



certain key texts may help us to offer tentative answers to those questions. The present paper tries to argue that some “special introductions,” i. e. , those passages that the author asks the reader to pay “attention” or indicates as “preface” or “introduction” in the main texts. The present paper aims at investigating certain device of *The Guide of the Perplexed* and the intention of the author behind it, by illustrating two such “special introductions” in *Guide* I 73 and II 2.

On the Influence of Midrash to Maimonides’ Allegorical Interpretation

XIA Xindong

The word “Midrash” has two meanings. One is the specific strategy which employs derash, geometria and some other Judaic ways to interpret the Torah and Talmud; another is a corpus of literature bearing the name of Midrash(im) which records the various interpretations of the sacred texts by the Talmudic sages. Midrash, with its double meanings, has great influence upon Maimonides’ allegorical interpretation of the sacred texts. On one hand, some words or verses taken from the Midrashic texts are allegorically interpreted by Maimonides; on the other hand, the allegorical interpretation is his creative application of Midrashic strategy.

Maimonides on Dialectical Arguments

DONG Xiuyuan

Dialectical arguments are one kind of arguments Aristotle discussed in *Topica*, as apposed to demonstrative arguments. The dialecticians deal with some controversial topic, inferring from plausible premises while keeping an eye on the conflicting views. Maimonides learned dialectical arguments from the Arabic Aristotelian philosophers, in particular al-Farabi, and employed

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this kind of arguments in the theological exploration. His approach to the cosmogony issue furnishes a prominent example of this. However, Maimonides' understanding of dialectical arguments differs in some fundamental respects from the Arabic Aristotelian one, which reflects his comprehensive project of establishing the science of the Law in its true sense.

Communication between the Jews and the Chinese in Modern China: Review of the Jewish Life in Harbin

WANG Zhijun

Based on the Harbin Jewish life, this thesis presented some perspectives that are different from other Chinese scholars. The fact that in modern and contemporary China, the communication between Chinese and Jews is seldom and lack of depth, should constitute an important premise for the study of the mutual exchange and interaction between the Chinese people and the Jewish people. Only in this context can we understand the discourses of some scholars and the memories of persons concerned properly. The reason why the communication between Harbin Jews and the Chinese is seldom and lack of depth is closely related to the international status of modern China, the regional situation of the Far East, the cohesion of the Jews, the closure of the Jewish community and the shortness of Jewish sojourn in Harbin.

A Review of Harbin Jewish Religious Guild after the Early 20th Century

ZHANG Tiejia

By the end of the 20th century, owing to Tsarist Russia's Jew-Exclusion policies and the construction of the Middle East Railways, the Jews who were wandering all over the world had been disembarked at Harbin, their "new haven," as they called it, and settled down there. As the new residents of