will fondly remember his courses in which he displayed thoroughness, rich with illustrations drawn from his many fields of expertise, as well as his unique sense of humour.

'*Alas for those who are gone and no more to be found*' (*Babylonian Talmud*, tractate Sanhedrin, Folio 111A, 24).

Rachel Birnbaum and Netta Zagagi

Emilio Gabba

(1927-2013)

Emilio Gabba was a pupil of Plinio Fraccaro in Pavia; from him he learned to approach any historical problem through the relevant sources. And indeed, from his first essay on the origins of the professional army in Rome and Marius' reform (1949), Gabba showed his masterly knowledge of the writings of both Greek and Roman authors. Quite at an early stage he also recognized the importance of topography, geography and archaeology to the understanding of historical questions.

Gabba continued to study the late Roman Republic by broadening his approach, and this took form in several essays and books: *Appiano e la storia delle guerre civili* (1956); and the commentaries on books I and V partial (English. Translation, 1976); *Storici greci dell'impero romano da Augusto ai Severi*, *RSI* (1959); *Esercito e società nella tarda repubblica romana* (1973).

By that time, Gabba had adopted his favorite literary form, the essay, through which he examined specific problems. In the case of the late Republic, he stressed the need to first understand the ancient historiographical approach, and then — not to try to find the "truth" but rather to reach the closest possible and plausible reconstruction of events. Hence, Gabba's original contributions are no less important for their methodological lesson on the relationship between our idea of history and that of the ancient historians.