

last two undertakings were noteworthy for their efficient solutions to cooling problems in the difficult climate of these areas. He was one of the first modern architects in Palestine, and in his buildings achieved the new aims of European architecture of the 1920s.

**BIBLIOGRAPHY:** Roth, Art, 741.

[Abraham Erlik]

**KAUFMANN, WALTER** (1921–1980), U.S. philosopher. Born in Freiburg, Germany, Kaufmann was raised as a Lutheran but returned to Judaism. He went to the U.S. in 1939 and studied at Williams College and Harvard University, where he received his B.A. from the former (1941) and his Ph.D. from the latter (1947). From 1944 to 1946, he served in the United States Army Air Forces and Military Intelligence Service.

Kaufmann began teaching philosophy at Princeton in 1947 and became a full professor in 1962. He remained at Princeton throughout his career. His main interests were philosophy of religion, social philosophy, and the history of ideas since the 19<sup>th</sup> century. Kaufmann was a vigorous opponent of arguments for religion. He made an attack on theology of all kinds and favored a naturalistic, humanistic approach.

His best-known writings include *Nietzsche: Philosopher, Psychologist, Anti-Christ* (1950), *Critique of Religion and Philosophy* (1958), *The Owl and the Nightingale: From Shakespeare to Existentialism* (1959), *The Faith of a Heretic* (1961), *Hegel: Reinterpretation, Texts and Commentary* (1965), *Tragedy and Philosophy* (1968), *Religions in Four Dimensions* (1976), *Man's Lot* (3 vols., 1979), and *Discovering the Mind* (Trilogy, 1980). He translated (with R.J. Hollingdale) Nietzsche's *Will to Power* (1967), as well as several of his other works. He also translated Goethe's *Faust* and Martin Buber's *I and Thou*. His *Existentialism from Dostoyevsky to Sartre* (1956), a selection of texts which he edited and introduced, helped popularize existentialist philosophy in the United States.

[Richard H. Popkin / Ruth Beloff (2<sup>nd</sup> ed.)]

**KAUFMANN, YEHEZKEL** (1889–1963), biblical scholar, thinker, and essayist. Born in the Podolia region of the Ukraine, Kaufmann studied in the modern yeshiva of Ch. \*Tchernowitz (Rav Za'ir) in Odessa and at the advanced courses of Baron David Guenzburg in Petrograd (Leningrad). He received a Ph.D. from the University of Berne in 1918. After World War I he lived in Berlin, where he began to work on his scholarly writings. In 1928 he migrated to Erez Israel and taught in the Re'ali School in Haifa. In 1949 he was appointed professor of Bible at the Hebrew University, a post he held until his death. Of his many writings, two monumental works stand out: *Golah ve-Nekhar*, "Exile and the Alien Land" (4 vols. in 2, 1929–30), a sociological study on the fate of the Jewish people from ancient times to the modern period; and *Toledot ha-Emunah ha-Yisre'elit*, "The History of Israelite Faith" (8 vols. in 4, 1937–57), a history of Israelite religion from ancient times to the end of the Second Temple. The first seven volumes were condensed and translated into English by M. Greenberg

under the title *The Religion of Israel* (1960). The beginning of volume 8 was translated into English by C.W. Efroymson under the title *The Babylonian Captivity and Deutero-Isaiah* (1970). His other works include: *Ha-Sippur ha-Mikra'i al Kibbush ha-Arez* (1956), of which an English version had been published previously (*The Biblical Account of the Conquest of Palestine*, 1953); *Be-Hevlei ha-Zeman* (1936), "In Troubled Times," a collection of articles and studies on contemporary problems; commentaries on the Book of Joshua (1959) and the Book of Judges (1962); and *Mi-Kivshonah shel ha-Yezirah ha-Mikra'it* (1966), "From the Crucible of Biblical Creativity," a posthumous collection of studies on the Bible. His essay on "The Biblical Age" appeared in *Great Ages and Ideas of the Jewish People* (edited by L.W. Schwarz, 1956).

### Biblical Period

Kaufmann's main contribution to the study of biblical religion was his thesis that Israel's monotheism was not a gradual evolutionary development from paganism but an entirely new beginning, *sui generis*, in religious history. From its beginnings, Kaufmann asserted, the Israelite monotheistic structure was devoid of any element of polytheistic mythology. Kaufmann claimed that nowhere in the Bible is there any trace of mythical elements – no battles among gods or birth of gods – and that theogony is totally absent. He suggested that this is due to the fact that the battle with myth had been waged and won long before the Bible was compiled. Israelite monotheism for Kaufmann began with Moses.

To bridge the gap between the concept of the one God of all humankind, on the one hand, and on the other, the fact that God's grace and works were known for 1,000 years only to Israel, Kaufmann developed the principle of theoretical (or ideational) universalism. So long as Israel was in its native land, this was expressed in the wish that all nations would some day acknowledge the one God, just as, according to Genesis, all humankind in the beginning knew only one God. In the exilic period, Israel began to move the monotheistic teaching beyond its territorial borders.

On Kaufmann's reading, the Bible was so fundamentally the product of a monotheistic world view that it claimed that all humans were originally monotheistic; it was human rebelliousness that produced the religious retrogression of paganism. Kaufmann went so far as to argue that Israelites of the biblical period had no understanding of polytheism. Ancient Israelites did not even know how to worship gods other than Yahweh and assumed that their neighbors worshipped fetishes of wood and stone. Most Bible scholars, in the main Protestant, tended to paraphrase the biblical accounts of Israelite idolatry, and conclude that there was a vast difference between the official religion, which was either monolatrous or monotheistic, and the popular religion, which was polytheistic. In contrast, Kaufmann maintained that there was no fundamental difference between "popular" and "official" religion with regard to monotheism. The prophetic denunciations of Israelite "idolatry" were the rhetoric of zealots who equated low-level