# Contents

<table>
<thead>
<tr>
<th>Topic</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>BAJS Conference</td>
<td>3</td>
</tr>
<tr>
<td>News: Jewish Studies at King’s College London</td>
<td>3</td>
</tr>
<tr>
<td>News: Recent AHRC grants</td>
<td>5</td>
</tr>
<tr>
<td>Survey of Jewish Studies (and related) courses</td>
<td>7</td>
</tr>
<tr>
<td>Relevant ongoing doctoral research</td>
<td>49</td>
</tr>
<tr>
<td>Members’ recent publications</td>
<td>53</td>
</tr>
<tr>
<td>Reviews</td>
<td>56</td>
</tr>
<tr>
<td>Discounts available to BAJS members</td>
<td>63</td>
</tr>
<tr>
<td>BAJS Constitution</td>
<td>64</td>
</tr>
<tr>
<td>BAJS Annual General Meeting, 22 July 2008</td>
<td>65</td>
</tr>
<tr>
<td>BAJS Committee</td>
<td>67</td>
</tr>
<tr>
<td>BAJS Student Essay Prize</td>
<td>68</td>
</tr>
</tbody>
</table>
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http://britishjewishstudies.org
BAJS Conference
12–14 July 2009, Durham:
‘Culinary Judaism’

The 2009 annual conference will take place at St Aidan’s College, Windmill Hill, Durham, 12-14 July 2009. The theme of the conference will be ‘Culinary Judaism’. Speakers will present papers concerning all issues related to food and the use of food in Jewish texts and cultures, addressing such issues as commensality, cooking, creation of boundaries, identity, symbolism, sacrifice and material cultural objects related to or symbolic of eating, etc. The term ‘culinary’ is interpreted broadly and as suggested extends to sacrifice and other symbolic uses of food or food-related objects. It is hoped that this broad interpretation of the theme will encourage members of BAJS from a wide range of research fields to participate.

For further information and a link to the online registration form, Please consult http://britishjewishstudies.org/category/conferences-and-events

As usual, the BAJS Annual General Meeting will be held during the conference, on the morning of 14 July 2009.

Jewish Studies
at King’s College London

For many of our members, the news that the Department of Theology & Religious Studies at King’s College London, in collaboration with Leo Baeck College and with the London School of Jewish Studies, is launching a fully fledged MA in Jewish Studies this autumn (cf. Jewish Chronicle, 30 April 2009) may have come as something of a surprise. Yet exciting things have been happening at King’s. Andrea Schatz, Lecturer in Jewish Studies and currently completing her first academic year in the Department of Theology & Religious Studies, was kind enough to speak to me about developments in the department, her recent book and her plans for the future.

Since the appointment, in 2001, of Daniel Rynhold, who has since left to take up a position at the Bernard Revel Graduate School of Jewish Studies, Yeshivah University, the number of colleagues interested in Jewish Studies or related fields has grown considerably. In 2004, Lutz Doering, whose key area of interest is the ‘interplay between Ancient Judaism and Early Christianity’, was appointed as Lecturer in New Testament Studies. He is taking up a position in Durham in the autumn and the college is committed to finding a successor who, it is hoped, will be equally interested in the New Testament’s Jewish context.

The real qualitative leap, however, has come with the appointment of Diana Lipton as Lecturer in Hebrew Bible & Jewish Studies in January 2007 and the arrival of Andrea Schatz in September 2008. Diana Lipton was a doctoral student of Robert Gordon’s at Cambridge and a Fellow of Newnham College for the best part of a decade before coming to King’s where she teaches undergraduate courses in Biblical Hebrew, Hebrew Texts, The Creation of History in Ancient Israel, Law & Ethics in the Hebrew Bible, and an Introduction to Jewish Thought and Practice. At MA level she offers, inter alia, a module called ‘A Hard Rain’s Gonna Fall’: Protesting violence and ordering chaos in the Hebrew Bible, in which, as the course description explains, ‘Biblical texts are explored, through lenses ancient and modern, as responses to violence (human and divine, physical and verbal), and as mechanisms (verbal and ritual) for ordering chaos. The political and social conditions that created the need for protest and ordering are examined, along with their implications for psychological and ideological readings of the Hebrew Bible.’

Lipton’s most recent monograph, Longing for Egypt and Other Unexpected Tales (Sheffield Phoenix Press, 2008), sets out to challenge a ‘tendency to privilege simple interpretations over complex, unsettling, readings’ by focusing on ‘seven cases of textual complexity masked by simple readings’. Gravitating around a ‘focus on the formation of identity’, she explores themes such as a
’counter-intuitive longing for Egypt along-
side the Exodus account of liberation from
persecution.’ Several chapters, notably
those on biblical law, conceptions of time,
and the kingship of God, examine biblical
ideas through the lense of rabbinic,
especially midrashic, texts. Rabbinic texts
are the focus of much of Lipton’s current
work. Alongside a reception history
commentary on Lamentations (with Paul
M. Joyce), she is working on a book that
reassesses the use of the Bible in
Talmudic narrative.

Andrea Schatz is an early moder-
nist and held positions in Philadelphia and
Princeton before coming to King’s. She is
particularly interested in the Jewish
engagement of modernity and the complex
nexus of continuity and discontinuity,
Enlightenment, secularism, and colonia-
lism in the early modern period, especially
the eighteenth century, a backdrop that
also shapes her approach to ‘the multi-
faceted contacts and intricate negotiations
often summarized as Jewish-Christian
relations’. She questions the notion of a
Jewish ‘encounter’ with modernity as
being too static in its juxtaposition of Jewry
and modernity and understating the Has-
kalah’s focus on continuity and tradition.

Her recent monograph, Sprache in
der Zerstreuung. Die Säkularisierung des
Hebräischen im 18. Jahrhundert (Göt-
tingen: Vandenhoeck & Ruprecht, 2009),
explores these issues in the context of
changing attitudes towards Hebrew.
Schatz’s approach is shaped by a
profound skepticism vis-à-vis the concept
of secularization as a linear process.
Instead she emphasizes the complexities
and messiness of a process in which
continuity and discontinuity remain
constantly enmeshed and non-religious
approaches to language, nation and dias-
pora rarely lead to anti-religious polemics.
Here as elsewhere, Schatz is especially
interested in Jewish forms of early modern
radical critique that remain intertwined with
strong religious commitments.

Schatz’s next major project is an
exploration of these themes in the context
of Jewish attitudes towards the ‘Orient’.
Her particular focus here is on the contrast
between the desire to integrate into
European society (with its own set of
‘Orientalist’ perceptions), on the one hand,
and Jewish recourse to the ‘Orient’ as a
means of legitimizing distinctiveness and
Jewish identity formation, on the other.
She wants to reconstruct this complex
process by looking at a wide range of
sources from narrative accounts and travel
writing to clothing and architecture. While
this theme has drawn considerable
attention for the period from the mid-
nineteenth century onwards, Schatz hopes
to be able to make a substantial original
contribution by discussing it in the earlier
context of the eighteenth and early
nineteenth centuries.

At King’s, Schatz teaches under-
graduate modules on Constancy & Creati-
hivity: Jewish Interpretation of Tradition;
Religious Difference: Jewish, Christian &
Other Perspectives, and European Jews
and the ‘Orient’. She is also offering a
course on Jewish Perspectives on Reli-
gion, Culture and Public Space at MA
level. Asked about her first year at King’s,
Schatz cannot help commenting on the
intricate nature of the rules and regulations
she has had to familiarize herself with,
something that has taken her by surprise,
given her previous positions in the US.
Overall, though, she brims with enthusi-
asm and optimism and she is particularly
excited, none too surprisingly, about the
new MA in Jewish Studies. It will combine
not only the expertise of the department at
King’s with that of Leo Baeck College and
and the London School of Jewish
Studies but also draw on relevant
strengths in the departments of History
and Middle East & Mediterranean Studies
at King’s. On the one hand, this will lend it
sufficient breadth and cohesion. On the
other hand, Schatz hastens to add, the
programme ultimately remains firmly an-
chored in a religious studies context,
giving it a very distinct profile and making
it not a competitor but a valuable addition
to the MA programmes offered by the
Hebrew and Jewish Studies department at
UCL.
Recent AHRC grants  
for Jewish Studies (and related) projects

**The Children of Ephraim. Constructing Jewish Identity in Andhra Pradesh**

Principal Investigator:
Dr Yulia Egorova (Durham)

The community of Bene Ephraim (or ‘Telugu Jews’) was established in the late 1980s in the Guntur District of Andhra Pradesh by a group of Christianised Madiga untouchables who declared that they belonged to one of the Lost Tribes of Israel. In 1992 the community established a synagogue and introduced a number of Jewish rites into their practice. Shortly afterwards they started seeking recognition by the State of Israel and among the Jewish communities in the West.

The objectives of the project are to explore the emergence and development of the Bene Ephraim movement in the local context, to contribute to an improved understanding of the implications of Judaising movements for discussions of Jewish identity in the wider Jewish community and the State of Israel, and to examine to what extent the movement of Bene Ephraim reflects processes of group identification and social categorization and also of the production of individually unique and/or collective social identities. More specifically, the project will explore the question of community membership, their relationship with and historical connection to other Madiga, their understandings of Judaism and Jewish culture, practices and narratives of origin, and the way Bene Ephraim are viewed by their neighbours, Indian and Israeli authorities and different diaspora Jewish communities.

**Medieval Monographs on the Jewish Calendar**

Principal Investigator:
Sacha Stern (UCL)

This is a 4 ½-year major research project which began in October 2008. The objectives of the project are to produce modern critical editions, with text, translation, and commentary, of three early twelfth-century Hebrew works on the Jewish calendar: the *Sifrei ha-Ibbur* of R. Abraham b. Hiyya, R. Abraham ibn Ezra, and R. Jacob b. Samson. Manuscripts will be used both as text witnesses and as evidence of the transmission of these works in the medieval and later periods. The broader significance of these works will be assessed in relation to medieval Hebrew literature, medieval science and astronomy, and other medieval works on Jewish and non-Jewish calendars.

This project brings together a multi-disciplinary team of two Postdoctoral Research Associates with expertise in text edition (Dr Israel Sandman) and medieval mathematics (Dr Ilana Wartenberg), complementing Sach's own expertise in the Jewish calendar. The project also includes a PhD student, Kineret Sittig, who is preparing an edition of the *Iggeret ha-Shabbat* of R. Abraham ibn Ezra.

A second PhD studentship was recently advertised –

Youth, Violence and Cult: An Interdisciplinary Network on the case of William of Norwich, the ritual murder accusation and its historical legacy

Miri Rubin (QMUL)

The case of William of Norwich in 1144 prompted interaction between government and Norwich townspeople, over questions of law, justice and public order. It raised questions about religious authority: who was to decide whether William was a ‘martyr’ or not? It also spurred a monk of the cathedral to imagine a narrative which combined all elements of the Norwich case within an overarching Christian narrative which cast the Jews not only as killers of Christ, but as being intent on repeating that violence on the body of a Christian child. The proposed workshops, funded in the context of the Religion and Society AHRC/ESRC Programme, will explore historically the coming together of preoccupations with Youth, attitudes towards Jews, and the reaction to miraculous incursions into a Christian community.

In Workshop I Historians of Norwich will help place the case within its context by considering the condition of children, the situation of Jews, the immediate reaction to the finding of the Youth’s body, and the creation of first stirrings of cultic interest, and the making of the narrative account of ritual murder. Workshop II will consider the regional impact and spread of the narrative in England and France, and the forms in liturgy and art taken by the ensuing cults of ‘martyred’ youths. Workshop III will consider the impact of the case in the longer term, into early modern Europe with its new religious delineations, and beyond into modern times.

Postcolonising the Medieval Image

Eva Frojmovic (Leeds)

During the last 30 years, postcolonial theory has transformed literary and film studies, yet only a few medievalist historians and literary scholars have used postcolonial thought and almost no medievalist art historians have engaged with postcolonial theory. This project brings together scholars of medieval images and scholars working more generally with postcolonial theory. The aim is to demonstrate the ways in which postcolonial theory can be fruitful for the investigation of medieval images and visual culture, and to test the limits of contemporary critical theory in the study of the middle ages.

Medieval art can offer ways of rethinking the links between culture and society, periods and geographies. ‘Postcolonising’ entails active intervention into the field of medieval visual studies through a theoretical framing of research. The principal research questions of the network will be: How can concepts current in postcolonial studies (such as diaspora and migration, accented art making, displacement, intercultural vs transcultural, hybridity, presence/absence) help medievalists to reinvigorate the study of art and visuality? How might postcolonial concepts be used to redraft the canon of medieval art? To what extent can they help build bridges between the medievalist community and modernists? How can postcolonial questions help to engage a new generation of students who are alert to the global reach of art and are put off by an exclusively eurocentric story of art? How can we widen participation by making the subject relevant to a more diverse constituency?
Survey of Jewish Studies (and related) courses

University of Aberdeen
School of Divinity, History and Philosophy
Website: http://www.abdn.ac.uk/sdhp/
School of Divinity, History and Philosophy, King’s College, University of Aberdeen,
Aberdeen AB24 3UB, UK. T 0044 1224 272380, F 0044 1224 273750.

UNDERGRADUATE

Hebrew Language I (Lena-Sofia Tiemeyer, l.s.tiemeyer@abdn.ac.uk)
This course is designed to equip students with knowledge of basic Hebrew grammar and vocabulary.

Hebrew Language II (Lena-Sofia Tiemeyer, l.s.tiemeyer@abdn.ac.uk)
This course is the second part of a two-course sequence. With the completion of these two courses, a student can expect to read most prose sections of the Hebrew Bible with the use of a standard lexicon.

Introducing the Hebrew Bible (Lena-Sofia Tiemeyer, l.s.tiemeyer@abdn.ac.uk)
The basic aim of this course is to provide an overview of the literature of the Hebrew Bible. The course will focus on the formation of the various texts of the Hebrew Bible and on their respective ideology. Furthermore, this course seeks to teach the students how to critically evaluate this literature and, as a result, how to reach independent and informed interpretations of the Biblical text.

Method in Old Testament Study (Lena-Sofia Tiemeyer, l.s.tiemeyer@abdn.ac.uk)
This course discusses various methods used for studying the Hebrew Bible (e.g. source criticism, redaction criticism and form criticism). It will look at Christian and Jewish readings of the Hebrew Bible and provide an overview of reading-oriented approaches to the Hebrew Bible, with focus on feminist approaches.

GRADUATE

MLitt Jewish Studies

Introductory Modern Hebrew (Benjamin Foreman, b.foreman@abdn.ac.uk)
The course will cover the basic structure of Modern Hebrew, expressed through speaking, reading and writing.

Intermediate Modern Hebrew (Lena-Sofia Tiemeyer, l.s.tiemeyer@abdn.ac.uk; Benjamin Foreman, b.foreman@abdn.ac.uk)
The course will cover the basic structure of Modern Hebrew, expressed through speaking, reading and writing. It will build on the knowledge acquired in Introductory Modern Hebrew.

Jewish History and Culture (Joachim Schaper, j.schaper@abdn.ac.uk; Jutta Leonhardt-Balzer, j.leonhardt-balzer@abdn.ac.uk; Robert Segal, r.segal@abdn.ac.uk; Lena-Sofia Tiemeyer, l.s.tiemeyer@abdn.ac.uk)
This course is designed to provide a firm basic knowledge of Jewish history and culture, starting from the Second Temple period and leading up to the present day.

The Study of the Hebrew Bible (Joachim Schaper, j.schaper@abdn.ac.uk)
The course will sketch recent developments in the study of the Hebrew Bible (history of ancient Israel, Pentateuch Studies and exegetical methodology, anthropology and its use in Hebrew Bible research, and Septuagint studies – inasmuch as the latter are relevant to the study of the Hebrew Bible). Students will be enabled to acquire a substantial knowledge of one of the key areas of Jewish Studies, thus laying the foundations for a deepened understanding of the biblical basis of Jewish religion and culture.

Rabbinics and Jewish Philosophy (Robert Plant, r.plant@abdn.ac.uk; Joachim Schaper, J.Schaper@abdn.ac.uk; Lena-Sofia Tiemeyer, l.s.tiemeyer@abdn.ac.uk)
This course aims to lay a foundation of knowledge in the areas of Rabbinics and Jewish philosophy and to explore the interaction between the two.
Jews on Screen (Nathan Abrams, Film Studies, n.abrams@bangor.ac.uk)
This module will seek to introduce students to the history of the representation of Jews and Judaism on screen. It will show how these have changed over time and vary according to not only national context but also to the specific medium involved whether film or television. These representations will also be examined from a variety of theoretical angles such as gender, race/ethnicity, queer theory, and cultural theory.

Theology and Religious Studies (http://www.bangor.ac.uk/trs/)

Judaism: Its Belief & Practice (Gareth Lloyd Jones, rss402@bangor.ac.uk)
The module will cover selected topics relating to the religion and history of the Jews during the past 2000 years. Beginning with the destruction of the Temple in AD 70, the course will touch upon literature, liturgy, biblical exegesis, mysticism, philosophy, Zionism, and Reform Judaism. The final section will be devoted to Jewish reactions to the Holocaust.

Images of Women in Judaism (Catrin Williams, catrin.williams@bangor.ac.uk)
This course is designed to enable students to understand the roles of women in Judaism and early Christianity; to help students develop an understanding of the historical, cultural, literary and theological issues involved in a critical study of the Jewish and early Christian images of women; to enable students to appreciate the distinctive emphases of the Old and New Testament material relating to the presentation of women; to develop a critical understanding of the place of women in religion generally.

The Church and the Jews
(Gareth Lloyd Jones, rss402@bangor.ac.uk)
Students will be introduced to Christian-Jewish relations from both the historical and the theological standpoints. Significant periods, such as the Early Church, the High Middle Ages, the Reformation and the twentieth century will be examined. The attitudes of significant individuals such as Augustine, Chrysostom and Luther will be discussed. Relevant biblical texts will be studied.

Teaching Judaism and Islam (William Kay, rss01f@bangor.ac.uk)
This module aims to explore the nature and significance of Islam or Judaism in their historical and contemporary settings; develop an understanding of the place of teaching about Islam or Judaism within the curriculum of a church school; provide an opportunity for students to examine critically a range of methodologies and resources.

Roman Judaea (John Curran, Ancient History, j.curran@qub.ac.uk)
A survey of the scope and ambitions of Rome’s rule in Judaea in the period AD 6–70. The course explores historiographical issues arising out of the controversial testimony of Flavius Josephus; surveys the important historical dynamics of Jewish history prior to the arrival of Rome in the region; and assesses the character and function of the institutions of Roman power in the province of Judaea. Significant historical figures of the period, from Herod the Great to Pontius Pilate and Jesus of Nazareth, are restored to their Judaean historical contexts and subjected to historical scrutiny. The nature and purpose of Jewish violence is examined, from the inception of the province through to the rebellion of the Jews in 66, and the reasons for the failure of the Jewish rebellion are traced.

The Rise of Christianity (John Curran, Ancient History, j.curran@qub.ac.uk)
The course explores significant institutions and discourses within Judaism in Judaea in the period 167 BC–AD 70 and setting of the historical Jesus in this broader world. It proceeds to examine the earliest traces of the Christian movement and the development of Christianity within the Roman Mediterranean. Students will encounter the historical challenges of reconstructing early theological disputes, heretical ideas and the motivation and scope of persecution up to the reign of Constantine the Great.

Jewish Women in Byzantium (Dion Smythe, Byzantine Studies, dionsmythe@hotmail.com)
Why is this module different from every other? It examines the position of women in a unique
community – Jewish women in the Byzantine Empire 330–1453 CE. Using explicit feminist analysis, we shall examine betrothal agreements, rabbinic responsa, liturgical poetry, travel accounts, letters and family history [all in translations!] to locate their experience. You won’t need to learn all 613 commandments in the Torah – you can study the Kara’ites instead (and discover who they were)! You don’t have to be Jewish – or even a woman – to take this module. At the end of the module this question will be easy: ‘What is the technical term for an uncircumcised Jew more than eight days old?’

University of Sussex
History Department, Centre for German-Jewish Studies
Website: http://www.sussex.ac.uk/history/index.php and http://www.sussex.ac.uk/cgjs/
University of Sussex, Falmer, Brighton BN1 9QN
Administrative Liaison Officer: Diana Franklin, d.franklin@sussex.ac.uk

UNDERGRADUATE

1938: 'Kristallnacht' (Christian Wiese, C.Wiese@sussex.ac.uk)
The so-called ‘Kristallnacht’ can be understood as a violent rehearsal for the Holocaust which Nazi Germany started three years later. It also marks the end of over a century of a prolific and (mostly) peaceful coexistence between Jews and Christian non-Jews. The history of their mutual relation since the early nineteenth century is the subject of this course. It focuses on the complex processes of political emancipation, of social integration, and of cultural adaptation through which Jews became an integral part of the German political, social and cultural life. The course should enable students to appreciate this history of Jewish/non-Jewish relations in its richness, alongside its problematic aspects leading up to 1938.

1942: Holocaust (Eugene Michail, E.Michail@sussex.ac.uk)
This course offers an opportunity to study the attempt by the Nazis to create a ‘Master Race’ by exterminating the Jews of Europe and targeting other groups – including gay people, Gypsies and people with disabilities – for discrimination and death. Studying how it happened will inevitably raise many questions about why it happened. The course will pay close attention to how it was possible for such a plan of mass murder to be carried out so effectively in such a short time; a plan which relied on the active involvement of many people and the acquiescence of even more.

University of Bristol
Department of Theology and Religious studies
Website http://www.bristol.ac.uk/thrs/
Department of Theology and Religious Studies, University of Bristol, 3 Woodland Road, Clifton, Bristol BS8 1TB, UK. T 0044 117 331 7932.

Introduction to Hebrew I
This Unit introduces the basic elements of the vocabulary and grammar of Biblical Hebrew, as well as brief consideration of the origins and nature of the biblical text. The Unit centres almost exclusively on one book (Professor J. Weingreen, A Practical Grammar For Classical Hebrew (OUP), Lessons 1–11) which presents the subject in an accurate and interesting way. Although this Unit entails much hard work, therefore, it will also be very rewarding!

Introduction to Hebrew II
This continues the introduction to Classical Hebrew with a comprehensive study of the Hebrew verb system; selected roots, prefixes and suffixes. We will use An Introduction to Classical Hebrew Grammar, by Professor Weingreen, working through the exercises together in class after preparation at home. Students will be expected to learn vocabulary and grammar and read aloud in class. The aim is to prepare students to be able to read and translate printed pointed Biblical Hebrew, using a grammar dictionary or lexicon.

Hebrew Texts (Jonathan Campbell, j.g.campbell@bristol.ac.uk)
This unit will centre around the Hebrew text of one of the so-called sectarian Dead Sea Scrolls – the Habakkuk Commentary. It consists of the biblical book of Habakkuk, from around 600 BCE, intertwined with interpretative comments probably by an Essene community of the first century BCE. Against the relevant backgrounds for each of these elements the unit will concentrate on how to understand the Hebrew text of the commentary. There will also be consideration of important
hermeneutical questions. Students will be required to do extensive background reading.  

**The Religion of Ancient Israel** (Jonathan Campbell, j.g.campbell@bristol.ac.uk)  
Israelite religion was not something static but developed throughout the biblical period in response to historical events and interaction with surrounding cultures. This Unit will study the development of Israelite religion from early times to the return from exile. It will concentrate on a selection of specific themes such as: the nature of God, the nature of the cosmos, Israel’s self-understanding, sacrifice and atonement, and the problem of evil and suffering.

**Understanding the Dead Sea Scrolls** (Jonathan Campbell, j.g.campbell@bristol.ac.uk)  
This unit will explain what the Dead Sea Scrolls (DSS) are and analyse their contribution to our understanding of the Hebrew Bible, Second Temple Judaism and nascent Christianity. Prominent will be the identity of the fascinating Jewish group – probably an Essene community – responsible for the collection. The impact of the DSS on contemporary Jewish and Christian religion will also be evaluated. The unit will consider both broad historical and religious matters and engage in the detailed study of particular texts. Ancient materials, including DSS, will be employed in English translation.

**Understanding Rabbinic Judaism from the Talmud and Related Literature** (Jonathan Campbell, j.g.campbell@bristol.ac.uk)  
This Unit will provide students with an in-depth introduction to Judaism in the Talmudic period (circa 70–900 CE). It will survey the history of the Jews in the centuries concerned before considering the nature of Jewish religion as evidenced in the primary literature of the times: the Mishnah, the Talmuds, and the Midrashim. Excerpts from that literature will be studied in English translation. The aim of the Unit is to bring students to an empathetic yet critical understanding of the nature of the classical Judaism of the Talmudic period against the relevant historical background. It will also enable them to handle the less complicated portions of the literature concerned.

**Judaism**  
The subject of this unit is Judaism in all its major aspects – historical, religious, and literary – over the centuries, from the Second Temple period until today. Jewish history, religion, and literature are surveyed in ten lectures.

**Christian and Jewish Theological Responses to The Holocaust** (David Tollerton)  
The Holocaust is an event which raises difficulties, in differing ways, for both Jewish and Christian thought. The unit will explore these concerns specifically through the prism of how each tradition’s involvement with this event and its aftermath intersects with its reception of the Bible.

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**Centre for the Study of Jewish-Christian Relations**, Cambridge  
Website: http://www.woolfinstitute.cam.ac.uk/cjcr/  
Wesley House, Jesus Lane, Cambridge CB5 8BJ, UK.  
cjcrenquiries@woolfinstitute.cam.ac.uk, T 0044 1223 741 048.

**GRADUATE**  

**MSt** (University of Cambridge) in the Study of Jewish-Christian Relations (Edward Kessler, Jim Aitken, Lars Fischer, James Carleton-Paget, Lucia Faltin, Justin Meggitt, Helen Spurling, Russel Re Manning et al.)  
This Master of Studies (MSt) degree is offered in conjunction with the Faculty of Divinity and the Institute of Continuing Education. It is a multi- and interdisciplinary two-year programme, combining religious, biblical, philosophical and cultural studies with history, political science and international relations and represents a unique opportunity for students to study for a qualification awarded by a University with a worldwide reputation for outstanding academic achievement. The course consists of four papers (Foundations, Scripture, History, Culture) providing students with a grounding in the study of Jewish-Christian relations, and guidance on, and training in, postgraduate research techniques. Students can be admitted to either Track A, in which teaching is largely by traditional face-to-face methods, including lectures, seminars, plenaries and individual tuition, or to Track B, in which a significant element of the teaching takes place through the medium of eLearning.

For additional information please contact Tina Steiner (Tina.Steiner@woolfinstitute.cam.ac.uk, T 0044 1223 741048). The Centre for the Study of Jewish-Christian Relations and the Centre for the Study of Muslim-Jewish Relations comprise the Woolf Institute of Abrahamic Faiths.
University of Cambridge

Faculty of Divinity
Website: http://www.divinity.cam.ac.uk/
West Road, Cambridge, CB3 9BS, UK.
Tel 0044 1223 763002, Fax 0044 1223 763003.

UNDERGRADUATE

Elementary Hebrew (Andrew Macintosh, aam1003@cus.cam.ac.uk)
The Elementary Hebrew course falls into two parts, which together are intended to familiarise students
with the basic grammatical forms (especially nouns and verbs) and vocabulary of Hebrew and to enable
them to read and understand a straightforward prose narrative text from the Bible, with and
without vocalisation. Prescribed Texts: Genesis 37; 40-43; 45. The teaching grammar used in this
course is J. Weingreen, A Practical Grammar for Classical Hebrew (OUP, latest edition). Brown,
Driver and Briggs, A Hebrew Lexicon should be used by students from the end of the Lent term.

Intermediate Hebrew
(Andrew Macintosh, aam1003@cus.cam.ac.uk; Katharine Dell, kjd24@cam.ac.uk)
Prescribed Texts: Deuteronomy 5-15; Judges 13-16; Jonah; Job 1-2, 42.7-17. The study of the texts
from Deuteronomy, Judges, Jonah and Job is designed (apart from their intrinsic interest) to lead
students on to a fuller appreciation of the syntax of prose texts (including the significance of word
order and the less common uses of the tenses of the verb). The lectures will focus mainly on linguistic
aspects of the texts, but their theological and literary aspects will be explored in two or three essays
which students will write in the course of the year.

Advanced Hebrew
(Andrew Macintosh, aam1003@cus.cam.ac.uk; Robert Gordon, rpg1000@cam.ac.uk; James Aitken, jka12@cam.ac.uk)
Prescribed Texts: Isaiah 1-7; Psalms 8, 19, 22, 23, 24, 46, 51, 74, 82, 91, 104, 145. This course is
concerned with mainly poetic texts from Isaiah and the Psalms, and is designed (apart from their
intrinsic interest) to introduce students to the special features of poetic Hebrew (parallelism,
grammatical features, imagery) and also to text-critical and lexicographical problems of Hebrew
generally. The lectures will focus mainly on linguistic aspects of the texts, but their theological and
literary aspects will be explored in two or three essays which students will write in the course of the
year.

World Religions in Comparative Perspective (Tim Winter, tjw31@cam.ac.uk)
The Jewish part of this course looks at the themes of law and creation.

The Literature, History and Theology of the Exilic Age
(Katharine Dell, kjd24@cam.ac.uk; Graham Davies, gid10@cam.ac.uk)
The exilic age has long been regarded in scholarship as a watershed for the faith of Israel, with
important theological understandings formulated in this period. This course seeks to give a thorough
understanding of the literature, history and theology of the period leading up to the Exile, of the Exile
itself and of the repercussions that followed it.

Judaism in the Greek and Roman Periods
(James Aitken, jka12@cam.ac.uk, James Carleton Paget, jncp1@cam.ac.uk)
This course aims to introduce the history, literature and religion of the Jews in the Greek and Roman
periods, up to and including the war of Bar-Kokhba in the years 132-5.

Jewish and Christian Responses to the Holocaust
(Margie Tolstoy, mmt13@cam.ac.uk)
The objective is to engage the students in a manner that is academically rigorous while enabling them
to respond with sensitivity and compassion to the horrendous crimes perpetrated in the heart of
Europe. In the Lent term, lecturers from outside the University contribute fully to the course, including
a witness account from an Auschwitz survivor. Students will have the opportunity to see
documentaries and feature films related to the Holocaust.

Life, Thought and Worship in Modern Judaism (Nicholas de Lange, nrml1@cam.ac.uk)
This course introduces students to contemporary Judaism and gives them an insight into the
development of Modern Judaism by looking at the life and outlook of the Jewish communities both in
Britain and worldwide. It will demonstrate how Judaism relates to surrounding cultures and especially
how it has responded to the challenges of modernity.

Judaism II (Nicholas de Lange, nrml1@cam.ac.uk)
This course will consider the life, thought, and worship of medieval and modern Judaism. Prescribed
Poets, Prophets, Storytellers and Sages (Graham Davies, gid10@cam.ac.uk; Katharine Dell, kjd24@cam.ac.uk; Janet Tollington, jet40@cam.ac.uk)
This course seeks to explore the diversity of literature that makes up the Old Testament and to assess the different social and theological contexts in which it arose. It involves study of texts of different genres with an interest in their social context and theological content, interest in scholarly methods and viewpoints and their diversity, evaluation of historical claims with the use of archaeological and ancient Near Eastern material.

Book of Exodus (Graham Davies, gid10@cam.ac.uk)
The book of Exodus is one of the key books of the Old Testament. The story that it tells is one of the main elements in ancient Israel's origin traditions and it was of central importance for the definition of Old Testament belief in God and his relationship to his people and their response to him. The name of God, his deliverance of his people from slavery, the covenant at Sinai, the Ten Commandments and principles of worship are all dealt with here. Modern study of Exodus has used all of the standard exegetical methods and many comparisons have been made with non-biblical texts from the ancient Near East. The Exodus theme is also prominent in other parts of the Old Testament and in the post-biblical period the text has been drawn upon and elaborated in many different ways by both Jews and Christians up to the present day.

Judaism and Hellenism (James Aitken, jka12@cam.ac.uk, James Carleton Paget, jncp1@cam.ac.uk)
This course focuses on Hebraic and Hellenic tradition in Judaism from the time of the later Old Testament books onwards. The period concerned runs from Alexander the Great to the aftermath of the Bar Kokhba uprising against Rome. It begins with the translation of the Hebrew Bible into Greek, includes developments between the Old Testament and the New, and ends with the composition of the Mishnah in Hebrew.

One God? Hearing the Old Testament (Graham Davies, gid10@cam.ac.uk)
Belief in God as it is presented ('heard') in the Old Testament is fundamental to Judaism, Christianity and Islam. The aim of the course is to consider aspects of the nature, origins and development of this belief, including its similarities and dissimilarities to other beliefs held in the historical environment of the Old Testament, both in the surrounding nations and in ancient Israel itself. It will involve both the study and comparison of selected texts bearing on this theme from the Old Testament and consideration of archaeological and textual evidence from the ancient Near East. The intention is to be both theological and rooted in the history of religion and literature.

GRADUATE

MPhil in Theological and Religious Studies: Old Testament
MPhil in Theological and Religious Studies: World Religious Traditions (including Judaism)

Faculty of Asian and Middle Eastern Studies
Website: http://www.ames.cam.ac.uk/dmes/hebrew/staff.htm
Sidgwick Avenue, Cambridge CB3 9DA, UK.
T 0044 1223 335106, F 0044 1223 335110.

Hebrew Language A
(Robert Gordon, rpg1000@cam.ac.uk; Geoffrey Khan, gk101@cam.ac.uk)
Students are introduced to the language of the Hebrew Bible.

Hebrew Language B (Rachel Williams, rw212@cam.ac.uk; Marta Marzanska-Mishani, mm227@cam.ac.uk)
Students acquire competence in spoken and written Modern Hebrew.

Hebrew Texts 1
(Robert Gordon, rpg1000@cam.ac.uk; Nicholas de Lange, nml1@cam.ac.uk)
This course involves the reading of a variety of specified texts in Biblical Hebrew and a sample of Mishnaic Hebrew. Students also have the option to read a specified text in Biblical Aramaic.

Hebrew unspecified texts and composition (Frederick Niessen, fn203@cus.cam.ac.uk)
This course extends students' knowledge of Biblical Hebrew language.

Israelite and Jewish history and literature
(Robert Gordon, rpg1000@cam.ac.uk; Marta Marzanska-Mishani, mm227@cam.ac.uk)
In this course students choose either a classical or a modern option. The classical option involves
guided reading on Israelite and Judaean history and Biblical literature and the preparation of a series of essays. The modern option concerns Modern Hebrew literature.

**Modern Hebrew 1** (Marta Marzanska-Mishani, mm227@cam.ac.uk)

This paper covers the study of specified texts of Modern Hebrew prose and poetry written during the 20th century. Although the texts themselves change every few years, most of the writers do not change, as they represent the mainstream of classical writing.

**Modern Hebrew 2** (Marta Marzanska-Mishani, mm227@cam.ac.uk)

The course for this paper extends students’ grasp of spoken and written Modern Hebrew, as well as their critical understanding of selected works of Modern Hebrew literature.

**Mishnaic and Medieval Hebrew** (Nicholas de Lange, nrml1@cam.ac.uk)

This course involves the reading of Mishnaic and medieval Hebrew texts and the study of their historical and literary background.

**Aramaic** (Brian Mastin, bam31@cam.ac.uk)

Candidates will be required to translate and comment on a number of passages from set texts, representative of three of the main types of Aramaic literature (Biblical, Qumran, Targum). Set texts: Daniel 2–3, Ezra 4.8–6.12, 7.12–26.

**Ugaritic mythological and legendary literature**

(Robert Gordon, rpg1000@cam.ac.uk; Geoffrey Khan, gk101@cam.ac.uk)

**History of the Hebrew language** (Geoffrey Khan, gk101@cam.ac.uk)

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**GRADUATE**

MPhil Classical Hebrew Studies
MPhil Rabbinical and Medieval Hebrew Studies
MPhil Modern Hebrew Studies

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**Canterbury Christ Church University**

Department of Theology and Religious Studies
Website: http://www.canterbury.ac.uk/arts-humanities/theology-and-religious-studies/
Department of Theology and Religious Studies, Canterbury Christ Church University, North Holmes Road, Canterbury CT1 1QU, UK. T 0044 1227 782339

**Defining Judaism** (Maria Diemling, maria.diemling@canterbury.ac.uk)

The module offers an introduction to different understandings of what it has meant to be Jewish throughout the ages. Studying primary sources from different periods of Jewish history, students will learn to appreciate the essence and variety of Jewish identity, explore the historical development of Jewish culture and contemporary Jewish strands, key texts, notions of gender and identity formation through circumcision and food. In Term 2, theological, ethical and philosophical issues will be discussed.

**Judaism after the Holocaust** (Maria Diemling, maria.diemling@canterbury.ac.uk)

This course aims to enable students to consider the impact of the Holocaust on the development of modern and post-modern Judaism by evaluating the basis, value, and limitations of influential Jewish theological responses. Students will also examine the commemoration and representation of the Holocaust in various political and artistic contexts and examine its impact on contemporary Jewish identity.

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**Cardiff University**

School of Religious and Theological Studies
Website: http://www.cardiff.ac.uk/relig
The Cardiff School of Religious & Theological Studies, Cardiff University Humanities Building, Colum Drive, Cardiff CF10 3EU, UK. T 0044 29 20874240, F 0044 29 20874500

**Introduction to Biblical Hebrew/Classical Hebrew I** (Daniel King, kingdh@cardiff.ac.uk)

This module teaches the square script, reading, writing and transliteration, some elements of classical Hebrew grammar and syntax and it prepares students for further language study and translation of a text which they will do in the double module Classical Hebrew II. The language will be of interest to
students of Religious and Theological Studies and to others who wish to expand their knowledge of canonical (Jewish and Christian) texts, to students of the ancient world, especially the Near East, and to those who want to sample a Semitic language.

**Further Biblical Hebrew/Classical Hebrew II** (Daniel King, kingdh@cardiff.ac.uk)
Classical Hebrew II builds on Classical Hebrew I, introducing additional grammar and vocabulary. It is primarily devoted, however, to reading a simple Hebrew text, and thus giving students a feel for, and understanding of, the language of the Hebrew Bible.

**Hebrew Texts** (John Watt, WattJ@cf.ac.uk)
The double module involves reading selected chapters of the Hebrew Bible in the original. Students are expected to be able to translate the Hebrew into English and are required to study the selected texts in a scholarly fashion.

**Aramaic or Syriac Texts** (John Watt, WattJ@cf.ac.uk)
This module involves reading selected Aramaic/Syriac texts in the original. Students are expected to be able to translate the texts into English and are required to study them in a scholarly fashion. The texts to be studied are decided in conjunction with students and may be either entirely from the Aramaic portions of the Hebrew Bible, or entirely from Classical Syriac literature, or some of both.

**History and Religion of Ancient Israel** (John Watt, WattJ@cf.ac.uk)
This module examines what can be known about the history and religion of ancient Israel and Judah, principally from the time of the origins of an entity or entities which can be recognised as such, to about the time of the conquest of the Near East by Alexander the Great (late fourth century BC) It also examines the ways in which the account of that history and religion in the ‘Old Testament’, otherwise known as the ‘Hebrew Bible’, may be read and interpreted. In studying the history of this ancient community or communities, the emphasis will be on those aspects of it which are of most interest for the understanding of ‘Old Testament religion’.

**Ancient, Mediaeval and Modern Judaism** (John Watt, WattJ@cf.ac.uk)
The module examines the key ideas and principles in the development and structure of Judaism during the past 2,000 or so years. As the history of the Jewish religion is hardly separable from the history of the Jewish people, it also provides an overview of Jewish history generally, and a more detailed insight into the history of those periods which are considered of special significance for the development of religious ideas. The emphasis, however, is on the intellectual and religious history of Judaism, the structure of Jewish religious thought, the ideas and events which have moulded and influenced it, and the challenges it has faced in ancient, medieval and modern times.

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**Trinity College Dublin**
College Green, Dublin 2, Ireland. T 00353 1 896 1000.

**The Jews of Palestine, 200BC–AD66** (Brian McGing, Classics, bmcing@tcd.ie)
European civilisation has its deepest roots in three great cultures of the ancient Mediterranean world – Greek, Roman and Jewish. Judaism and Hellenism encounter each other for the first time after the death of Alexander the Great (323 BC). In the third century BC this seems to have been a largely unproblematic meeting, but something happened in the second century and the encounter became, in certain quarters at least, a confrontation. When Pompey arrived in Palestine with his legions in 65 BC, they stormed the Temple in Jerusalem, massacred the defenders and entered the Holy of Holies. Rome was a brutal imperialist power, the Jews a stubborn and divided people: perhaps the relationship was never going to work, and in AD 66 the region exploded into one of the biggest revolts that Rome ever faced. This course will examine what happened and why.

**School of Religions and Theology** (http://www.tcd.ie/Religions_Theology)

BA degree combinations with Jewish Studies and Near Eastern and Jewish Studies

**Introduction to Hebrew** (Andrew Mayes, amayes@tcd.ie)
This course introduces the student to the language of the Hebrew Bible.

**Intermediate Hebrew** (Lesley Grant, grantlm@tcd.ie)
In this course, students complete the study of basic grammar and begin in-depth reading of selected Biblical texts.

**Advanced Hebrew** (Andrew Mayes, amayes@tcd.ie)
This course will focus on Judean prophecy and inscriptions of the later monarchical era.
The Near East, Jewish Origins and the Bible (Lesley Grant, grantlm@tcd.ie; Anne Fitzpatrick, fitzpaa@tcd.ie; Zuleika Rodgers, rodgersz@tcd.ie)
The first part of this course examines the social, political and environmental background against which the Bible took shape and form, with special attention paid to the history and culture of ancient Egypt. Archaeology and its place in Biblical scholarship is also introduced. An introduction to Israel's history is provided. The emergence of Judaism in the Persian and Hellenistic periods (also described as the 'post-exilic period') in the wake of the Babylonian exile and return is explored in the second part of the course. The final section of the course focuses on the growing dominance of Roman power in the Mediterranean and Near Eastern world, and the cultural and political opportunities and challenges that this presented to the Jewish communities in Israel-Palestine and in the Diaspora.

Introduction to Jewish Civilization from Antiquity to Modernity (Zuleika Rodgers, rodgersz@tcd.ie)
This year-long course provides an introduction to Jewish Civilization from antiquity to the present day. We survey cultural, religious, and political developments within their historical contexts through the reading of selected primary material. Textual, literary, communal, and liturgical aspects of Jewish culture are examined and a number of guest lecturers will contribute to the course in an area of their expertise.

Ethnicity and Identity in Ancient Israel (Dermot Nestor, dnestor@tcd.ie)
The general aim of this course is to offer an account of the origins and growth of urban centres and cultural elites in the ancient Near East. Drawing on recent research in human geography, archaeological theory and post-colonial studies, this course seeks to address the central question of cultural continuity and change as well as related issues such as power and domination, leadership and allegiance, and centre and periphery. In revealing Ancient Israelite society as a matrix of potentially diverse and unlimited identities and associations attention is focused on the issue of social evolution and the dynamic clash between options and possibilities in both leadership and polity which prompted and facilitated the emergence of centralised power structures such as the Israelite Monarchy, and which allowed the development of new identities in the Persian and Hellenistic eras.

Women and the Dead Sea Scrolls (Benjamin Wold, woldb@tcd.ie)
This course will explore the various roles of women as reflected in the library from Qumran. On the one hand, we will consider the so-called ‘sectarian’ community and claims that it was monastic. On the other hand, there are a great many documents which may relate to other Jewish movements of the time and a great deal may be said about women and Jewish practice. We will be reading, in translation, a wide variety of documents and thinking creatively about their expression of gender roles.

Diasporas in Antiquity (Anne Fitzpatrick, fitzpaa@tcd.ie)
Lectures and seminars explore the archaeological and literary evidence for voluntary movement as well as forced deportation of populations in the ancient near eastern world. The use of forced deportation as a policy of control can be traced first to the Egyptians and the Hittites and was later used by the neo-Assyrian and neo-Babylonian empires. The fate of those exiled is explored through the use of Assyrian and Babylonian inscriptions, art, archaeological evidence for settlement of deported populations and the Judean presentation of exile in the Hebrew Bible. Overall, the course raises the question as to how deportation impacts on populations and how art and literature represent the experience of exile as well as the might of imperial powers.

Jewish Diaspora from Late Antiquity to Modernity (Zuleika Rodgers, rodgersz@tcd.ie)
The significance and diversity of the Diaspora experience for Jewish civilization is examined across a number of historical periods and geographical settings. In lectures and seminars we study a variety of primary sources available to us, including poetry, biblical exegesis, philosophical treatises, auto/biography, fiction and film footage. Questions of identity formation are central to the course and we will also address the implications of the Zionist movement and the foundation of the State of Israel on Diaspora self-understanding.

Jews and European Society from 1750 (Zuleika Rodgers, rodgersz@tcd.ie)
The origins and development of Jewish modernity in Europe is the focus of this course and we will explore themes such as Jewish emancipation, acculturation, Reform and Modern Orthodox movements, political and cultural antisemitism, migration and Zionism.
University of Edinburgh
School of Divinity, New College
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School of Divinity, New College, Mound Place, Edinburgh, EH1 2LX, UK.
Divinity@ed.ac.uk, T 0044 131 650 8959

UNDERGRADUATE

Hebrew 1 (Caroline Blyth, C.Blyth@ed.ac.uk)
The course introduces students to the main elements of biblical Hebrew grammar and is structured around the teaching grammar by C. L. Seow, *A Grammar for Biblical Hebrew* (Revised Edition). One of the benefits of this teaching grammar is that from a very early stage students read texts drawn directly from the Hebrew Bible, carefully chosen to correspond with the relevant lessons.

Hebrew 2 (Caroline Blyth, C.Blyth@ed.ac.uk)
This course will consolidate the students’ understanding of the Hebrew language gained in Hebrew 1. At the start of the course, structured grammar acquisition will continue from C. L. Seow, *A Grammar for Biblical Hebrew* while also reading a prose text from the Hebrew Bible. As the course progresses, texts of differing character and progressive difficulty (prose and poetry) will be read, and students will acquire techniques for translating and interpreting such texts.

Aramaic (Timothy Lim, limt@ed.ac.uk)
To read the ‘Hebrew’ Bible one must know Aramaic. To understand Jesus the Jew one must have knowledge of the language in which he spoke. This course will teach students the rudiments of the Aramaic language by a study of its vocabulary and grammar. The textbook by Frederick E. Greenspahn, *An Introduction to Aramaic*, will be used for the course, corrected and supplemented by handouts of readings. By the end of the course, students would have read all of the Aramaic portions of the Hebrew Bible in simplified or real form. Depending upon the class, there may be opportunities to read non-biblical texts, Elephantine Papyri, Genesis Apocryphon, Targum, Midrash, though these will not be examined.

Biblical Studies: An Introduction (Helen Bond, h.bond@ed.ac.uk; Timothy Lim, limt@ed.ac.uk; Alison Jack, A.Jack@ed.ac.uk)
This course is intended as an introduction to the Scriptures of the Jewish and Christian traditions and to the modern scholarly study of these Scriptures. No prior knowledge of the Bible is presumed, nor is any particular religious affiliation. Students taking this course will acquire the knowledge base and skills required to become ‘competent readers’ (John Barton, *Reading the Old Testament*) of biblical texts.

Old Testament (Hans M. Barstad, H.Barstad@ed.ac.uk)
The purpose of this course is to learn how to read and understand some crucial texts from the Old Testament/Hebrew Bible in English translation. The following texts should be read: Deuteronomy 1–26; 1 Samuel 1–20; 2 Samuel 9–17; Isaiah 40–55; Job 1–31. 42; Proverbs 1–9.

Biblical Hebrew Texts B (David Reimer, David.Reimer@ed.ac.uk)
The Hebrew poetry of the book of Job is challenging, but well worth the effort. The focus of this text-based course will be on reading the speeches of Job, but beginning with the narrative prologue of chapters 1–2. Although the primary focus is on language, we will give significant attention to exegesis as well.

Old Testament Texts (David Reimer, David.Reimer@ed.ac.uk)
One of the most profound reflections on ‘unmerited suffering’, the book of Job has great power, as well as many puzzles. This course will examine the historical, literary, and theological aspects of the book, both in its ancient context, and as understood by later interpreters. Some attention will also be given to the ancient Near Eastern parallels to Job, although the focus will very much be on the biblical book itself.

Method in Reading the Hebrew Bible (Hans M. Barstad, H.Barstad@ed.ac.uk)
The aim of this course is to deepen the understanding of methods used in the academic study of the Hebrew Bible/Old Testament. The weight is on contemporary methods.

Religion in the Contemporary World: Judaism, Christianity, and Islam (Hannah Holtschneider, h.holtschneider@ed.ac.uk; John McDowell, j.mc.dowell@ed.ac.uk; Christian Lange, c.lange@ed.ac.uk)
An overview of three historically inter-related religions. It begins with a foundational introduction to the study of religions and then moves to a study of Judaism, Christianity and Islam. The relationships between the historical and contemporary studies of these religions are noted in the lectures.
**Visual Representations of the Holocaust and Religion**  
(Hannah Holtschneider, H.Holtschneider@ed.ac.uk)  
In the last ten years research on the visual representation of the Holocaust in art, film and museum has flourished, now being posited at the cutting edge of Holocaust Studies. The category of ‘religion’ does not occupy an explicit or prominent place, yet is detectable in many of the representations offered. As such, this is an exciting and novel field for Religious Studies to engage in. The aim is to chart a history of visual engagements with the Holocaust in a variety of media and to give students the opportunity to apply methods of Cultural and Religious Studies in their analysis. An analytic thread through this diverse material will be the identification of religious motifs and inscriptions of Jewishness.

‘The “Jew” in the Text’: Representations of the Holocaust and Jewish Identity  
(Hannah Holtschneider, H.Holtschneider@ed.ac.uk)  
The aim of the course is to study the development of modern antisemitism from the nineteenth century onwards as well as the multiple factors that led to the Holocaust, the genocide of Jews in Europe. Further, the aim is to study responses to the Holocaust. Thus the course splits into two parts. The first part will consider historiographical approaches to the Holocaust, while the second part of the course introduces responses to the Holocaust in a variety of media (e.g. religious texts, literature, film, museums) and considers the significance of the Holocaust for the (religious) identities of contemporary Jews.

“A People Apart”? Explorations in Modern Jewish Thought  
(Hannah Holtschneider, H.Holtschneider@ed.ac.uk)  
This course introduces different aspects of Jewish thought and culture by offering a twofold approach of historical overview and in-depth study of particular issues. The rich diversity of Jewish culture and thought is a central concern in the study of Judaism. This course offers the conceptual tools to access this diversity, while providing a focused discussion of the significance of contemporary Jewish thinkers and movements. It offers insights into a range of historical and intellectual developments of Judaism since the beginning of the Emancipation of the Jews at the end of the eighteenth century. The course introduces some of the most significant Jewish thinkers from the Enlightenment onwards. These figures are then discussed alongside the development of modern and contemporary Jewish movements. Further, the course focuses on issues which are currently debated in the Jewish communities of different countries. Examples of issues covered include Zionism and Israel, gender and religion, secular and religious identities.

**GRADUATE**

**Advanced Hebrew Texts** (Timothy Lim, limt@ed.ac.uk)  
This course aims to consolidate reading of classical Hebrew and to enrich experience of textual history and exegesis of the Hebrew Bible.

**Hebrew Prophecy** (Hans M. Barstad, H.Barstad@ed.ac.uk)  
The aim of the course is to develop critical reading of large parts of the biblical prophetic corpus. It considers the depiction of prophets and seers and ‘men of God’ in the books of the Bible and looks in turn at the Hebrew books of Isaiah, Jeremiah, and the ‘Book of the Twelve’.

**University of Glasgow**  
Department of Theology and Religious Studies  
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Department of Theology and Religious Studies, No. 4 The Square, University of Glasgow, Glasgow G12 8QQ, UK. T 0044 141 330 6524, F 0044 (141 330 4943  

**UNDERGRADUATE**

**Classical Hebrew 1** (Dr Sarah Nicholson, s.nicholson@arts.gla.ac.uk)  
This course is designed to cover the basics of classical (Biblical) Hebrew sufficiently to enable independent reading of narrative materials in the Hebrew Bible.

**Hebrew Text** (Sarah Nicholson, s.nicholson@arts.gla.ac.uk, Yvonne Sherwood, y.sherwood@arts.gla.ac.uk)  
This course offers an opportunity to apply linguistic skills to the translation of selected Hebrew texts from Psalms and Prophets.
Old Testament/Tanakh Texts (English) (Sarah Nicholson, s.nicholson@arts.gla.ac.uk, Yvonne Sherwood, y.sherwood@arts.gla.ac.uk)
This course offers an opportunity to engage in close reading of selected texts from different divisions of Tanakh; to relate biblical texts to a variety of religious and secular contexts; to become familiar with a range of theoretical interpretative approaches to texts.

Biblical Studies 1A: Old Testament/Tanakh (Yvonne Sherwood, y.sherwood@arts.gla.ac.uk; Alastair Hunter, a.hunter@arts.gla.ac.uk)
This course is designed to provide an introduction to the Old Testament (Hebrew Bible) which addresses questions of translation, historical character and its nature as a body of literature.

Biblical Studies 2A: Old Testament/Tanakh (Alastair Hunter, a.hunter@arts.gla.ac.uk)
This course aims to engage in close reading of selected texts from different divisions of Tanakh and relate biblical texts to a variety of religious and secular contexts.

World Religions 1A: Judaism, Christianity & Islam (Mona Siddiqui, msi@arts.gla.ac.uk; Julie Clague, j.clague@arts.gla.ac.uk, Yvonne Sherwood, y.sherwood@arts.gla.ac.uk)
This course examines the approach taken by three major monotheistic religions – Judaism, Christianity and Islam – in relation to three key areas: Belief; Practice/Religion in Society; and Texts and Scriptures.

Modern Judaism
(Yvonne Sherwood, y.sherwood@arts.gla.ac.uk; Alastair Hunter, a.hunter@arts.gla.ac.uk)
This course offers a wide perspective on the history and thought of Judaism from the Mishnah to modern times and opportunities for practical engagement with some aspect of contemporary Jewish experience.

GRADUATE

Jewish Backgrounds to Early Christianity (Paul Holloway, p.holloway@arts.gla.ac.uk)
An introduction to Hellenistic and Roman Judaism as one of the major religious sources for early Christianity. Texts and topics vary from year to year. This year the course will focus on Jewish and early Christian apocalypticism.

University of Wales Lampeter
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UNDERGRADUATE

Introduction to Biblical Hebrew (Dan Cohn-Sherbok, cohnsherbok@googlemail.com)
The aim of the course is to provide a solid foundation in the elements of biblical Hebrew so that students are able to translate narrative passages of the Bible with the use of a grammar and dictionary.

Intermediate Hebrew (Dan Cohn-Sherbok, cohnsherbok@googlemail.com)
Using Davidson’s Hebrew and Chaldee Analytical Lexicon, students are expected to translate and offer a grammatical analysis of set texts from the Pentateuch, Prophetic books, as well as other books of the Bible. In addition, they are expected to gain a grasp of the process of exegesis. A central task of the course is to provide a detailed exegesis of a set text.

Advanced Hebrew (Dan Cohn-Sherbok, cohnsherbok@googlemail.com)
The aim of the course is to give students an opportunity to work through an entire book of the Bible on their own and understand grammatically the whole text. In addition, students are required to write an essay on an aspect of the book of Ruth. This will offer an opportunity to gain an insight into the interpretation and understanding of the text. The central outcome should be the skill to work independently and to be able to translate a book of the Bible with the aid of a Hebrew dictionary.

Introduction to the Hebrew Bible (Martin O’Kane, m.o.kane@lamp.ac.uk)
The module begins with an introduction to the wide range of reading strategies now applied to the reading of the Hebrew Bible. A selection of narrative texts will then be analysed including passages from the Books of Genesis, Judges, Samuel, Kings and Ruth and poetic texts such as Isaiah and
Psalms. Students will be encouraged to question assumptions about texts frequently found in mainstream commentaries. Students will also be encouraged to develop skills in handling resources and secondary material.

**Jewish History and Thought** (Dan Cohn-Sherbok, cohnsherbok@googlemail.com)
This brief ten-week course provides an overview of Jewish history as well as Jewish belief and practice. The central aim of the course is to provide a concise understanding of the nature of Judaism as it has developed over the centuries. Students should be able to gain an overview of Jewish history, belief and practice.

**Hebrew Narrative** (Martin O’Kane, m.o.kane@lamp.ac.uk)
This module aims to develop the students’ skills in interpreting Old Testament texts. A knowledge of major forms and principles of hermeneutics will be developed, together with a detailed and critical analysis of material of different literary genres from the Old Testament. Students will be encouraged to apply and evaluate different forms of interpretation and to analyse texts from a variety of perspectives.

**Understanding the Holocaust** (Dan Cohn-Sherbok, cohnsherbok@googlemail.com)
In modern times the Holocaust has cast a shadow over the Jewish people. The central learning outcome of the course is for students to gain an understanding of the history of the Holocaust and its social and religious impact on the Jewish people. Another central feature of the course is the focus on the religious problems raised by the Holocaust. Throughout the course opportunities are offered to evaluate claims made by historians, theologians and sociologists.

**Judaism: History, Belief and Practice**
(Dan Cohn-Sherbok, cohnsherbok@googlemail.com)
By the end of the course students should be able to demonstrate a critical awareness of the history of Judaism from ancient times to the present as well as an understanding of the variety of Jewish movements in the modern world; a comprehensive knowledge of the nature of Jewish belief as it emerged from biblical times and its evolution through centuries of history; a familiarity with the major festivals and life-cycle events in the Jewish tradition; a familiarity with academic discussion and debate concerning a wide range of issues connected with rabbinic Judaism.

**Israel**
(Dan Cohn-Sherbok, cohnsherbok@googlemail.com)
For over three millennia the land of Israel has been a prominent part of the Jewish heritage. This course surveys the history of ancient Israel, focusing on the significance of the Holy Land. Students should gain an appreciation of its significance from following this course. In addition, students should be able to gain an awareness of why the Jewish people supported Zionism as a solution to the problem of antisemitism as well as the critical response on the part of indigenous Palestinians. A central learning outcome is the ability to evaluate critically the claims of both Israelis and Palestinians.

**Pagans, Jews and Christians in Late Antiquity**
(David Noy, sj014@lamp.ac.uk; Doug Lee, doug.lee@nottingham.ac.uk)
One of the features that distinguishes the medieval Byzantine Empire from the Roman Empire of Classical times is the pre-eminent position of Christianity. This module aims to examine the process by which this change came about between the third and fifth centuries, a period of major religious upheaval. Attention will also be given to the fate of Judaism and Jewish communities across the same centuries. Important themes in an emerging Christian culture will also be studied, such as the growing role of bishops, the development of Christian asceticism and the evolution of pilgrimage. The module will seek to familiarise students with the wide range of types of evidence through which these matters can be studied, and to develop critical skills in the use of them and in the reading of modern discussions.

**Jews and Christians in Dialogue and Dispute**
(Eva De Visscher, Eva.devisscher@oriel.ox.ac.uk)
The aims of this module are to foster an in-depth knowledge of Jewish-Christian religious and intellectual contacts in medieval Europe, to encourage independent study of a wide range of secondary materials, with appropriate use of primary sources in the original language or in translation and to develop the skill of critically evaluating these sources. This module examines the intellectual relations between Christians and Jews in the Medieval Period. In order to consider the many-faceted and changing nature of this dynamic within its historical and religious context different types of sources will be discussed. Material will range from polemical literature and accounts of conversions to texts displaying joint biblical scholarship between members of the two religions. Attention will also be given to the learning of Hebrew by Christians and its impact on biblical exegesis and the translation of the Bible.
Jewish Mysticism (Dan Cohn-Sherbok, cohnsherbok@googlemail.com)
This course provides a survey of the development of Jewish Mysticism from ancient times to the present day. Throughout the course students are encouraged to explore the fascinating richness of the Jewish mystical tradition, and discuss whether the mystical concepts of the past continue to have relevance in modern society.

University of Leeds
School of Fine Art, History of Art & Cultural Studies, Centre for Jewish Studies
Website: http://www.leeds.ac.uk/fine_art/org/cejs.html
School of Fine Art, History of Art & Cultural Studies, Old Mining Building, University of Leeds, Leeds LS2 9JT, UK.

UNDERGRADUATE

Rembrandt and the Bible (Valerie Mainz, v.s.mainz@leeds.ac.uk)
Unfinished Business: Trauma, Cultural Memory and the Holocaust (Griselda Pollock, g.f.s.pollock@leeds.ac.uk)
This module addresses debates in literary, historiographical and psychological theory about the ways in which witnesses provide testimony, and the ways in which the legacy of a historical trauma of the magnitude of the Holocaust is represented by historians, sociologists, writers, artists and museums.

Jews into Frenchmen? Identity, Nations and the French Revolution (Valerie Mainz, v.s.mainz@leeds.ac.uk)
Cultural Diversity in Museum Culture: Jewish Museums (Eva Frojmovic, e.frojmovic@leeds.ac.uk)
Modernity and the Jews (Eva Frojmovic, e.frojmovic@leeds.ac.uk)
Renaissance and Baroque Urban Spaces and their Margins: Art and Visual culture in the Italian Ghetto (Eva Frojmovic, e.frojmovic@leeds.ac.uk)
Taking anxieties around minority visibility, border crossing and seepage as a starting point, we will trace the visual strategies of the Jewish minority in the Christian Renaissance, and Christian visual strategies for rendering this minority a safe and segregated presence. We look at how the figure of ‘the Jew’ was constructed in the art of the late medieval and early modern period and what resources Jewish communities mobilised to construct a positive sense of self against such representations.

GRADUATE

Readings in Jewish Studies (Eva Frojmovic, e.frojmovic@leeds.ac.uk)
Modernity and the Jews (Eva Frojmovic, e.frojmovic@leeds.ac.uk)
Jews into Frenchmen? Identity, Nations and the French Revolution (Valerie Mainz v.s.mainz@leeds.ac.uk)
Unfinished Business: Trauma, Cultural Memory and the Holocaust (Griselda Pollock, g.f.s.pollock@leeds.ac.uk)
Jewish Studies Dissertation (Eva Frojmovic, e.frojmovic@leeds.ac.uk)

University of Leicester
Website: www.le.ac.uk/hist/ and http://www.le.ac.uk/hist/centres/burton/
School of Historical Studies, University of Leicester, University Road, Leicester LE1 7RH, UK. history@le.ac.uk, T 0044 116 252 2587, F 0044 116 252 3986.

UNDERGRADUATE

Facing Modernity: Jews in Central and Western Europe (Claudia Prestel, cp59@leicester.ac.uk)
This course will examine the complexities of Jewish life in Central Europe from the late eighteenth century to the outbreak of World War II. During that period the emancipation of Jews was on the agenda of policy makers, an issue that the course will explore in detail. Acculturation and assimilation
were the consequence of emancipation and the course will deal with the way the Jewish communities of Central Europe dealt with it. Towards the end of the nineteenth century Jewish nationalism emerged as a driving force in Europe and the course will deal with the impact of Jewish nationalism on the individual and the community. The emancipation of women and women’s role within Judaism will also be explored. Students will gain an understanding of the complexities of Jewish life in Central Europe when facing modernity.

**Nationalism and Antisemitism: Jews in Eastern Europe**
(Claudia Prestel, cp59@leicester.ac.uk)
The course will explore the complexities of Jewish life in Eastern Europe, the various religious, national and political affiliations such as Hassidism, Zionism and Socialism. Students will be introduced to Yiddish and Hebrew culture that flourished in Eastern Europe. pogroms and antisemitism were dominant features of Jewish life in Eastern Europe and the course deals not only with antisemitism but also Jewish responses. The course will also focus on gender issues and the role of women in the *Shtetl*. Jewish life in the Soviet Union will be explored as will the way Jewish communities dealt with a new regime.

**Israel/Palestine: The Story of a Land, 1882 to the Present**
(Claudia Prestel, cp59@leicester.ac.uk)
This course will explore the reasons for the conflict in the Middle East and the role of nationalism, colonialism and post-colonialism in this ‘story of a land’. The course will deal with Zionism and the Jewish settlements before the foundation of the state of Israel in 1948 and will discuss the events leading up to the establishment of Israel. The subsequent *Nakba* (disaster, the common Arabic term for the expulsion and displacement of Palestinians in 1948) as well as the role of Arab nationalism and the construction of a Palestinian identity will be explored. Students will gain an understanding of the role the Holocaust played in the formation of Israeli identity and the role *Ai-Nakba* played in the shaping of Palestinian identity. Ethnicity and gender, state and religion, human rights, the long road to peace and the role of the first and second *Intifada* will be further topics of investigation.

**Public and Private Discourse about the Holocaust in Germany after 1945**
(Olaf Jensen oj6@le.ac.uk)
This module will examine the way Germany has tried to come to terms with the Nazi past and offers a closer understanding of the differences between public and private discourse and focuses on the cultural and communicative memory about the ’Third Reich’ in Germany since 1945.

**Reflecting on Genocide: The Holocaust in Contemporary European Thought**
(Martin L. Davies, mld@le.ac.uk)
The more the factual history of the Holocaust is revealed, the more insistently people ask why it happened. It also makes them ask what it actually means: i.e. what does it mean to live in a world in which Auschwitz is possible? This question is insistent because it goes beyond antisemitism and Nazi racial policies to question the nature of contemporary social organization, the psychology of persecution, the failure of personal and public morality. It suggests the dreadful insight that Auschwitz was and remains latent in the very fabric of contemporary reality. The trauma of the Holocaust continues to affect the European mind. This module will show how it does. It will review extracts from contemporary thinkers, writers, and critics such as Theodor Adorno, Hannah Arendt, Bruno Bettelheim, Emil Fackenheim, Geoffrey Hartman, Emmanuel Lévinas, Herbert Marcuse, George Steiner, Élie Wiesel.

**The Nazis and Cinema: Holocaust and Representation**
(Olaf Jensen oj6@le.ac.uk)
This module will examine cinematic representations of the Second World War, National Socialism and the Holocaust in historical context. It will also explore the relationship between history and film and compare it to the use of other sources. The first part of the module focuses on how the Nazi regime supported and used film for their ideology and propaganda. The second part deals with the question of how this past is represented in post-war cinema. Selected films will serve as sources; seminars are based on readings, film screenings and oral presentations.

**The Holocaust: Genocide in Europe**
(Olaf Jensen oj6@le.ac.uk)
This course will examine the events leading to the Holocaust, and the range of Jewish responses. It also aims to provide an understanding of the methodological and conceptual issues involved in interpreting and representing the Holocaust. Topics include the discrimination of the Jewish population in Germany and Austria, the ghettos and the Jewish Councils, the *Einsatzgruppen*, the extermination of the gypsies, the camp system, the perpetrators, Jewish resistance, the reaction of the non-Jewish population in occupied Europe and of the allied governments. The course will also address issues of gender and the uniqueness of the Holocaust. Problems of oral history and the nature of memory, as well as the representation of the Holocaust will form part of the course.
University of London
King’s College London, Department of Theology and Religious Studies
Website: http://www.kcl.ac.uk/schools/humanities/depts/trs/
Department of Theology and Religious Studies, King’s College London, Strand,
London WC2R 2LS, UK, T 0044 (20) 7848 2339/2073, F 0044 20 7848 2255

UNDERGRADUATE:

Introduction to Jewish Thought & Practice (Diana Lipton, diana.lipton@kcl.ac.uk)
This module will introduce students to the central texts, concepts and practices of Judaism from the Biblical through to the medieval period. It will aim to give students an initial orientation to key topics in Judaism that will act as a foundation for more specialised modules in subsequent years.

Biblical Approach to the Environment (Deborah Rooke, deborah.rooke@kcl.ac.uk)
This module is designed for students who have little or no prior experience of the Old Testament, and is intended to enable them to explore the variety of Old Testament material from a range of perspectives (historical, theological, anthropological, literary, gender-critical, cultural), using the environment as a key theme.

Constancy & Creativity: Jewish Interpretation of Tradition (Andrea Schatz, andea.schatz@kcl.ac.uk)
Modern Jews continue to address contemporary issues by communicating across time and space, in words and deeds, with other generations and other communities. Is this a ‘traditional’ approach? How did Jews in early modern Europe think about ‘tradition’? How did they create traditions in the age of Enlightenment, how did they challenge them in the nineteenth century, and how do they argue about them today?

Paul in Context (Edward Adams, e.adams@kcl.ac.uk)
This module will introduce students to the study of Paul and his letters and enhance students’ skills in handling Pauline texts and problems of interpretation relating to them. The module will examine specific aspects of the life, work and thought of Paul, such as his conversion, his letter-writing activity, his view of the Jewish law and his views on sex and marriage, and will introduce students to trends (especially recent trends) and methods in Pauline scholarship.

Introduction to Biblical Hebrew (Deborah Rooke, deborah.rooke@kcl.ac.uk)
This module is for students who want to learn Biblical Hebrew from scratch. Students will be given an intensive grounding in Biblical Hebrew grammar. This will lead to the reading of accessible biblical texts such as the Joseph narrative or the book of Ruth.

Ritual in the Old Testament (Deborah Rooke, deborah.rooke@kcl.ac.uk)
This module is intended to enable students to explore a range of Old Testament material relating to ritual, from a variety of perspectives (historical, theological, literary, gender-critical, anthropological, cultural), and to consider how insights from the Old Testament material might offer illumination on aspects of contemporary society

The Creation of History in Ancient Israel (Diana Lipton, diana.lipton@kcl.ac.uk)
This course helps students to understand the expressions and functions of history in the Hebrew Bible/Old Testament, and to explore the points of contact between ancient and modern perceptions of the past. Previous modules on the Hebrew Bible/Old Testament are an advantage, but not required.

Religious Difference: Jewish, Christian & Other Perspectives (Andrea Schatz, andea.schatz@kcl.ac.uk)
Jews and Christians in the modern world were fascinated, scandalized and inspired by religious difference and the challenges it posed to their intellectual, moral, and cultural projects. In this course we will focus on explorations of Jewish life and Jewish-Christian relations in various literary forms: in autobiographies, theatrical plays, travel narratives, ethnographical and polemical works. Students will be able to develop a nuanced understanding of Jewish, Christian and other approaches to religious difference as expressed in theoretical terms, narrative creativity and everyday practice.

Hebrew Texts (Prose) (Deborah Rooke, deborah.rooke@kcl.ac.uk)
This course is designed to consolidate and extend students’ facility in Biblical Hebrew; develop students’ exegetical skills via class discussion of the text being studied; extend students’ familiarity with and ability to use the critical apparatus in Biblia Hebraica Stuttgartensia.

Hebrew Texts (Poetry) (Deborah Rooke, deborah.rooke@kcl.ac.uk)
This course is designed to consolidate and extend students’ facility in Biblical Hebrew; develop
students’ exegetical skills via class discussion of the text being studied; extend students’ familiarity
with and ability to use the critical apparatus in *Biblia Hebraica Stuttgartensia*.

**Challenges of Modernity in Christianity, Judaism & Islam**
(Paul Janz, paul.janz@kcl.ac.uk)

The purpose of this course is to engage with specific ethical and social challenges and conflicts as faced in different ways by the three ‘Abrahamic’ faith traditions – Christianity, Judaism and Islam – in light of modernity and contemporary society and to gain a ‘comparative’ understanding of each of the three traditions in light of these challenges, but with the difference that each topic will be treated from within specific theological parameters as expressed in Christian, Jewish and Islamic texts and writings.

**Law & Ethics in the Hebrew Bible** (Diana Lipton, diana.lipton@kcl.ac.uk)

The course is designed to help students to understand the expressions and functions of law in the Hebrew Bible/Old Testament, and to explore the points of contact between ancient and modern legal and ethical reasoning. Previous modules on the Hebrew Bible/Old Testament are an advantage, but not required.

**Women & the Old Testament** (Deborah Rooke, deborah.rooke@kcl.ac.uk)

This module is intended to introduce students to feminist approaches to Old Testament study, as well as examining the role of women in Israelite society and the use of female and feminine figures in narrative and metaphor. Its aims are to make students aware of the presuppositions that dictate the way women are presented in the Old Testament, and how modern-day women have responded to that presentation; to enable students to evaluate the feminist critique of the Old Testament; and to enable students to develop their own skills of textual exegesis from a feminist perspective.

**GRADUATE:**

MA Jewish Studies (in cooperation with the London School of Jewish Studies and with Leo Baeck College)

**Methods & Foundations in Jewish Studies** (Team-taught)

This module introduces the methodological approaches and key concepts required to conduct research in selected areas of Jewish Studies. Students learn how to determine appropriate methods and approaches for the understanding, analysis and interpretation of primary and secondary material; and how to evaluate competing arguments and positions both orally and in independently executed written material.

**Introductory Biblical Hebrew with Texts** (Rachel Montagu)

This course is for students with no existing or limited knowledge of Biblical Hebrew. It aims to provide a firm basis for the understanding of Biblical Hebrew.

**Advanced Hebrew Texts. Hebrew Poetry: Lamentations**
(Diana Lipton, diana.lipton@kcl.ac.uk)

This course aims to promote confidence and competence in handling biblical Hebrew texts. The dense poetic language of this set text offers grammatical, exegetical and translational challenges, but creates a rich and rewarding reading experience. The text is illuminated by attention to its use in poetry, art, music and, liturgy. Psychological and political themes are also examined, primarily as manifested in the book, but with an eye to their application in later periods, and even in our own time, in which it seems shockingly contemporary.

**Advanced Hebrew Texts. Hebrew Prose: Esther**
(Deborah Rooke, deborah.rooke@kcl.ac.uk)

Esther raises complex questions – many of them relevant in our own times – on such topics as gender and the role of women, the position of minority groups in mainstream society, the relationship between state and religion, the interaction of violence and religion, and the role of humour and hyperbole in sacred texts.

**‘A Hard Rain’s Gonna Fall’: Protesting violence and ordering chaos in the Hebrew Bible**
(Diana Lipton, diana.lipton@kcl.ac.uk)

Biblical texts are explored, through lenses ancient and modern, as responses to violence (human and divine, physical and verbal), and as mechanisms (verbal and ritual) for ordering chaos. The political and social conditions that created the need for protest and ordering are examined, along with their implications for psychological and ideological readings of the Hebrew Bible.
Subversive Stories: Aggadah and Halakhah in Talmudic Texts
(Dr Laliv Clenman, laliv.clenman@lbc.ac.uk)
The Babylonian Talmud is well known for its inclusion of a large amount of aggadic or narrative material in the midst of the sea of law. These stories are often funny or shocking, but they are more than mere entertainment. Much of the aggadic material is subversive in nature, rejecting, mocking and overturning the established halakhah. Most interesting of these are the stories told of individuals seeking a legal judgement from the greatest of Sages, symbolic expressions of the impact of the halakhah on the lives of real people as well as of the law in practice rather than in theory.

Kiddushin and the Agunah: Talmudic Texts on Problems in Jewish Marital Law
(Dr Laliv Clenman, laliv.clenman@lbc.ac.uk)
The contemporary plight of the Agunah, the woman who is trapped in her marriage and unable to obtain a divorce or remarry, has its roots in the legal nature of Jewish marriage, or kiddushin. Jewish communities today are grappling with these problems in Jewish marriage and divorce in a variety of ways, including creating prenuptial agreements, enacting changes in civil law, pressuring recalcitrant husbands, and changing or completely transforming the marriage ceremony. Through readings in Tractate Kiddushin of the Babylonian Talmud, this course will explore the legal structure of kiddushin, as well as its social and cultural contexts in the various Jewish communities of the time.

Intermarriage Interpreted: Readings in Rabbinic Midrash
(Dr Laliv Clenman, laliv.clenman@lbc.ac.uk)
Intermarriage is a contentious issue in contemporary Judaism, but do we know how the early rabbis felt about intermarriage? What were their attitudes and how did they perceive it? Through detailed study of narrative (aggadic) and legal (halakhic) midrashim from a variety of sources, we will explore the complicated and often conflicted rabbinic relationship with the issue of intermarriage. Issues under consideration will include dating of sources, intertextuality, the use of prooftexts, and the relationship between exegetical methodology and the attitude of the exegete.

Jewish-Christian Relations in Medieval and Early Modern Europe
(Marc Saperstein, marc.saperstein@lbc.ac.uk)
This module will explore the major events and themes of Jewish life during a period of some fifteen centuries when the fate of the Jewish people depended on interaction with dominant Christian powers. We will analyze the forces leading toward tolerance and intolerance in the major religious traditions of Christianity as they interacted with political interests of the leadership classes. Special attention will be paid to the specific contours of Jewish experience in medieval and early modern Christian Europe, including critical events and texts, interaction of minority and majority communities, and mutual conceptions of the Other.

Jewish Perspectives on Religion, Culture and Public Space
(Andrea Schatz, andea.schatz@kcl.ac.uk)
What is modernity? How is it tied to the European Enlightenment and its concepts of religion, culture and secularism? And how do Jews respond to these questions? How did they define, interpret and shape modernity? In this course we will explore key issues in the modern Jewish world (nation, religion and citizenship – education and cultural integration – variations of secularism – affiliation and disaffiliation); we will analyse them within their historical contexts and in view of current theoretical inquiries; and we will deepen our understanding of them by studying specific situations in which the visibility or invisibility of religious difference was negotiated (e.g. in debates on language, dress, architecture and the role of museums in the city).

Unmoved by Herzl's Vision: British anti-Zionism, 1900–1948
(Rory Miller, rory.miller@kcl.ac.uk)
This module examines anti-Zionism – defined as active opposition to the Jewish National Movement – from the time of Zionism’s birth in the 1890s until the establishment of Israel in 1948. Specifically it provides an in-depth historical analysis of the major themes and trends in the evolution of anti-Zionism in Britain until 1948 and on the various forms of anti-Zionism (Jewish, Christian, Muslim, Left-Wing, Far-right) that existed prior to the establishment of Israel in 1948.

War & Peace in the Middle East (Efraim Karsh, efraim.karsh@kcl.ac.uk)
The module begins with an analysis of the origins and development of Jewish, Arab, and Palestinian nationalism. It looks at the impact that great-power colonial rivalry and the subsequent Cold War had on the emergence and persistence of the Arab-Israeli conflict. Specifically it examines the main stages of this conflict and its culmination in the present peace process between Israel and the Arab world.

A History of the Arab-Israeli Conflict (Efraim Karsh, efraim.karsh@kcl.ac.uk)
The aim of this module is to provide an in-depth historical analysis of the origin and development of the Arab-Israeli conflict from its onset in the early twentieth century to the present day. More
specifically, it provides an introduction to the primary literature and the historiographical debate surrounding the creation of the State of Israel, the collapse and dispersal of Palestinian Arab society, and the ongoing conflict between Arabs and Jews over the Holy Land.

**Ethics in Contemporary Jewish Thought** (Dr Tamra Wright, twright@lsjs.ac.uk)
This module introduces key themes in the thought of some of the most influential Jewish philosophers of the twentieth century, including Buber, Rosenzweig, Levinas, and Soloveitchik. We will focus particularly on the theme of ‘inter-subjectivity’, examining each thinker’s understanding of selfhood and the ethical relation, and contrasting the dialogical approach to intersubjectivity with Sartre’s view that ‘hell is other people’. No prior knowledge of philosophy, except for material introduced on the Methods and Foundations course, is required.

**Social Ethics in Jewish Law** (Reuben Livingstone)
This module aims to help students to acquire a systematic knowledge of Jewish legal and moral reflection on selected topics in Social Ethics, and to develop a critical understanding of the challenges posed by and to this tradition. Topics for discussion and analysis will include the nature of the state and war and peace, poverty, immigration, human rights, and the responsibility of Jews to wider society. A key feature of the module will be exposure to a wide variety of original Hebrew texts with English translation, ranging from Mishna, Tosefta and Talmud to 21st century responsa literature.

**European Jewry & the Transition to Modernity, 1650–1850**
(Adam Sutcliffe, adam.sutcliffe@kcl.ac.uk)
The upheavals that marked the emergence of the modern era were experienced with particular intensity by the Jews of Europe. In 1650 almost all European Jews lived within insular and religiously traditional communities. By the late nineteenth century Jews were a highly variegated but disproportionately urban, bourgeois, and culturally prominent minority, and the primary polemical scapegoat of discontents of modernity. This module will explore the changes in Jewish identity and experience, and in policies and attitudes toward Jews, over this period of transformation, investigating the different dynamics of change in western, southern and eastern Europe.

**School of Oriental and African Studies (SOAS)**
Centre for Jewish Studies, Department of the Languages and Cultures of the Near and Middle East, Department of the Study of religions
Websites: http://www.soas.ac.uk/jewishstudies; http://www.soas.ac.uk/nme;
http://www.soas.ac.uk/religions/
SOAS, Thornhaugh Street, Russell Square, London, WC1H 0XG, UK. Fax 0044 20 7637 2388.

**UNDERGRADUATE**

**BA Hebrew and Israeli Studies**
**BA Study of Religions**
**BA Hebrew and [other subject areas e.g. Arabic, Music]**

**Elementary Hebrew** (Tamar Drukker, td4@soas.ac.uk)
This course allows students to achieve a basic proficiency with equal attention to the colloquial and the formal, catering for absolute beginners.

**Intensive Modern Hebrew** (Tamar Drukker, td4@soas.ac.uk)
This course allows students to achieve a level of proficiency equivalent to higher GCSE, with equal attention to the colloquial and the formal.

**Modern Hebrew Language: Intermediate** (Tamar Drukker, td4@soas.ac.uk)
This course allows students to develop oral, aural, writing and reading proficiency in Modern Hebrew, with equal attention to the colloquial and the formal.

**Modern Hebrew Language: Advanced** (Tamar Drukker, td4@soas.ac.uk)
Geared primarily to students returning from the year-abroad programme in Jerusalem, this course develops oral, aural, writing and reading proficiency towards holding a serious conversation, comprehending unseen newspaper features and non-technical academic prose, and following scripted news broadcasts. Students will also be familiarized with a range of different registers.

**Judaism in the Hellenistic and Roman Period** (Catherine Hezser, ch12@soas.ac.uk)
The purpose of this course is to provide an overview of classical Judaism from the time after the Babylonian Exile until early Islamic times. The course will examine the impact of Graeco-Roman culture on Judaism and analyse the significance of the destruction of the Second Temple and the
rabbinic reorganization of Judaism after 70 CE. Special emphasis will be given to the social structure and leadership of the Jewish community and to the relationship between social structure, literature, and religious practice.

**Second Temple and Rabbinic Judaism** (Catherine Hezser, ch12@soas.ac.uk)
The purpose of this course is to provide an overview of classical Judaism from the time after the Babylonian Exile until early Islamic times. Many areas of Jewish life such as language, literature, education, ethics, religious thought, and material culture were affected by the surrounding Hellenistic culture. The course will examine the ways in which Judaism changed in the context of Graeco-Roman culture and it will analyse expressions of assimilation, acculturation, and Jewish identity.

**Religion, Nationhood and Ethnicity in Judaism** (Catherine Hezser, ch12@soas.ac.uk)
This course will discuss the manifold ways in which Jewish identity is expressed in ancient, medieval, and modern Jewish culture. Were religious, ethnic, and national identity always connected, and if so, in what ways? Are developments recognizable with regard to definitions and expressions of Jewish identity? How and to what extent do political, social, and economic circumstances play a role in this regard?

**Introduction to Israeli Culture** (Tamar Drukker, td4@soas.ac.uk)
The course examines the evolution and origins of the new Israeli culture, its ideological background, its symbols and values as reflected in literature, drama, film, popular music and the visual arts. The course covers the period from pre-state period of the early twentieth century until the 1990s.

**The Origins of Modern Hebrew Poetry** (Tamar Drukker, td4@soas.ac.uk)
The course introduces students to the poetry of the Hebrew Haskalah in Europe and its evolution in Palestine over the next century, and will concentrate on the poetry of the twentieth century from C. N. Bialik to the 1970s. At the end of the course students should be able to read modern Hebrew poetry and have a sound grasp of the literary, social and historical context.

**History of Zionism** (Colin Shindler, cs52@soas.ac.uk)
This course covers the history of Zionism from Genesis up until the present day, exploring the historical and political dimensions of Zionism within a religious and cultural context and focusing on the ideological sources of Zionism.

**Israeli History and the Israel-Palestine Conflict** (Colin Shindler, cs52@soas.ac.uk)
This course provides an overview of the Israeli-Palestine conflict since its inception and examines its political, historical and ideological reflection in Israel. It seeks to achieve academic clarity in an area of controversy and great interest. As Professor Tessler commented in his introduction to *A History of the Israeli-Palestinian Conflict*, ‘the Israeli-Palestinian conflict is not a struggle between good and evil but rather a confrontation between two peoples who deserve recognition and respect, neither of whom has a monopoly in behaviour that is a praiseworthy or condemnable.’

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**GRADUATE**

MA Israeli Studies

**Modern Israel Through its Culture** (Tamar Drukker, td4@soas.ac.uk)
The course examines modern Israel via its culture, both high-brow and popular. There is discussion of ‘what is Israeli’ with consideration of the ideas of the ‘melting pot’ and the ‘ingathering’ as the nation’s attempt at creating a new identity. The course will expose the student to a variety of cultural expressions which will include literature, theatre, cinema, art, architecture, as well as sub-culture such as comics, popular music, food and folklore.

**Israel, the Arab World and the Palestinians** (Colin Shindler, cs52@soas.ac.uk)
This course provides an overview of the Israeli-Palestine conflict since its inception and examines its political, historical and ideological reflection in Israel. It seeks to achieve academic clarity in an area of controversy and great interest. As Professor Tessler commented in his introduction to *A History of the Israeli-Palestinian Conflict*, ‘the Israeli-Palestinian conflict is not a struggle between good and evil but rather a confrontation between two peoples who deserve recognition and respect, neither of whom has a monopoly in behaviour that is a praiseworthy or condemnable.’

**Zionist Ideology** (Colin Shindler, cs52@soas.ac.uk)
This course provides an input of Israeli studies into the regional studies courses offered in the context of Near and Middle East Studies. It identifies with the disciplines of history and politics, particularly through specific Zionist thinkers and ideologues, but also reflects religious and cultural spheres of study. Sociologically, it also examines the fragmentation of Jewish identity during the nineteenth century.
A Historical Approach To Israeli Literature (Tamar Drukker, td4@soas.ac.uk)
This course provides the students with the opportunity to read a wide selection of Hebrew literature from the past 100 years. Important writers are set within their cultural and historical context. The different literary movements in Israel are studied using different critical approaches: from formalism and New Criticism to psychoanalytic readings, feminist approach, gender studies, New Historicism and post-modernism. The course is complementary to the History of Zionism course, giving a different angle to the historical development.

University College London, Department of Hebrew & Jewish Studies
Website: http://www.ucl.ac.uk/hebrew-jewish/home/index.php
University College London, Gower Street, London, WC1E 6BT. Tel 020 7679 7171.

UNDERGRADUATE

BA Hebrew and Jewish Studies
BA Jewish History

The following combined honours degrees allow for various combinations including Hebrew, Yiddish, and Jewish Studies:

BA Modern Languages
BA Modern Languages Plus
BA Language and Culture

First-year core courses

A Survey of Jewish History & Culture in the First Millennium BCE
(Mark Geller, m.geller@ucl.ac.uk)
The emergence of Judaism from Old Testament religious institutions; the impact of Hellenism; sectarianism.

A Survey of Jewish History & Culture in the First Millennium CE
(Willem Smelik, willem.smelik@ucl.ac.uk)
The First and Second Revolt against the Romans; the development of rabbinic literature in Palestine and Babylon; the use of archaeological evidence; the Jews under Roman rule and in the Byzantine period; the Babylonian academies; the Karaites; Judeo-Arabic literature; the Cairo Genizah.

A Survey of Jewish History & Culture from 1000–1800
(Michael Berkowitz, m.berkowitz@ucl.ac.uk)
The decline of the Gaonate in the East and the rise of new centres of Hebrew scholarship in Western Europe; the emergence of Jewish self-governing institutions; the formation of Ashkenazi Jewry; Sephardi Jewry to the expulsion from Spain; the Jewish philosophical and mystical traditions; the Marrano Diaspora; the mystical messianism of Sabbatai Zvi; Hasidism.

A Survey of Jewish History & Culture from 1800–Present
(François Guesnet, f.guesnet@ucl.ac.uk)
The course explores the Jewish encounter with Modernity; the Haskalah of Berlin and Eastern Europe; the concepts of Jewish emancipation, acculturation, and assimilation; the movement for religious reform; the phenomenon of Antisemitism; Jewish nationalism and Zionism.

Introduction to Classical Hebrew
(Lily Kahn, l.kahn@ucl.ac.uk)
In-depth introduction to the grammar and syntax of biblical Hebrew, using narrative texts. The aim of this course is to prepare students for reading the Hebrew Bible independently. It is relatively intensive and intended for absolute beginners. The course is based on the text book: Page Kelley, Biblical Hebrew. An Introductory Grammar (Grand Rapids, Michigan, 1992); additional material will be handed out in class.

Modern Hebrew for Beginners
(Ahuva Dotan, a.dotan@gmail.com)
Basic grammatical outline; intensive acquisition of vocabulary; reading of easy Hebrew texts (e.g. simplified newspapers); introduction to essay writing and conversation over a fairly limited range of topics.
Hebrew language courses

**Intermediate Classical Hebrew** (Lily Kahn, l.kahn@ucl.ac.uk)
Further in-depth study of the grammar and syntax of Classical Hebrew, providing a solid foundation for text-based courses and a complementary base for study of the modern language.

**Advanced Classical Hebrew** (Lily Kahn, l.kahn@ucl.ac.uk)
This is an advanced-level grammar and text-based course intended for students who have completed an introductory and intermediate course in Classical (Biblical) Hebrew. It will focus on advanced topics in Classical Hebrew morphology and syntax. These issues will be examined in-depth with the aid of a variety of reference grammars (chiefly Waltke/O’Connor, Jouon, Van der Merwe/Nauhe/Kroeze, and Gesenius), as well as scholarly articles on specific grammatical points. The grammatical analysis will be complemented by in-depth study of a range of biblical prose and poetic texts, which will be analysed from grammatical and translation perspectives.

**Modern Hebrew (Lower Intermediate)** (Ahuva Dotan, a.dotan@gmail.com)
The course will expand vocabulary relevant to a range of everyday topics and situations. It will develop fluency and more accurate use of basic grammatical structures and vocabulary. Students will develop the ability to engage in more involved written and spoken communication, such as expressing and understanding feelings and opinions.

**Modern Hebrew (Higher Intermediate)** (Nir Cohen, nircoh76@gmail.com)
The course aims at developing Modern Hebrew language skills that will enable students to express themselves fluently and is open to students with sufficient knowledge of the language (level 3). It will concentrate on developing reading, writing and oral skills and will be taught by two tutors to provide maximum exposure.

**Advanced Modern Hebrew** (Nir Cohen, nircoh76@gmail.com)
The course aims at developing Modern Hebrew language skills that will enable students to express themselves fluently, to read Israeli newspapers and literature. The course is open to students with sufficient knowledge of the language (level 4) to be determined by a placement test. It will concentrate on developing reading, writing and oral skills.

**Advanced Modern Hebrew – Newspapers** (Ada Rapoport-Albert, uclhara@ucl.ac.uk)
This course is designed to train students in the readings of scholarly literature currently published in Hebrew in Israel. This should enable them to use Hebrew items on the bibliographies which accompany most of the courses by the Department, items which, in many cases, are essential and not available in English.

Yiddish language courses

**Elementary Yiddish** (Lily Kahn, l.kahn@ucl.ac.uk)
This course is designed to enable complete beginners to speak, read, write and understand Yiddish. Each lesson will include study of new vocabulary, grammar and various aspects of Yiddish culture. Upon completion of the course students will have the ability to converse confidently on a variety of everyday topics and begin reading authentic Yiddish literature.

**Intermediate Yiddish** (Lily Kahn, l.kahn@ucl.ac.uk)
This course focuses on developing Yiddish speaking, listening, reading and writing skills at the second-year level. Each lesson will incorporate conversation, grammar, textual study and Yiddish cultural topics. Students will be introduced to classic Yiddish authors such as Y. L. Peretz and Sholem Aleichem, engage with topical issues through current Yiddish newspaper articles and learn to express themselves fluently in a wide range of situations.

**Upper Intermediate Yiddish** (Helen Beer, h.beer@ucl.ac.uk)
More advanced Yiddish language study which continues on from Intermediate Yiddish. The course will include readings from literature as well as newspaper and journal articles.

**Introduction to Modern Yiddish Poetry** (Helen Beer, h.beer@ucl.ac.uk)
This course will give an overview of the major literary movements in Yiddish poetry whilst examining the texts of major Yiddish poets. There will be close readings of Yiddish texts and examination of themes such as migration, persecution, identity, tradition versus modernity.

**Yiddish Folk Culture** (Helen Beer, h.beer@ucl.ac.uk)
An examination of texts from Yiddish folk songs, folk tales, folk sayings, jokes. Study of Yiddish folklorists and ethnographers.
Text courses

Old Testament Historical Texts (Willem Smelik, willem.smelik@ucl.ac.uk)
About 15 chapters selected from the historical books (Joshua-Kings, Esther and Ezra-Chronicles), studies with reference to philology, textual criticism, source criticism, archaeology and historical background.

Old Testament Prophetic Texts I (Willem Smelik, willem.smelik@ucl.ac.uk)
About twelve chapters selected from the prophetic books of the Hebrew Bible (Isaiah, Jeremiah, Exekiel, the Minor Prophets) will be read in class in Hebrew, with attention to the main philological issues.

Introduction to Rabbinic Hebrew (Lily Kahn, l.kahn@ucl.ac.uk)
This is a text-based course that will introduce students to the Hebrew language of the rabbinic period. It will provide a systematic overview of Rabbinic Hebrew orthography, morphology and syntax based on Pérez Fernández’ grammar. Discussion of grammatical topics will be supplemented by examination of excerpts from a wide variety of rabbinic texts, primarily the Mishnah, the Tosefta, midrashim, and the Babylonian Talmud. Emphasis will be placed on translation, parsing, and understanding of the grammatical content of these texts. Attention will be given to the linguistic differences and similarities between Rabbinic Hebrew and other historical forms of the language, particularly Biblical and Israeli Hebrew.

Introduction to Syriac (Gillian Greenberg)
The course will include a comprehensive introduction to Syriac grammar and syntax and study of a wide range of texts including passages from the Peshitta, the Syriac translation of the Hebrew Bible and of the New Testament; commentary from the period of the Church Fathers and from secular texts.

Sumerian Language (Mark Geller, m.geller@ucl.ac.uk)
Introduction to Sumerian language, with text readings.

Intermediate Sumerian (Mark Geller, m.geller@ucl.ac.uk).
This course covers the history and culture of Mesopotamia, including literature, art, archeology and historiography. Particular attention is paid to documentary evidence, rather than the chronological sequence of events.

The History and Literature of the Hasidic Movement
(Ada Rapoport-Albert, uclhara@ucl.ac.uk)
This course covers the rise of Hasidism in the Ukraine in the middle of the eighteenth century and its rapid spread in the Jewish communities of Eastern Europe, against the background of the decline of the Polish kingdom, the collapse of centralised Jewish self-government in the region and the aftermath of the Sabbataean heresy. Central themes in Hasidic theology are illustrated by readings in class from selected Hasidic texts.

Hasidism and Modernity (Tali Loewenthal, n.loewenthal@ucl.ac.uk)
Hasidism began in the eighteenth century with a spiritual, inclusivist ethos, which could be characterized as controversially 'post-modern', breaking hierarchical borders in Jewish society. In the increasingly secular and religiously politicized modern world of the nineteenth and twentieth centuries, would the spiritual teachings survive? Would the inclusivism survive? This text-based course investigates the variety of Hasidic views on topics such as rationalism, individualism, defectors from Judaism, the relationship between Jew and Gentile and the role of women in hasidic life.

Literature and film courses

Family Politics in Israeli Literature (Tsila Ratner, t.ratner@ucl.ac.uk)
This course will look at the representations of the family in Israeli literature. It will discuss the following issues: The way ideologies shape family structures; The way nation building narratives use the family; Generations gap; The prevalence of children's narratives in Israeli literature; The way women writers subvert familial narratives; Representations of parenthood and their perceptions by their children.

Dissent in Israeli Literature (Tsila Ratner, t.ratner@ucl.ac.uk)
The course will follow the literary representations of wars in Israel since 1948. It will emphasise the role literature has played in the formation of consensus vis-à-vis the justification of war and setting the fighters’ moral norms. At the same time, Israeli literature expressed dissent. This dialectics will be examined throughout the course, reflecting changes in the political circumstances, especially since the 1967 war.
Literature in Films (Tsila Ratner, t.ratner@ucl.ac.uk)  
The course will study literary works and their adaptation to the cinema. It will focus on major works reflecting historical events and cultural issues in Israeli society. It will discuss the cinematic representations of literary works as processes of rewriting due to shifts in the way Israeli discourses construct themselves in different periods. Attention will be drawn to the different methods of analysis of written and visual works through theoretical works dealing with the characteristics of interpreting written and visual narratives. Each year will concentrate on a different group of literary and cinematic works to highlight major concerns of the Israeli discourse, such as: changes in the nation-building narrative; views of war and warriors; immigrants; Holocaust legacy; generational gap.  

The Formation of Secular Culture in Israel, 1930–2000 (Nir Cohen, nircoh76@gmail.com)  
This course examines the origins and evolution of secular culture in Israel, its ideological background, its symbols and values as reflected in literature, drama, film, popular music and the visual arts. The course covers the period from the mid-twentieth century to the 2000s. It focuses, among other things, on the Zionist vision of a ‘normal’ secular Jewish national culture, based on the identity of the ‘new Jew’ (and later, the Sabra) as a response to the primarily religious identity of the Diaspora Jew.  

Jewish Identity in Anglo-American Culture: From Religion to Ethnicity  
(Nir Cohen, nircoh76@gmail.com)  
This course focuses on the uniqueness of the American Jewish experience through the imprint it has left on American popular culture. It will trace the development of a certain movement from religion- to ethnicity-based identification, a process through which Jews have come to be defined not only by their religious practices but also, and perhaps even predominantly, by such identity markers as their distinctive humour, food, family relations, consumer preferences and political concerns.

History and culture courses  

Judaism and the Origins of Christianity (Sacha Stern, uclhsac@ucl.ac.uk)  
This course assesses the complexity of Judaism and Jewish life in the period when Christianity arose, the attitudes of Jesus and his successors towards Jewish law and Judaism, and the process whereby Christianity ‘parted ways’ from Judaism and became a distinct, competing religion. The course includes a study of Jewish-Christian relations in the first few centuries CE.  

Rabbis and Judaism in Late Antiquity (Sacha Stern, uclhsac@ucl.ac.uk)  
The purpose of this course is to explore the late antique, historical context in which rabbinic Judaism and literature emerged. We will explore the origins of the early rabbinic movement, in Jerusalem, Judaea, Galilee, and then Babylonia; the social and political conditions of Jews and rabbis in Roman Palestine and Persian Babylonia; the leadership of the rabbinic communities (with the institutions of Patriarch nasi and Exilarch); the complex relationship between the Palestinian and the Babylonian rabbinic communities; and the literatures (e.g. Mishnah and Talmud) which these communities produced.  

The Culture of Sephardic Jewry (Hilary Pomeroy, Hilarypomeroy@aol.com)  
The course will explore the origins and concept of ‘Sephardi’, as well as the cultural features with which it is associated. Topics include the Iberian expulsions and their significance for diversifying Jewish culture; the Jewish languages of the Sephardim; religious and secular culture; contemporary research on the history of Sephardic Jewry.  

Sephardic Jewry: From Golden Age to World Diaspora  
(Hilary Pomeroy, Hilarypomeroy@aol.com)  
This course will examine the development of Jewish communities under Visigothic, Islamic, and Christian rule in Iberia up to the Expulsions (from Spain in 1492, from Portugal in 1496/7), to analyse interfaith relations during this time and the growth of anti-Jewish feeling. We will study the phenomenon of crypto-Judaism in Iberia and the Iberian colonies. Finally the new communities of the Sephardic diaspora will be examined.  

European Jewry between Emancipation and Reaction  
(François Guesnet, f.guesnet@ucl.ac.uk)  
This course will explore the dramatic changes which occurred in the internal and external life of European Jewry in the late eighteenth and nineteenth centuries. The underlying context for this period was the phenomenon of modernization in European society, a process which has a dynamic economic, political, social and religious impact upon the Jews as well as wider society. The course will conclude at that point in European history when the assumptions of political and economic Liberalism were increasingly called into question, threatening the consensus which had underpinned Jewish emancipation. The course concludes with an examination of the rise of modern Antisemitism.
History of the Jews in Poland (François Guesnet, f.guesnet@ucl.ac.uk)
A social, political and cultural history of the Jews in the Polish state from the Middle Ages to the present. The course examines the rise of Jewish political autonomy in the Polish-Lithuanian Commonwealth; the consequences of the partitions of Poland for the Jews; the rise of modern Polish Antisemitism; Jews in inter-war Poland; the Holocaust in Poland; the Jews in post-war Poland.

The Secularization of Jewish Culture in the Modern Era (team-taught)
The course examines the secularisation of Jewish society and culture from the seventeenth century onwards, focusing on underlying social change, political trends and ideologies, as well as on the cultural expression of secularism in language, literature and film. It reviews the careers of pivotal thinkers who have helped shape this development, and examines the response to the change of religious Orthodoxy.

The Jews and the Sciences (Sacha Stern, uclhsac@ucl.ac.uk)
The course examines the relationship between the sciences and Jews, Jewish culture, and Judaism from Antiquity until the present-day. Science is considered as an intellectual activity (study, research, discovery), a cultural phenomenon (hence its relationship to Jewish languages, religion, etc.), and an aspect of social history (hence its role within Jewish and broader society). A variety of disciplines, approaches, and perspectives will be employed, reflecting the broad range of contributors to this course.

Politics courses

Jewish Politics: Traditional and Modern (François Guesnet, f.guesnet@ucl.ac.uk)
The course will discuss the concept of the Jewish political tradition and discuss it in application to traditional Central and Eastern European Jewish communities (i.e. before ca. 1800). It will assess causes and effects of the cultural, political, and social shifts of the period of revolutions and enlightenment and follow developments throughout the nineteenth century – the fight for emancipation, relationship of Jews to the nation state – until the emergence of mass-based political movements among these communities, as well as their response to the rise of antisemitism.

The Arab Israeli Conflict (Neill Lochery, n.f.lochery@ucl.ac.uk)
An analysis of the Arab Israeli conflict from its origins through to the present day. Special attention will be paid to the internal dynamics within both the Arab states and Israel, as well as the role of external powers in the conflict.

Anglo-Israeli Relations, 1948–2006 (Neill Lochery, n.f.lochery@ucl.ac.uk)
The course will examine the relationship between the United Kingdom and Israel from 1948 until the present. It will focus on the key issues that determined the relationship such as arms sales from the UK to Israel, UK diplomatic policy towards the Arab-Israeli conflict and in recent years the Middle East Peace Processes. The course will examine in detail the collusion between Israel and the UK during the Suez War of 1956. It will also examine the key relationship between the Foreign Office in Whitehall and Israel. The course will adopt a chronological approach – examining the key events and issues that impacted upon the relationship over time. The first session will cover the origins of the relationship, which went a long way to shaping the initial years of the relationship.

German-Israeli Relations from 1948/9 to the Present (Helene Bartos, h.bartos@ucl.ac.uk)
The course introduces the history and development of German-Israeli relations from 1948/9 until the present. It will focus on key aspects of German-Israeli relations prior to the establishment of formal diplomatic relations in 1965 (such as the reparations agreement of 1952 and arms sales). The prelude to the exchange of ambassadors will be explained (Germany’s refusal to enter into diplomatic relations for nearly ten years, the Ulbricht visit to Egypt) and set the context for a debate on the relations post-1965. As will be shown, the institutionalization of relations did not necessarily mean an intensification of relations. Germany’s attempts to restore relations with those Arab states who had broken off relations with Germany in 1965, German-French arms cooperation as well as Palestinian terrorism in the 1970s set parameters which impacted on a relationship still overshadowed by the legacy of Germany’s National Socialist past.

Israel and the Occupied Territories (Ronald Ranta, r.ranta@ucl.ac.uk)
The course will cover Israel’s complex relationship with the Occupied Territories. This will include the impact of the Occupied Territories on Israeli society and the political system. The course will detail the changes that occurred to Israel’s civil-military relations, Israel’s religious-secular political problem, Israel-US relations and Israel’s political party system as a result of Israel’s relations with the Occupied Territories.
GRADUATE

MA Language, Culture and History: Hebrew and Jewish Studies
MA Language, Culture and History: Modern Israeli Studies
MA Language, Culture and History: Holocaust Studies

Most of the undergraduate courses are available to MA students, subject to additional MA level assignments.

Graduate Seminar: Introduction to Holocaust Studies
(Michael Berkowitz, m.berkowitz@ucl.ac.uk)
The course will examine the Holocaust in historical context. Issues to be explored will include the concept of a holocaust, debates over the uniqueness of the Jewish Holocaust and major issues in Holocaust historiography.

Graduate Seminar in Modern Israeli Studies
(Neill Lochery, n.f.lochery@ucl.ac.uk and Tsila Ratner, t.ratner@ucl.ac.uk)
On the one hand, the course will examine the history, politics and culture of the modern State of Israel. Major historiographical questions and contemporary research will be explored. On the other hand, it will focus on a selection of topics in Israeli fiction since the mid 1970s and explore the tension between collective images and individual identities in the context of social and cultural changes in Israeli society.

Leo Baeck College, London
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Higher Jewish Studies Programme

MA Hebrew and Jewish Studies (accredited by the Open University)
(for information, please contact Irit Burkeman, irit.burkeman@lbc.ac.uk)

MA in Jewish Education (accredited by London Metropolitan University)
(for information, please contact Gaby Ruppin, gaby.ruppin@lbc.ac.uk)

MPhil/PhD (accredited by the Open University)

Aramaic (Charles Middleburgh)
The purpose of this course is to make students familiar with the idiom of Aramaic, Palestinian and Babylonian, and allow them to comprehend the methodology and motivation of the Targumim.

Ivrit (Irit Burkeman, irit.burkeman@lbc.ac.uk)
The aims of this module are to acquaint students with the richness of Modern Hebrew language; to encourage students to reflect on the nature of the Hebrew language and its development; to identify biblical and liturgical sources in Modern Hebrew; to analyse Bialik’s article ‘The Revealed and Concealed in the Language’.

Bible, Prophets (Charles Middleburgh)
The intention of this course is to enable students to study the prophetic texts in a scientific and text-critical way and to teach them from a sound scholastic base. We shall examine in detail the context, characteristics and concerns of five biblical prophets, focusing particularly on the grammatical and exegetical analysis of Hebrew set texts drawn from the traditional Haftarah readings (1 Samuel 1.1–2.10, 11.14–12.22, 15.2–34; Amos 2.6–3.8, 9.7–15; Hosea 2.1–22, Ezekiel 37.1–14; Isaiah 40.1–26, 43.21–44.23).

Bible, Megillot (Deborah Kahn-Harris)
This module focuses on the Megillot with the aim of developing the students’ ability to read, analyse and translate the Hebrew text and evaluate traditional and contemporary exegetical methodologies.
Parshanut: Medieval Biblical Comments (Annette Boeckler, annette.boeckler@lbc.ac.uk)
This course is intended to facilitate an introduction to the world of medieval rabbinic commentaries and lay the ground for higher levels of engagement in subsequent years. The first semester will focus on basic readings and comprehension of the commentaries and their relationship to the Biblical text. The second semester will explore the historical background and hermeneutics of the commentators.

Approaches to Rabbinic Theology (Sheila Shulman)
This module is a theological introduction to subsequent intensive readings in Midrashic and Talmudic texts, while also providing a clearer understanding of what a textual tradition might be and how to engage with it with clarity and precision. The course should introduce students to the conceptual world of the ‘hermeneutic turn’.

Talmud Skills (Mark Solomon)
The aim of this module is to introduce students to the study of Talmud and help them to develop vital skills for Talmud study, including familiarity with basic terminology, the layout of the Talmudic page, the generations of the Sages, the elements of the sugya, and a basic awareness of critical issues surrounding the redaction of the Talmud.

Midrash (Jeremy Gordon)
The focus of the semester will be an extended look at a tradition’s history and the relationship between Midrash and the Rabbis and their surrounding religious and political cultures.

Introduction to Codes (Colin Eimer)
This course will give an historical overview of the Code & Responsa literature and examine the key stages in the development of this enormous corpus of Jewish literature. Through the use of significant examples, the interplay between Judaism and historical, cultural and social conditions in which it lived will emerge.

The History of the Jews in Late Antiquity and the Middle Ages (70CE–1500) (Marc Saperstein, marc.saperstein@lbc.ac.uk)
This course is designed to foster knowledge of the major events and themes of Jewish life during a period of some twelve centuries when the fate of the Jewish people depended on interaction with dominant foreign powers associated with competing religious traditions. Students will be familiarized with the forces leading towards tolerance and towards intolerance in the major religious traditions of Christianity and Islam. The course will also demonstrate the value of critical contextual reading of primary sources.

Jewish Religious Thought of the Middle Ages: Philosophy and Kabbalah (Gabriel Citron)
A study of what the great medieval Jewish thinkers had to say and why they said it is essential to anyone who aspires to a thoughtful, rather than a merely rote, Judaism. Furthermore, the medievals were dealing profoundly with the perceived ‘clash’ between Judaism and Greek philosophical-scientific thought – and since this is a clash which is still just as poignant to us today as it was to them, we can learn a great deal from their attempts at either reconciliation or rebuttal.

Survey of the Liturgy of British Progressive Judaism (Charles Middleburgh)
This module is designed to introduce students to the liturgies of the British Progressive movements, the history of their development and their contemporary usage. It will enable them to use the prayer books with confidence, possess an understanding of their construction together with a strong academic and spiritual connection to their contents.

Critical Moments in Modern Jewish Thought: Judaism, Ethics, and Modernity (Michael Morgan)
The purpose of this course is to familiarize the members of the class with the philosophical, theological, and ethical views of central figures in the tradition of modern Jewish thought; to provide the class participants with the skills to examine critically significant texts and debates in this tradition; to provide an appreciation of how the history of modern Jewish philosophy contributes to the contemporary project of Jewish self-understanding and especially the relationship between ethics and Jewish life.

Chavruta (Michael Shire, michael.shire@lbc.ac.uk)
This course aims to introduce students to the traditional method of paired study using textual sources for investigation and deliberation developing the skills of reasoning and nuanced expression. The partner of choice can be from another faith adding an interfaith perspective to the study and encouraging a variety of approaches to the text.

Advanced Diploma in Professional Development: Jewish Education
(for information, please contact Jo-Ann Myers, email: jo.myers@lbc.ac.uk)
UNDERGRADUATE

BA Jewish Studies and Hebrew
BA Combined Studies (including Jewish Studies or Holocaust Studies)

First-year courses

Modern Hebrew Language IA (Sophie Garside, Sophie.Garside@man.ac.uk)
A beginner's level course which teaches the skills of reception (reading and listening), production (speaking and writing) in the target language and mediation between the target language and English (translation and interpretation).

Modern Hebrew Language IB (Sophie Garside, Sophie.Garside@man.ac.uk)
A post-beginner's level course which teaches the skills of reception (reading and listening), production (speaking and writing) in the target language and mediation between the target language and English (translation and interpretation).

Biblical Hebrew (Adrian Curtis Adrian.Curtis@man.ac.uk)
This course introduces students to the basic vocabulary, grammar and syntax of Biblical Hebrew (designed for those who have no prior knowledge of the Hebrew language).

The Middle East Before Islam. An Introduction (John Healey, john.f.healey@man.ac.uk).
The lectures survey the history and religion of the Middle East in the period from c. 2000 BCE to c. 600 CE. Special attention is given to the history of writing, the kingdoms of Syria-Palestine and Anatolia in the Bronze and Iron Ages, pre-Islamic Arabia (Petra, Saba and Himyar) and the impact of Christianity on the whole region before Islam.

Aramaic/Syriac Language IA and IB (John Healey, john.f.healey@man.ac.uk).

Introduction to the Question of Palestine/Israel 1882–1967 (Moshe Behar, moshe.behar@manchester.ac.uk)
The course provides a comprehensive introduction to causes, consequences and controversies associated with the emergence, development and consolidation of the tortuous conflict in Palestine/Israel from 1882 until the 1967 war. Emphasis is placed on both the socio-political and diplomatic aspects of the conflict.

The World of the Ancient Israelites (John Applegate and Adrian Curtis, Adrian.Curtis@man.ac.uk)
This course provides an introduction to the literary genres of the Hebrew Bible/Old Testament and to modern Biblical Criticism and aims to make students familiar with the geographical and cultural context in which the ancient Israelites lived and from which the Old Testament/Hebrew Bible emerged.

Introduction to Judaism (Philip Alexander, Philip.Alexander@man.ac.uk)
This course provides an historical introduction to contemporary Judaism, defining Judaism as a system of beliefs and practices based on Torah. The basic creed of Judaism is explored, as expressed in law, mysticism, ethics and philosophy. Major practices and rituals are described. The course concludes with a demographic and statistical overview of Judaism today, and a consideration of some of the major issues which currently exercise the Jewish community.

Introduction to Holocaust Studies (Jean-Marc Dreyfus, Jean-marc.dreyfus@manchester.ac.uk)

Second-year courses

Modern Hebrew Language IIA (Sophie Garside, email: Sophie.Garside@man.ac.uk)
A lower intermediate level course, which teaches the skills of reception (reading and listening), production (speaking and writing) in the target language and mediation between the target language and English (translation and interpretation).
Modern Hebrew Language IIB (Sophie Garside, Sophie.Garside@man.ac.uk)
An intermediate level course which teaches the skills of reception (reading and listening), production (speaking and writing) in the target language and mediation between the target language and English (translation and interpretation).

Modern Language Texts (Sophie Garside, Sophie.Garside@man.ac.uk)
This course introduces students to a variety of modern Hebrew texts, e.g. short stories, news extracts, reports, etc. It will be complementary to the language courses and will help expand the student’s vocabulary, reading skills and use of dictionaries.

Talmudic Judaism: Sources and Concerns (Alex Samely, alex.samely@manchester.ac.uk)
The course is concerned with the classical sources of Judaism, including the Mishnah, the Midrashim and the Baylonian Talmud. It explores basic concepts (halakhah, aggadah, Torah, Oral Torah, exile, etc.), the literary forms, and the key genres. We shall discuss the role of Scripture for the talmudic discourse (rabbinc hermeneutics), and address the limitations which the nature of the sources impose on modern reconstructions of rabbinc law, theology or history. The aim of the course unit is to introduce students to the modern academic study of the primary evidence for classical Judaism in its formative period (c. CE 200–700).

Semitic Languages. An Outline (John Healey, john.f.healey@man.ac.uk)
This course introduces the main features common to the Semitic language family, with special emphasis on classification, writings systems, phonology and morphology.

Aramaic/Syriac Language II (John Healey, john.f.healey@man.ac.uk)

Biblical Hebrew Texts I (Adrian Curtis, Adrian.Curtis@man.ac.uk)
Translation and exegesis of selected passages of the Hebrew Bible (currently: Joshua 23–24; 2 Samuel 6–7; Jeremiah 1–5; Psalms 15, 51, 82, 93, 137).

Readings in Talmudic Judaism (Alex Samely, alex.samely@manchester.ac.uk)
This course is meant to complement Talmudic Judaism: Its Sources and Concerns, by study of selected text samples from talmudic literature in the original and in translation. The text samples will concentrate largely on the legal and hermeneutic discourse of the rabbis, including portions of Mishnah Megilla and Midrash Bereshit Rabba (55/56). Other genres covered are Gemara and Targum.

Jewish Ways of Reading the Bible (Philip Alexander, Philip.Alexander@man.ac.uk)
The course considers early Jewish commentaries on the Bible from Second Temple times down to the Middle Ages. A number of major commentators (Rashi, Kimhi and Ibn Ezra) are singled out for closer investigation. Much of the course is devoted to reading and analysing in English translation sample texts, particularly (though not exclusively) concerned with the Account of Creation in Genesis 1–3, the story of the Binding of Isaac in Genesis 22, the Song of Songs and the Servant Songs in the Book of Isaiah.

Ancient Israel's Prophetic Literature (Adrian Curtis, Adrian.Curtis@man.ac.uk)
This course discusses the definition of the term ‘prophet’ and its background in ancient Israel. Some account is given of so-called ‘primitive’ prophecy, but the course concentrates on the messages of certain key figures in the biblical prophetic tradition.

Dead Sea Scrolls (George Brooke, George.Brooke@man.ac.uk)
The texts are studied in English and the course pays particular attention to the Rules which may describe the movement’s law and life, the sectarian biblical commentaries, and the liturgical and poetic texts. The significance of the scrolls for early Judaism and nascent Christianity is also considered. Several films are used to illustrate the history and the range of scholarly opinion about these texts.

The Visual Dimensions of Judaism (Philip Alexander, Philip.Alexander@man.ac.uk)
The course considers the roles played by visual symbols within religious systems in general, Judaism’s prohibition of images and its effects on the development of Jewish art, the major visual symbols of Judaism – their history, meaning and purpose, and the functions of symbolism within Judaism, its role in defining group identity and how it reflects the changing relationship of Jewish communities to the non-Jewish world.

The Jews in Europe 1789–1939 (Sharman Kadish, Sharman.Kadish@man.ac.uk)
This course explores the nature of Jewish identity under the impact of modernization on traditional Jewish society as it existed in the ghettos of Europe before the Enlightenment. It examines the progress towards civil and political emancipation of the Jews in Western Europe and the reasons for its failure in Eastern Europe, especially in Russia. The range of Jewish responses on exposure to European culture are studied, such as Reform Judaism, Jewish socialism, Zionism, and mass
migration. An attempt is made to explain and analyse the recurring phenomenon of antisemitism that culminated in the Nazi Holocaust.

**Fundamental Debates in Israeli Studies** (Moshe Behar, moshe.behar@manchester.ac.uk)

During the last four decades liberal democracies have grappled with questions relating to citizenship, immigration, multi-culturalism, gender gaps, collective rights, and the civil status of ethnic or indigenous minorities. In Israel these issues came to the fore in the 1990s, manifesting themselves in debates between the ‘old’ and ‘new’ historians; disputes between the ‘critical’ and ‘mainstream’ sociologists; questions of memory and collective identity; new forms of political organization by Israel’s Arab citizens, Sephardic-Mizrahi Jews, and women. Discussions often revolved around the question of whether Israeli society embodies persistent inequalities between European Jews, Middle Eastern Jews, women, Arabs, and Russian and Ethiopian immigrants, or whether it is a place of (comparatively) well functioning co-existence.

**Introduction to the History of Jewish-Christian Relations**
(Daniel Langton, Daniel.Langton@man.ac.uk)

The first half provides an overview of the history of Jewish-Christian relations. The second half adopts a thematic approach and highlights the development of the thought and theology of various individuals, concentrating particularly on the last 100 years or so.

**The Jewish-Christian-Muslim Controversy from the Earliest Times until the End of the Middle Ages** (Philip Alexander, email: philip.alexander@manchester.ac.uk and Renate Smithuis, email: rene.smithuis@manchester.ac.uk)

The course will fall into three parts: Part 1 will be devoted to antiquity, and will investigate the reasons for the ‘parting of the ways’ between Judaism and Christianity. Part 2 will cover the high middle ages and focus on the great mediaeval disputations. Part 3 will consider the Jewish-Christian controversy in modern times.

**Sources of Holocaust Studies**
(Jean-Marc Dreyfus, Jean-marc.dreyfus@manchester.ac.uk)

**Third-year courses**

**Modern Hebrew Language III** (Sophie Garside, Sophie.Garside@man.ac.uk)

An upper intermediate level language course, aiming to achieve a higher level of fluency in the language using all four skills: reading, writing, listening and speaking.

**Modern Hebrew Language IV** (Sophie Garside, Sophie.Garside@man.ac.uk)

An advanced level language course, aiming to provide the student with additional tools to make a free and creative use of contemporary Hebrew.

**Biblical Hebrew Texts II** (Adrian Curtis, adrian.curtis@manchester.ac.uk)

Translation and exegesis of selected passages of the Hebrew Bible (currently: Joshua 23–24; Judges 4–5; 2 Samuel 6–7; Jeremiah 1–5; Psalms 15, 51, 82, 93, 137; Ecclesiastes 1–3).

**Israelites and Canaanites: Archaeology, Rivalry and Religion**
(Adrian Curtis, Adrian.Curtis@man.ac.uk)

This course covers topics such as: The Israelite conquest of Canaan; Ugarit: A Canaanite City?; The Origin of Israel’s religions; The Move to Monotheism; Canaanite cultic influences?; Yahweh versus Baal; Yahweh, El and Asherah.

**Early Jewish Novels** (George Brooke, george.brooke@manchester.ac.uk)

The aims of the course are to introduce early Jewish novels, from Esther and Daniel, especially in their expanded forms, to 3 Maccabees and the Story of Aseneth, as well as several others, like Tobit and Judith. Many of these novels have a heady mix of politics and romance. They address many of the concerns of Jewish identity in the Second Temple period. Part of the course will be devoted to the subsequent cultural appropriation of these novels. Analysis of recent scholarly approaches to this material will also be undertaken.

**Jewish Literature of the Early Graeco-Roman Period**
(George Brooke, George.Brooke@man.ac.uk)

This course pays particular attention to identifying the characteristics of a wide range of literary genres including stories, poems, wisdom literature, testaments, apocalypses, philosophy, and history writing. Literary works from both early Palestinian Judaism and the Jewish diaspora are studied. Some elementary knowledge of the history of the period 200 BCE–200 CE is covered briefly at the beginning of the course. All the compositions are studied in English.
Jewish Aramaic Texts (Alex Samely, Alexander.Samely@man.ac.uk)
A detailed study of selected Aramaic documents aimed at teaching students how to appreciate advanced forms of rabbinic exegetical and legal discourse. Course Texts: Palestinian Targum Gen 4; Targum Song of Songs 1–3; Talmud Bavli Sukkah 2a–5a.

Medieval Hebrew Texts (Alex Samely, Alexander.Samely@man.ac.uk)
Study of the essential characteristics of the religious discourse of medieval Judaism, through a detailed study (in the original) of the following exegetical and philosophical texts: Gen. 1–3; David Kimhi on Psalms 125–130 (ed. Baker-Nicholson); Maimonides, Mishneh Torah, Hilkhot Yesode ha-Torah, I-III (ed. Aramah).

Modern Hebrew Literature (Sophie Garside, Sophie.Garside@man.ac.uk)
This course consists of the study of Modern Hebrew literary texts and their appreciation in context. The works of three modern Hebrew authors are studied in the original, using English translations as support. Although translations are used as aid, students are expected to master the material in the Hebrew original.

Major Themes in Jewish Theology (Philip Alexander, Philip.Alexander@man.ac.uk)
The course surveys the history of theology within Judaism from the Second Temple period to modern times and studies the relationship of theology to halakhah, mysticism and ethics, the debates over the role of creeds within Judaism, the concepts of God, creation, humanity, sin and evil, Torah and revelation, Israel, the Covenant at Sinai, and eschatology. It concludes with the holocaust, the founding of the State of Israel, modern science and feminism.

History of Jewish Law (Bernard Jackson, Bernard.Jackson@man.ac.uk)
The course traces the history of Jewish law from biblical times to the modern State of Israel, with particular attention to its theological assumptions and its inter-relations with other cultures. Substantive topics studied within this framework are the history of family law and personal status, particularly marriage, divorce, inheritance, conversion, criminal law (including the trial of Jesus).

The Mystical Tradition (Philip Alexander, Philip.Alexander@man.ac.uk)
This course considers the ‘canon’ of Jewish mystical literature, starting with Heikhalot mysticism and Jewish Gnosticism in late antiquity, proceeding chronologically to the Qabbalah (Zoharic, Abulafian and Lurianic), medieval German Hasidism, the Jewish Sufis of Egypt, Shabbateanism and its offshoots and modern Hasidism, and concludes with an investigation of the vitality of the mystical tradition within Judaism today. Special emphasis is placed on reading and analysing primary sources in English translation, especially from the Zohar. The course also considers the origins of mysticism and its importance in the historical development of Judaism.

Modern Jewish Thought (Reuven Silverman, silvermanchester@rabi.co.uk)
This module will survey major developments and figures in modern Jewish religious and philosophical thought from the seventeenth to the twentieth century. Both the historical context and intellectual content of diverse Jewish responses to modernity, including Haskalah philosophy, Hasidism, Religious Zionism, Gender and Rabbinics, Modern Orthodoxy and Reform will be studied and responses to the Shoah discussed. Issues such as the nature of law and authority, the relationship between revelation and history, and the challenges of pluralism will be addressed through the perspectives of various thinkers from a diversity of backgrounds.

Formation of Jewish and Arab Nationalisms
(Moshe Behar, moshe.behar@manchester.ac.uk)
How do collective identities come into existence? How do nations emerge (or disintegrate)? What best accounts for the development of nations: ideology, the economy, societal transformation, politics, cultural formation or technological change? This course examines these and other key questions and themes related to the consolidation of collective identities in the twentieth-century Middle East while utilising theoretical studies that focus on additional regions. As such, the course explores the emergence and consolidation of collective identities on competing bases (such as ethnicity, language, region, class, religion, etc.).

Jewish Philosophy in the 20th Century (Alex Samely, Alexander.Samely@man.ac.uk)
This course aims to introduce students to discourse of the twentieth century. Central texts by philosophers such as Cohen, Buber, Rosenzweig, Fackenheim and Levinas are investigated with special regard to their contribution to the problem of (existential) time, hermeneutics and ethics, as well as the significance of the holocaust.

Time, Language and the Other in Modern Jewish Philosophy
(Alex Samely, Alexander.Samely@man.ac.uk)
The themes of time, language and the Other have emerged as central concerns of the contemporary philosophical discourse. This course explores the work of philosophers who have drawn upon biblical and post-biblical Jewish thought in their contributions to this development. We shall deal with
twentieth-century thinkers such as Buber, Rosenzweig and Levinas, and also explore philosophical responses to the Holocaust.

**Holocaust Theology** (Daniel Langton, Daniel.Langton@man.ac.uk)
This course considers the influence of the Shoah upon Jewish thought and the implications for Jewish-Christian Relations. Close readings of significant thinkers.

**Consequences of the Holocaust on Western Societies and Jewish History** (Jean-Marc Dreyfus, Jean-marc.dreyfus@manchester.ac.uk)

**GRADUATE**

**MA in Jewish Studies**
**MA in Hebrew Studies**
**MA in Holocaust Studies**

**Biblical Hebrew** (Adrian Curtis, Adrian.Curtis@man.ac.uk)
**Modern Hebrew Language 1A** (Sophie Garside, Sophie.Garside@man.ac.uk)
**Modern Hebrew Language 1B** (Sophie Garside, Sophie.Garside@man.ac.uk)
**Modern Hebrew Language 2A** (Sophie Garside, Sophie.Garside@man.ac.uk)
**Modern Hebrew Language 2B** (Sophie Garside, Sophie.Garside@man.ac.uk)
**Modern Hebrew Language 3** (Sophie Garside, Sophie.Garside@man.ac.uk)
**Modern Hebrew Language 4** (Sophie Garside, Sophie.Garside@man.ac.uk)
**Hebrew Language Texts** (Sophie Garside, Sophie.Garside@man.ac.uk)
**Hebrew Texts II** (Adrian Curtis, Adrian.Curtis@manchester.ac.uk)
**Jewish Aramaic Texts** (Alex Samely, Alexander.Samely@man.ac.uk)

**Sources, Resources and Methods in the Study of Judaism** (Compulsory core course) (Philip Alexander, Philip.Alexander@man.ac.uk)

**Israelites and Canaanites** (Adrian Curtis, Adrian.Curtis@man.ac.uk)
**Early Jewish Novels** (George Brooke, George.Brooke@manchester.ac.uk)
**Dead Sea Scrolls** (George Brooke, George.Brooke@man.ac.uk)
**Modern Jewish Thought** (Reuven Silverman, silvermanchester@rabi.co.uk)
**Time, Language and the Other in modern Jewish Philosophy** (Alex Samely, Alexander.Samely@man.ac.uk)

**Jewish Literature of the Second Commonwealth** (George Brooke, George.Brooke@man.ac.uk)
This course introduces the non-biblical Jewish literature of the late Second Temple period.

**The Exegetical Discourse of Classical Judaism** (Alex Samely, Alexander.Samely@man.ac.uk)
The course introduces the literary formats, topics, and hermeneutic methods of rabbinic Bible interpretation, in particular in the earlier period (Mishnah and Bereshit Rabba).

**The Legal Discourse of Classical Judaism** (Alex Samely, Alexander.Samely@man.ac.uk)
This course explores some of the central concerns, topics, conceptual assumptions and methods of rabbinic legal discourse, in particular in the Mishnaic period.

**Maimonides: Between the Jewish and Muslim Worlds** (Renate Smithuis, Renate.Smithuis@manchester.ac.uk)
Based there since his thirties, Maimonides led in Cairo his legendary, busy life of physician and community leader. In his spare time he managed to create a number of works on Jewish law and philosophy, the influence of which remained unparalleled in the medieval and early modern Jewish world. He wrote on a variety of disciplines, which included logic, medicine, and astronomy. In addition there survives an extensive correspondence, which allows us a particularly vivid insight into his thoughts and personality. During the course emphasis will be laid on how his writings and thought relate to the larger intellectual environment of his day. Maimonides wrote many of his works in Judaeo-Arabic, and his writings reflect Muslim as well as Jewish learning. The course will address the legacy of Maimonides by considering aspects of his reception within both the Jewish world (particularly the Maimonidean controversy), and medieval Christian Europe.
Jewish Law and the Agunah (Bernard Jackson, Bernard.Jackson@man.ac.uk)
The course commences with an introduction to the historical, literary and legal sources of Jewish Law, reviews the history of marriage, divorce and succession, then looks in turn at the proposed solutions to the problem of the ‘chained wife’ (the Agunah, whose husband refuses her a divorce).

Jewish Approaches to Jesus and Paul (Daniel Langton, Daniel.Langton@man.ac.uk)
This course explores Jewish approaches to Jesus and the apostle Paul, concentrating on the modern period, and places them in the wider context of the study of Jewish-Christian relations.

Jewish Art and Architecture through the Ages (Sharman Kadish, Sharman.Kadish@man.ac.uk)
The course surveys the artistic output of Jews from Biblical times to the 21st century, with particular emphasis on the modern period. The principal branches of Jewish artistic endeavour will be studied embracing portable material culture such as Hebrew illuminated manuscripts and ritual Judaica alongside the architectural development of the synagogue through archaeological remains and standing buildings. The course will focus on the emergence of Jewish artists, architects and craftsmen and their participation in general European art movements since the nineteenth-century era of emancipation.

The ‘Jewish Question’ in Modern Europe (Sharman Kadish, Sharman.Kadish@manchester.ac.uk)
This course tackles the question of contemporary Jewish identity from an historical perspective. Classes are based around key ideas which have shaped the Jewish experience – and the European experience of Jews as a minority – over the last 250 years. In this period Jews emerged from the ghettos of Europe and came face to face with modernity. The course explores both ‘Tradition’ and ‘Modernity’; the phenomena of Diaspora, Secularization and Migration; and major political ideas, from Liberalism, Enlightenment and Emancipation to Socialism and Zionism. The difficult issue of antisemitism as a recurring phenomenon that culminated in the Nazi Holocaust is unavoidable.

Middle Eastern Jews Before and After 1948 (Moshe Behar, moshe.behar@manchester.ac.uk)

Transformations in Modern Jewish Identities (Moshe Behar, moshe.behar@manchester.ac.uk)
This course is designed to introduce students to modern articulations of Jewish identity in Israel; to enable students to evaluate critically the multi-faceted and multi-cultural modes of Jewish identity formations in Israel; to assist students to appreciate the highly creative modes via which Israelis – especially the young – re-interpret, imagine and form linkages between the historic and contemporary religious and ethnic identity of their families or ancestors.

Literary Representations of the Holocaust (Francesca Billiani, Francesca.Billiani@manchester.ac.uk)
The course will explore modes of representing the Holocaust in post-war Italian literary writing. Starting from an analysis of how the fascist regime progressively marginalized Italian Jewish citizens, thereby creating a ‘Jewish problem’, the course addresses the problem of literary writing on the Holocaust as a means of bearing witness about the genocide and of building a personal, social, collective, and national identity. In this context, particular attention will be paid to Primo Levi’s Se questo è un uomo seen both as a detailed example of the Italian aesthetic and social treatment of the Holocaust and as a general reflection on modes of writing about the Genocide.

Holocaust Representation in Visual Culture (Cathy Gelbin, cathy.gelbin@manchester.ac.uk)

Holocaust Theology and the Problem of Evil (Daniel Langton, Daniel.Langton@man.ac.uk)
This course explores a number of theological responses to the Holocaust, with Jewish and Christian writers including Richard Rubenstein, Emil Fackenheim, Irving Greenberg, Ignaz Maybaum, Eliezer Berkovits, Arthur Cohen, Rosemary Ruether, Paul van Buren.

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The Jewish Context of Jesus and Early Christianity (Roland Deines, Department of Theology and Religious Studies, roland.deines@nottingham.ac.uk)
This module deals with the Jewish context of Jesus and the Early Christians. It includes an introduction to Jewish history and deals with the main sources for this. Within the literary sources, the
emphasis will be on the Greek translation of the Jewish Bible (Septuagint), the Jewish philosopher and exegete Philo of Alexandria, and the historian of the first revolt against the Romans, Flavius Josephus. Besides the written sources, the political geography and some important archaeological finds and excavations will be treated which will help an understanding of the social history.

**Modern Jewish Thought** (Michael Mack, Department of Theology and Religious Studies, michael.mack@nottingham.ac.uk)

This module discusses in what ways major modern Jewish thinkers and major modern Jewish religious formations of the eighteenth, nineteenth and twentieth centuries experience the situation of living with a variety of different cultural identities. Students will be encouraged to establish relations between modern Judaism and certain strands within contemporary discourse on multiculturalism. This module may be of interest to students within religious, theological, literary, philosophical and sociological studies, for almost all authors under discussion attempt to work through their ‘divided passions’ (Paul Mendes-Flohr), that is to say, they confront their Jewish identity within modern European culture. Many texts from the nineteenth century are responses to the eighteenth-century antisemitic charge that the Jews are the ‘non-moderns’, whereas some texts from the 20th century distance themselves from modernity, thus counteracting the antisemitic stereotype of ‘the Jew’ as the force behind modernization (journalism, capitalism, socialism, etc.). The focus of discussion will be on Jewish writing in Central Europe, because there this confrontation between Jewish and modern European identities occurred in a notably intense manner.

**Jewish Intellectuals in Germany 1830–1940** (Bram Mertens, Department of German Studies, bram.mertens@nottingham.ac.uk)

This module concentrates on the most turbulent time in the history of the Jewish people in Europe, between the first wave of emancipation laws in the 1830s – also the year of Heinrich Heine’s voluntary exile from Germany – and the start of the Second World War, which would physically eradicate more than half of Europe’s Jews. In between these dates, Jews both received greater freedom and were subjected to more persecution than ever before in their long history. Yet it was also in between these dates that Jewish writers and thinkers made the greatest contribution to the European Geistesleben, helping to shape the intellectual climate that still determines our world today. This module will focus on seminal texts by Heinrich Heine, Karl Marx, Sigmund Freud, Joseph Roth, Franz Kafka, Walter Benjamin and Gershom Scholem and discuss the work of other major Jewish authors and thinkers such as Moses Hess, Samson Raphael Hirsch, Theodor Herzl, Franz Rosenzweig, Max Brod, Stephan Zweig and Martin Buber.

**The History of a Relation: Jews in Modern Europe** (Karen Adler, School of History, karen.adler@nottingham.ac.uk)

This special subject surveys and analyses Jews in modern European history. Throughout the modern period – and, indeed, before – Jews lived in Europe as a minority. The module is therefore essentially about a relation – an extremely enduring, productive and resilient relation, yet one that descended into a terrifying barbarity that aimed to destroy the relationship for all time. It is the contention of this module that the story of the relationship’s development and evolution can tell us a great deal of the story of Europe as a whole.
M.St. in Yiddish Studies (Faculty of Medieval and Modern Languages)
M.Phil. in Jewish Studies in the Graeco-Roman Period (Faculty of Oriental Studies)
M.Phil. in Modern Jewish Studies (Faculty of Oriental Studies)

Elementary and advanced classical Hebrew
(Hugh Williamson, hugh.williamson@orinst.ox.ac.uk)
Modern Hebrew (Gil Zahavi, gil.zahavi@orinst.ox.ac.uk)
Reading classes on a wide variety of Biblical texts
(Hugh Williamson, hugh.williamson@orinst.ox.ac.uk)
Ancient Israelite history (Hugh Williamson, hugh.williamson@orinst.ox.ac.uk)
The Diaspora in the Roman Empire (Fergus Millar, fergus.millar@bnc.ox.ac.uk)
Maimonides (Joanna Weinberg, joanna.weinberg@orinst.ox.ac.uk)
Midrash (Joanna Weinberg, joanna.weinberg@orinst.ox.ac.uk)
Medieval Jewish history/thought (Joanna Weinberg, joanna.weinberg@orinst.ox.ac.uk)
History of Jewish-Muslim Relations (Adam Silverstein, adam.silverstein@orinst.ox.ac.uk)
Modern Jewish Thought (Miri Freud-Kandel, miri.freud-kandel@orinst.ox.ac.uk)
Modern Jewish Society (Miri Freud-Kandel, miri.freud-kandel@orinst.ox.ac.uk)
Judaism in History and Society (Miri Freud-Kandel, miri.freud-kandel@orinst.ox.ac.uk)
The Jews of Europe, 1789–1945 (David Rechter, david.rechter@orinst.ox.ac.uk)
Modern Jewish History (David Rechter, david.rechter@orinst.ox.ac.uk)
Jewish Politics and the Jewish Question, 1840–1945
(David Rechter, david.rechter@orinst.ox.ac.uk)
Modern Jewish Politics and Ideologies (David Rechter, david.rechter@orinst.ox.ac.uk)
Preliminary Biblical Hebrew (Jennifer Barbour, jennifer.barbour@new.ox.ac.uk)
Hebrew texts (Qohelet, Proverbs, Hebrew inscriptions)
(Jennifer Barbour, jennifer.barbour@new.ox.ac.uk)
Modern Hebrew Texts: Gordon to Shammas (Jordan Finkin, jordan.finkin@orinst.ox.ac.uk)
Modern and Contemporary Hebrew Literature
(Glenda Abramson, glenda.abramson@stx.ox.ac.uk)
The Literature of the Holocaust (Glenda Abramson, glenda.abramson@stx.ox.ac.uk)
Modern Jewish Literature (Glenda Abramson, glenda.abramson@stx.ox.ac.uk)

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GRADUATE

One-year M.St. in Jewish Studies

Biblical Hebrew (Stephen Herring, slherring1@gmail.com)
Elementary: The course is designed to enable those with little or no experience in Biblical Hebrew to become conversant in reading basic narrative texts and to translate short passages from English into Hebrew.
Intermediate: The course is designed for those students who are already conversant in reading narrative Biblical Hebrew. Through a study of a variety of set texts the students will become familiar with more advanced methods of Biblical Hebrew narrative as well as being introduced to some poetic texts. The students’ knowledge of Biblical Hebrew grammar and syntax will constantly be reviewed and deepened as the set texts are studied and as they prepare Hebrew prose compositions.
Advanced: This course is designed for those who already have considerable experience in Biblical Hebrew prose as well as some background in Classical Hebrew poetry. This course will, therefore, focus on developing these skills through reading more difficult Biblical texts, as well as some inscriptions. The majority of these texts will come from the earliest strata of the language.

Modern Hebrew
Elementary: The aim of this class is to help students to acquire proficiency in reading, writing, comprehending and translating comparatively simple texts, as well as acquiring conversational skills.
Intermediate: The aim of this class is to give students proficiency in reading, writing, comprehending and translating more complex texts, as well as acquiring conversational skills.

Advanced: The aim of this course is writing, reading and comprehension at an advanced level with a particular focus on academic and related texts.

**Yiddish** (Haike Beruriah Wiegand, BeruriahWiegand@aol.com)

Elementary: This course is aimed at students with no prior knowledge of Yiddish (although knowledge of the Hebrew/Yiddish alphabet is highly desirable). The course is designed for students to develop basic reading, writing and conversational skills, as well as mastering some basic grammar. It will provide a historical and cultural context of the Yiddish language.

Intermediate: This course is aimed at intermediate students of Yiddish (after one year of Yiddish at university level). The course is designed for students to develop more advanced reading and writing skills, as well as mastering some more advanced Yiddish grammar. It will also provide a basis for reading Yiddish literature and articles from the Yiddish press.

Advanced: This course is aimed at students who have had at least two years of Yiddish at university level. The course is designed for students to develop more advanced reading and writing skills, as well as mastering some more complex Yiddish grammar. We will be reading Yiddish literature (both poetry and prose) and articles from the Yiddish press. The course will be entirely conducted in Yiddish.

**Introduction to the Archaeology of Ancient Israel: the Iron Age (1200–332 BCE)**
Garth Gilmour, garth.gilmour@arch.ox.ac.uk

This course aims to provide an introduction to and overview of the discipline of Near Eastern Archaeology with particular reference to the Iron Age and the Persian Period. The course will provide the student with the archaeological background to the historical events of the Iron Age (1200–586 BCE) and the Persian period (537–332 BCE); equip the student with the basic elements of the subject, including the role of excavation, the limits of time and space, basic terminology, important sites and personalities, significant finds, and the relevance to the biblical account; and to enable the student to assess the right and wrong uses of archaeology.

**The Study of Ancient Israelite Religion**
Madhavi Nevader, madhavi.nevader@oriel.ox.ac.uk

This course will be concerned with the study of ancient Israelite religion and culture in and against its ancient Near Eastern context. Topics of study will include conceptions of divinity and cult, as well as the derivative social institutions, prophecy, priesthood, kingship, and temple. Through the study of such topics, the aim is to familiarize students with the means by which ancient Israelites worshipped and functioned within a religious society, and thus, how they conceived of themselves as the distinct people of God. There will be the opportunity to discuss various biblical texts which pertain to each subject and further opportunity for independent research. While some knowledge of the Hebrew Bible and Biblical Hebrew will be helpful, it is not required.

**Jewish History 200 BCE to 70 CE**
Martin Goodman, martin.goodman@orinst.ox.ac.uk

This course covers the political, social, economic, and religious history of the Jews from 200 BCE to 70 CE. The set text will be Josephus, *The Jewish War*, but students will also be expected to learn how other literary sources, archaeological material and religious texts can be used to understand the history of this period.

**Jewish and Christian Bible Translation and Interpretation in Antiquity**
Alison Salvesen, alison.salvesen@orinst.ox.ac.uk

This is an introduction to the way the Hebrew Bible/Old Testament was regarded and interpreted in early Christian and Jewish communities, and to the primary sources for reception history. The course provides a guide to the main sources and exegeses, as well as practice in analysing their preoccupations and methodology, whether in the original languages or in translation. Each session will take the form of a lecture followed by a close reading of selected primary texts and a discussion of their approach. Students will be assigned secondary literature to read in advance of the classes.

**Septuagint**
Alison Salvesen, alison.salvesen@orinst.ox.ac.uk

The texts are chosen for their exegetical and/or text-critical interest, and for their relevance to formative Judaism and Christianity. The course covers general issues of the historical origins of the Septuagint version in the Alexandrian Jewish Diaspora and its subsequent revisions in Palestine, the translation technique of the individual books studied, textual criticism and exegesis of the original Hebrew. Relevant texts in Hebrew and Greek from Qumran will also be taken into consideration. The aim of the course is to demonstrate the value of the Septuagint and the three later Jewish revisions (Aquila, Symmachus and Theodotion) for textual criticism of the Hebrew Bible, and the importance of Greek renderings of the Hebrew Bible for Hellenistic Judaism and the Greek-speaking Church.
The course aims to introduce students to the legal and political forces that shaped the Jewish-Muslim encounter, while also considering the cultural output that resulted from this interaction. The diversity of Jewish experiences of ‘Islam’ will be stressed throughout, and various periods and regions of the Islamic World will be compared and contrasted in this context.

**Talmud Aramaic** (Alison Salvesen, alison.salvesen@orinst.ox.ac.uk)
The Aramaic translations of the Hebrew Bible, known as the Targumim, were used in the synagogue services and for study. They often reflect the Jewish theological interpretations of their day, and are therefore important primary sources for studying Rabbinic Judaism and for the early reception history of the Hebrew Bible. There are different types of Targum, varying in their approach to the translation, their date of composition and the type of Aramaic used. In this course we will concentrate on the grammar and vocalization of the official rabbinic Targums, Onkelos and Jonathan. The aim of the course is to give students the ability to read the Aramaic of Targums Onkelos and Jonathan. The initial classes will involve grammatical study, but each week will focus increasingly on the Targum texts.

**The Diaspora in the Roman Empire: Jews, Pagans and Christians to 450 CE**
(Fergus Millar, fergus.millar@bnc.ox.ac.uk)
This course explores the Jewish diaspora which was spread over large parts of the Greek-speaking eastern half of the Roman Empire, and is also found in the city of Rome, and later in the Latin-speaking west. It is well known from pagan, Jewish and Christian literature, especially the Acts of the Apostles, and from inscriptions, papyri and the archaeological remains of synagogues. For the first three centuries CE both Judaism and Christianity, which grew out of it, were minority beliefs, tolerated and on occasion persecuted. With the conversion of Constantine in 312, the relations of the three religions changed dramatically.

**A Survey of Rabbinic Literature** (Joanna Weinberg, joanna.weinberg@orinst.ox.ac.uk)
The aim of this course is to acquaint students with some of the main features of early Rabbinic literature by means of selected texts which will be read in English translation. (The original Hebrew texts will be reproduced for those who are able to read Hebrew.) The first class will be devoted to a discussion of the historical background of the sources. In subsequent classes selected texts drawn from the entire range of rabbinic literature will be analysed with consideration of their content, literary structure and historical Sitz im Leben. Students should prepare the set texts together with the relevant secondary literature in advance of each class.

**European Jewry from the Spanish Expulsion to the Enlightenment**
(Francesca Bregoli, francesca.bregoli@orinst.ox.ac.uk)
This course offers an overview of the developments in European Jewish history from the Spanish expulsion of 1492 to the emergence of a new social order in Europe at the end of the eighteenth century. The period surveyed is characterized by momentous changes in Jewish life: among them, ever-increasing exchanges between Jews and non-Jews and a gradual erosion of the hold of rabbinic authority over individual Jews and communities. These centuries were marked by the emergence of thriving new Jewish centres in Western and Eastern Europe and a virtual explosion of spiritual and messianic ferment. We will map out the diversity of Early Modern Jewish civilizations and follow different Jewish paths towards modernity by looking at a variety of religious and cultural phenomena in their historical context.

**Introduction to Talmud** (Dr Norman Solomon, NormanatOxford@aol.com)
Students will be expected to be familiar with the basic elements of Judaism and to have some knowledge of Bible and of later Jewish history. They should also have sufficient Hebrew to enable them to follow the original Talmud text studied. The first session will be devoted to an explanation of: the structure of the Mishna; the relationship of Mishna, Tosefta and Midrash Halakha; the formation of the Talmud of the Land of Israel and the Babylonian Talmud. All subsequent sessions will focus on textual study. The emphasis will be on content rather than language, so that it will be possible for those whose Hebrew is weak to follow. Attention will be paid to the structure and historical context of the passage(s) studied.

**Jewish Liturgy** (Jeremy Schonfield, jjschon@globalnet.co.uk)
This course will focus primarily on the way the traditional liturgy for home and synagogue encapsulates biblical themes and rabbinic thinking about the world. We will consider key scriptural scenes and their midrashic interpretations, in order to define some of the core ideas of the sacred narrative from creation to the messiah, and will then trace their language and motifs in liturgical passages. It will become clear that central rabbinic ideas are explored in the liturgy in occasionally subversive ways, as the prayer book interprets human experience from birth to death.

**Jewish-Muslim Relations through the Ages**
(Adam Silverstein, adam.silverstein@orinst.ox.ac.uk)
This course surveys and analyses the interaction between Jews and Muslims, from the rise of Islam until the Modern period. The course aims to introduce students to the legal and political forces that shaped the Jewish-Muslim encounter, while also considering the cultural output that resulted from this interaction. The diversity of Jewish experiences of ‘Islam’ will be stressed throughout, and various periods and regions of the Islamic World will be compared and contrasted in this context.
Modern European Jewish History (David Rechter, david.rechter@orinst.ox.ac.uk)
A survey course covering the period from the mid-eighteenth century to the Second World War. The course aims to provide an overview of the Jewish experience as a minority group in Europe and Russia, introducing students to the main themes, ideologies and movements of modern Jewish history. Among the topics examined are emancipation and the Enlightenment, Jewish politics, migration, antisemitism and the Holocaust.

The Emergence of Modern Religious Movements in Judaism
(Miri Freud-Kandel, miri.freud-kandel@orinst.oxford.ac.uk)
The aim of this course is to consider the historical, theological, and social motivations behind the development of the three major religious movements of Modern Judaism: Reform, Conservative, and Orthodox. The focus will fall on their emergence in the nineteenth century in western Europe. The subsequent development of Reform and Conservative Judaism in America will also be studied. In addition, the division of Orthodoxy into a modernist and traditionalist camp will be analysed particularly with reference to Anglo-Jewry.

Questions of Jewish Identity in Modern Yiddish Fiction
(Joseph Sherman, joseph.sherman@orinst.ox.ac.uk)
What is a Jew? What is a Jewish writer? Is there such a thing as secular Jewish literature? With the rise of modern Yiddish literature as a secular activity, the traditional values of Orthodox Jewish observance increasingly came under interrogation. Socio-political events in Eastern Europe from the middle of the nineteenth to the middle of the twentieth century profoundly challenged all accepted definitions of the nature of Jewish identity as Jews themselves had traditionally conceived it. Although Emancipation and Enlightenment seemed to offer Jews an equal place in a Westernized social order, age-old Jew-hatred continued to intensify. Consequently, although formulated from antithetical perspectives, the burning issue for both Jews and Gentiles remained the vexed ‘Jewish Question’. From a close reading of selected texts, this course will seek to explore a variety of literary responses to these challenges to Jewish self and Jewish peoplehood.

Is Modern Hebrew Literature Jewish? (Jordan Finkin, jordan.finkin@orinst.ox.ac.uk)
Is all Hebrew literature, by virtue of its language, Jewish literature? Or are there ideas and images that have no unique Jewish content or resonance and that are simply better portrayed or expressed in Hebrew than in other languages? By exploring certain themes and motifs – such as the land of Israel, exile and wandering, language as homeland – and their use in modern Hebrew literature, this course seeks to consider these questions and their implications through close readings of a cross-section of texts, both narrative and poetic, from the mid-nineteenth century through the 1990s.

Israel: State, Society, Identity (Raffaella Del Sarto, raffaella.delsarto@sant.ox.ac.uk)
There are probably few states in the world that trigger such strong opinions and emotions as the State of Israel. While these responses are generally linked to Israel’s foreign relations and the Arab-Israeli conflict, this course aims at primarily ‘looking inside’ Israel. It will introduce students to the politics, society, and institutions of modern Israel by paying special attention to the prevailing societal diversity and fragmentation as well as their political implications. In particular, the dynamics of Israeli politics, society, and foreign relations will be linked to the construction of Israel’s identity (and the different interpretations of the latter) from the early days of the state until the advent of the peace process in the 1990s and its collapse.

University of Southampton
Parkes Institute for the Study of Jewish/Non-Jewish Relations
Website: http://www.soton.ac.uk/parkes/
The Parkes Institute, History – School of Humanities, The James Parkes Building, University of Southampton, Southampton SO17 1BJ, UK. T 0044 23 80592261, F 0044 23 80593458.

UNDERGRADUATE
BA History: Pathway Jewish History and Culture

The Old Testament (Dan Levene, dl3@soton.ac.uk)
The aims of this unit are to introduce you to primary and secondary sources relating to the Old Testament; develop your skills of acquiring, using and critically evaluating these sources; familiarize you with the process of identifying problems and ways of solving them by constructing logical and substantiated arguments in both written and oral forms; give you a sound introduction to Biblical Hebrew.
Early Jewish Magic

(Dan Levene, dl3@soton.ac.uk)

In this course a variety of different types of Jewish sources for the study of Jewish magic in Late Antiquity ranging from legal rulings to folk tales, magical recipe books and amulets will be examined, and the usefulness of using ‘magic’ as a perspective through which to study the history of a people will be evaluated. This course will convey knowledge and understanding of what magic is in general and Jewish magic in Late Antiquity specifically; of the relationship between magic, religion and mysticism; of the types of Jewish magical texts that have survived from Late Antiquity; the types of cultural products that were produced in consequence of magical activities and their usefulness for the study of certain aspects of history.

The Dead Sea Scrolls

(Sarah Pearce)

The Making of the Modern Jew

This course examines the Jewish encounter with modernity in Europe. We will explore the far-reaching transformations that Jews, as communities and individuals, underwent from the late eighteenth century to the eve of World War I, and try to gain an understanding of how they adapted to the changing circumstances around them. In addition to analysing the political and ideological aspects of this modernisation – including emancipation, Haskalah (Enlightenment), antisemitism, and Jewish political movements – we will also examine cultural and social developments such as acculturation, religious change, and migration, as well as the role of gender. Emphasis will be placed on the reading and analysis of primary sources in addition to wide reading in secondary sources.

From the Czars to the Red Star: Jews in the Russian Empire and the Soviet Union 1772–1941

(Claire Le Foll, clairelefoll@free.fr)

This course will explore key moments of the history of Jews in the Russian and Soviet Empire from the annexation of Poland at the end of the eighteenth century to the Second World War. It shall help you understand the extensive and varied transformations experienced by Jews in Eastern Europe, which culminated in their emancipation in 1917 and led to their secularisation. We will analyse the developments of the ‘Jewish question’ – the specific legal situation of Jews – and the ideological debates and political reforms it generated. We will also examine the social and economic organisation of the Jewish population, their relations with non-Jews, their religious, intellectual and cultural life (Hasidism, Haskalah, modern literature) and the vast range of political causes they were involved in.

German Jews in Great Britain

(Joachim Schlör, j.schloer@soton.ac.uk)

The unit tries to build a bridge between the fields of German-Jewish history and the history of Jews in Britain. It will give an overview of the situation of Jews in Germany in the nineteenth and twentieth centuries, focusing on the Weimar Republic and the years shortly before and after 1933. It explores the emigration policy of the regime in Germany and the British attitudes toward immigration. The unit will then take a closer look at the processes of immigration (organisation; arrival; distribution in the country) and at the different ways of integration and adaption in Britain. Special attention will be given to personal memoirs and other personal documents as a source for the research of this topic.

The Making of Englishness: Race, Ethnicity and Immigration in British Society, 1841 to the Present

(Tony Kushner, ark@soton.ac.uk)

How do we define Britishness (or more often, ‘Englishness’)? How have identities changed over the past 150 years? This course covers these broad questions with specific regard to questions of ‘race’, ethnicity and immigration. Although the importance of these issues in contemporary debates is very clear, this course adopts a historical approach and charts how they have developed from the mid-Victorian period onwards. It asks whether Britain is a peculiarly tolerant country in an international context. How welcoming have state and society been to newcomers? Have issues of race played a major part in British politics? Turning to the minorities themselves, the course examines their identities and internal dynamics in British society. The approach adopted is comparative, and a wide range of groups and responses to them are examined including Jews, Irish, Afro-Caribbeans, Germans, Asians and many others.

Modern Jewish Culture and the Big City

(Joachim Schlör, j.schloer@soton.ac.uk)

Jewish Culture(s) in Modern Times. Reconsidering the Secular

(Joachim Schlör, j.schloer@soton.ac.uk)

The central aim of this course is to present and to analyze the history of secularization and its implications for the Jewish communities of Europe and the emergence of cultural Judaism as one alternative answer to the challenges of modern life. Outer as well as inner developments – the rise of reason and enlightenment, scientific and technological innovations, industrialization and urbanization – form a complex network of change. New social and cultural options and opportunities, beyond the traditional answers and rituals of religion, open the way for Jews and individuals and for Jewish
communities into modernity. New debates about Jewish identities and new forms of life outside of the religious communities develop in constant inter-relation with the non-Jewish world.

Jewish Fictions (Devorah Baum)
What is Jewish identity? Different writers have defined it as religious, racial, ethical, national or cultural, and many have grappled with its changing meanings in the modern world. The diverse, elusive nature of ‘Jewishness’ has given rise to some of the most fascinating texts of the nineteenth and twentieth centuries, which we will be studying in this course. We will examine a range of images, genres and narrative strategies for representing Jews and Jewishness, as well as the particular historical and cultural contexts in which they were produced, in order to consider the various meanings attached to the figure of the ‘Jew’ in relation to key social, cultural and political debates of the modern period. The course will give you an idea of the wide range of responses to and interpretations of the notion of ‘Jewishness’ in modern culture.

The Holocaust (Shirli Gilbert, s.gilbert@soton.ac.uk)
This course is designed to enable you to analyse primary source material critically and give you a clear understanding of the historiographical debates surrounding the Holocaust; introduce you to a wide range of post-war responses to, and representations of, the genocide; give you a clear understanding of the politics of Holocaust memory.

Who is Anne Frank? (Aimee Bunting)
Having successfully completed this specific unit, students will be able to demonstrate knowledge and understanding of whether Jews escaping from Nazi Germany in the 1930s were refugees or economic migrants and the contemporary relevance of this issue; whether the Dutch during the Second World War were resistors or collaborators in relation to the Jewish catastrophe; why the last stages of the Holocaust have been neglected; why the publication history of ‘The Diary’ has been so controversial (including issues of censorship and denial of its authenticity); why the experience of children in the Holocaust has been neglected; whether gender is a legitimate tool in understanding the experience of the Holocaust; how historiographical debates about the Holocaust have shaped popular representations of Anne Frank in film, literature, museums, exhibitions, educational programmes and documentaries and vice versa; whether the Holocaust belongs to the study of Jewish history and culture.

Responses to the Holocaust (Shirli Gilbert, s.gilbert@soton.ac.uk)
More than 60 years after the liberation of Auschwitz and the end of the Holocaust – the systematic mass murder of six million European Jews, as well as homosexuals, communists, Roma, and other victims during the Second World War – the subject still generates extensive discussion and controversy, in intellectual circles as well as in the wider political world. In this course we will explore contemporary responses to and post-war representations of the genocide, through media such as testimonies, literature, film, and music. Through these sources, we will tackle some of the questions that still challenge our understanding of the Holocaust today, such as: Was the Holocaust unique? Are there limits to how such catastrophic events can be represented? Why have some recent writers drawn attention to the ‘Holocaust Industry’ and the ‘exploitation of suffering’? What are the politics of memory and commemoration?

Holocaust Literature (James Jordan)
This course will examine some of the most important testimony, fiction and poetry which represents the horrors of the Second World War known as the Holocaust. It will bring together memoirs of camp survivors, written from a range of perspectives, with a variety of filmic, literary and experimental texts produced, in response to the Holocaust, from the 1940s to the present day. It will focus on the limits of representation, memory and trauma, and the aestheticisation of horror.

Israel or Palestine? The British in Palestine 1917–1948 (Mark Levene)
This special subject seeks to unravel the recent historical roots of this most intractable modern conflict. Its focus will be the years of the British mandate, a crucial period in which Whitehall commitment to the creation of a Jewish national home in Palestine clashed not only with the interests of the indigenous population but interacted, in complex ways with wider regional, British imperial and international developments. Its wider aim is to enable participants to view a controversial issue from a variety of different standpoints and – on the basis of rigorous historical examination – to come to their own conclusions on the matter.

Modern Israel, 1948–2009 (Joachim Schlör, j.schloer@soton.ac.uk)
Contemporary images of Israel are often informed by general political attitudes, and the many – different – realities of life in Israel tend to disappear behind these images. The history of the pre-state Jewish community in Palestine and of the State of Israel has to be seen in a variety of wider contexts: European colonial interests in the Middle East; Jewish life in Europe and the rise of Zionism; the emergence of a Palestinian Arab political consciousness; the British Mandate and the League of
Nations; World War I and its impact on the region; World War II and the Holocaust. These contexts will be treated, but the focus of the course is Modern Israel itself – its history, its political situation, inner-Israeli divisions and the role of historical consciousness. Part 2 of the course will take a closer look at Israel’s cultural history.

**Post-War American Jewish Literature** (Devorah Baum)
Although only about a century old, American Jewish literature has exerted an enormous influence throughout its short history, and the Jewish writer has nowhere been more accommodated into the mainstream than in the place that Israel Zangwill first called the ‘melting pot’. In his extended literary meditation on what it means to be an American writer today, novelist John Updike creates a Jewish alter ego to play the role of the quintessential American author. So is America a promised land for the Jews? Concentrating on fiction after WWII, this course will consider in what ways the Jewish writer may be an American writer par excellence. We will examine how the Jewish writer has managed to blend the specificity of his/her Jewish identity within the larger narrative of America as a whole, and we will also explore the tension between the religious and the secular in the literature we read.

**GRADUATE**

**MA Jewish History and Culture**
**MRes Jewish History and Culture**

**Jewish History and Culture. Dialectics of Time and Space**
(Joachim Schlör, j.schloer@soton.ac.uk)
The aims of this unit are to introduce you to central aspects of Jewish history and culture; provide you with the most important theoretical and methodological approaches to this inter-disciplinary field; encourage you to develop your own research in this inter-disciplinary framework. Having successfully completed the unit, you will be able to demonstrate knowledge and understanding of the importance of religion and religious practice for Jewish history and culture; the inter-relationship between the notions of time and space in Jewish history and culture; the dialectics of ‘home’ and ‘exile’ in Jewish history and culture; the variety of Jewish experiences in different geographical areas.

**The History of the Jews in Babylonia: The Era of the Babylonian Talmud**
(Dan Levene, dl3@soton.ac.uk)
This unit is intended to provide an advanced introduction to the Babylonian Talmud. This is the great literary product of the rabbinic movement, and a testament to the process of its consolidation as it became the dominant trend in Judaism. An encyclopaedic work, the Babylonian Talmud reflects many aspects of life and culture that were not unique to the Jews but common to the populations of the region.

**Jews and non-Jews in the Hellenistic world**
(Sarah Pearce, sjp2@soton.ac.uk)
This unit focuses on the Jews of Hellenistic Egypt, the setting for the first Jewish Golden Age. Egypt was home to many Jews in this period, whose lives and relations are richly attested not only in the historical records of Josephus and others, but also in their own literary productions, in a large quantity of papyri detailing everyday life, and in commemorative inscriptions. Based on this wealth of evidence, students will be asked to assess (i) Jewish responses to the cultures and societies of Hellenistic Egypt; and (ii) how non-Jews responded to the Jews. Particular topics include: the Greek discovery of the Jews; community and ethnicity in Hellenistic Egypt; intellectual Jewish culture in Egypt; Egyptian hostility to Jews; ‘Love at first sight’ but ‘How far can you go?’ – Jewish responses to Hellenistic culture and society; the impact of the Roman political settlement of Egypt; and, finally, the tragic Jewish rebellion in Egypt, resulting in the decimation of the Egyptian Jewish community under Trajan.

**Relations between Jews and non-Jews throughout the ages**
(Tony Kushner, ark@soton.ac.uk; Sarah Pearce, sjp2@soton.ac.uk)
This unit introduces the evidence and its problems relating to specific and crucial periods for the study of Jewish/non-Jewish relations, including Graeco-Roman antiquity; the middle ages; the early modern and later modern eras. It studies the everyday interaction of Jews and non-Jews in various environments such as the Hellenistic world, the Roman Empire, medieval Europe, early modern England, nineteenth and twentieth-century Britain, continental Europe and the USA. It also considers the influence of theology on the representation and treatment of Jews in the Christian era. Theories of Jewish/non-Jewish relations, including the seminal work of James Parkes, will be used throughout.
East side/East End: Jewish immigration and settlement in Britain and North America, 1880–1920 (Tony Kushner, ark@soton.ac.uk)
About 120,000 Jews settled in Britain from 1880 to 1914, the majority in the East End of London, and 1.5 million in the USA from 1880 to 1920, two-thirds on the Lower East Side of Manhattan Island, New York. This unit looks at the communities they established in two widely differing social, economic and cultural milieux. It will compare the economic activities of the immigrants, the development of the Jewish labour movement, self-help organisations and crime. It will contrast the efflorescence of Jewish culture and politics in New York to the more reserved expression of immigrant identity in London. The transformation of the family, and the specific experience of women will be studied using, where possible, original sources, memoirs and oral history. The unit will look critically at notions of assimilation and acculturation, the role of religion (and religious institutions) in immigrant communities, and relations with ‘native’ or ‘uptown’ Jews as mediated through philanthropy.

Britain, the USA and the Holocaust, 1933–1995
(Tony Kushner, ark@soton.ac.uk; Aimée Bunting)
The unit will examine the record of two liberal democracies faced by the Nazi seizure of power and the persecution of German Jews in the 1930s, and the reaction to news of the Final Solution in the 1940s. It will look at the place of the Holocaust in post-1945 culture, patterns of memorialisation, the lives of survivors, historical debates and controversies about the meaning and significance of the Holocaust in these two countries.

Holocaust literature: expressing the other (Andrea Reiter, air@soton.ac.uk)
This unit is designed to present a selection of individual responses to the Holocaust 1) by survivors who were professional writers 2) by those who were amateurs and 3) by those who did not witness the camps themselves. By comparing language, genre and narrative techniques differences as well as similarities between these groups should become obvious. While the stress in this unit lies on the analysis of the actual text the first part of it will give a brief introduction to the historical background and will explain theoretical narrative issues.

The Holocaust in American Film (James Jordan)
This unit will explore the various ways in which the Holocaust has been represented in American fictive films and the controversies surrounding these representations. Although each week will focus on a particular issue (these include: the immediate post-World War II response; film as witness; questions of gender and sex; Holocaust ‘comedy’), the three core issues under consideration throughout will be film’s ability to ‘represent the unrepresentable’, the use of film as history, and the so-called ‘Americanization’ of the Holocaust. These will be discussed through the study of the content and historical context of key films including The Diary of Anne Frank, Judgment at Nuremberg, Schindler’s List, and Life is Beautiful. There will be scope for comparative work on documentary and/or non-American films.
Relevant ongoing doctoral research

Bangor University

**Supervisor: Nathan Abrams (Film Studies)**
Jennifer Krase, *Jewish history of North Wales*

**Supervisor: Catrin Williams (Theology and Religious Studies)**
Jody Barnard, *Jewish Apocalyptic Mysticism and the Epistle to the Hebrews*

University of Birmingham

**Supervisor: Jonathan Webber**
1. Kate Craddy, *Museums and their Communities: The Case of Jewish Krakow*
2. Margaret Jacobi, *The Construction of Perek Helek* (Co-supervisor: Joanna Weinberg)

University of Cambridge

**Supervisor: Geoffrey Kahn**
1. Nadia Vidro, *A medieval Karaite treatise on Hebrew grammar*
2. Melonie Schmierer, *Selected diachronic features in Eastern Aramaic*
3. Daniel Birnstiel, *Selected features of Arabic syntax in the Quran*
4. Ronny Vollandt, *Medieval Arabic Bible translations*
5. Elizabeth Robar, *The function of the alternation of long and short forms in the Biblical Hebrew verbal system*

**Supervisor: Graham Davies**
1. A. Gray, *Metaphor in Psalm 18*
2. J.G. Davidson, *Theological Significance of Nouns referring to God in Deutero-Isaiah*
3. M. Hundley, *Ritual and the Priestly Tabernacle*

**Supervisor: William Horbury**
1. N. Hilton, *Biblical Interpretation in III Baruch*
2. Y. M. Chan, *Jerusalem Tradition in Zechariah 1–8*
3. K. Conway, *Epangelia in Paul in its Jewish Setting*
4. D. Pevarello, *The Sentences of Sextus and Jewish and Christian Asceticism*
5. D. Hakala, *The Decalogue in Ancient Catechesis*

**Supervisor: Janet Tollington**
1. Diana Sanders, *Divine wrath in the narrative books of the Hebrew scriptures*

Kingston University

**Supervisor: Philip Spencer**
Ian Rich, *Perpetrator motivation and the question of Imperialism (Shoah/comparative genocide research)*

Queen Mary, University of London

**Supervisor: Miri Rubin (History)**
**Supervisor: Nadia Valman (English)**
1. Katie Klein, *Gracie Aguilar’s Historical Fiction*
2. Mindy Rubin, *Stage Adaptations of Ivanhoe and Debates about Jewish Toleration, 1780–1900*

**SOAS**

**Supervisor: Catherine Hezser**
1. Jessica Bloom, *Names, naming and cognition in Genesis*

**UCL, Department of Hebrew and Jewish Studies**

**Supervisor: Helen Beer**
4. Ester Whine, *Leo Koenig’s Contribution to Yiddish Culture*
5. Vincent Homolka, *Yiddish Memoirs of Vilna*

**Supervisor: Michael Berkowitz**
2. Angela Debnath, *International Interventions in Genocide and Systematic Violence*
3. Raphael Langham, *The History of the Board of Deputies of British Jews*
4. Frank Dabba Smith, *Ernst Leitz and the Leica Company during the Second World War*
5. Ian Harker, *Ernst Biberstein: Lutheran Pastor and SS-man*
6. (with Denis Deletant, SSEES) Sara Hall, *Towards a New Cultural History of Czernowitz: The Jewish Press*
7. (previously supervised by John Klier) David Simmonds, *Limerick Events 1904-1906: Malice or Mischance?*

**Supervisor: François Guesnet**
Agnieszka Oleszak, *Sarah Schenirer and the Formation of Beys Yaakov (1917–1939)*

**Supervisor: Neill Lochery**
1. Azriel Bermant, *British Israeli Relations under Margaret Thatcher, 1979–90*
3. Toby Greene, *The impact of Islamist terrorism on UK policy towards the State of Israel*
4. Mohammed Hussein, *Hamas and the Islamification of the Palestinian Authority Areas*
5. John Lipman, *The Suez Crisis and the British Press*
6. Ronald Ranta, *The Israeli Labour Party and the Occupied Territories*

**Supervisor: Ada Rapoport-Albert**
1. Ariel Klein, *The Sifra di-Tseni’uta of the Zohar*
2. Gillian Rosen, *The Institution of ‘hadlakat ha-Ner’ (Sabbath Candle Lighting) by Women*
3. Nathaniel Berman, *The Ambiguities of evil in the Zohar*

**Supervisor: Tsila Ratner**
1. Natalie Dulin, *The portrayal of the Sephardim in Israeli Literature*
2. Matan Barak, *Ahad Ha’Am, Berdyczewski and Brenner: Three secular perspectives on Jewish life and their implications for education in the Hebrew Yishuv*
Kineret Sittig, *A critical edition with translation and commentary of Iggeret haShabbat by Abraham ibn Ezra*

Centre for Jewish Studies, University of Manchester

**Supervisor: George Brooke**
1. M. Haralambakis, *The Testament of Job*
2. Helen Jacobus, *Calendars at Qumran*
3. Christopher Davies, *Reconsidering Rewritten Bible*
4. Dohnson Chang, *Covenant Renewal in Second Temple Judaism*

**Supervisor: Adrian Curtis**
1. Jennifer Williams, *Approaches to Childlessness in the Hebrew Bible*

**Supervisor: Cathy Gelbin**
1. Leanne Dawson, *Lesbian Desire in Post-1945 German Texts* (co-supervisor)
2. Rachel Ramsay, *Writing Jewish and Turkish Cultural Memory into Contemporary German Literature* (co-supervisor)

**Supervisor: Bernard Jackson**
1. Nick Andrewes, *Perspectival Poetics in Biblical Hebrew Discourse*
2. Adam Frankenberg, *The Theological and Philosophical Foundations of non-Orthodox Halakhic Theory and Practice*
3. Sonya Hadari, *The rabbinic understanding(s) of human will as it relates to the halakhic requirement for a man to divorce his wife ‘willingly’*

**Supervisor: Daniel Langton**
1. Dan Garner, *Antitheodicy, Atheodicy and Jewish Mysticism in Holocaust Theology*
2. Simon Mayers, *English-Catholic/Jewish Relations in the late Nineteenth Century*

**Supervisor: Alex Samely**
1. Hedva Rosen, *Aspects of the literary structure of the Mekhilta*

University of Nottingham

**Supervisor: Karen Adler (History)**
Alexandre de Aranjo, *Jewish Refugees from Egypt and Hungary in Britain and France*

University of Oxford

**Supervisor: Martin Goodman**
1. Jonathan Kirkpatrick (Balliol), *Pagan cult in Roman Palestine*
2. Dennis Mizzi (Wolfson), *The Archaeology of Qumran*
3. Phoebe Makiello (Queens), *Vision in Philo*

**Supervisor: David Rechter**
1. Larissa Douglas (St Antony’s), *Representative Government, Majority Rule and Jewish Minority Representation During the Constitutional Era in Habsburg Austria, 1895–1914*
Supervisor: Hugh Williamson
1. Daniel Maerz (Wolfson), *The book of Micah in its social and literary setting*
2. Samuel Chen (Worcester), *The Flood Narratives in Ancient Near Eastern Perspective*
3. Jennifer Barbour (New College): *Historical references in Qohelet*
4. Katherine Southwood (Wolfson): *Ethnicity and the mixed marriages of Ezra 9–10*
5. Paul Cook (Wolfson): *Isaiah 18–20*
6. Benjamin Lazarus: *Comedy in ancient Greece and the Hebrew Bible: a comparative study*

Supervisor: John Day
1. Adam Carlill (St. Peter’s): *Cherubim and Seraphim*
2. Beth Steiner (Lady Margaret Hall), *Isaiah 24–27*

Supervisor: Joanna Weinberg
1. Benjamin Williams: *Midrash commentary in the sixteenth century*
2. Benjaim Merkle: *Christian scholars and Hebraism in Heidelberg*
   (joint supervision with Howard Hotson)

University of Southampton

Supervisor: Tony Kushner
1. Mathias Seiter, *Jewish Identity on the Borderlands of Germany, Poland and France*
2. Hannah Ewence, *Gender, identity and memory of East European Jewish migrants to the UK*
5. Lawrence Cohen, *The Norwood Jewish Orphanage*
6. Micheline Stevens, *Childhood and Jewish Philanthropy in late Victorian Philanthropy*

Supervisor: Joachim Schlör
Members' recent publications


Idem. ‘La science babylonienn e au Ier millénaire av. J.-C.;’
Idem. ‘Archeology of Touch: Babylonian Magic and Healing,’ in Elizabeth Pye, ed.,
Idem, Wiggermann, Frans. ‘Duplicating Akkadian Magic,’
Genesis 3:15,’ in Jeremy Corley, Vincent Skemp, eds.,
Studies in the Greek Bible. Essays in Honor of Francis T. Gignac, S. J.
Idem. ‘The Giving of the Torah: Targumic Perspectives,’ in George J. Brooke,
Hindy Najman, Loren T. Stuckenbruck, eds., The Significance of Sinai. Traditions about
Hezser, Catherine. ‘The Halitza Shoe: Between Female Subjugation
and Symbolic Emasculation,’ in Edna Nahshon, ed., Jews and Shoes.
Eadem. ‘Rabbinische Gleichnisse und ihre Vergleichbarkeit mit neutestamentlichen
Gleichnissen,’ in Ruben Zimmermann, ed., Hermeneutik der Gleichnisse Jesu.
Wissenschaftliche Untersuchungen zum Neuen Testament, XX.
Idem. ‘Response to Roger Tomes: Home-Grown or Imported (Review of Wisdom-Laws),’
Idem. ‘Jewish Cultural Correlates of the Grand Duchy of Lithuania,’ in Alfredas Bumblauskas,
Šarūnas Liekis, Grigorijus Potašenko, eds., Lietuvos Didžiosios Kunigaikštijos tradicija
Kessler, Edward. ‘The Jewish Diaspora and the Spreading of Christianity,’
Idem, Hoti, Amineh, eds. Themes in Muslim-Jewish Relations.
Idem, Henrix, Hans Herman. ‘Gottes Gegenwart in Israel und die Inkarnation:
Idem. ‘Remarks on the historical background and development of the early Arabic
documentary formulæ,’ in Eva Mira Grob, Andreas Kaplony, eds., Documentary Letters
from the Middle East: The Evidence in Greek, Coptic, South Arabian, Pehlevi, and
Idem. ‘The expression of definiteness in North-Eastern Neo-Aramaic Dialects,’
in Holger Gzella, Margaretha L. Folmer, eds., Aramaic in its Historical Setting.


Idem. “‘Take down Mezuzahs, Remove Name-Plates”: The Emigration of Material Objects from Germany to Palestine,’ in Jewish Cultural Studies 1 (2008): 133–150.


REVIEWS


This book will prove to be of great interest to members of this association for reasons that, I hope, will quickly become apparent. Those of us who have more than a passing interest in Jewish legal traditions could not have failed to wonder at the way in which Jews wrote their legal documents, such as marriage contracts, divorce documents, manumission deeds etc., in Aramaic long after Aramaic had ceased to be a living language within their communities. For example, the documents recovered from the Cairo Genizah show
us that, in the eleventh century CE, the Rabbinic Jewish communities of Egypt and the Land of Israel wrote such documents in a very stylised Aramaic, despite being native Arabic speakers who also used Hebrew for a variety of purposes. Furthermore, in other types of legal documents, such as business contracts, where much of the detail is in Judaeo-Arabic, the opening and closing formulae are still in Aramaic. These Aramaic formulae, which are discussed at length in the Babylonian Talmud, have a long and vibrant history.

It was Muffs who, back in 1969, wrote that ‘the fragments of deeds preserved in the Talmud are also part of the Aramaic common-law tradition’, a tradition that is rooted in the ancient near east.¹ In this seminal work, Muffs pioneered the so-called ‘Assyriological Approach’, suggesting that parts of the Aramaic common-law could be traced back to the cuneiform legal traditions of the ancient near east. Muffs’s accomplished study focused on the so-called ‘satisfaction clause’ – Akkadian libbašu ṭāb and Aramaic ṭyḇ ḥb by.

In the work under review, Gross has in many respects, and quite justifiably, followed Muffs’s method, applying it to three further clauses: the ‘acknowledgement of receipt clause’ (e.g. the payment in full statement – Akk. kaspū gammur tadin, Aram. kṣp’ ḫšlm yhb); the ‘investment clause’ (e.g. the perpetuity statement – Akk. adī dāntī, Aram. ‘d ḫm); and, finally, the ‘warranty clause’ (e.g. the clearing of legal claim statement – Akk. ubbubum or šaḥāṭum, Aram. psḥ or mjğ). These comprise chapters 2–4 of this book, sandwiched between an Introduction and Conclusion.

Before I focus on one particular issue that I think requires more attention, I will summarise my overall thoughts on this volume as a whole. Gross’s book is very well informed, carefully written, judiciously argued and a pleasure to read in every respect. Clear examples are given at each stage, and it is a delight to see someone dealing with primary sources in such a detailed and expert way. I have greatly benefited from reading Gross’s analyses and I urge all readers who possess a copy of Muffs’s Studies to acquire this book and place it beside the earlier volume in their library. Please also note that, for reasons of brevity, I am painting with broad strokes in the following summary of Gross’s opinions. In fact, his arguments are far more nuanced and subtle than the following may suggest.

The one issue I would like to raise relates to the dichotomy between the so-called ‘core’ and ‘peripheral’ (or ‘provincial’, ‘fringe’) cuneiform legal traditions. (Gross opts to persist in the use of the terms ‘core’ and ‘provincial’, which, given the purpose of his study, is quite justifiable – see page 27.) In short, the elements of cuneiform law that have clear equivalents in Aramaic law are chiefly found in the peripheral traditions (e.g. those of Emar, Alalakh, Mari), rather than in the core traditions, i.e. those of the central and southern areas of Mesopotamia. Thus Gross writes, ‘it is these provincial traditions rather than the core ones that provide us with the most relevant analogues for certain key elements of the Aramaic formularies’ (27–28).

Regarding the direction of influence, Gross follows Muffs in assuming that it was the cuneiform traditions that influenced the Aramaic common-law. Thus the conclusion puts the question as follows: ‘What degree of continuity have we seen between the Aramaic evidence and its cuneiform antecedents? Cuneiform traditions have left their imprint to varying degrees in many parts of the Aramaic conveyance’ (194). And, of course, given the periods from which the cuneiform and Aramaic corpora come, it seems logical to assume this direction of influence.

But this raises an interesting logical question. Why would these cities exhibit such traditions? In other words, what do Emar, Alalakh and Mari have in common that would cause their cuneiform legal traditions to share a set of features that also appears in Aramaic legal documents? The present explanation appears to offer no explanation for this.

I would suggest that, rather than argue that a set of peripheral cuneiform

legal features manifests in the later written Aramaic legal documents, the answer is actually the opposite. What these diverse places have in common are vibrant Aramaean and aramaeophone populations that, although not writing Aramaic in the second millennium BCE, would certainly have possessed Aramaic oral traditions, including legal traditions. It is far more likely that the Aramaic common-law existed orally, and that the peripheral cuneiform traditions were influenced by it. This would also explain the relative absence of such features in the core cuneiform traditions as it was only later that major Aramaean migration to Babylonia occurred. The existence of such an oral common-law is, of course, difficult to establish, but the Biblical account of Laban and Jacob is certainly suggestive (Genesis 31:36–55).

Writing in 1969, Muffs pleaded that ‘What is urgently needed is the coordination of all of this material into a history of Aramaic common-law, its origins and developments. The value of such a study for all concerned with Near Eastern culture needs no further justification’. I am very glad to see that a new generation of scholars has heeded this call, and I hope that Gross’s excellent contribution to our understanding of this story encourages others to join the cause.

Siam Bhayro (Exeter)


No historical work, no matter how scholarly and dispassionate, emerges unscathed from its surroundings. Studies concentrating on the Enlightenment, however, seem to be particularly susceptible to prevailing political winds. It is easy to imagine a set essay requiring students to reflect on the question: to what extent do the writings on the Enlightenment by Ernst Cassirer, Peter Gay, Roy Porter, Jonathan Israel, and Yirmiyahu Yovel bear marks of contemporary trends in both historiography and politics? To his credit, David Sorkin, in The Religious Enlightenment: Protestants, Jews, and Catholics from London to Vienna, squarely addresses what he perceives as the relevance of his study: ‘A fuller and more accurate understanding of the Enlightenment is of the utmost importance today. Both at home [in the United States] and abroad, the twenty-first century has begun with seemingly unbridgeable chasms between secularists and believers. One step in averting such a parlous situation is to recover the notion of an Enlightenment spectrum that, by including the religious Enlightenment, complicates our understanding of belief’s critical and abiding role in modern culture’ (314).

Sorkin begins with a survey of the range of opinion, analysis, and prescription within the movement known as the Enlightenment along the spectrum of strictly secular to deeply religious. Although some may still see it as an oxymoron, he asserts that there existed a number of views that can fruitfully be considered as comprising ‘The Religious Enlightenment’, combining revelation and reason. His introductory section furthermore elaborates on the main themes to be explored: reasonableness (as opposed to rationality), toleration, the public sphere, and the role of the state in attempting to turn these ideas into reality. The treatment of Jews, while largely in the realm of ‘toleration’, is a recurrent subject in the five chapters concerning varieties of Catholicism and Protestantism.

Following the introduction, chapters are organized biographically, with a single figure examined in particular geographic and religious contexts: William Warburton, London and Gloucester; Jacob Vernet, Geneva; Siegmund Jacob Baumgarten, Halle; Moses Mendelssohn, Berlin; Joseph Valentin Eybel, Vienna-Linz; and Adrien Lamourette, Toul-Paris-Lyon. Perhaps it is appropriate that Lamourette, the final subject, is beheaded by the Committee of Public Safety despite his ardent ‘patriotism’ (283). Sorkin, who previously has written extensively on Mendelssohn, provides a superb, concise interpretation that reveals the extent to

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2 Ibid., 194.
which Mendelssohn helped establish important parameters for the accommodation of Jewry to the modern age – not simply a path to the Reform movement. The excesses of the French Revolution, Sorkin argues in the epilogue, was the main gravedigger of the Religious Enlightenment. The passions unleashed in the Revolutionary Wars supposedly demonstrated to Europeans that ‘religious’ and ‘enlightenment’ ways of thinking could never be fused. Each of the main subjects had a profound impact in his time, but possibly with the exception of Warburton’s ‘English Moderation’ and Mendelssohn’s schemes for Jewish (religious, communal, and personal) self-improvement and accommodation to emancipation in Gentile Europe, the influence of these thinkers, and this very way of approaching religion and the Enlightenment, was not to last.

Sorkin has produced an imaginative and counter-intuitive work. Similar to the study Unbuilt Oxford (1983) which explores plans for the university and its colleges that were never realised, this book illuminates ideas that failed to gain traction in their respective national-religious communities. While resisting nostalgia, it has an anti-whiggish tone, suggesting that less constricted, ‘reasonable’ thinking about how to reconcile religion and secularism and coming to terms with religious pluralism featured more prominently in the eighteenth century than the modern period which followed. By no means were these designs for a perfect world. But there seems little doubt that had such attempts ‘to harmonize faith and reason’ (6) attained a more formidable place in European discourse and practice, Europe might have given rise to a less brutal and more humane order – as opposed to regimes for which subtle thinking and compromise in world views were virtually unknown commodities.

Michael Berkowitz (UCL)


In a most praiseworthy effort, the most comprehensive of all studies devoted to the history of Yiddish has now been republished and, for the first time, translated in full from Yiddish into English. In this classic magnum opus, Max Weinreich (1894–1969), the leading Yiddishist of the twentieth century, sought to give an all-encompassing account of the history of Yiddish as the language of a specific Jewish community which emerged in western Ashkenas in the Middle Ages and underwent tremendous changes after many of its members migrated eastwards in the late Middle Ages and settled among Slavonic-speaking nations, a migration that took place above all between the thirteenth and fifteenth centuries.

Weinreich’s monumental study integrates all major factors in the shaping of a language: he discusses the internal permutations of Yiddish, the influence of neighbouring languages, the emergence of dialects within Yiddish, the influence of the four stock languages on the morphology of Yiddish in its various types, sociolinguistic aspects like the emergence of Yiddish acrolects – dialects with high prestige – and of standard Yiddish, the relationship between spoken, written, and standard Yiddish, and many other issues. Time and again, Weinreich stresses the importance of differentiating between a diachronic analysis focusing on the changes of Yiddish over time, and a synchronic analysis of the language, devoted to regional, social, and morphological differences at a given moment in time. It is the great merit of this study that it integrates both perspectives in a comprehensive vision of the history of Yiddish, a comprehensive vision presented in a highly condensed form in chapter 10 (719-733).
Weinreich’s extremely complex and ambitious approach is above all inspired by the principles of Ferdinand de Saussure (1857–1913), the Swiss linguist and patron saint of modern linguistic structuralism. Weinreich bases his analysis of Yiddish on Saussure’s basic differentiation of langue and parole, i.e., the system of a given language and its different stages of development, on the one hand, and its extremely complex forms of actualization in spoken or written form, on the other. Weinreich constantly correlates earlier stages of Yiddish to recent developments and variants in the Yiddish of his time. While out of necessity relying on written sources for earlier stages in the development of Yiddish, the presentation of more recent developments and variants relies to a significant degree on spoken Yiddish. Here, the reader will greatly profit from an inexhaustible wealth of citations illustrating the differences between the Polish, Lithuanian, Ukrainian etc. variants of Yiddish, and the linguistic interferences between these regiolects.

Having characterized Yiddish as a fusion language, constituted of Hebrew, Jewish Romance languages (categorised by Weinreich as Loez), Germanic and Slavonic elements, Weinreich explains in the second chapter the position of Yiddish among other Jewish languages, discussing, inter alia, the relationship of the preceding Romance-Jewish languages to Yiddish and the mechanisms that governed the (non-)inclusion of lexical material and morphological characteristics from these original linguistic contexts. In contrast, the ninth chapter recreates the internal structure of Yiddish by reconstructing an ‘ideal early scheme of Yiddish protovowels’ and, by the same token, defines the ‘Yiddish suprasystem’ (658) on the basis of phonetical characteristics. The reader may find this chapter somewhat acrobatic, as the result of this extremely detailed effort to contrast variants in vowels is, unsurprisingly, a highly complex landscape of phonetical distinctions.

Weinreich takes the reader on a long journey through the history of Yiddish, from the crystallization of Yiddish as the distinct language of a Jewish community which, inhabiting in the late Middle Ages a border region between Romance and Germanic languages, ‘embarked with its system of Jewishness on a new path’ (3), to the Tshernovits conference in 1908 and its attempt to define Yiddish as the national language of the Jews. His unequalled mastery of the language, his linguistic expertise, and his sound historical judgment allow him to give a highly detailed, vivid and rich portrait of a community and its language. Both, the community and the language, have suffered incommensurable loss due to the devastations of the Second World War. Both sides of Weinreich’s endeavour, the anecdotes, jokes, and citations, on the one hand, and the diagrams of protovowel development on the other, render it an appropriate and admirable
monument to the community and the language.

The editors and the publisher of the present edition cannot be praised enough. In contrast to the 1980 English edition, which offered only the text of the original 1973 Yiddish version, the present edition of the *History of the Yiddish Language* contains also the notes, adding 716 pages of annotations to 732 pages of text. These annotations are of the greatest value, especially for the academic reader, as they contain numerous references and additional discussions of the issues at hand. Both text and annotations have been flawlessly indexed. A select bibliography of Max Weinreich’s writings complements the apparatus (A725–727). To have made this masterpiece fully accessible to the non-Yiddish reader for the first time, is a considerable achievement.

François Guesnet (UCL)


A meeting with Ruth Z., the woman who ‘ran away to America’ in Amichai’s poem, introduced Nili Scharf Gold to an archival treasure — letters written by the poet to Ruth Z. between 1947 and April 1948. Ruth Z. went to study in America leaving Amichai, her lover, in Haifa. The exchange of letters documents the period between her departure and the end of their love affair. These letters, previously unknown to scholars, now constitute the earliest archival material relating to Amichai’s work. Together with the later archival material found at the Beinecke Rare Books Archive at Yale University, they unlock a door to the making of one of Israel’s best loved poets.

Nili Scharf Gold’s *Yehuda Amichai: The Making of Israel’s National Poet* is, as she calls it, a detective journey into the underlying layers of Amichai’s poetic world. At the core of these layers are Amichai’s memories of his childhood in the German town of Würzburg, the trauma of leaving the town at the age of 12, driven out by Nazi persecution in 1936, and the suppression of his mother tongue, German, in the attempt to acquire a new all-Israeli identity. As the Zionist nation-building project was striving to break away from the Diaspora and forge a new Jewish identity, compliance with its call for the suppression of Diaspora languages and memories and for the adoption of Hebrew as a mother tongue was the shared experience of immigrants to Eretz Israel. Amichai, like his fellow ‘non-native’ writers, had to find strategies to overcome the irresolvable tension inherent in the repression of formative experiences that tend to break away from the conscious attempts to conceal them.

What, according to the author, singles out Amichai’s poetry is the practice of a ‘poetics of camouflage’, whereby disruptions of the concealment of formative experiences belonging to pre-Israeli life are masked and appear to belong to the new Israeli context. Examples are the description of Jerusalem as a city without a river, alluding to the German hometown and its river; the incorporation of elements belonging to the abandoned hometown into the Israeli context of the ‘abandoned village’, usually referring to Arab villages; or the hiding of the German origins of the idiosyncratic Hebrew which became Amichai’s poetic signature, to name but a few of the manifestations of this ‘poetics of camouflage’ elaborated on in the book.

Amichai’s poetry weaves an intricate net of disguises reflecting both his attempt to represent an all-Israeli poetic persona and the ever-presence of the suppressed memories and mother tongue of his German past. This dialectic is brought to the forefront in the author’s comparison between autobiographical elements in Amichai’s prose and their absence or camouflage in his poetry. Amichai’s prose writing, especially his only novel, *Not of this Time, Not of This Place* (1963), reveals his German origins quite overtly. The protagonist of the novel returns to his German hometown and speaks German with the locals. Characters of the fictional German town are taken from Amichai’s own life in Würzburg, named Weinburg in the fictional work. German is incorporated into the Hebrew
narrative, sometimes in transliteration. Thus, the links between the journey of the fictional character and Amichai’s own biography are explicit and the move between Israel and Germany in the novel reflects Amichai’s two sites of belonging. Amichai’s poetry, on the other hand, obscures and masks these links, especially in the years following the publication of his canonic Poems: 1948-1962. This collection had established both his position as a major Israeli poet and his representative autobiography constructed to coincide with the establishment of the state of Israel: Ludwig Yehuda Pfeuffer, the immigrant from Germany, gave way to Yehuda Amichai, the Israeli poet.

The extent to which this new identity stemmed from a conscious decision is reflected in the letters and conversations of the author with Ruth Z. Amichai’s published work marks 1948 as the beginning of his life as a poet; yet this archival material testifies to an earlier start coinciding with his relationship with Ruth Z. Their two-year love affair saw the initiation of a great poet and of a selfhood identified with Israel. The letters document this process of initiation: a deep sense of being destined to become a poet and self critique leading to a mature crystallization of poetic language, with German poets as the inspirational sources of influence.

The letters and material found at the Beinecke Rare Books archive at Yale University expose the intersections of German/Israeli identities, what Amichai called in one of his conversations with the author ‘the Israeli schizophrenic condition’. These intersections were obscured by the attempt to smooth them over in the poetic works, the site of the Israeli self. The story of ‘Little Ruth’, Amichai’s childhood soul mate in Würzburg, Ruth Hanover, is a striking example of Amichai’s strategies of concealment. Little Ruth lost her leg in an accident on the daily walk the two children took to school. Later on this disability led to Little Ruth’s demise in the Holocaust. While Little Ruth is a major character in the novel Not of this Time, Not of This Place, she is hardly mentioned in the poems. Apart from symbolizing the Holocaust, her memory as part of the childhood in the German hometown was suppressed. Only in his 1989 collection (我不是 פועם די פועם והאבובות) did Amichai dedicate a poem to his childhood soul mate.

In a similar way the trauma of emigration and the permanent scar it left is explicitly expressed in only one poem ‘And the Migration of my Parents’ (סיבובים 1948-1962, 1963). Yet the consequential feelings of loss, especially of childhood, and abandonment emerged in other poems in ways that detach them from the poet’s biographical experiences. The search for the lost child in ‘The Elegy on a Lost Child’ (1963) for example, reads as the romantic quest for childhood rather than a reflection of Amichai’s concrete loss of childhood as his parents emigrated from Germany. Similarly, Würzburg, the lost site of formative childhood memories, is kept under the surface and re-emerges only in what the author calls ‘broken mirror reflections’ in the Israeli landscape and the detailed descriptions of other European cities.

The repression of childhood memories and traumas is inevitably linked to that of German, the original mother tongue. The fascinating revelation that the author’s account offers lies not so much in the fact that the ‘foreign’, non-Hebrew, language was suppressed, but in the extent and depth of its presence, whether in the use of German in the archival material or its veiled existence in the poetic Hebrew. Exposing the resonances of German in Amichai’s idiosyncratic imagery, syntax, rhythm and sound transforms the conventional reading of his poems. Furthermore, the author shows how parts of Amichai’s poetry can be fully understood only when translated into German. In the light of Amichai’s poetic Hebrew, renowned for its multi-faceted historical layers, the revelation of the extent to which German helped shape it is quite startling and calls for a revision of his immediate identification by readers as the epitomic all-Israeli poet.

Yehuda Amichai: The Making of Israel’s National Poet is an archaeological excavation, digging through and peeling away the various layers of Amichai’s work and exposing the linguistic, cultural and biographical residues of the past that the published work has camouflaged. The
poet, whose representative persona came to symbolize the all-Hebrew/Israeli self, emerges in this study as the epitome of the immigrant writer who, in the author’s words, ‘hides himself between the languages’. Reading Amichai from the perspective of his ‘foreign’ origins challenges conventional views of the poet. No less significant is the contextualization of the study itself, which is a reflection of the shift in Israeli discourse from homogeneity, from which Amichai’s poetics of camouflage is derived, to diversity, the exposure of the non-Israeli past. The move towards the migrant narrative in Israeli discourse has allowed other voices, languages and ‘origins’ into the centre as the surge of writing by first and second-generation immigrants since the mid-1980s demonstrates. Nili Scharf Gold’s book illustrates the rich complexity that emerges from the intersections of identities and languages. It offers an invaluable case study of the journey of immigrant writers from the ‘foreign’ into the very heart of their adopted culture.

Tsila Ratner (UCL)

Discounts available to BAJS members

Discounts of 20%
on book purchases in Jewish Studies from Cambridge University Press

on individual subscription rates for:


Holocaust Studies: A Journal of Culture and History is an innovative and interdisciplinary journal bringing together the best of current research into the Nazi persecution and mass murder of the Jews and other Nazi genocides. The thematic, geographical, and chronological remit of the journal is broad and includes issues of representation and memorialisation through the investigation of film, literature, testimony and public rituals. The journal looks forward to publishing work which considers the Nazi politics of destruction in a global context, including their continuing and wide-ranging legal, social, cultural and political repercussions.

Jewish Culture & History (http://www.vmbooksuk.com/acatalog/Jewish_Culture_and_History.html)

Jewish Culture and History is a refereed inter-disciplinary journal which brings together the best of current research in Jewish social history with innovative work in Jewish cultural studies. The journal explores previously neglected areas of the Jewish experience from a range of different perspectives including Jewish popular culture, social and political history, literary and cultural representation of Jews, and the global contexts of Jewish culture and history.

A discount of 50% on the individual subscription rate for the Journal of Jewish Studies Website: http://www.jjs-online.net/
The Journal of Jewish Studies, published in Oxford, is an international academic journal founded in 1948 for the promotion of research into all aspects of Jewish studies. Owned by the Oxford Centre for Hebrew and Jewish Studies since 1976, the Journal has become one of the leading forums in the world for new findings and discussions of Jewish history, literature and religion from Biblical times to the present day. A large reviews section and a list of Books Received keeps readers in touch with recent publications. The Journal appears twice a year in Spring and Autumn.

Reduced rates are also available for:

Journal of Semitic Studies (http://jss.oxfordjournals.org/)
The Journal of Semitic Studies is one of the leading international academic journals in its field. The term ‘Semitic Studies’ indicates a linguistic limitation to the languages of the Semitic family and includes the modern as well as the ancient and medieval periods. Special emphasis is placed on the publication of research on the languages and literatures of the Near and Middle East and material accepted for publication is always focused either on particular texts or authors or on linguistics and philology. The editors maintain a policy of ensuring that each volume contains items of interest to specialists in the main Semitic languages and in both Biblical Studies and the study of Islam.
Journal for Modern Jewish Studies (http://www.tandf.co.uk/journals/titles/14725886.asp)
The Journal of Modern Jewish Studies is interdisciplinary, covering history, social studies, religion, thought, literature and the arts. It encourages work from younger scholars at the start of their academic careers, as well as welcoming contributions from established and senior scholars. From time to time, an edition of the journal will focus on a particular topic. Since 2009, the scope of the Journal of Modern Jewish Studies has been extended to include the early modern period.

BAJS Constitution

1. Name The Association shall be called ‘The British Association for Jewish Studies’ (BAJS).

2. Aims The aims of the Association shall be to promote and defend in the United Kingdom and the Republic of Ireland, on a non-profit-making basis, the scholarly study of Jewish culture in all its aspects within Higher Education; to organise conferences; to initiate and support research and publication.

3. Membership (i) Ordinary Members Ordinary membership shall be open to scholars concerned with the academic pursuit of Jewish Studies. Ordinary members shall be entitled to vote at meetings of the Association and shall be eligible for membership of the Committee and for Office.

(ii) Student Members Student membership shall be open to graduate students working for a higher degree in the field of Jewish Studies.

(iii) Associate Members Associate membership shall be open to (a) those outside the United Kingdom and the Republic of Ireland who have a serious academic interest in Jewish Studies, and (b) those within the United Kingdom and the Republic of Ireland with a serious academic interest in Jewish Studies but who are not professionally involved in the subject. Associate members will not have voting rights but are welcome to attend the Association’s conferences.

4. Election to Membership Application for membership shall be made to the Secretary and shall be accompanied by the name of two suitable referees, at least one of whom shall be an ordinary member of the Association. Applications shall first be considered by the Committee and, if approved, submitted to the first Annual General Meeting for election.

5. Subscriptions A subscription is payable by every ordinary member, student member and associate member as a condition of membership. The amount will be determined from time to time by the Committee of the Association and shall be eligible for membership of the Committee and for Office.

6. Accounts The balance sheet and income and expenditure accounts of the Association shall be submitted for approval to the Annual General Meeting.

7. The Committee of the Association The business of the Association shall be conducted by a Committee consisting of the Officers and ordinary Committee members of the Association.

Officers The Officers shall be the President, Treasurer, Secretary, Web Officer, and Editor of the Bulletin. They shall be elected to hold office for one year. The President is not eligible for immediate re-election. The President shall be re-elected at the Annual General Meeting held two years before the year in which he or she is due to hold office. The Treasurer, Secretary, Web Officer, and Editor of the Bulletin may be re-elected annually. In the event of either the Treasurer or Secretary demitting office in mid-term, the President shall be empowered to appoint a new Treasurer or Secretary to hold office until the next Annual General Meeting.

Committee Members Eight members shall be elected to the Committee for the following year at the Annual General Meeting, to serve for five years. Members who have completed a full term of office shall be eligible for re-election for one further term, but thereafter cannot be re-elected for a period of 3 years. The President-elect for the following year shall be an ex officio member of the Committee. The ex-President shall be an ex-officio member of the Committee for a period of three years. The Committee shall have the power to co-opt up to two additional members.

Election Nominations for election to the Committee and to office shall be signed by two ordinary members who have secured the nominees consent. They shall either be sent to the Secretary 15 days before the Annual General Meeting or presented to him or her at this meeting.

Quorum Six shall be a quorum at any meeting of the Committee.

8. Annual General Meeting There shall be an Annual General Meeting at a time and place determined by the Committee for the election of Officers and Committee members, for the receipt of the accounts, and for the receipt of a report on the activities of the Association. A minimum notice of 30 days will be given to ordinary members. Notice of any motion to be proposed by a member shall be seconded by another member and shall reach the Secretary at least 15 days before the Annual General Meeting.
9. Other Meetings  Conferences, seminars and study meetings may be arranged by the Committee.

10. Income  The income and property of the Association shall be used exclusively towards the furthering of the aims of the Association. All Officers and Committee members of the Association shall be honorary.

11. Constitution  (i) The Constitution of the Association may be amended at the Annual General Meeting or at a Special General Meeting, upon a 2/3 majority of those present. (ii) Every member shall receive a copy of the Constitution of the Association.

BAJS Annual General Meeting, 22 July 2008
(University of Manchester)

Present: Philip Alexander (president), Maria Diemling, Hannah Holtzschneider (web officer), Seth Kunin (president-elect), Daniel Langton (secretary), Dan Levene, Sarah Pearce, Joachim Schlör, and others.

1. Apologies: Jim Aitken (treasurer), Michael Berkowitz, Lars Fischer (Bulletin editor), Geoffrey Khan, Alison Salvesen, Willem Smelik.

2. Minutes of the previous meeting: approved.

3. Matters arising:
   (4.2) RAE Panels: Daniel Langton confirmed that no requests for advice had been received from RAE Panels.
   (13.1) UK representation at the (North American) Association for Jewish Studies (AJA) conference: Daniel Langton reported that there had been no interest from members in representing British Jewish Studies at the North American conference, despite efforts at publicising this idea. As Seth Kunin had explained, the purpose was raise the profile of UK Jewish Studies PG programmes, which remain considerably cheaper than those offered in the US. Daniel Langton reported on the committee’s recent decision to write to the AJA requesting a table at which literature from the various UK institutions could be displayed. Once this was arranged, he would call for the necessary literature (including details of costs) and would arrange for shipment to the US in time for the December conference.

4. President’s report:
   4.1 Philip Alexander noted with sadness the passing of John Klier (UCL).
   4.2 Conference 2008: Philip Alexander expressed his thanks for the work of Bernard Jackson, who had overseen the integrated administration of the three conferences that made up the JudaicaFest, together with Penny Junkermann and Daniel Langton. He noted that he and Daniel Langton were hoping to co-edit the proceedings for a special edition of the new Journal of Jewish Identities.
   4.3 State of Jewish Studies in UK: Philip Alexander expressed his gratification at the evident health of the association. Nevertheless, he noted with regret that, as result of the political climate, Jewish Studies appeared less favoured on today’s campuses than it had in the past. He also observed that within a few years many senior Jewish Studies specialists would be retiring, citing amongst others Ada Rapoport Albert (UCL), Mark Geller (UCL), Robert Hayward (Durham), Nicholas de Lange (Cambridge), Adrian Curtis (Manchester), Bernard Jackson (Manchester), Philip Alexander (Manchester). He feared that many positions would not be replaced and suggested that the AGM might be the right forum for discussing what, if any, strategies BAJS should adopt. Martin Goodman wondered whether BAJS might consider ways of pressing institutions to replace retired Jewish Studies lecturers. Seth Kunin disagreed, arguing that, in his experience, such tactics tended to be regarded as external interference and to risk provoking counter-productive effects. Maria Diemling wondered to what extent Jewish Studies would benefit from interest in Religious Studies more generally, but Philip Alexander reported that desk-research at Manchester suggested that interest in Religious Studies at university level appeared to be falling [at Russell Group institutions]. Martin Goodman asked what Jewish Studies representation existed for RAE2008, and Philip Alexander confirmed that Robert Hayward (Durham) was on Panel 48 (Middle Eastern and African Studies). Martin Goodman agreed, emphasising the importance of tracking the representation of Jewish Studies on the RAE panels, and Seth Kunin strongly agreed the importance of this role in the context of the future REF. Sarah Pearce wondered whether BAJS might be able to organize some kind of Jewish Studies summer school. Martin Goodman agreed, observing that while it was not difficult to find summer schools for Modern Hebrew, such was not the case for Classical Hebrew. Dan Levene wondered whether BAJS might be able to organise some kind of co-operative research bid, prompting Philip Alexander to express his pleasure in the number of large grants for Jewish Studies won in the last few years at individual institutions (including Southampton, UCL, Cambridge, and Manchester). Philip Alexander agreed to write up a short report of the state of Jewish Studies in the UK and circulate it to colleagues.
5. Treasurer’s report:
On behalf of Jim Aitken, Daniel Langton read out the report. He noted that the cost of the new website and the promotional pens was around 1500.00, and that 500.00 had been expended on the JudaicaFest.

6. Secretary’s report:
6.1 Bulletin: Daniel Langton reported that the hard-copy of the Bulletin had been issued late in February. He noted that the committee had decided that in the future a shortened version of the annual Bulletin would be published, although it might perhaps include an insert profiling one or two centres for Jewish Studies. He reported that Lars Fischer had generously agreed to take over these duties and had been co-opted as Bulletin Editor.
6.2 New Website: On behalf of the association, Daniel Langton thanked Hannah Holtschneider and Maria Diemling for their work in establishing the splendid new BAJS website. Hannah Holtschneider asked colleagues to advertise the web-address (www.britishjewishstudies.org), to encourage other associations and individuals to link to the website, and to subscribe to the automated emailing service via the website. Daniel Langton reported that Hannah Holtschneider had generously agreed, in the event that the constitutional amendment to create the post of Web Officer was approved at the AGM, to be co-opted as Web Officer.

7. Conference 2009:
Seth Kunin confirmed that the theme of BAJS Conference would be ‘Culinary Judaism’ and that the dates would be Sun 12 to Tue 14 July. He agreed that details concerning the date (in late January or early February), venue and speaker for the Annual Lecture would be announced shortly. Martin Goodman suggested that committee members take care to avoid clashes with the SOTS conference.

8. President 2010: Daniel Langton announced the committee’s nomination of Sarah Peace (Southampton). No other nominations were received and Dr. Pearce was duly elected.

9. UCU anti-Israeli proposals:
9.1 Statement: Daniel Langton reminded colleagues that the University & College Union (UCU) had passed a motion at the end of May calling members ‘to consider the moral and political implications of educational links with Israeli institutions, and to discuss the occupation with individuals and institutions concerned, including Israeli colleagues with whom they are collaborating.’ Since this appeared to be an annual problem, it was suggested that the website should includes the following general statement.
(Specific responses to specific UCU motions could be added in the News section of the website when necessary). The proposed text read: ‘The British Association for Jewish Studies (BAJS), representing scholars of many backgrounds and a variety of perspectives on the State of Israel, deplores any attempt to weaken educational links with Israeli institutions or individuals by the University & College Union (UCU). We believe that such actions contradict the aims of scholarship and the mission of an academic body, and do not ultimately contribute to the resolution of the conflict. BAJS will continue to promote educational links with Israeli institutions and individuals.’ No amendments were suggested and the proposal was duly endorsed by the members of the AGM.
9.2 Haifa University: Daniel Langton communicated Lars Fischer’s report that, in order to facilitate demonstrations of solidarity, Haifa University is currently appointing Affiliated Professors (www.bccac.org/newsItem.php?id=45). Requests should be directed to the Rector, Professor Yossi Ben-Artzi, and can best be submitted to Riva Friedman who is in charge of the Rector’s office at rfriedm1@univ.haifa.ac.il

10. Amendments to Constitution:
Daniel Langton distributed several draft amendments that had been agreed by the committee. These would respectively encourage membership from within the Republic of Ireland; expand associate membership so as to include those from outside the UK and Republic of Ireland with serious academic interests (while not allowing them voting rights); allow experienced committee members to stay on for a second term; replace the role of Publicity Officer with Web Officer. Each amendment was explained, proposed (by Philip Alexander) and seconded (by Daniel Langton) before being voted on. All four amendments were duly adopted.

11. New Committee Members:
Daniel Langton reported that, the relevant constitutional amendment having been formally approved, the committee’s nominee was Dan Levene. No other nominations were received and he was duly elected to serve a second term.

12. New BAJS Members: Daniel Langton announced the committee’s nominations for election. Dr Rocco Bernasconi (Manchester), Dr Tim Grady (Chester), and Dr Diana Lipton (KCL) were duly elected as full members; Julie Hall (Exeter) and Naomi Hilton (Cambridge) as student members; John Cooper (London), Ann Rau Dawes (London) as associated members.
13. **Student Essay Prizes.**
13.1 **Funding:** Daniel Langton reported that in response to a letter he had written, the Kessler Foundation had invited the association to reapply for funding. He and Jim Aitken were in the process of making this application.
13.2 **Submissions for 2008:** Daniel Langton reported that, since there had been no undergraduate submissions and only a small number of post-graduate submissions, the rubric for the prize was being reconsidered.
13.3 **Awards:** Daniel Langton announced that the post-graduate prize would be shared by Simon Mayers (Manchester) for an essay entitled ‘An Examination of the Judaism-Jewishness’ Dialectic within Jewish Studies’ and Zoe Jacob (UCL) for an essay entitled ‘Which theory of secular domestic law best helps underpin the Orthodox Jewish feminist approach to halakhah, and does this theoretical underpinning strengthen Orthodox Jewish feminist position?’

14. **Any other Business.** None.
15. **Date of Next Meeting:** Tuesday 14 July 2009 in Durham.

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**BAJS Committee**

**PRESIDENT and CONFERENCE 2009 ORGANISER: Prof. Seth Kunin (till 2010):** Dean’s Office, South Lodge, Science Laboratories, University of Durham, South Road, Durham DH1 3LE. Email: s.d.kunin@durham.ac.uk

**TREASURER: Dr. Jim Aitken:**
CJCR, Wesley House, Jesus Lane, Cambridge CB5 8BJ. Email: jka12@cam.ac.uk

**SECRETARY: Dr. Daniel Langton:** Centre for Jewish Studies, Department of Religions & Theology, University of Manchester, Oxford Road, Manchester M13 9PL. Email: daniel.langton@man.ac.uk

**WEB OFFICER: Dr. Hannah Holtschneider (till 2009):** School of Divinity, University of Edinburgh, New College, Mound Place, Edinburgh, EH1 2LX. Email: H.Holtschneider@ed.ac.uk

**BULLETIN EDITOR: Dr. Lars Fischer (till 2011):** Department of Hebrew & Jewish Studies, University College London, London WC1E 6BT. Email: uclhlf@ucl.ac.uk

**Dr Sarah Pearce (till 2012, president-elect 2010):** History, School of Humanities University of Southampton, Southampton, S017 1BJ. Email: s.j.pearce@soton.ac.uk

**Prof. Philip Alexander (ex-president: till 2011):** Centre for Jewish Studies, University of Manchester, Oxford Road, Manchester, M13 9PL. Email: philip.alexander@manchester.ac.uk

**Prof. Michael Berkowitz (ex-president: till 2009):** Department of Hebrew and Jewish Studies, University College London, Gower Street, London WC1E 6BT Email: uchlmb@ucl.ac.uk

**Dr Dan Levene (till 2012):** Department of History, University of Southampton, Highfield, Southampton SO17 1BJ. Email: D.Levene@soton.ac.uk

**Dr Alison Salvesen (till 2009):** The Oriental Institute, University of Oxford, Pusey Lane, Oxford, OX1 2LE. Email: alison.salvesen@orinst.ox.ac.uk

**Dr Willem Smelik (till 2009):** Department of Hebrew & Jewish Studies, University College London, London WC1E 6BT. Email: willem.smelik@ucl.ac.uk

**Dr Maria Diemling (till 2010):** Department of Theology and Religious Studies, Canterbury Christ Church, University, North Holmes Road, Canterbury CT1 1QU. Email: maria.diemling@canterbury.ac.uk

**Prof. Joachim Schloer (till 2011):** University of Southampton, Parkes Institute, Dept of History, Southampton, SO17 1BJ. Email: schloer@soton.ac.uk
BAJS Student Essay Prize

Two prizes of £200 for the best Undergraduate and Postgraduate essays are awarded annually. The BA submission should be a dissertation or long-essay on a subject relating to Jewish Studies. The MA submission should be an essay on the theme of the forthcoming BAJS conference. The submission (two hard-copies, one electronic copy, 5000 word limit for postgraduates, 12,000 words for undergraduates) should be marked clearly as Undergraduate or Postgraduate and should include the student’s full contact details. Submissions by post-graduate research students are not considered.

Deadline for submission: 1 July 2009. Submissions, which are the responsibility of the student, should be sent to:

BAJS Student Prize, c/o Prof. Seth Kunin, Dean’s Office, South Lodge, Science Laboratories, University of Durham, South Road, Durham DH1 3LE. Email: s.d.kunin@durham.ac.uk

The theme of the forthcoming conference is food and the use of food in Jewish texts and cultures, addressing such issues as commensality, cooking, creation of boundaries, identity, symbolism, sacrifice and material cultural objects related to or symbolic of eating, etc. The term ‘culinary’ is interpreted broadly and as suggested extends to sacrifice and other symbolic uses of food or food related objects.

Please subscribe to the BAJS website!

http://britishjewishstudies.org