In memoriam Raphael Loewe

Raphael Loewe, BAJS President 1998

Photo: Donald Verry

Eulogy delivered during the 2011 BAJS conference in Oxford by Nicholas De Lange

Raphael Loewe died on 27 May 2011, aged 92. He was an outstanding Hebrew scholar, who contributed enormously to the academic pursuit of Hebrew and Jewish studies, in Britain and further afield. He was also a sensitive poet and translator, as witnessed by a recent volume of his collected poetical works.

He was a founder member of BAJS, and served as President. He was also president of the Jewish Historical Society of England and of the Society for Old Testament Study. He was a Fellow of the Royal Asiatic Society and of the Society of Antiquaries.

Raphael had an encyclopaedic knowledge of every branch of the Judaic heritage in all its periods, but his special love was the literary heritage of Sepharad. He was a brilliant exponent of that heritage, which he made somehow part of himself: he mastered the complex language and metres of the Hebrew poets of Spain, and brought them back to life in innumerable poems and translations, surmounting the literary challenges with dazzling dexterity, and embodying his own subtle and complex religious philosophy.

Raphael's great-grandfather, Louis Loewe (1809–1880), was a secretary and close confidant to the philanthropist Sir Moses Montefiore, and accompanied him on his journeys to the Ottoman...
Empire, Russia and Egypt to obtain better treatment for the Jewish communities there. Raphael's father, Herbert Loewe (1882–1940), was himself a distinguished Hebrew scholar, who from 1931 until his early death in 1940 held the post of Reader in Rabbinics in Cambridge.

Raphael was born in 1919 in Calcutta, where his father was serving in the army. He was educated at the Dragon School, Oxford, and at the Leys School, Cambridge. He won a major classical scholarship to St John's College, Cambridge, and gained a First in Part I of the Classical Tripos, as well as the John Stewart Hebrew Scholarship, before being called up for war service in 1940. He initially joined the Pioneer Corps, and later the Suffolk Regiment and the Royal Armoured Corps. As an Intelligence Officer in the RAC in North Africa he was awarded the Military Cross in 1943, for 'running through enemy fire ... quite regardless of his personal safety' to rescue the crew of a burning tank and inform his commander of an impending attack. He later served in Italy, where he received a wound that left him with a permanent limp.

His first academic post was as a Lecturer in Hebrew at Leeds. His long association with University College London began with an appointment to a temporary lectureship in the Hebrew Department in 1961; he was made a Lecturer in 1966, Senior Lecturer in 1969, Reader in 1970 and Professor in 1981. He retired in 1984, as Goldsmid's Professor of Hebrew.

He also lectured at Leo Baeck College. That was where I first encountered him, as a young student half a century ago. I can still remember his lectures on Mishnah Pesahim. To get the most out of them you needed to know Greek and Arabic as well as Hebrew and Aramaic. Generations of his students recall with mingled awe and delight his encyclopaedic knowledge, somewhat old-fashioned manner, and mischievous sense of humour.

As a practitioner of the translator's art he was keen to share his skill and his interest with others. In 1971 he founded a workshop for translators from Hebrew, over which he presided, by turns patriarchal, solemn, didactic and amusing, twice a year for 35 years. He was very pleased to win the Seatonian Prize at Cambridge University, offered annually for a poem 'conducive to the honour of the Supreme Being and the recommendation of virtue', for a sonnet-cycle, 'Like an Evening Gone'.

His publications, over a period of more than sixty years, cover an extraordinary range of subjects, from the Bible and the culture of the ancient rabbis, through medieval Hebrew language and literature, to contemporary Jewish thought and the history of scholarship. It was really only after he retired that he began to publish books, beginning with The Rylands Haggadah (1988), a lavish facsimile edition which includes verse translations of all the liturgical poems, closely followed by Solomon ibn Gabirol (1989), a masterly introduction to the life and thought of a man who was in many ways an inspiration for Loewe himself, and which again contains many verse translations. His most ambitious and probably most enduring book is his edition and translation of Isaac Ibn Sahula's Mesha'it Haqadmoni, Fables from the Distant Past (2004). His last book was a collection of more than a hundred of his Hebrew Poems and Translations (2010). Common themes run through all these varied publications, notably a boundless, serious yet occasionally playful respect for the past, specifically the Sefardi past, combined with a fascination for the Hebrew and English languages and the interplay between them.

Apart from the books he has left us well over a hundred articles and occasional pieces, some of which are of lasting importance. Their range is extraordinary. I don't want to read out a catalogue, but let me just mention his early articles on Christian hebraism: Two articles on Herbert of Bosham (1953); the Superscriptio Lincolniensis (1957); Alexander Neckam (1958). Then important contributions to Rabbinics, such as: 'The “Plain” meaning of scripture in early Jewish exegesis' (1965); 'Apologetic motifs in the Targum to the Song of Songs' (1966); 'Rabbi Joshua ben Hananiahah: LiD or Dlitt?' (1974).

I should particularly like to recommend his general reflections on the nature of Judaism: 'Defining Judaism' (1965); 'Potentialities and limitations of universalism in the Halakhah' (1966); 'Judaism in a secular age' (1967); "Salvation" is not of the Jews' (1981); 'Credat Judaeus Apella?' (1999); 'Imitation and ethics in Judaism and Christianity' (2006).

Nor should we dismiss his characteristic jeux d'esprit or footnotes to scholarship, such as 'An early instance of Orange in French' (1954); 'The earliest biblical allusion to coined money?' (1955); or 'Jewish evidence for the history of the crossbow' (1985).

There are many, many more writings I could mention, including contributions to the history of Hebrew scholarship, memorial tributes, and prolegomena to works that were reissued, notably Montefiore & Loewe, A Rabbinic anthology (1974). Raphael was very much of his generation. He was marked by his classical education: he wrote that from an early age he was almost unconsciously 'applying the methodology of my Classical studies to Hebrew texts: primarily, I suppose, because I felt that it was a challenge inherent in my Jewish heritage' (Poems, 3). That makes sense to me, but I imagine it is incomprehensible to many younger scholars. I suspect he felt an affinity with an even earlier generation. He generally dressed in a suit. His
prose style was somewhat prolix but extremely precise. He favoured long, complicated sentences (I can’t see him tweeting). He was deeply conscious of his debt to the past scholars, but also of an obligation to future generations. Typically, he carefully catalogued his substantial collection of offprints and pamphlets, which included earlier collections made by his father and his great-grandfather, and presented them to the library here at Yarnton. His books he donated to his old Cambridge college, St John’s, where he was delighted to be made an honorary Fellow in 2009.

I should like to end by saying how much I owe him personally. He was much more than a teacher. He took a very personal interest in my education and my academic career. He was genuinely pleased, I think, when I was appointed to the post in Cambridge which his father had held. He was generous with his advice, and occasionally criticism. He involved me in his schemes, such as the Translation workshop or, in a different field, a survey of Jewish cemeteries. Every September it was a pleasure to receive his New Year’s greetings, in the form of a Hebrew or English poem with its translation, and an appropriate Hebrew greeting. In recent years the messages became more and more glib about the state of the world.

Raphael was devoted to his family, to his friends, to his educational institutions, and to the Spanish and Portuguese Congregation, of which he was a prominent and very committed member. He had a strong and serious Jewish faith, a no-nonsense faith, always allied to reason and science, and impatient of pietism, obsessive legalism, and mumbo-jumbo. Its elements are spelled out in his poems, which contain some harsh lines about what he saw as the betrayal of Jewish values implicit and explicit in today’s Israel. (Together with a betrayal of the Hebrew language.) Not that he in any way opposed Israel’s national existence, but he hoped it would some day give a lead in superseding the shortcomings of the nation-state, and rediscover ‘the essence of the identity of Jews, regardless of their domicile, in peoplehood and heritage’ (Poems, 7).

Raphael took a long time to die, and he accepted his fate lucidly, philosophically, with confidence and even a certain impatience. In his death, as in his life, he was a model to frailer mortals.

Haval al de-avdin ve-la mishtakhin.

Many thanks to Nicholas De Lange for allowing us to print his lecture in this issue of the Bulletin.

Raphael Loewe Memorial Lecture

Annual BAJS lecture given in honour of Raphael Loewe during the 2011 BAJS conference on Jewish Languages in Oxford by Ben Outhwaite

‘Clothed in Glory and Decked in Splendour’: Medieval Hebrew since the discovery of the Cairo Genizah1

That the late-nineteenth-century discovery of the Cairo Genizah changed the face of the academic study of Judaism is not a truism and it is still worth re-iterating and reminding ourselves of on occasion. We are lucky. Our field would be much, much poorer were it not for the serendipitous efforts of Taylor and Schechter, for the drive of Lewis and Gibson, and for the neediness of the erudite Solomon Wertheimer, along with all the other, variously motivated, ‘modern’ rediscoverers of this remarkable trove. Furthermore, were it not for the early pioneers of research, Worman, Davidson, Mann, Assaf, Zulay and many others, the manuscripts may still have remained overlooked, albeit in university libraries, rather than the derelict storeroom of Fustāī, dismissed as the

1 This paper is adapted from a lecture I gave at the BAJS conference of 2011 in honour of the late Professor Raphael Loewe, an extraordinary scholar and champion of medieval Jewish literature. The title is taken from a letter by Abraham b. Solomon, the sometimes wayward son of Solomon b. Judah, the Ga’on of the Jerusalem Yešiva in the second quarter of the eleventh century. He is writing a letter addressed to Sahlān ben Abraham, leader of the Babylonian Jewish community of Egypt, appealing for aid for the Jerusalem community, c. 1029: ‘To our dear and our great one, the honourable, great and holy, our master and our teacher, Sahlān Roš ha-Seder, who is clothed in glory and decked in splendour’ (Cambridge University Library T-S 1326 1).

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sweepings of the synagogue floor, detritus of little value then and even less now.

For those of us who are not quite 120 years old, a glimpse – a particularly telling snapshot – of what life was like before the Genizah can be discerned by leafing through the pages of the *Jewish Encyclopedia*. This publication has been superseded now by the *Encyclopedia Judaica* in its various printed and electronic editions, but it remains a wonderful source of nineteenth-century knowledge. A product of the scholarly *Wissenschaft des Judentums* movement, it was published in the US between 1901 and 1906, and, in its own words, ‘prepared by more than four hundred scholars and specialists’.² Some of those four hundred had access to the earliest discoveries filtering through from the Cairo Genizah – mention is made of some of Solomon Schechter’s exciting finds, including an appearance of his autograph letter of Ḥanan b. Ḥuši el of al-Qayrawān³ – but for the most part, the entries depict the sum knowledge of pre-Genizah scholarship, an almost foreign land from our present, and most fortunate, standpoint.

For a delicious sample of the world before the Cairo Genizah, it is worth looking at H. B.’s (Heinrich Brody’s) brief entry on the prolific liturgical poet Yannai.⁴ Sandwiched in-between Yannai (Palestinian amora of the third century) and Yannai (Palestinian amora of the first generation), Yannai the poet is described as the ‘First pavyeṣan to employ rime and introduce his name in acrostics; flourished, probably in Palestine, in the first half of the seventh century’. We should have no great gobbles with these facts: Jefim Schirmann’s *Encyclopedia Judaica* entry gives a whole paragraph to the dating of Yannai, concluding that dates in both the sixth–seventh and fourth–fifth centuries CE are possible, and he ends his quite lengthy essay as follows: ‘Yannai was probably the first, or one of the first, to introduce ... the rhyme and the alphabetic and the nominal acrostic’.⁵ All well and good, but if we return to the *Jewish Encyclopedia* and read on, we begin to get more of a taste of the scholarly period that Brody was writing in, where the Genizah was as yet unexploited: Yannai was ‘apparently a very prolific poet ... Most of his poems are lost ... The following fragments alone remain to show his style’. There follow three items – a *qerova*, an incomplete *šiva ta* and a *silluq* – representing the sum total of the great man’s liturgical opus. Brody concludes his entry, unlike Schirmann, with a lovely bit of partiality: ‘The extant examples of Yannai’s work do not indicate any great poetic talent’. Poor Yannai, a hack!

Fortunately for the reputed teacher of Kallir, the Genizah rummages of Israel Davidson, Paul Kahle, Menachem Zulay and Schirmann himself, to name just some, have recovered Yannai’s reputation – and an awful lot of his poems –, re-establishing him as one of the most accomplished and prolific of the Palestinian *payyanim*. We now have hundreds of his works on which to base, if we wish, a more thorough assessment of his poetic talent, but perhaps modern scholarly sensibilities will remind us that it can be difficult, a millennium and a half later, to wrap ourselves in the aesthetic qualities of an age and accurately measure the poetic taste of a synagogal audience somewhere in fourth or fifth-, or sixth or seventh-, century Palestine.

The Genizah fragments, and specifically those scholars who delved into them, made or restored reputations. Yannai’s honour has been returned to him; other prolific poets have emerged from obscurity, the tenth-century Solomon Sulaymān al-Sinjari for instance. The Middle Ages are rightfully seen as encompassing a prodigious flowering of Hebrew poetic endeavour. What then of the language, the Hebrew in which these poets scribbled their works? Have the discoveries of the Genizah impacted upon our appreciation of the language itself? Surely the Genizah – consisting of the intellectual product of one of the richest and most cultured communities of the Jewish High Middle Ages – has revolutionised this field too?

As with Yannai, to accurately gauge the Genizah effect, we should turn once again to the touchstone of nineteenth-century *Wissenschaft des Judentums*, in its American guise, and read what the *Jewish Encyclopedia* has to tell us about the linguistic history of that age.⁶ The article ‘Hebrew Language’, after some discussion of the language of the patriarchs (‘... Arabic or that dialect of Arabic, Aramaic?’), sub-divides into Biblical Hebrew, Mishnaic Hebrew and Neo-Hebrew.⁷ The latter encompasses the medieval language and is further described as ‘New Hebrew’ or ‘Neo-Hebraic’. Subsections relate to ‘Philosophic and Rhetorical

³ An illustration of which appears in *JE*, vol. VI (‘God-Istria’), 510.
⁴ *JE*, vol. XII (‘Talmud-Zweifei’), 586.

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² *The Jewish Encyclopedia*, 12 vols, Funk and Wagnalls Company: New York and London, 1901–1906, describes itself as ‘a descriptive record of the history, religion, literature, and customs of the Jewish people from the earliest times to the present day’.


Hebrew', 'Poetry' and the 'Revival of Hebrew as a Spoken Language'. The term Neo-Hebrew should, according to the entry, only be used for the language of 'the reproductive period, beginning with Amoraic literature ... and continuing until the present'. Lest you should find this too stimulating, C. L. (Caspar Levias) admonishes the reader: 'This period is of no interest to the student of Hebrew philology'.

Yannai is a poor poet, and the period from the early third century CE until 1906 is 'of no interest to the student of Hebrew philology? The dearth of interest comes as a surprise to this philologist, who has focused his linguistic research on Hebrew of the tenth–thirteenth centuries. But, initial shock and hurt aside, we need to remind ourselves again that this is the state of knowledge reflecting the pre-Genizah period, and that Levias – an accomplished philologist in his time, albeit principally an aramist – is reflecting not only the ignorance but the prejudices of the age of the Jewish Encyclopedia. Indeed, to be fair, he goes on to state that this Neo-Hebraic period (representing about sixteen hundred years in total) is, however, 'of great importance for the study of Hebrew literature' (p. 307).

But why is the language itself, Medieval Hebrew, not of interest to linguists, according to Caspar Levias? For a start it is not spoken and therefore lacks the vigour it formerly possessed. This fossilised Neo-Hebrew 'represents a variety of styles differing not only according to periods, but also ... according to subjects treated'. Levias suggests dividing the language of prose from poetry, and dividing each into a number of different groups. Thus Medieval Hebrew is fractured, scattered like so many tribes: in his view one prose idiom (not a word he employs, however) may represent the language of translations from Aramaic, another those from Arabic, a further idiom is employed by 'writers on Talmudic subjects' and displays a 'necessary lack of esthetic qualities' (p. 309). When this talmudic idiom is used for subjects other than the Talmud, it is 'loaded with tasteless plays upon words and tesselated with Biblical phrases wrongly used', which presents an 'unesthetic result', one 'not very pleasing to a modern reader' (p. 309).

But Levias is seeing the Hebrew of the Middle Ages through a peephole, relying chiefly on difficult works of talmudic exposition and the Hebrew translations of Arabic. Had he had the opportunity to feast his eyes on the literary produce of the Cairo Genizah before he wrote that entry, would he have treated it more generously? Would he have tempered his criticisms, allowed for prose to possess aesthetic qualities, admitted to there being something of interest here for the Hebrew philologist?

Reaching forward in time, to about the end of the twentieth century, we can see that Medieval Hebrew has acquired a new scholarly vitality and has found more favour in the eyes of the philologist. It is no longer the incomprehensible idiom of the German talmudists. Sáenz-Badillos's A History of the Hebrew Language, a standard reference work and textbook widely used by students of all periods of the Hebrew language, devotes sixty-four pages to the medieval language and deals at length with the flowering of poetic Hebrew in Spain, the innovations of Sa’adja Ga’on and the language of the payyanim. The language of prose is generally less well treated (it mostly consists of the Hebrew of translations), and Medieval Hebrew as a whole is characterised as 'not, properly speaking, a "language" comparable to [Biblical Hebrew] or [Rabbinic Hebrew]'; shades of Levias. It was not spoken and therefore 'did not possess sufficient vitality in daily life or even in literature to develop into a reasonably complete and homogenous system'. Its lack of homogeneity is blamed on the fact that it was never a language in the full sense, but 'rather a revival of linguistic usages and traditions, developed according to each writer's judgement' (all p. 204). The spirit of Levias indeed lives on with the disparate linguistic groupings; however, the characterisation of the language as essentially a conglomeration of personal idioms, each re-invented anew, adds a novel reinterpretation of the medieval writerly enterprise. That this is the interpretation derived from the fruits of the Genizah's copious Hebrew fragments should be a surprise, but more worrying is the underlying denigration of the medieval language that is unwittingly implied.

In relegating Medieval Hebrew to a second tier among the imperfect languages, it inevitably is seen as less deserving of consideration, and students of the language are poorly served and consequently poorly motivated. In the hands of those who, unlike Sáenz-Badillos, appear to be less well acquainted with the medieval Jewish literary world, we can even find ourselves badly short-changed. This incomplete language, this set of personal re-invented idioms, receives extraordinarily frugal treatment in some modern books, aimed at the more general reader (one hopes). Joel M. Hoffman's comparatively recent work, In the beginning: a short history of the Hebrew language (New York, 2004), should give cause for concern to any philologist, medieval or otherwise. The first one hundred and eighty pages of the book are devoted to Biblical Hebrew and the Rabbinic

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8 JE, vol. VI, 308.

language. Pages 187 onward are concerned with
Modern Hebrew from Ben Yehuda to today. Where
does that leave Medieval Hebrew? It is left as ‘Non-
spoken Hebrew’, the description of which extends
tall the way from halfway down page 180 to
halfway down page 183 – and a substantial part of
this is dedicated to explaining, as an analogy, the
way that English deals with the indirect object of a
verb: I am not kidding. Without wishing to over-
state the now familiar message, Hoffman goes on
to divide ‘non-spoken Hebrew’ into a number of
groupings – which he refers to as literary ‘dialects’ –
among which he identifies the Hebrew of piyyut,
the Hebrew of the Masoretic and the Hebrew of
Muslim Spain. Levias lives on in Hoffman’s scant
four pages.

It is extraordinary, and we should be ashamed,
that the linguistic achievements of medieval
Judaism should be so shoddily treated. Medieval
Jews gave us not just the Tiberian Masoretic
notation of the Bible (not to mention the other
vocalisation traditions), but the earliest Hebrew
linguists, compilers of dictionaries, authors of
poetic and rhetorical manuals, and a plethora of
original works in Hebrew, poetic and prosaic,
literary and utilitarian – of which the Cairo
Genizah, as a single storeroom, can only have
preserved a proportion (and then, with any
regularity, only from the eleventh century
onwards). But that proportion consists of
numerous examples of all these written artefacts and is
undeniable proof of the vitality of Hebrew in the
Jewish Middle Ages, as an object of study, as a
mode of literary expression and as a means of
quotidian communication. That this fact has not
seeped down through today’s literature is scan-
dalous. It is deeply unfortunate that nineteenth-
century prejudices still taint our appreciation of
the Jewish Middle Ages.

The successor to the Jewish Encyclopedia, the
Encyclopedia Judaica, is now in its second edition
and it goes some way toward rectifying this blink-
ered view of the medieval language. The entry on
Medieval Hebrew avoids describing this period of
Hebrew as ‘not a proper language’, to paraphrase
Sáenz-Badillos, but instead describes far better the
situation as it obtained for over a thousand years:
Hebrew became a second language, existing side
by side with the vernacular languages spoken by
Jews wherever they happened to be. Such a duality
was quite normal in the Middle Ages’ (going on to
compare it to spoken Arabic versus the classical
language, and Latin versus the various vernaculars).10
This is an entirely accurate and
adequate characterisation of the language, but did
we have to wait until 2006 to read this? Not at all,
since the entry on Medieval Hebrew in the second
edition of the Encyclopedia Judaica is taken
verbatim from the supplementary volume (vol. 16)
of the original first edition of 1972: sad as it is to
say this about the state of research in this lingu-
istic field, but Esther Goldenberg’s 1970s descrip-
tion of Medieval Hebrew remains, to this day, the
best and most sensitive (and sensible) characteri-
sation of the language as a whole.

While Goldenberg’s article should be referenced
by anyone with an interest in the language, it
remains of its time, or perhaps of an even earlier
age, and in subdividing Medieval Hebrew into
groups – the language of piyyut, the language of
Sa’adya, the language of Maimonides, the language
of Arabic-influenced Hebrew, the language of
Spanish Hebrew poetry etc –, it follows, unconsci-
ously perhaps but necessarily, in the footsteps of
the nineteenth-century philologists, in regarding
the medieval language as a collection of independ-
ent pseudo-dialects clustering around genres or
created through the impetus of outstanding
individuals, each unique in his time for his love of a
particular facet of the Lešon ha-Qodeš. Indeed, from
this perspective, Hebrew is continuously revived,
or regularly given renewed vitality, by, among
others, Sa’adya al-Fayyūmī, by Solomon ibn
Gabīrol, by Moses ibn Ezra, by Moses birabbī
Maimūn (and ultimately by Ben Yehuda): it is the
linguistic version of Great Man History.

Take away the Great Men and we are still left
with a fractured picture of Medieval Hebrew. Why,
for instance, to take the example that runs
throughout all these descriptions of the language,
is the Hebrew of piyyut given such prominence, to
the point that it is often described as a language in
its own right, while the language of prose is, at the
worst, denigrated or relegated to a hybridised
offspring of Aramaic or Arabic, or a mishmash of
biblical verses torn from their proper context? A
more rigorous and linguistically adept approach is
required, to see the language for what it actually is.
What it clearly is not is a loose conglomeration of
geographically-defined entities and textual genres
that can be described by weighing up the degree to
which the assumed basic building blocks of
Medieval Hebrew – the language of piyyut, Biblical
Hebrew, Rabbinic Hebrew, foreign elements – have
been assembled by the individual writer.
Languages do not work this way and nor do the
minds of writers, be they praising God in verse or
writing a letter to a colleague.

One great man of Hebrew, Samuel ‘the Third’ ben
Hoša’na, lived and wrote in the late tenth to early
eleventh century, and we have autograph manus-
scripts from him, preserved in the Cairo Genizah
Collections of Cambridge and John Rylands,
Manchester. Two perfectly preserved autographs
are not poems, but letters, one a short note, the

10 Encyclopedia Judaica, 2nd ed., Thomson Gale:

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other an enormous letter of introduction.\footnote{11} They are both fluent, comprehensible and entirely in Hebrew. The letter of introduction, from about 1010 CE, is in a particularly ornate style, taking a full seventeen lines to address the recipient and bestow praise on him before the business of the letter is reached: ‘We have written this letter of ours to inform our teacher that recently a report has been heard that Abraham ben Saul has been gathered up, departing this life — may he find mercy! R. Nathan, his son, has set his heart on travelling to collect his inheritance, lest it be lost. We endeavoured to persuade him to appoint a representative in his place and not to trouble himself, because we took pity on him at the thought of the hard toil of travel, but at heart he was not happy with a representative. He is a pure, wholesome boy: a product of our purity, a symbol of our Torah, and every day that comes he adds to his learning.’ All of this letter is written in Hebrew, and in a Hebrew that does not differ in any major way from the language that he employs in his piyyuṭim. Samuel ‘the Third’ enjoys creating neologisms, he attests the (common in Medieval Hebrew) levelling of third-person suffixes,\footnote{12} he employs both evident biblicisms and parts of speech derived from later forms of the Hebrew language. He is writing Medieval Hebrew, of a particularly elevated kind since he is addressing the leading men of his community, but then he also writes an elevated style when producing poetry. His prose is not fundamentally different from his poetry, and he is not unique, either in this or in his overall style of Hebrew language: the Genizah provides hundreds, if not thousands, of examples of Hebrew of this nature, a literary register of Medieval Hebrew, employed for both predominantly aesthetic purposes (e.g. poetry) and predominantly communicative (e.g. letters, notes, legal documents). It is a Hebrew that we find in use in the earliest piyyuṭim, in later poetry, in the letters and other writings of the Palestinian and Babylonian Ge’onim along with their Egyptian and North African brethren, and in literary prose works such as the Megillat Evyatar, the work of Šabbetay Donnolo, and many others.

Goldenberg addresses the Hebrew of Italy, noting that the Megillat Ahima‘as is ‘akin to that of the liturgical poets’, rightly so, but that the placing of the demonstrative before the noun, as in הִנְּה, is probably drawn from Aramaic and that the use of the nip’al is from Rabbinic Hebrew (p. 666). This is not correct. The positioning of the demonstrative is drawn from the Medieval Hebrew language that Ahima‘as writes in: it can be found in the MH of Provence, Spain, and frequently in the letters of such luminaries as Šerira Ga’on or the great Hebrew stylist Solomon ben Judah, the eleventh-century Ga’on of the Palestinian Yešiva. Similarly the nip’al/nip’al is so frequent in the Hebrew of Genizah prose that it is absolutely unremarkable.\footnote{13} These writers are not borrowing from Aramaic, either deliberately or unconsciously (how? They are more familiar with Hebrew than with Aramaic in the tenth century and later), any more than they are consciously taking parts of the ‘proper’ languages – a handful of Biblical Hebrew here, a pinch of Rabbinic Hebrew there – to mix their own special Medieval Hebrew brew. They write in various registers of a widely written language (geographically, socially and temporally), to varying degrees of competence and for a variety of different purposes, but they are basically writing the same language.

So, in reminding ourselves of exactly what the Cairo Genizah has given us, it is time to re-think our relationship with Medieval Hebrew, and with the writers who wrote in it (Great and small), and bring it back to the position that it held throughout the Middle Ages: it is a language in its own right, a viable written alternative to the various vernaculars spoken by the Jews, a Hebrew capable of both high and low discourse, and one that deserves a proper treatment alongside Epigraphical Hebrew, Biblical Hebrew, Rabbinic and Modern Hebrew in our reference books. I sincerely hope that the next iteration of the Jewish Encyclopedia or the Encyclopedia judaica, or whatever replaces these essential works, can do better than reprint yesterday’s scholarship and perpetuate the blinkered attitudes of the past.

11 The former is Rylands Genizah L214, the latter is Cambridge University Library T-S 16.68.
12 For instance, in both Rylands L214 and T-S 16.68, Samuel uses the 3ms singular -o suffix on prefix conjugation verbs: יְנָשְׁל, ‘may He protect him’ (Rylands L214 recto l. 4; T-S 16.68 verso l. 3). This is a common levelling of the suffixes in the language of this period, see Outhwaite, Ben, ‘ Karaite epistolary Hebrew: the letters of Toviyyah ben Moshe’, in Geoffrey Khan, ed., Exegesis and Grammar in Medieval Karaite Texts, Journal of Semitic Studies Supplement 13, OUP: Oxford, 2001, 195-234, esp. 223.
Bibliography


Many thanks to Ben Outhwaite for allowing us to print his eulogy in this issue of the Bulletin.

Jewish Studies in Canterbury

Canterbury is one of the many smaller and seemingly less likely localities in which BAJS members across a number of departments are doing their bit to consolidate and extend the presence of Jewish Studies. The joint Jewish Studies Seminar of the University of Kent and Canterbury Christ Church University, established on the initiative of BAJS President Elect Larry Ray and BAJS Treasurer Maria Diemling, has been running for three years now. Given that it runs on good will and no budget, this is no mean feat by any standards and bears testimony to the seriousness of our colleagues in Canterbury. As a successful cross-departmental, cross-Faculty, and even cross-institutional seminar it is an exemplary initiative yet, like so many similar Jewish Studies projects, draws much less attention than it deserves for the very reason that it is not neatly attached to one particular department. Having recently given a paper to the seminar myself, I can vouch for the fact that these seminars are lively and engaging events and genuinely benefit from the diversity of perspectives brought to the table by its participants. Anyone fortunate enough to be invited to contribute should feel strongly encouraged to do so.

As readers of last year’s Bulletin will recall, Maria Diemling, who teaches in the Department of Theology and Religious Studies at Canterbury Christ Church, and Larry Ray, a Sociologist teaching in the University of Kent’s School of Social Policy, Sociology and Social Research, were awarded a Knowledge Exchange Grant from Canterbury Christ Church University for their research project on Jewish Community and Identity in East Kent.

Their research explores how a small Reform community in East Kent counting less than 100 members retains its Jewish commitment and identity. They have been conducting numerous interviews with individual members of the community to learn about the strategies they employ to maintain a distinctive Jewish identity and a lively and active community in an economically relatively disadvantaged area that is far away from any major Jewish community. Focusing on the question of relations with other Jewish denominations and non-Jewish groups and, when making personal choices, the level of Jewish observance relating to food, rituals and customs and cultural choices, the role of the State of Israel as a marker of identity, experiences of antisemitism and their views on the future of the community, the project is beginning to generate publications currently under peer review.

Canterbury is currently home to a number of doctoral students working on relevant topics. Axel Stähler, Head of the Department of Comparative Literature at the University of Kent, is supervising theses on representations of the Jew in the nineteenth-century novel in France, Germany and England, on the ontology of culpability and the figure of the perpetrator in representations of the Shoah, and on the location of the Other in Hebrew and English Literature of the nineteenth and twentieth centuries. At Canterbury Christ Church,
Maria Diemling is supervising a doctoral student working on Jewish identity in Anglo-Jewish literature.

Maria Diemling teaches a course at Canterbury Christ Church, Defining Judaism, that offers an introduction, based on the careful study of primary source material, to different understandings of what it has meant to be Jewish throughout the ages. Another course on Judaism after the Holocaust, looks at theology (both Christian and Jewish), commemoration (in Israel, Germany, and the UK) and memory (in art and literature) of the Shoah. At the University of Kent, Axel Stähler teaches a course on The Shoah in Literature, Film and Culture that draws students into various relevant debates by enquiring into the ability of narrative, in literature, film and other forms of memorialization, to represent the ‘unrepresentable’, by exploring the use of these narratives as ‘history’, and by investigating the so-called ‘Americanization’ of the Shoah.

Other colleagues at the University of Kent with an interest in Jewish Studies include Didi Herman, currently Head of the Law School, whose recent monograph, An Unfortunate Coincidence: Jews, Jewishness and English Law (2011) has drawn considerable attention, and Deborah Holmes, who teaches German in the School of European Culture and Languages and has just completed a monograph on Eugenie Schwarzwald.

In short, given how small and seemingly unlikely a locality Canterbury arguably is, there’s quite a lot going on in terms of Jewish Studies activity, making it eminently suitable as the location of our next BAJS Conference from 7 to 9 July 2013 (on which more below). We can only wish our colleagues there every success in building on their achievements to date.

BAJS Conference 2013
7 to 9 July 2012 at the University of Kent

Memory, Identity & Boundaries of Jewishness

Boundaries is a crucial topic in Jewish Studies and has been a key issue since Biblical times, considering the reasons for dietary laws, prohibition of intermarriage, patrilineal/matrilineal descent etc. But the question of boundaries is also contested and raises issues of contrasting imagined communities, along with communal power to police identity and the limits of belonging. In the modern period and especially since the Holocaust, the issue of boundaries has taken on new dimensions. These include the ‘revival’ of cultural expressions of ‘virtual Jewishness’ in sites of memory such as Poland and Germany; demographic changes brought by population mobility and ‘marrying out’ and the responses of religious authorities to these; complex social and political relationships between Israel and the Diaspora; multiple forms of religious and secular identities. These questions are open to interdisciplinary scholarship in fields such as law, anthropology, theology, history, religious studies, sociology, literature and cultural studies. The intention is to encourage contributions on any issues relating to the interconnections between social and personal memory, negotiations of identity and contested boundaries from multiple points of view. This conference aims to create a forum for exploration of these issues both from within Jewish Studies but also from contributors who have not previously been involved in BAJS.

Topics and themes might include:

- Antisemitism as a marker of boundaries and identities
- Body practices and ethnic signals
- Categories, boundaries and Citizenship Law in Israel
- Community and identity
- Converts, conversion and boundary re-drawing
- Diversity within Judaism – secular, progressive, Reform, Conservative, Orthodox and Charedi conceptions of Jewishness
- Intermarriage and negotiation of boundaries
- The question of Israel in the Diaspora – loyalty, critique and new expressions of Jewishness
- Virtual worlds and resources for Jewish identities
- Visual stereotypes and modern Jewish identity
- Yiddishism in music and culture

For further information contact Prof Larry Ray, SSPSSR, University of Kent at l.j.ray@kent.ac.uk
Grant for further development of the Nathan Laski Jewish Studies Online Resource Archive awarded to the Centre for Jewish Studies at Manchester

The Nathan Laski Memorial Charitable Trust has awarded the Centre for Jewish Studies at Manchester, directed jointly by Daniel Langton and Alex Samely, £2,000 for the further development of the Nathan Laski Jewish Studies Online Resource Archive over the next two years. The archive offers a careful selection of links to websites useful for teaching and research purposes in the area of Jewish Studies. It is a valued open access tool and is listed on the websites of Ben Gurion University, Queen’s University Toronto, Indiana University, Exeter University, and Stanford University, among others (http://www.mucjs.org/laski/jewstud.htm)

Nathan Abrams awarded AHRC Fellowship and British Academy Small Grant for Research on Stanley Kubrick

Courtesy of the AHRC and the British Academy, Nathan Abrams, who teaches at the School of Creative studies and Media at Bangor, is currently on research leave to undertake a major research project on Stanley Kubrick. He writes:

‘Despite the volume of research on Kubrick – and Kubrick is possibly the most written about film director after Alfred Hitchcock – little of it is based on original research into his own archives, nor have his intellectual status and ethnicity been considered to any great extent. I hope to redress this by basing my research on extensive archival material. I will also be taking full consideration of the New York intellectual cultural community of which Kubrick was a member, and the impact of his Jewish cultural background on his work. Although Kubrick was not a practising Jew and the Jewish references and viewpoint are not explicit or obvious in his films, once one considers his films from the standpoint of his ethnicity, and his cultural milieu, some resonant themes emerge.

‘Kubrick’s films never offer up anything easy or obvious. He made few statements about his films, spent a long time working on his films, and was an obsessive and paid great attention to detail. He was extremely cultured and cultivated and certainly had views that he wanted to share – but I suspect, he looked for the least obvious ways of getting his messages over to the viewer, whom he wanted to make work to understand his deeper messages.’

Mellon Grant for the Taylor-Schechter Collection

Ben Outhwaite, Head of the Genizah Research Unit, writes:

The Board of Trustees of the Andrew W. Mellon Foundation has approved a grant in the amount of $459,000 to the University of Cambridge for a project entitled ‘Discovering history in the Cairo Genizah: navigating the Taylor-Schechter Collection’. Broadly this will support the development of digital scholarly resources in medieval studies, specifically in creating powerful, yet straightforward approaches to dealing with the problems of finding the historical documentary material in Cambridge University Library’s Genizah Collection. The project will develop a number of different methods to draw as much information as possible about the manuscripts from the one hundred years of existing scholarship on the Genizah, thereby allowing researchers – and particularly those new to the potential of Genizah resources – to find the
fragments containing the information they need. We aim to produce a range of techniques and digital tools that will slot into Cambridge University Library’s new Digital Library but which can be carried over on to other similar historical collections.

University of Edinburgh Research Network in Jewish Studies

Hannah Holtschneider receives funding for Jewish Studies network

The University of Edinburgh Research Network in Jewish Studies involves academics across the Humanities with a research interest in or bordering on Jewish Studies. For 2012–13 a series of workshops is planned on themes such as Jewish texts in ancient and modern languages, relevant archival collections in Edinburgh, and translation. Further activities will include a number of public lectures, linking academic interests with those of local Jewish organisations, as well as fundraising to expand the Network from 2013 onwards.

Additional funding for website on Music and the Holocaust

Shirli Gilbert (Southampton) receives further funding for website based on her first book

In addition to the funding for her ongoing work on the Schwab letters reported in last year’s BAJS Bulletinm, Shirli Gilbert has received additional funding to expand a website that she developed in collaboration with the international educational organization World ORT, on the subject of music and the Holocaust: http://holocaustmusic.ort.org/
The conception of the website was based on her book, Music in the Holocaust (Oxford University Press, 2005), but the site has grown considerably to incorporate hundreds of articles about musicians, internment centres, and compositions, as well as dozens of recordings. The website includes the work of leading scholars in the field.

BAJS Conference 2012

THE JEWS AND THE SCIENCES

University College London, Gower Street, London WC1E 6BT
Wednesday 27th—Friday 29th June 2012

Programme

Welcome to the annual conference of the British Association of Jewish Studies, which will take place this year in London at UCL. The theme of the conference is ‘The Jews and the Sciences’, although there are also sessions on more general themes in Jewish Studies, ranging from Antiquity to the modern period. Sessions and registration will take place within the main UCL campus in Bloomsbury, in the Foster Court building (off Malet Place) and the Medawar Building (behind Foster Court).
The BAJS conference will be preceded by the annual conference of the Institute of Jewish Studies in conjunction with the UCL AHRC-funded major research project on medieval calendars. This conference is open to the public free of charge, and we encourage BAJS conference participants to attend it. This conference will take place on Monday 25th – Wednesday 27th June 2012, on the theme of ‘Time, astronomy, and calendars in Jewish tradition’. Details of the programme can be accessed at http://www.ucl.ac.uk/hebrew-jewish/newsandevents/past-events/medieval-calendar (or contact me for further details).

I look forward to welcoming you to the BAJS Conference.

Sacha Stern (BAJS President, 2012)

Wednesday 27th June

**From 12:30: Registration (Foster Court Room 331)**

1:30 – 3:00 **Session 1**

**APPROACHES TO RABBINIC SOURCES** (Medawar Lankester Lecture Theatre)

Ulrich Charpa: Relating Models of Scientific Change to the Talmud: Problems and Options
Rocco Bernasconi: Overlaps in wording between Mishnah and Tosefta

**JUDAISM AND MODERN PHILOSOPHY** (Foster Court Room 101)

Norbert Samuelson: Light and Enlightenment
Andrew Wilshere: Emmanuel Levinas’s critique of the scientific attitude
Miriam Feldmann Kaye: Lamdanut as Epistemology in a Postmodern Era

3:00 – 3:30 Tea

3:30 – 6:00 **Session 2**

**JEWS AND JUDAISM IN ANTIQUITY** (Foster Court Room 101)

George J. Brooke: The Reception of Genesis in Late Second Temple Times
Jonathan Stökl: Schoolboy Ezekiel
William Horbury: Eusebius on the Bar Kokhba War
Nicholas de Lange: Reflections on Jewish identity in Late Antiquity
Martin Goodman: ‘Rome in Jerusalem’

**SCIENTIFIC TOPICS IN EARLY RABBINIC SOURCES** (Foster Court Room 351)

Lutz Doering: A (Different) Kind of Magic: The ‘Ways of the Amorites’ according to Tosefta Shabbat 6–7
Aron Sterk: Berakhot 9.2a and Stoic Meteorology
Dan Levene: The rabbis’ knowledge of copper alloying, implicit in laws of purity and impurity
Norman Solomon: The eight-month foetus: a study of the absorption of a scientific hypothesis into the halakhic system

**GERMAN JEWISH SCIENTISTS** (Medawar Lankester Lecture Theatre)

Corinna R. Kaiser: The ‘Doktor-Rabbiner’ and His Contribution to German Academia
Shaul Katzir: Science, Technology and Jewishness in the Career of Hermann Aron (1845–1913)
Lida Barner: Patents to exploit: Jews as inventors in Weimar and Nazi Germany
Frank Dabba Smith: Ernst Leitz of Wetzlar: A German Camera Manufacturer’s Problematic Affinity For Jews During the Years of Nazi Rule
Ute Deichmann: The contribution of Jewish scientists to modern science in Germany – a Jewish contribution?
6:15 – 6:45 Reception (hosted by the Institute of Jewish Studies)

6:45 – 8:00 Plenary lecture (jointly with the IJS/AHRC conference)
Gustave Tuck Lecture Theatre

Charles Burnett: How was the science of the stars assimilated into Latin and Hebrew in the second quarter of the twelfth century?

Thursday 28th June

9:00 – 11:00 Session 3

JEWS AND SCIENCES IN THE MIDDLE AGES (Medawar Lankester Lecture Theatre)

Kenneth Seeskin: Judaism and the Limits of Science: Has Anything Changed Since the Time of Maimonides?
Daniel Davies: Can a Bedbug Move the World? Some mediæval arguments for the void
Lenka Uličná: Abraham ben Azriel - the first Czech linguist?

JEWISH SCIENTISTS IN THE MODERN PERIOD (Foster Court Room 101)

Anthony S. Travis: Between Textile Printing and High Technology: Jewish Chemists and Entrepreneurs and the Emergence of the Synthetic Dyestuffs Industry
Laurent Mignon: A Way With Symbols: Hoca Ishak Efendi
Gail Levin: Science and Zionism: New Documentation on Albert Einstein's first trip to America
Michael Berkowitz: Kodachrome, Polaroid, night-vision, X-rays, and other Jewish adventures in photographic science

RACE, GENDER, AND IDENTITY (Foster Court Room 112)

Dwor, Richa G.: Adaptiveness and Culture: Race and Belonging in Amy Levy’s Reuben Sachs
Lindsey Taylor-Guthartz: Fields of Contestation and Opportunity: An Analysis of Two New Orthodox Jewish Women’s Communal Rituals
Yulia Egorova: On DNA, culture and historical memory: theorizing ‘Jewish genetics’
Seth Kunin: Myth, Memory and the Individual in Crypto-Judaism

11:00 – 11:30 Coffee

11:30 – 1:00 Session 4

JEWS AND SCIENCES IN ANTIQUITY (Foster Court Room 101)

Helen R. Jacobus: The Zodiac Calendar in the Dead Sea Scrolls (4Q318) in relation to Babylonian Horoscopes
Yael Epstein: The Science of Medicine and the Medical Professionals in the Jewish Society in the Land of Israel During the Mishnah and Talmud Period (70–400CE)
SCIENCE AND KABBALAH (Foster Court Room 112)

Avishai Bar-Asher: *That which Hath Wings Shall Tell the Matter [Ecc. 10:20]: Ornithomancy in 13th Century Kabbalah*
Assaf Tamari: *The Clinical Gaze of Lurianic Kabbalah*

JEWS AND SCIENCES IN THE 20TH CENTURY (Medawar Lankester Lecture Theatre)

Agata Bielik-Robson: *Freud’s Scientific Ethos: Psychoanalysis and the Religion of Reason*
Naftali Loewenthal: *Psychotherapy, Hasidic Teachings and Haredi Jews*
Maja Gildin: *Identifying the Eligible Refugees: British Jewish Leaders and the ‘Science’ of Immigration Practices in the 1930s*

1:00 – 2:00 lunch

1:00 – 2:00: Foster Court Room 112

George Brooke (member, REF 2014 sub-panel 33, Theology and Religious Studies)
REF 2014: presentation with Q & A

2:00 - 4:30 Session 5

DARWINISM AND JUDAISM (Foster Court Room 112)

Geoffrey Cantor: *Darwin among the Jews*
Daniel R. Langton: *Hans Jonas, Mordecai Kaplan, and Darwinism*
Rachel Pear: *Darwinism and the American Association of Orthodox Jewish Scientists*

MEDIEVAL JEWISH SCHOLARSHIP (Medawar Lankester Lecture Theatre)

Ronny Vollandt: *Revisiting the calendar controversy documents as a source for Saadiah’s biography*
Gregor Schwarb: *Yeshu ‘ah Ben Yehudah’s Tafsīr Torah Ṣiwwah Lanu*
Mickey Engel: *Elijah del Medigo and his theory of intellect*
Milan Žonca: *Israel ben Abraham: An Ashkenazic translator of Latin scholastic texts?*
Nadia Vidro: *A Judaeo-Arabic Grammar of Classical Arabic*

JUDAISM AND ENLIGHTENMENT (Foster Court Room 101)

Andrea Schatz: *‘Utterly Unknown’? Grace Aguilar and the Jewish Enlightenment Bible*
Giulia Miller: *Red Heifer or Red Herring? An Ecocritical Reading of Mica Berdichevsky’s Para Aduma*
Khayke Beruriah Wiegand: *Spinoza and Kabbalah in the Work of Isaac Bashevis Singer: A Yiddish Writer Caught Between Modern Philosophy and His Jewish Religious Heritage*
Rosa Reicher: *Re-inventing of the ‘Science of Judaism’: the Case of Gershom Scholem*
Eric Jacobson: *What can be understood by the phrase The Banality of Evil? Residual questions from the Eichmann Trial fifty years on*

4:30 – 5:00 Tea

5:00 – 7:15: Visit to the British Library (pre-registration only)

5:00 – 7:15: BAJS Committee meeting

7:30: Conference Dinner

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9:00 – 10:00 BAJS AGM (Foster Court Room 101)

10:00 – 12:30: Session 6

READING SCIENCE IN EARLY RABBINIC SOURCES (Medawar Lankester Lecture Theatre)

Daniel H. Weiss: *Embodied Cognition and Classical Rabbinic Literature*
Hedva Abel: *The Scientific Aspects of the Mekhilta de-Rabbi Ishmael*
Holger Zellentin: *Critical Science or a Critique of Science? The Babylonian Talmud on Palestinian Dream Interpretation*
Katharina Keim: *Cosmology as Science or Cosmology as Theology in the Pirke deRabbi Eliezer*
Laliv Clenman: *A Rabbinic Science of Genealogy?*

JEWISH MEDICINE IN THE MIDDLE AGES (Foster Court Room 101)

Gerrit Bos and Guido Mensching: *Medieval Jewish Medico-Botanical Glossaries and Synonym Lists: Languages, Sources and Terminology*
Renate Smithuis: *How to exorcise the spirit of a dead husband and other useful recipes from the Cairo Genizah*
Siam Bhayro: *A Judaeo-Syriac Medical Fragment from the Cairo Genizah*
Clara Jauregui: *From Jews to Conversos in the late medieval crown of Aragon: the case-study of the physician Francesc de Pedralbes (c. 1377–1453)*
Ronit Yoeli-Talim: *India as a source of knowledge in the Hebrew Book of Asaf*

JEWISH LANGUAGES AND THE SCIENCES (Foster Court Room 112)

Stephen Cohen: *The struggle to invent a coherent chemical language in Yiddish*
Jörg Schulte: *Saul Tchernichowsky and the Tradition of Scientific Poetry*
Lily Kahn: *Possessive constructions in Hasidic Hebrew narrative literature*
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Survey of Jewish Studies (and related) courses 2011
Some remarks

By Nicholas de Lange

Each year the Association conducts a survey of courses relating to Jewish studies in universities and other institutions of higher education. The results are published on the website. They make interesting reading, as they show the coverage of different aspects of the subject and point to some longer-term trends. The brief notes that follow reflect my reading of the latest (2011) survey, and some comparison with the two previous years. I have not taken account of some institutions that only advertise one or two courses. One may also need to allow for the possibility that some institutions that offer courses have not responded and are therefore not represented. I have not checked details back to the institutions’ own websites. I write in the hope of stimulating some reflection and discussion. I hope I have not misinterpreted the results.

This year there were returns for 23 institutions (plus nine which only offer one or two courses). Four of them (UCL, Oxford, Cambridge and Manchester) offer fairly comprehensive coverage of the various aspects of the subject, at different levels, whereas others offer an impressive but more limited choice of topics within a narrower range (e.g. KCL, SOAS, Exeter, Edinburgh and TCD). A few institutions have concentrated their offerings within a specific area (e.g. Southampton in modern history), or have a particular strength (e.g. ancient languages and texts at Cardiff, Durham and Edinburgh). One aspect that does not emerge clearly from the survey is what combinations of topics are available to individual students at various levels of study, or how much of the time spent on study students are able to devote to Jewish studies courses.

As one would expect, there are some differences in coverage by comparison with previous years, generally perhaps due to questions of staffing (such as retirements, sabbaticals, new recruits).

More significantly, there are apparently some new entries: Kent and Warwick are new in 2011; Chester, QMUL and Reading were new in 2010, and continue in 2011. On the other hand, Lampeter has disappeared from the list: I have not investigated whether this is simply because no return was received, or if activity has really ceased.

It is interesting to compare the latest survey with the one conducted by Sharman Kadish in 1989, with the co-operation of BAJS. She analysed date provided by 34 institutions (some important centres, however, did not participate). In what follows I shall add figures from the 1989 survey in brackets.

Looking at languages, which many of us consider to be a sine qua non of serious Jewish studies, in 2011 14 (15) institutions offered biblical Hebrew, 6 (10) medieval Hebrew and 6 (10) modern Hebrew. This suggests that the decline that has been observed over several decades is continuing. Given this trend, an interesting question, to which the survey cannot suggest answers, is how many students taking Jewish Studies courses are taught by teachers who do not themselves have the relevant languages. At an EAJS workshop held a few years ago on the teaching of Hebrew in Europe it was noted that in north America, while biblical and modern Hebrew are relatively well represented (at least at an elementary level), rabbinic and medieval Hebrew are scarcely to be found. It seems that we have not yet reached this point here. It should be added that, particularly in the area of biblical Hebrew, several institutions offer only a basic introduction. Aramaic was mentioned by 4 (16) institutions, and Yiddish by 2 (4). I did not notice any mention of Judaeo-Arabic (2) or Judaeo-Spanish (0). I found these four results surprising from a number of perspectives, and somewhat disturbing.

In the field of history, 8 (22) institutions offered biblical history (not necessarily in a very comprehensive or systematic fashion), 10 (23) taught the Second Temple period, 4 (11) the medieval period and 7 (16) the modern period. It is possible that these figures are misleading, particularly the comparative ones. Nevertheless they do give cause for some concern.
Aspects of the Holocaust were taught at 9 (14) institutions, including some which taught little else of Jewish Studies interest. Since some of these are new courses, I was surprised to see the comparative figure for 1989: my impression was that this has been an area of growing interest. There has, I believe, been a growth in the teaching of Jewish-Christian relations, and I noted a few courses including an Islamic element.

Only some seven institutions displayed a serious interest in Jewish theology or philosophy.

The news is not all bad. In her survey for 1989, Dr Kadish mentioned a number of institutions where it was feared that Jewish studies were endangered (four said they were closing down their Jewish Studies courses). The list includes Manchester and Southampton, which are among the stars of the latest survey, and Leeds, Aberdeen and Glasgow, which are still present, as well as Liverpool and St Andrews, which are not. (However I believe that the omission of the latter is misleading and should be rectified.)

Taken as a whole the 2011 survey sketches an encouraging picture, which shows some impressive strengths. I am left with one final thought: should we give some further thought to the potential readership of the survey and the uses to which it might be put? A lot of effort goes into its compilation; perhaps with a bit more work it could be made even more useful, for example by chasing up those institutions that have not responded, or by making the presentation of the material more consistent. The survey ought potentially to be of use to students interested in studying Jewish studies, or pursuing specific areas, at different levels of study. At present it is a little indigestible.

I must end with congratulations to all concerned for supplying the information and compiling this very interesting survey.

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**University of Aberdeen**
School of Divinity, History and Philosophy
http://www.abdn.ac.uk/sdhp/

**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.

**Introduction to 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.

**Jewish History and Culture** (Joachim Schaper, Course Co-ordinator, 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)

The course provides a survey of Jewish History (from the Persian and Hellenistic periods to the present day) and of Jewish culture (including aspects of religious life) through the ages, in order to provide students, in conjunction with the other courses in the programme, with a full overview of Judaism from its inception to the present.

**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.

**History and Religion of Ancient Israel** (Lena-Sofia Tiemeyer, l.s.tiemeyer@abdn.ac.uk)

**Introduction to Rabbinics and Jewish Philosophy** (Lena-Sofia Tiemeyer, l.s.tiemeyer@abdn.ac.uk)

**GRADUATE**

MLitt Jewish Studies
**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.

**Bangor University**

School of Creative Studies and Media  
http://www.bangor.ac.uk/creative_industries

**Jews on Screen** (Nathan Abrams, 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 and 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 two thousand 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.

**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.

**Queen’s University Belfast**  
http://www.qub.ac.uk/

**The Jewish Background to Christianity** (John Curran, Ancient History, j.curran@qub.ac.uk)  
This course entails a survey and analysis of the emergence of Christian ideas from within the social, political and cultural institutions of ancient Judaism. Students examine the state and credibility of the available evidence, assess the significant historical themes in Jewish society of the period c.164 BC to AD 70, and probe the appearance and character of early Christianity.

**University of Birmingham**  
Department of Theology and Religion  
http://www.birmingham.ac.uk/schools/ptr/departments/theologyandreliigion/index.aspx

**UNDERGRADUATE**

**Introduction to Jewish Studies and Holocaust Studies** (Isabel Wollaston, i.l.wollaston@bham.ac.uk; Charlotte Hempel, c.hempel@bham.ac.uk)  
The module provides an introduction to Jewish studies and Holocaust studies, with ca. 10 weeks focused on each. Both Jewish studies and Holocaust studies are characterised by multi-disciplinarity and the existence of competing narratives concerning the nature of Judaism and Jewishness and the relationship between the two, Jewish history, the Holocaust, the relationship of the Holocaust to Jewish history and its impact on the Jewish world. The module therefore pays considerable attention to questions of definition and methodology. In relation to Jewish studies, we will (a) identify and analyse key points in Jewish history which impacted on Jewish self-understanding, with particular reference to Second Temple Judaism and the modern period; (b) consider what constitutes a Jewish sacred text and how such texts are interpreted; (c) explore a number of key themes and preoccupations within both historical and more modern and/or contemporary Judaism(s). In relation to Holocaust studies, we will explore (a) the evolution of German policy towards the Jews under the Third Reich with reference to anti-Jewish legislation, the establishing and functioning of ghettos, concentration camps and death camps; (b) some contemporary historiographical debates over how to describe and account for the genocide, including the nature of non-Jewish victimhood.
Introduction to Biblical Studies (Charlotte Hempel, c.hempel@bham.ac.uk; Karen Wenell)
This module offers an Introduction to the Hebrew Bible taught by Charlotte Hempel and an Introduction to the New Testament taught by Karen Wenell. The Hebrew Bible component introduces you to the broad field of academic debate pertaining to the Hebrew Bible. It includes discussions on the ancient manuscripts and their place in translation, and the way its material can be interpreted by a range of different reading strategies.

Hebrew II (Charlotte Hempel, c.hempel@bham.ac.uk; Drew Longacre)

Biblical Hebrew Language (Charlotte Hempel, c.hempel@bham.ac.uk; Ann Conway Jones)
This module aims to introduce students to Biblical Hebrew helping to acquire such proficiency in grammar that they will be able to understand discussions of biblical texts and read a simple unseen prose passage with the help of appropriate basic reference works. During this course students will use a Grammar chosen by the tutor as well as read a number of Hebrew texts.

Christian-Jewish Relations since 1945 (Isabel Wollaston, i.l.wollaston@bham.ac.uk)
The module analyses the development of Christian-Jewish relations since 1945, identifying dominant issues and approaches. Subjects discussed may include the nature of dialogue, anti-Semitism and antisemitism, christology and (failed) messianism, Jewish interpretations of Christianity, the state of Israel, and the Christianization of the Holocaust. The module will focus upon the variety of perspectives and methodologies, and the existence of a number of contemporary controversies. The focus is on the contemporary discussion of these issues. In order to familiarize students with the most up-to-date discussion of these issues, the module will pay considerable attention to internet and media resources.

Representations of the Holocaust (Isabel Wollaston, i.l.wollaston@bham.ac.uk)
The module identifies and analyses (a) how the Holocaust has been represented and how it continues to be represented, and (b) the key critical and theoretical debates surrounding such representations. What factors influence the construction of such representations and their popular and critical reception? What role do perspective and terminology play in determining both how the Holocaust is represented and the response to such representations? Topics studied may include the nature and role of testimony, the Holocaust as ‘an event at the limits’, ‘misuses’ of the Holocaust, nativization (i.e. representations of the Holocaust in different national contexts, e.g. France, Germany, Israel, Poland, the UK, and the USA), memorialization, museumologization, and the impact of gender and sexuality. Half of the module will focus on visual representations of the Holocaust.

Jewish Religious Responses to the Holocaust (Isabel Wollaston, i.l.wollaston@bham.ac.uk)
The module analyses a range of Jewish responses to the Holocaust, both as events were happening and subsequently. These responses fall into three broad chronological groupings: (a) Orthodox responses emphasize continuity in the view that has gone before; (b) Holocaust theology emerged in the mid-1960s and interprets the Holocaust as a radical challenge in the face of which traditional categories of meaning (e.g. covenant, election, Israel) are deemed inadequate and/or in need of reinterpretation; (c) post-Holocaust responses (the 1990s ff) that are characterized by chronological distance from events and explore the impact of the Holocaust on Jewish identity and Jewish/non-Jewish relations, particularly attitudes towards the Palestinians.

University of Sussex
http://www.sussex.ac.uk/

UNDERGRADUATE

1938: ‘Kristallnacht’ (Gerhard Wolf, G.Wolf@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, History, 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
http://www.bristol.ac.uk/thrs/

Introduction to Hebrew 1 (Jonathan Campbell, j.g.campbell@bristol.ac.uk)
This unit introduces the basic elements of the alphabet, 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 (J.D. Martin, Davidson’s Introductory Hebrew Grammar [27th edition; Edinburgh: T & T Clark, 1993], Lessons 1–11) which presents the subject in an accurate and interesting way. Although this unit entails much hard work, therefore, it also will be very rewarding! The Hebrew Scriptures or Old Testament were originally written almost entirely in Hebrew. Whilst there are reliable English translations in existence, to be able to read the Hebrew Scriptures in the original—or even just to be able to read them in translation with some knowledge of Hebrew—has obvious advantages. Chief among these is an appreciation for the nuances, interconnections, and poetry of the texts themselves, all of which can be considerably diminished in translation.

Introduction to Hebrew 2 (John Lyons, W.J.Lyons@bristol.ac.uk)
Building on Introduction to Hebrew 1, this unit provides additional knowledge of Biblical Hebrew with a view to reading a selection of short biblical passages in Hebrew in the last two thirds or so of the unit. To that end, the unit centres almost exclusively on one book (J.D. Martin, Davidson’s Introductory Hebrew Grammar [Edinburgh: T&T Clark, 27th edition, 1993]. Lessons 12–25). This accurate and interesting volume provides relevant grammar and vocabulary, and it tackles excerpts from Genesis, 1 Samuel, Isaiah and Jeremiah. Although enrolment on this unit entails much hard work, therefore, it will also be extremely rewarding! The Hebrew Scriptures or Old Testament were originally written almost entirely in Hebrew. This unit brings students to a position where they can begin to read the Hebrew Scriptures in the original language and gain the obvious advantages that affords in terms of the nuances, interconnections, and poetry of the texts themselves.

Judaism and Christianity (Jonathan Campbell, j.g.campbell@bristol.ac.uk; Carolyn Muessig, c.a.muessig@bristol.ac.uk)
This unit introduces students to Judaism and Christianity, outlining major developments that have taken place over the centuries. Regarding Judaism, key historical periods (e.g. Second Temple period), religious ideas (e.g. notion of Torah), and literary developments (e.g. publication of Talmud) are covered. Particular texts (e.g. Dead Sea Scrolls), historical developments (e.g. rise of Biblical Studies in universities), and ideas (e.g. Zionism) are considered in more detail to introduce students to critical issues and scholarly debates as a foundation for work at levels 2 and 3. In regards to Christianity, theology and history from the first century through the Reformation are discussed. Topics include the developments of theology from the early Church; the Age of Constantine; medieval religion; the Reformation and Catholic (Counter) Reformation. In the case of major topics that can be studied in more depth at levels 2 and 3, students are introduced to ongoing scholarly debates and reinterpretations.

Scripture Citing Scripture: New Testament Usage of Jewish Sacred Texts (Jonathan Campbell, j.g.campbell@bristol.ac.uk)
This unit considers the way in which New Testament writers employ Jewish scripture within various books of the New Testament. There has been much scholarly discussion of this fascinating issue recently, especially given the improved understanding of the nature and extent of the scriptures in Judaism during late Second Temple times (circa 250 BCE – 70CE) in light of the discovery of the Dead Sea Scrolls. After considering the latter by way of introduction, as well as the New Testament use of scripture in general, this unit critically analyses the employment of one particular scriptural text – the book of Deuteronomy – within a range of New Testament writings (e.g. the gospels, Paul’s letters, Revelation). Each week the tutor will speak on a given theme or text in the first hour, while the second hour will involve class discussion of particular aspects of that theme or text.

Woolf Institute, Cambridge
http://www.woolf.cam.ac.uk/

Jews, Christians and Muslims in Contemporary Europe: Modern Challenges (Lars Fischer, lf309@cam.ac.uk; Josef Meri, jwmeri@gmail.com; Shana Cohen, shana.cohen@woolf.cam.ac.uk)
This three-part course focuses on the relationships between Jews, Christians and Muslims and their impact in modern Europe, looking at their history, culture and issues of citizenship. The course is taught at a final-year undergraduate level and the
e-learning approach allows you to study wherever and whenever you choose via the internet. With the support of Woolf Institute tutors, you will work both individually and jointly with other students. Following an online induction week, each module is taught over four weeks during which you will receive set reading and various assignments online. Towards the end of the course you also have the option of preparing an essay under the supervision of one of our tutors. For further information, please contact Emma Harris (Administrator of Academic Programmes): eth22@cam.ac.uk

Centre for the Study of Jewish-Christian Relations
http://www.woolf.cam.ac.uk/cjcr

GRADUATE

University of Cambridge MST in the Study of Jewish-Christian Relations
(Lars Fischer, Ed Kessler, Helen Spurling, James Carleton-Paget, Amy-Jill Levine, Anna Abulafia, et al.)
The MST is a two-year, part-time University of Cambridge degree, offered by the CJCR in conjunction with the Divinity Faculty and the Institute of Continuing Education. Committed to the highest academic standards, this rigorous scholarly programme offers a unique opportunity for students to familiarize themselves in depth with Jewish-Christian relations from a variety of disciplinary perspectives (including history, sociology, political, cultural, and biblical studies) and acquire a Master's degree from one of the world's foremost universities. The course is available residentially in Cambridge or via e-learning. Students may choose to spend part (or all) of their second year working on their dissertation at one of the Austrian, Czech, German, Polish, or Swiss universities with whom we have Erasmus agreements. For administrative queries please contact Emma Harris (Administrator of Academic Programmes): eth22@cam.ac.uk. For academic queries please contact Lars Fischer (Course Director): lf309@cam.ac.uk

Centre for the Study of Muslim-Jewish Relations
http://www.woolf.cam.ac.uk/cmjr

Bridging the Great Divide: the Jewish-Muslim Encounter
(Josef Meri, jwmerti@gmail.com; Shana Cohen, shana.cohen@woolf.cam.ac.uk et al.)
No two religions are closer together than Judaism and Islam, yet today, ironically, no two religions are further apart. This course will explore the history, culture and theology of Muslims and Jews, reflecting both on similarities and differences as well as the major challenges. The 15-week course is taught in partnership with the School of International Service at the American University in Washington, DC. An 100% e-learning programme, it will be delivered at Honours Level. Students who successfully complete the course as part of their degree programme through the American University will receive three credits from the American University. Those who enrol through the Woolf Institute will be awarded a certificate from the Woolf Institute and the School of International Service at the American University. You will work with American University and Woolf Institute scholars who will support you through the course, and alongside fellow students with whom you will be able to discuss ideas on our online forum. For further information, please contact Emma Harris (Administrator of Academic Programmes): eth22@cam.ac.uk

University of Cambridge

Faculty of History
http://www.hist.cam.ac.uk/

The Jewish Presence in Medieval Society
(David Abulafia, dsa1000@cam.ac.uk; Anna Abulafia, asa1001@cam.ac.uk)
The aim of this paper is to examine the Jewish communities of medieval Europe in their wider setting – communities living under Christian and Muslim rule, sometimes benign and sometimes hostile. This paper shows how, in the societies of medieval western Europe and the Mediterranean between about 500 and 1500, Jews were intimately connected with and contributed to wider political, economic, social, cultural and religious developments. Of course, the relationship between the Jews and the rest of society varied from place to place and from time to time. Moreover, contrary to common assumptions, there is not a straight line downwards which would denote constant decline in toleration for Jews. In addition it will be seen that it is a mistake to generalise about Jewish communities as if they were all engaged in similar economic activities (notably moneylending) or shared the same religious or cultural outlook. From the perspective of Christian political authority, the way Jews were treated varied considerably even if the language in which they were described, the kings’ servant, appears to have been very similar. It is imperative to take into account the longstanding relationship with Islam, the powerful influence of Islam on Judaism in this period and the role of the Jews as the preservers of Arabic culture within the western Mediterranean.
Faculty of Divinity
http://www.divinity.cam.ac.uk/

UNDERGRADUATE

Elementary Hebrew (Hilary Marlow, hm309@cam.ac.uk)
Prescribed Texts: Genesis 37; 40–43; 45. The teaching grammar used in this course is C.L. Seow, Grammar for Biblical Hebrew, Revised Edition (Nashville: Abingdon, 1995). Brown, Driver and Briggs, A Hebrew Lexicon should be used by students from the end of the Lent term. Advice on the Hebrew text of the set texts will be given in the Lent Term. 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. To improve their grasp of the language students are given exercises in translation from English into Hebrew, but the main emphasis falls on reading Hebrew text and translating it into English. During the Michaelmas and most of the Lent Term students study Hebrew grammar using the textbook by C.L. Seow, supplemented with material provided by the class teacher. In the last week or so of the Lent Term work is begun on the Genesis set text and this continues for the first four weeks of the Easter Term. In the Easter term supervision work is needed to practise the exercises that will be tested in the examination.

Intermediate Hebrew (Katherine 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). Throughout the course lectures and private study are expected to be supplemented by fortnightly supervision work on translation from English into Hebrew, which will be tested in the examination.

Advanced Hebrew (James Aitken, jka12@cam.ac.uk)
Prescribed Texts: 2 Kings 18 and 19; Psalm 48; Isaiah 1:1–2:5; b) Psalms 8, 19, 22, 23, 24, 46, 51, 74, 82, 91, 104, 145. The paper is concerned with a selection of texts, 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. Throughout the course lectures and private study are expected to be supplemented by fortnightly supervision work on translation from English into Hebrew, which will be tested in the examination. 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)
This paper will approach at least two religions through the study of a topic or topics specified annually in the context of the history, beliefs and practices of the main religions of the world.

Prescribed Texts

One God? Hearing the Old Testament (Katherine Dell, kjd24@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.

The Literature, History and Theology of the Exilic Age (Katherine Dell, kjd24@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)
This paper will be concerned with an essential period for our understanding of the formation of Judaism (and of nascent Christianity). It will examine the social, historical and political contexts in which ancient Jews shaped their identity from the rise, after Persian rule, of Alexander the Great (332 BCE) up to and including the series of Roman revolts that culminated in the one named after Bar – Kokhba (132–5 CE). The paper will examine such subjects as the Jewish literary heritage, biblical interpretation, sectarianism and the Dead Sea Scrolls, Jewish identity in Egypt, Josephus (the most significant Jewish historian of the time) and

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Philo (biblical interpreter and philosopher). The course will also introduce the historical and artistic significance of such evidence as Jewish manuscripts and coins through practical seminars in the University Library and Fitzwilliam Museum.

**Life, Thought and Worship in Modern Judaism** (Daniel Weiss, dhw27@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.

**Creation and Covenant**

(Katherine Dell, kjd24@cam.ac.uk; James Aitken, jka12@cam.ac.uk)

Creation and covenant are two major theological themes of the Hebrew Bible, found in texts either individually or in close interaction with each other. It has been recognized in recent years that while covenant remains such a key issue in the biblical narratives, an equally important place is given to creation, and the relationship between the two has been productive in discussions of ‘Biblical theology’, both from a Jewish and a Christian perspective. This course seeks to examine these themes, and to chart changing ideas across differing social and historical contexts as represented in the Israelite material, including interaction with the creation myths of the ancient Near East. From this the paper will examine the development in scholarly perceptions of these themes, how they have evolved over time, and how far it is possible, or desirable, to explore biblical theology from either a Jewish or a Christian perspective.

**Judaism II** (Daniel Weiss, dhw27@cam.ac.uk)

A. The Holy Land. This topic includes the concept of holiness in Judaism and whether it can properly be applied to territory; attitudes to the Land of Israel and the city of Jerusalem in classical Jewish sources; Reform and Orthodox attitudes to the Land and how they have changed during the 19th and 20th centuries; the history and ideologies of Zionism; the Jewish character of the ‘Jewish State’; and finally a comparative element: do Jews, Christians and Muslims share a common understanding of the sanctity of Jerusalem? B. The Theory and Practice of Jewish Law. This topic studies the place of halakhah (law) in modern Judaism. It begins by exploring the history of the codification of the laws, and how their implementation has been influenced by the realities of Jewish life under non-Jewish rule. It then examines the different ways that the various religious denominations (such as Reform and Orthodox Judaism) have defined the place of halakhah in Judaism, and how they have dealt with specific questions. There will be a focus on important contemporary issues such as bio-medical, sexual and business ethics, and gender issues.

**Judaism and Hellenism** (James Aitken, jka12@cam.ac.uk)

This paper will be concerned with the interaction between Jewish and Hellenistic traditions from the time of Alexander the Great until the early rabbis. It will examine the conceptual problems of ‘Hebraism and Hellenism’ through an examination of the literature, history and religious life of Jews in the period.

**Judaism and Philosophy**

(Daniel Weiss, dhw27@cam.ac.uk)

This paper will explore ways in which the ideas of modern thinkers were shaped by their attempts to navigate between ‘Judaism’ and ‘philosophy’, looking at ways in which their engagement with philosophy reshaped their understanding of Judaism, as well as ways in which their engagement with Jewish tradition reshaped their understanding of philosophy. We will pay particular attention to ways in which the textual tradition of Judaism (in particular, the Hebrew Bible and classical rabbinic literature) might later have proved challenging for thinkers seeking to engage the method and presuppositions of philosophy. While focusing on Jewish thinkers, we will also examine ways in which tensions between modern philosophy, on one hand, and Judaism and Jewish particularity, on the other, might also be linked to modernity’s critique of religious claims and religious particularity more broadly. As such, the ways in which Jewish philosophers respond to the challenge of modernity may also shed light on attempts by thinkers in other religious traditions to do so as well.

**Readings in Jewish Texts** (Nicholas de Lange, nrml1@cam.ac.uk)

GRADUATE

MPhil in Theological and Religious Studies
Diploma in Theological and Religious Studies
MSt in The Study of Jewish-Christian Relations

(see CJCR, Woolf Institute)

**Syriac** (J.F. Coakley, jfc39@cam.ac.uk)

Candidates will be required to translate passages from the set texts, and from sight. All three Syriac scripts will be represented. There may also be sentences in English to translate into pointed Syriac. Attend classes three times a week for beginning students and other sessions for more advanced students.

**Rabbinic Hebrew**

Candidates will be required to translate three from a choice of four passages from the set texts and to comment on points of linguistic and general

**Faculty of Asian and Middle Eastern Studies**
http://www.ames.cam.ac.uk/index.html

**UNDERGRADUATE**
http://www.ames.cam.ac.uk/undergraduate/handbook.htm

**Hebrew Language A**
(Robert Gordon, rpg1000@cam.ac.uk; Geoffrey Khan, gk101@cam.ac.uk)
In this course students are introduced to the language of the Hebrew Bible. After they have completed the basic grammar they have classes on a Biblical text, in which they deal with translational and interpretive issues.

**Hebrew Language B** (Rachel Williams, rw212@cam.ac.uk; Yaron Peleg yp240@cam.ac.uk)
In this course students acquire competence in spoken and written Modern Hebrew. Classes will cover Modern Hebrew grammar and representative texts from Modern Hebrew literature.

**Intermediate Hebrew** (Robert Gordon, rpg1000@cam.ac.uk; Geoffrey Khan, gk101@cam.ac.uk; Yaron Peleg yp240@cam.ac.uk; Rachel Williams, rw212@cam.ac.uk)
This paper enables students to improve their grasp of Hebrew and develop competence in the critical reading of Hebrew texts. There will be two sections on classical Hebrew and Modern Hebrew respectively. Candidates taking the Modern Hebrew option will have an oral as part of their paper.

**Intermediate Biblical Hebrew grammar**
(Geoffrey Khan, gk101@cam.ac.uk)
This course is mainly concerned with the study of syntax within context.

**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, Targum of Jonathan on 1 Samuel, 1–6.

**Hebrew Literature** (Robert Gordon, rpg1000@cam.ac.uk; Yaron Peleg yp240@cam.ac.uk)
In this course students have the opportunity to study a special topic based on texts chosen from within Hebrew literature from both the classical and modern periods.

**History of the Hebrew language** (Geoffrey Khan, gk101@cam.ac.uk)
This course presents a description of the various vocalization systems of Hebrew that are found in medieval manuscripts.

**Topics in Hebrew studies** (Robert Gordon, rpg1000@cam.ac.uk; Geoffrey Khan, gk101@cam.ac.uk; Yaron Peleg yp240@cam.ac.uk)
This course will enable students to study special topics in such areas as Hebrew language, literature, history, and culture.

**Introduction to the history and culture of the Middle East** (Charles Melville, cpm1000@cam.ac.uk et al.)
This paper provides an introduction to the history of the Middle East and the political, religious, cultural developments of the different regions and periods. It aims to familiarize the student with the sources of information available and with the main themes that will arise in studying Middle East societies in subsequent years of the Tripos. The course consists primarily of lectures.

**Introduction to the contemporary Middle East** (Paul Anderson, psa27@cam.ac.uk et al.)
This paper provides an introduction to the politics, religion and culture of contemporary Middle Eastern societies. It starts with a theoretical and methodological introduction and then focuses on the historical advent of modernity in this region. The course goes on to explore the languages and dialects in social and cultural contexts of Middle Eastern societies. The final section of the course examines the region from the anthropological perspective, which will focus on piety movements, nationalism, as well as gender and social hierarchies.

**The formation of the modern Middle East**
(Charles Melville, cpm1000@cam.ac.uk et al.)
This paper examines in some detail key moments in the formation of the modern Middle East, across regions and addressing various themes, with an emphasis on developing an understanding of periods of transition and conflict that have shaped and defined modern societies in the region since the 19th century. Lectures focus on the Ottoman Empire, the Arab world and Iran up to the late 20th Century.

**GRADUATE**
http://www.ames.cam.ac.uk/dmes/hebrew/graduate.htm

MPhil Middle Eastern Studies (Hebrew Studies)
The emergence of modern Hebrew literature
Themes in twentieth-century Hebrew literature
Critical study of selected authors of the nineteenth or twentieth centuries
English translation of modern Hebrew literary texts

Canterbury Christ Church University
Department of Theology and Religious Studies
Website: http://www.canterbury.ac.uk/arts-humanities/theology-and-religious-studies/

Defining Judaism (Maria Diemling, maria.diemling@canterbury.ac.uk)
This course introduces students to different understandings of what it means to be Jewish and fosters an appreciation of the essential characteristics and varieties of historical Jewish identity.

University of Kent
Comparative Literature, School of European Culture and Languages
http://www.kent.ac.uk/secl/complit/index.html

The Shoah in Literature, Film and Culture
(convened by Axel Stähler, A.Staehler@kent.ac.uk)
In the immediate aftermath of the cataclysmic events of the Shoah, the philosopher and sociologist Theodor W. Adorno interrogated the meaning of ‘culture’ after the failure of culture. In contemporary discourse, the Shoah – or the Holocaust, as the National Socialist extermination plans are more commonly, yet controversially, labelled – has long since turned into a marketable icon of suffering. Indeed, the encroachment on the victims’ memory of what has contentiously been called the ‘Holocaust industry’ or, with a gruesome pun, ‘Shoah business’, is frequently perceived as threatening to pervert remembrance of this singular, unfathomable and most inhumanly destructive event in history. In this module, students enter into these debates by enquiring into the ability of narrative, in literature, film and other forms of memorialization, to represent the ‘unrepresentable’, by exploring the use of these narratives as ‘history’, and by investigating the so-called ‘Americanization’ of the Shoah. In addition, they enquire into the historical and cultural contexts of the Shoah.

Jewish Writing from the Diaspora and Israel (convened by Axel Stähler, A.Staehler@kent.ac.uk)
Secular Jewish writing lends itself exceptionally well to comparative study. Indeed, it demands a comparative approach because, as a largely diasporic literature of a stunning variety, it is inherently transnational and transcultural. Mainly developing since the early nineteenth century, secular Jewish literature is a literature of many languages; it evolves not least through the productive friction between changing conceptions of Jewishness and various often highly diverse cultural contact zones all over the world. In this module a choice of representative texts are discussed so that students may appreciate the broad range and variety of Jewish writing since the late nineteenth century. To avoid the over-simplifications inherent in a comprehensive periodization, the ordering principle applied here is not strictly chronological but rather reflects on particular aspects of Jewish ‘experience’. It ranges from what has been called ghetto literature to Israeli ‘national literature’, and includes ‘Assimilation and Dissociation’, ‘Zionism’, ‘Wandering’, and ‘Diaspora-Israel’.

University of Kent
Comparative Literature, School of European Culture and Languages
http://www.kent.ac.uk/secl/complit/index.html

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Cardiff University
Religious Studies and Theology, School of History, Archaeology and Religion
http://www.cardiff.ac.uk/share/aboutus/religion/index.html

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 & 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.

Ancient, Medieval 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.

University of Chester

Department of History and Archaeology
http://www.chester.ac.uk/departments/history-archaeology

UNDERGRADUATE

Europe on the Move: Minorities and Migration, 1870 to the Present (Tim Grady, History, t.grady@chester.ac.uk)
This module explores the history of immigrants and minorities in Western Europe from the late nineteenth through to the early twenty-first century. It focuses primarily on developments in Britain, France and Germany during this period. Although a national approach runs slightly counter to the transnational nature of this history, it has the benefit of enabling students to explore differences and similarities between these three nations. Particular themes to be studied include the formation of national communities, the emergence of racial science, antisemitism and the impact of the two World Wars on minority rights. The final part of the course examines debates on European migration against the backdrop of decolonisation and European integration through to the present day.

Debates in History – The Holocaust: A Straight or Twisted Path to Genocide? (Tim Grady, History, t.grady@chester.ac.uk)
The module begins by revisiting the intentionalist/functionalist controversy over the origins of the Holocaust. After considering the limits of this earlier debate, it moves on to consider more recent scholarly controversies over the nature and origins of the Nazis’ genocide. More generally, the module uses this discussion of the evolution of Holocaust historiography to consider the ways in which interpretations of the past are continually formed, contested and refined.

Department of Theology and Religious Studies
http://www.chester.ac.uk/trs

UNDERGRADUATE

Judaism and Buddhism

Hebrew Bible: History and Story

GRADUATE

Jews, Christians, and Pagans, 168 BCE to 132 CE (Paul Middleton, p.middleton@chester.ac.uk)
This module examines the beliefs and practices of Jews, Christians, and ‘Pagans’ between the Maccabean and Bar Kochba revolts. Beginning with the religion, culture, and politics of the Roman Empire, students will have opportunities to explore how communities of Jews and Christians organised themselves, examining issues where they demonstrate conformity and confrontation with wider cultural, political, social, and religion norms. The third section of the module looks specifically at the birth and development of Christianity, covering topics such as: the mission of Jesus; the ‘parting of the ways’ from Judaism; Paul’s Gentile mission; sexual ethics; Church and State; ecclesiology; suffering, persecution, and martyrdom.
Trinity College Dublin

School of World Religions and Theology
http://www.tcd.ie/Religions_Theology/

Certificate in Holocaust Education
(Academic Director: Dr Zuleika Rodgers, rodgersz@tcd.ie)
This thirteen-month part-time course for educators aims to provide the knowledge and pedagogical tools to introduce and address the complexity of the Holocaust in age-appropriate ways. The curriculum is designed to provide adequate preparation for Holocaust education focusing as it does on the connections between the content and the teaching of the material. The course is offered by the Herzog Centre at Trinity College Dublin in association with the Holocaust Education Trust Ireland.

BA Jewish and Islamic Civilisations (TSM)
BA World Religions and Theology

First-year courses

The Bible and Jewish and Christian Origins
(Anne Fitzpatrick, fitzpaa@tcd.ie; Zuleika Rodgers, rodgersz@tcd.ie; Benjamin Wold, woldb@tcd.ie)
Semester A: The module explores the physical environment of the world of ancient Israel using both literary and archaeological evidence. Particular attention is paid to the religious worldview of the ancient Israelites and their neighbours in the land of Palestine and in Babylonia, Persia, Egypt and the Hellenistic world. Semester B: The first section of this module introduces the students to Judean culture and the New Testament writings within the context of the Greco-Roman world. By studying both documents and material culture in the classroom, students gain an appreciation of how the interaction with Hellenism and Rome influenced the development of Judean political, cultural and religious life.

Introduction to Jewish Civilization from Antiquity to Modernity
(Zuleika Rodgers, rodgersz@tcd.ie)
The purpose of this module is to introduce the student to the development of Jewish civilization from the earliest period to the present. The module is designed for those who are just starting their study of Judaism and it equips the student with a knowledge of the central issues and main texts in the formation of Jewish identity. The intention of this course is to allow the student to acquire a basic knowledge of Jewish culture and history.

Sources, Documents and Literacy

in the Ancient World
(Anne Fitzpatrick, fitzpaa@tcd.ie; Zuleika Rodgers, rodgersz@tcd.ie)
This module introduces students to the problems of reconstructing the history of the origins of the Bible on the basis of the literary and material evidence. Sources examined include the Bible, archaeology, numismatics, epigraphy, royal archives and seals. We will also examine the role of writing in the ancient world with a particular focus on the origin and function of ancient libraries.

Second- and third-year courses

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.

Jews in the Medieval World (Zuleika Rodgers, rodgersz@tcd.ie)
This module presents the student with an historical overview of the social, political and religious lives of the Jews in the Medieval world. Two historical matrices for Jewish life and thought will provide the focus for the course: Christian Europe and the Islamic empires in Baghdad, Cairo and Al-Andalus. In lectures, the students examine the diverse ways in which Judaic culture and religious thought developed in each of these contexts through reading the primary literature and modern commentators.

Prophecy in Israel
(Andrew Mayes, amayes@tcd.ie)
The module examines the role of the prophet in Israelite society. The aim is both to provide a critical assessment of the view that the prophet was an isolated individual, and to achieve a better perception of the nature of prophecy and of the contribution of prophecy to Israel’s developing religious self-understanding.

Intellectual Trends in Early Judaism
(Anne Fitzpatrick, fitzpaa@tcd.ie)
This module explores the development of intellectual trends in early Jewish literature from the Persian to the Hellenistic period. It begins with an examination of the degree to which earlier “pre-exilic” ideas can be traced in this literature. The social function and background of apocalyptic and wisdom literature is explored with particular attention paid to Daniel, Enoch, Proverbs, Ecclesiasticus and Ecclesiastes. In addition we will examine the way in which early Jewish writers expressed their identities by rooting them in a past
which to some extent was their own invention. Finally we will examine the Dead Sea Scrolls and question whether or not the literature of the Dead Sea Scrolls was produced by a sect which withdrew to the desert as a response to a crisis in Jerusalem and in expectation of the eschaton.

Response to Empire: Judah and the Near East (9th to 3rd centuries BCE) (Anne Fitzpatrick, fitzpaa@tcd.ie)
A. This module enables students to gain an understanding of the way in which the concept “empire” has been applied to the ancient Near East and to ask whether or not our modern notion of empire is appropriate to the way in which ancient imperial rulers and their subjects imposed or accepted rule.

Response to Empire: Rome and the Judeans (Zuleika Rodgers, rodgersz@tcd.ie)
B. This course examines the relationship between the Roman Empire and the Judeans, both in Judea and in the Diaspora. The course is intended to provide the students with a knowledge of the main issues that come into play in this complex interaction between a Near Eastern ethnic group whose ancestral customs underpin a system of ethical monotheism and polytheistic Roman imperial power in need of a stable environment on the eastern boundaries of its Empire. The course will trace relations from the period of Roman involvement in Judean affairs (63 BCE) through the revolts that ultimately led to the destruction of the Temple in Jerusalem, the annihilation of the community at Alexandria, and the loss of Judean sovereignty in Palestine.

Final-year courses

The Jews of Egypt (Anne Fitzpatrick, fitzpaa@tcd.ie)
The module begins with an examination of the earliest traditions about Egypt in the Hebrew Bible and continues to examine Judean-Egyptian political relations in the neo-Assyrian, neo-Babylonian, Persian and Ptolemaic periods. Topics include Jewish temples in Egypt, emigration of Jews to Egypt, the portrayal of Judeans resident in Egypt in the Hebrew Bible and other Judean sources, the translation of the Torah into Greek at Alexandria, Judean soldiers in Egypt and the socio-historical background of Jewish life in Egypt.

Holocaust Representation in Literature (Zuleika Rodgers, rodgersz@tcd.ie)
This module aims to provide students with a grounding in the philosophical and ethical questions regarding the literary representation of the destruction of the Jews of Europe. Students examine a variety of sources—literary and scholarly—in order to familiarize themselves with a range of genres of Holocaust writing and with the current debates regarding the possibilities and limitations of the representation of the Holocaust. Theodor Adorno proclaimed that “to write a poem after Auschwitz is barbaric” and this course takes up the ethical and historical questions surrounding the literary representation of the destruction of European Jewry. Through the analysis of a range of literary responses to the Holocaust—memoir, fiction, poetry—central questions regarding these responses, such as the challenge posed by the “unspeakable” nature of the Holocaust, the delineation between reality and fiction, and the validity of the second generation experiences.

Advanced Hebrew Texts (Andrew Mayes, amayes@tcd.ie)
The aim of the module is that students become familiar with a wider range of both biblical and non-biblical Hebrew texts and inscriptions, and able to analyze the exegetical issues that arise in relation to these texts and inscriptions.

Biblical Narratives and Popular Culture (Lesley Grant, grantlm@tcd.ie)
This course considers the use of Biblical narrative in the cinema and popular novels, examining how the presentation of the Biblical material differs in each case and how that presentation reflects the time-period, religious and political views of the films and novels directors and authors. It focuses on the representation of the narrative material on Israel in Egypt and the Exodus examining such issues as differing constructions of ethnicity, gender and sexuality; the use of Egypt as a political symbol and the effect of genre on the presentation of the base narrative. This modules allows the students to recognise the importance of Biblical material in Western popular culture and to see how the popular presentation of Biblical narratives reflects back on a reader's understanding of the material found in the Bible. Each week, one or more films/novels are discussed in student led-seminars and then group discussions supplemented by short lectures.

Israel and Egypt (Andrew Mayes, amayes@tcd.ie)
The overall objective of the course is to see what may be said from an Egyptian perspective about the exodus of Israel from Egypt. The course takes its starting point in a consideration of the ambivalent attitude of the Old Testament towards Egypt, particularly with regard to the question of the origins of Israel. Is Egypt or Mesopotamia the original home of Israel? This ambivalence invites a consideration of the historical relationship between Israel and Egypt. So the course will include an overview of Egyptian history from the Old Kingdom, with particular reference to Egyptian attitudes towards Syria-Palestine. The Egyptian New Kingdom offers a number of relevant areas for...
study: the rise of the Egyptian empire and its membership in the group of great powers in the contemporary Ancient Near East; the Amarna Letters with their focus on relations between Egypt and Palestine; the reign of Akhenaten and the rise of monotheistic religion in Egypt; the tradition of an Israelite exodus and its possible historical background; the origin of Israelite monotheism.

Department of Classics
http://www.tcd.ie/Classics/

For final year students, Brian McGing often offers courses on Jewish topics including:
The Jews of Palestine, 200BC–AD66
(Brian McGing, Classics, bmcging@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.

Durham
Department of Theology and Religion,
http://www.dur.ac.uk/theology.religion/

UNDERGRADUATE

First Year

Introduction to the Old Testament (Walter Moberly, r.w.l.moberly@durham.ac.uk)
This module offers a selective introduction both to the content of the Old Testament and to scholarly debate as to its interpretation. Selected representative texts from the Law, the Prophets and the Writings are studied.

Biblical Hebrew (Robert Hayward, c.t.r.hayward@durham.ac.uk)
Students are taught using Weingreen’s grammar of Classical Hebrew in classes taught twice a week. They will be expected to learn vocabulary and grammar in a traditional way, at a pace which the majority of students find comfortable. By building up a strong vocabulary and grammar base, students will soon feel confident with that language and begin study of a biblical prose text in the Epiphany term. They will further engage with textual and linguistic issues in selected passages of Hebrew Prose, and encounter both the text-critical issues posed by other versions of the Bible and Rabbinic interpretations.

Second Year

Literature and Theology of the Old Testament (Stuart Weeks, s.d.weeks@durham.ac.uk)
Beginning with issues surrounding the nature of the texts, the module will then examine legal and historical materials, and the principal ideas which are expressed in and through them. The significance of these ideas, and of more general cultural and ideological issues, will then be examined in relation to the wisdom and prophetic literature. The module will finish with a discussion of special topics in the history and culture of Israel.

Hebrew Prose Texts (Walter Moberly, r.w.l.moberly@durham.ac.uk)
The texts to be read in Hebrew are Deuteronomy 5-10 and Genesis 1-9. These will be studied with reference to linguistic, text-critical, and exegetical issues, and consideration will be given to their broader theological significance.

Syriac (Robert Hayward, c.t.r.hayward@durham.ac.uk)
The course book for this module will be J. F. Coakley, Robinson’s Paradigms and Exercises in Syriac Grammar, 5th Edition, and the exercises in this course book will be the backbone of the programme teaching the grammar and syntax of Syriac. Regular written tests will determine the speed and effectiveness with which the students are acquiring knowledge of the language. The set texts will be: Peshitta Genesis 1–2, John 1–2, The Eucharistic Prayer of the Liturgy of Saints Addai and Mari.

Dead Sea Scrolls (Robert Hayward, c.t.r.hayward@durham.ac.uk)
The course will examine the impact of the discovery of the Dead Sea Scrolls on our knowledge of ancient Judaism, its political and religious institutions and its sense of identity. Particular attention will be paid to the identification of Jews who lived at Qumran in accordance with rules laid down in key Dead Sea documents. Students will encounter primary written sources (in translation) found in the Dead Sea caves, and confront and engage with modern scholarly debate on the date, provenance, and setting within Judaism of those sources.
Seers and Sages (Robert Hayward, c.t.r.hayward@durham.ac.uk; Lutz Doering, lutz.doering@durham.ac.uk)

This module provides a critical introduction to Jewish religious thought in the time of Jesus. It will focus on Ben Sira, Wisdom of Solomon, Psalms of Solomon, 1 Enoch, Testaments of the Twelve Patriarchs, 4 Esdras, 2 Baruch, Jubilees and Tobit. Each of these documents, except for 4 Esd, and 2 Bar, which are treated together, will be explored in lectures with opportunity for discussion. The students will be introduced to wisdom literature, apocalyptic literature, testamental literature, and the rewriting of scriptural tradition. The module will stress that although one can speak of different forms of expression, ideas expressed within the literature show that stereotypical caricatures of Early Judaism often break down when subjected to scrutiny.

Judaism (Robert Hayward, c.t.r.hayward@durham.ac.uk)

An introduction to Rabbinic Judaism: the making of the Mishnah, Talmuds and the Midrashim. Major institutions and practices and Rabbinic Judaism (e.g. Synagogue, Beth Ha-Midrash, community organisation) and their development. Medieval developments: Mysticism and Kabbalah, study and prayer. From 1492 to present: the European Diaspora and the effects of the 'Enlightenment', Reform vs. Orthodox, persecutions, and the growth of American Judaism, the Shoah. The state of Israel and the modern religious scene.

Lands of the Bible (Lutz Doering, lutz.doering@durham.ac.uk)

The 'lands of the Bible' provide the topographical space that is referenced in much of Biblical literature. This space is reflected in the Bible in various ways, e.g. by explicit references to localities, underlying geo-political realities, exigencies of natural terrain, or fauna and flora. The module is designed in such a way that, in each year in which it runs, one 'land of the Bible' is studied from the following list: (1) Israel & Palestinian Territories, (2) Turkey (west and south), (3) Greece, (4) Jordan, Syria & Lebanon. The land to be studied this year will be Israel and Palestinian territories.

In the course of this module, we ask for the history and the reasons of the interest in the 'land' studied and discuss the idea of 'Biblical' places as commemorative concepts (M. Halbwachs et al). Students familiarise themselves with the history of the region, the distinction of archaeological epochs, as well as the relevant literary and epigraphical sources. We study the main features of the geography, geology, and climate as well as significant examples of flora and fauna of the region, and ask how these are reflected in relevant Biblical texts. Regarding the mutual illumination of textual and archaeological evidence, both 'maximalist' and 'minimalist' approaches are introduced; and the debate on the concepts of 'Biblical Archaeology' versus 'Near Eastern / Mediterranean Archaeology' is presented. Students are introduced to selected archaeological methods: topographical survey, dating of pottery, methods of excavation, approaches in classical archaeology, and recent scientific methods. The remainder of the module is devoted to the study—predominantly in the form of seminars—of individual locations and their material remains, in which the acquired knowledge of sources, methods, and approaches comes to bear.

Third Year

Issues in Old Testament (Robert Hayward, c.t.r.hayward@durham.ac.uk, Stuart Weeks, s.d.weeks@durham.ac.uk)

Specific issues, chosen each year for their topicality, will be discussed in 4-week blocks. The issues will usually be in the areas of archaeology and epigraphy, history and historicity, ritual and worship, and literature and literacy. Within each topic, students will be introduced to the particular questions currently under discussion, and guided through the evidence and arguments which have been presented. Students will be encouraged to understand the different intellectual and religious influences which continue to shape the discipline. For students with a knowledge of Hebrew, additional, optional classes will be available, during which a challenging and controversial text, chosen after discussion with the students, will be studied in the original.

Aramaic (Robert Hayward, c.t.r.hayward@durham.ac.uk)

Course book for this module is: F. Rosenthal, A Grammar of Biblical Aramaic (Harrassowitz: Wiesbaden, 1968). Students will be expected to acquire knowledge of Aramaic grammar and syntax using this book: they will then turn to translation of the following texts: Ezra 4:7–6:18, 7:12–26, Cowley, 'Aramaic Papyri' Nos. 20, 31, 32, 33; selected chapters of Pentateuchal Targums. Detailed bibliographies and some textual notes will be made available.

GRADUATE

Advanced Hebrew Texts (Robert Hayward, c.t.r.hayward@durham.ac.uk)

This module is designed to develop and increase the technical skills required for independent research on the Old Testament and early Jewish texts at an advanced level. Special attention is directed towards equipping candidates with the
linguistic expertise, knowledge of textual and literary criticism, and insight into exegetical issues necessary for in-depth analysis of ancient Hebrew literature. Candidates will have the opportunity to study post-biblical works in the original Hebrew (including texts from the Dead Sea caves and Rabbincic writings) along with Old Testament texts. 

**Advanced Aramaic** (Robert Hayward, c.t.r.hayward@durham.ac.uk) 
This module is designed to develop and increase the technical skills required for independent research on ancient Aramaic texts at an advanced level. Special attention is directed towards equipping candidates with the linguistic expertise, knowledge of textual and literary criticism, and insight into exegetical issues necessary for in-depth analysis of ancient Aramaic literature. Candidates will have the opportunity to study various kinds of Aramaic, including the Aramaic of the Jewish Targumim and Aramaic documents preserved among the Dead Sea Scrolls.

**The Dead Sea Scrolls and the New Testament** (Lutz Doering, lutz.doering@durham.ac.uk) 
Lectures will provide a thorough introduction to an evaluation of the literature through which the Dead Sea Scrolls may be read and evaluated (translations, editions, etc). This evaluation will go hand in hand with a survey of recent developments in the field, as they have moved at a very rapid pace since the mid-1980s. The relevance of the Dead Sea Scrolls for the New Testament will be explored in the following areas: the Jewish calendars, Messianic ideas, worship, the Torah, women, ‘magic’ and use of scripture. In addition, a number of texts will be assigned for reading and discussion in relation to their distinctive theological emphases.

**Seminar for the Study of Judaism in Late Antiquity** (Robert Hayward, c.t.r.hayward@durham.ac.uk) 
This Seminar is open to all taught Masters and Research postgraduate students interested in Judaism of the Second Temple and Early Rabbinic periods, up to the end of the Talmudic age. The Seminar normally meets twice a term (though sometimes more often), and acts as host to visiting speakers from overseas or from other UK Universities. These are invited to present research papers, or accounts of work in progress. Their interests will cover a wide spectrum in the general area of Jewish Studies.

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**University of Edinburgh**
School of Divinity, New College
http://www.div.ed.ac.uk

**UNDERGRADUATE**

**British Rule in Palestine** ([James Renton, James.Renton@edgehill.ac.uk])
This course explores the origins and development of British rule in Palestine, a seminal chapter in the history of the Arab-Israeli conflict, the Middle East and the British Empire. It focuses on the political objectives and impact of British rule in Palestine, with particular reference to the evolution of the Zionist-Palestinian conflict.

**GRADUATE**

**Remembering the Holocaust: Memory, Identity and Trauma in the Twentieth Century**
This course investigates a range of Holocaust memoirs, biographies and fiction, this module explores the constructions of memory and identity following the Second World War.

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**Edge Hill University**
Department of English and History
http://www.edgehill.ac.uk/english/
Biblical Texts: Genesis and Mark (Helen Bond, h.bond@ed.ac.uk)
This course provides both an introduction to biblical exegesis and a detailed reading of two important biblical texts: Genesis and Mark’s Gospel.

Reading the 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 corpus of primary texts to be studied consists of 100 pages from the Revised Standard Version: Deuteronomy 1-26; 1 Samuel 1-20; 2 Samuel 9-17; Isaiah 40-55; Job 1-31, 42; Proverbs 1-9. Four lectures are dedicated to each group of texts. The first lecture gives a general introduction. The next three lectures go through the texts themselves, stressing some of the major points. Students should read the texts beforehand, and should bring bibles to class. The tutorials concentrate on the ‘close reading’ and interpretation of smaller textual units: Deuteronomy 7:1-11; 2 Samuel 13:1-22; Isaiah 40:1-11; Job 14; Proverbs 8. Each text will be dealt with in two tutorials. In the first meeting the texts will be read by the class. The texts should be read beforehand, and notes taken. For the second meeting students should also have consulted secondary literature. The tutorials form the basis for the 2000-word essay.

Intermediate Biblical Hebrew (Timothy Lim, limt@ed.ac.uk)
This course consolidates students’ understanding of the Hebrew language gained in ‘Introducing Biblical Hebrew’ by reading Hebrew Bible texts of varying character and difficulty (prose and poetry) and acquiring the techniques of translation and interpretation.

Biblical Texts Hebrew B
(David Reimer, david.reimer@ed.ac.uk)
Extended selections from the Hebrew Bible: introduction, translation, and textual and exegetical commentary.

Hebrew Prophecy (Hans M. Barstad, H.Barstad@ed.ac.uk)
Explorations in the complete biblical prophetic corpus complementing the detailed exegesis of prophetic texts undertaken in other courses.

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 the methods used in the academic study of the HB/OT, with emphasis placed on contemporary methods.

Early Jewish Texts (Timothy Lim, limt@ed.ac.uk)
This course will discuss the history, theology and symbolism of the Jewish Temple in a number of ancient biblical and extra-canonical texts. It will interest students who want to study priestly theology, the sacrificial cult, the idealisation of sacred space in ancient Judaism, and the symbolic representation of the Temple. The course will consist of a combination of lectures and seminars, and students will have the opportunity to study a range of texts in English translation.

Reading the Bible and Literature (Helen Bond, h.bond@ed.ac.uk)
What does it mean to read the Bible as literature? How does literature “read” the Bible? What can literary criticism and biblical studies learn from each other? These are some of the questions we will hope to tackle in this course. Texts covered will include Genesis 1-2; Ruth; Mark’s Gospel; Revelation; and Bronte’s Jane Eyre, Hogg’s Confessions of a Justified Sinner, Stevenson’s Dr Jekyll and Mr Hyde and Atwood’s The Handmaid’s Tale.

Intermediate Biblical Hebrew (honours)
(David Reimer, david.reimer@ed.ac.uk)
This honours course aims to consolidate reading of classical Hebrew, to enrich experience of textual criticism and exegesis of the Hebrew Bible, and to apply these skills into the wider activities of the study of biblical texts.

Old Testament Theology (David Reimer, david.reimer@ed.ac.uk)
What are the key theological ideas of the Hebrew Bible/Old Testament? Assuming a basic understanding of its historical context and literary development, we attend to the resources the HB/OT offers for reflecting on such questions as: who is God? What does it mean to be human? What is 'sin', and what does it mean to be ‘saved’? Since ‘biblical theology’ has historically been an especially Christian preoccupation, its interests dominate in the course; emerging themes in Jewish biblical theology are also considered.

Lived Religions: Judaism, Christianity, Islam
(Mona Siddiqui, M.Siddiqui@ed.ac.uk)
This course provides an introduction to three historically related monotheistic religions. Judaism: This section will look at foundational sources of Jewish practice and belief, and the ways in which these are relevant to Jewish life today. Further, it will examine various expressions of Jewishness in the contemporary world - religious and non-religious, gender and feminism in Jewish life, the implications of the Holocaust and the State of Israel for Jews today. Christianity: This section will look at the establishing of this faith across the world in the first and second millenniums; its basic theology, with regional and group variation, scriptures, and rituals regular and sporadic; its basic structures
from churches, convents and pilgrimages to ecstatic renewal and the Kirk session.
Islam: This section will look at Islam in its formative, classical and modern period. As well as understanding the place of the Qur’an and Muhammad in Muslim piety, the diversity of Islam will be reflected through an overview of Islamic rituals, law, theology and contemporary ethics. We will also look at issues around Islam in Europe and 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.

GRADUATE

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’.

Hebrew Scripture Theology (David Reimer, david.reimer@ed.ac.uk)

Early Jewish Texts - PG version (Timothy Lim, limt@ed.ac.uk)

New Testament Exegesis (Helen Bond, h.bond@ed.ac.uk)

The Holocaust in Visual Culture (Hannah Holtschneider, H.Holtschneider@ed.ac.uk)

Islamic and Middle Eastern Studies
http://www.imes.ed.ac.uk/

Course run by the Politics department:
Politics of the Middle East (Adhiam Saouli, aasouli@staffmail.ed.ac.uk)
The aim of this course is to provide an introduction to the politics of the Middle East. This will include analysis of the growth and nature of the state in the Middle East; the prevalence of authoritarianism, neopatrimonialism and processes towards democratisation; the salience of Arab nationalism and Islamism; the roots of some of the conflicts in the region, such as the Arab-Israeli conflict; and the role of external powers and their influence on the politics of the region.

School of Literature, Languages and Cultures
http://www.ed.ac.uk/schools-departments/literatures-languages-cultures/

The Holocaust and Representation in History and Culture (Peter Davies, peter.j.davies@ed.ac.uk; Mary Cosgrove, mary.cosgrove@ed.ac.uk; Hannah Holtschneider, H.Holtschneider@ed.ac.uk)

This course introduces students to the representation of the Holocaust in different cultural forms since 1945. Examining how the Holocaust continues to impact European collective and individual memory and imagination, the course is structured around the analysis of memory debates in distinct fields: history and historiography, public rituals of commemoration and material culture, literature, theology, and philosophy. Focusing on key moments of contested memory, the course covers successive phases of Holocaust representation in history and culture: from the problematic Allied suppression of the Final Solution in the immediate post-war years to the more considered perspective of 1960s documentary objectivity, the Historians’ Debate of the 1980s, and the more recently addressed issues of German suffering during the war and of women’s memory of the Holocaust.

University of Exeter

Theology and Religion
http://humanities.exeter.ac.uk/religion/

Introducing Biblical Hebrew (Francesca Stavrakopoulou, fstavrakopoulou@exeter.ac.uk)

This option module will enable students to acquire a good working knowledge of the basic elements of Biblical Hebrew, to translate short passages from Hebrew into English (with appropriate glossary and the aid of a dictionary) and to translate short sentences from English into Hebrew.

The Creation of A Nation in the Hebrew Bible (Siam Bhayro, S.Bhayro@exeter.ac.uk)

This modules explores the origins of the texts comprising the Hebrew Bible. You will discuss traditional and critical approaches to the history of ancient Israel, from its emergence until the
destruction of the Second Temple. The Hebrew Bible will be set in the context of other Near Eastern texts, evaluations of archaeological evidence and the controversies debated in contemporary scholarship.

**Dead Sea Scrolls** (Siam Bhayro, S.Bhayro@exeter.ac.uk)

This option module will introduce and analyse the Dead Sea Scrolls, in English, discussing the various genres found within them, such as Rewritten Bible, Apocalypse, Communal Texts, Liturgy, Magic and Pesharim, with attention to authorship, context and significance for the origins of Judaism and Christianity.

**Intermediate Biblical Hebrew** (Siam Bhayro, S.Bhayro@exeter.ac.uk; Francesca Stavrakopoulou, f.stavrakopoulou@exeter.ac.uk)

This module will build on your knowledge from pre-requisite module Introducing Biblical Hebrew. You will focus on selected chapters from 1 & 2 Kings. You will be able to develop your knowledge of Biblical Hebrew through the study of the set text and further grammar. This will include translation of the set texts and comparison of various modern biblical translations of selected passages from the set text.

**Life and Death in Israel and Judah** (Francesca Stavrakopoulou, f.stavrakopoulou@exeter.ac.uk)

The aims of the modules are:
- to explore ancient Israelite concepts of life, death and post-mortem existence;
- to examine their associated religious rituals within various socio-historical contexts;
- to assess and evaluate critically presentations of matters of life and death in the Hebrew Bible;
- to trace echoes of ancient beliefs and rituals within later concepts of life, death and post-mortem existence.

**Advanced Hebrew** (Siam Bhayro, S.Bhayro@exeter.ac.uk)

This module will examine around 12 chapters of non-narrative classical Hebrew (including unpointed texts from the Dead Sea Scrolls), with reference to matters of philology, poetic structure, textual criticism and historical background.

**Reading Early Jewish and Christian Texts** (David Horrell, d.g.horrell@exeter.ac.uk)

This module will enable students who have already successfully completed relevant studies at Stages 1 and 2 to engage in close study of a specific text, either in English translation or in its original language (Hebrew, Aramaic, Greek, or Latin). A range of texts might be chosen in consultation with the module convenor and allocated supervisor, and the module will require a significant amount of independent (but guided) study and will introduce students to skills and approaches relevant to research.

**Scribes, Apostles and Sages: Early Jewish Biblical Exegesis** (Siam Bhayro, S.Bhayro@exeter.ac.uk; Francesca Stavrakopoulou, f.stavrakopoulou@exeter.ac.uk)

This option module will introduce the various Jewish corpora from the Bible to the Talmud, and discuss examples of Jewish biblical exegesis. Linked themes, such as scribal activity, fallen angels and apostasy, will be considered at each stage, thus providing a combination of a chronological and thematic treatment of the various corpora.

**Department of History**

http://humanities.exeter.ac.uk/history/about/

**Britain's Jews During the Second World War** (Nicholas Burkitt)

Using a wide variety of sources, the module examines the relationship between Britain's Jewish community and the rest of society during the era of the Second World War in the 1930s and 1940s. Through a range of sources such as historical debates, Mass Observation reports, oral accounts and photographic records, students will learn to analyse, interpret and evaluate, to form an understanding of wartime Jewish society. The latter will include areas and concepts such as orthodox, secular, anti-Semitism, philo-Semitism, along with an analysis of historical stereotypes and the issue of assimilation by groups into British society.

**Nazism on Trial: Context**

Using Nazi trials, including the Nuremberg Trials of 1945-1949 and the Eichmann Trial of 1961, you will explore the investigation and prosecution of the Nazi regime, in particular the genocide of European Jews. Using sources from the trials as well as the history of the Third Reich and the Holocaust, you will examine the trials as legal events which helped form the memory of Nazism in post-war Europe, including court cases involving Holocaust deniers. You will look at the changing legal and historical emphases places on institutions or atrocity sites, including Auschwitz and the crimes of the German Army. It is not necessary to have previously studied the history of Nazism or the history of war crimes trials. The co-requisite module - Nazism on Trial: Sources – will provide complementary focus on the a number of historical sources.

**Nazism in Trial: Sources** (Nicholas Terry, N.M.Terry@exeter.ac.uk)
Using the trials of the Nazi regime, including the Nuremberg Trials of 1945-1949 and the Eichmann Trial of 1961, you will explore the investigation and prosecution of the Nazi regime. In particular you will look at the genocide of European Jews. Using sources - such as pretrial investigations, post-liberation investigations, interrogations and witness testimonies – you will assess how these can be used as historical evidence, as well as forming the political, legal and cultural contexts of the trials. In particular, you will examine the trials as legal events which helped form the memory of Nazism in post-war Europe, including court cases involving Holocaust deniers. The co-requisite module - Nazism on Trial: Context – will provide the contextual background.

**Sociology and Philosophy**

http://socialsciences.exeter.ac.uk/sociology/about

**The Holocaust and Society** (Nigel Pleasants, n.j.pleasants@exeter.ac.uk et al.)

This is an interdisciplinary course, and not as such a history of the Holocaust. It combines historical and social scientific inquiry with philosophical reflection on the nature and significance of the Holocaust and (possibly) kindred events, processes and institutions. Historical and social scientific explanation and understanding of the Holocaust and kindred phenomena inherently raises questions of a philosophical nature. The module therefore draws on theories, methodologies and concepts from sociology, social psychology, historical explanation and moral philosophy.

**University of Glasgow**

Department of Theology and Religious Studies

Website: http://www.gla.ac.uk/departments/theology

UNDERGRADUATE

**Classical Hebrew 1** (Sarah Nicholson, s.nicholson@arts.gla.ac.uk)

If you’ve never learned biblical Hebrew before and want to read the Old Testament/Tanakh in its original language, this course will introduce you to the basics. We begin with the alphabet, and by the end of the course we’re reading whole chapters in Hebrew. It sounds ambitious, but we take things slowly enough to grasp each aspect of Hebrew as we move through the material. The material varies from year to year: sometimes we read parts of the Book of Genesis and the Book of Jonah; or we might read parts of Ruth and Judges. We also look at some of the questions raised in biblical scholarship about the texts we’re studying. The course tends to appeal to students from a range of backgrounds, which makes for some interesting discussion!

**Old Testament/Tanakh Texts (English)** (Sarah Nicholson, s.nicholson@arts.gla.ac.uk)

The opportunity to study parts of the Bible in depth, reading closely and considering a variety of perspectives, is offered in this course. The material varies from year to year. The course involves reading the text closely and critiquing current scholarship on these questions and others. By the end of the course each text has been thoroughly explored and students have a deeper understanding of a wide range of issues in reading and interpreting biblical texts.

**Hebrew Texts: Prophets and Psalms** (Sarah Nicholson, s.nicholson@arts.gla.ac.uk)

Reading Hebrew texts at Honours level gives students an opportunity to explore the texts very closely in their original language. As well as examining linguistic matters, we look at questions of culture, ideology, history, theology and related material. We look at current scholarship on these kinds of questions and we develop readings informed by critical study. Knowledge of Hebrew to Level 1 or equivalent is a pre-requisite. The texts studied each year can vary, and students can usually participate in the decision of which texts to cover. In recent years we have read texts from Joshua, Judges, Samuel, Kings, Isaiah, Amos, Jonah and of course Psalms. By the end of the course students will know and understand the texts in considerable detail and depth, and will be able to discuss critically a variety of scholarly perspectives on the material.

**Hebrew Texts: Wisdom and Mishnah**

To develop advanced critical and linguistic skills in the translation and interpretation of selected texts from the biblical wisdom literature and the Mishnah, together with an introduction to Mishnaic Hebrew.

**The Search for Meaning:**

**Judaism, Islam & Christianity** (Mona Siddiqui, msi@arts.gla.ac.uk)

Religion has resurfaced as a major cultural and political force in the world. Judaism, Christianity and Islam, considered the three Abrahamic religions, are the primary global, monotheistic faiths, united by a common heritage and vocabulary but divided by different doctrines, creeds and rituals. This course will introduce you to the origins of these three powerful religions, how their scriptures and doctrines developed and their influence in the world today. As religion shapes and is shaped by culture, the course will also explore issues of gender, politics and the challenges of religious pluralism today. The course is not comparative but students will be encouraged to explore parallel themes and images across the three faiths.

**Texts and Cultures of the Bible**
This level two course will concentrate in detail on selected biblical texts and themes in relation to questions of culture, theology, politics and/or literature. The emphasis will be on detailed analysis of select themes/texts and on introducing students to key critical issues in Biblical Studies today. Normally, the course will be structured around genres and/or specific themes from the Old and New Testaments.

**Jewish Contexts of Early Christianity**
The course is designed to broaden the knowledge base of students who have already studied in any or all of the fields of Judaism in late antiquity, New Testament, or Early Christianity. Specific decisions about the texts to be studied can be related to the particular research interests of participating students.

**University of Leeds**
School of Fine Art, History of Art & Cultural Studies, Centre for Jewish Studies
http://www.cjs.leeds.ac.uk/

**UNDERGRADUATE**

**Beginners Hebrew** (Michele Fromm, Language Centre, m.fromm@leeds.ac.uk)
**Elementary Hebrew** (Michele Fromm, Language Centre, m.fromm@leeds.ac.uk)

**From Trauma to Cultural Memory. The Unfinished Business of Representation 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.

**Cultural Diversity in Museum Culture: Jewish Museums** (Eva Frojmovic, e.frojmovic@leeds.ac.uk)
Museums are increasingly conscious of the need to be socially inclusive. Traditional models of privileging high art and ‘white western’ art have come under sharp criticism. On this module, we will examine how museums have integrated (or failed to do so) the artefacts of the Jewish minorities in Europe and the USA. We will look at the historical reasons for the omission of Jewish culture from many museums, and the particularities of the models adopted for Jewish museums and Jewish exhibits in ethnographic and local history contexts.

**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.

**Modernity and the Jews** (Eva Frojmovic, e.frojmovic@leeds.ac.uk)

**Movies, Migrants and Diasporas** (Claudia Sternberg, c.sternberg@leeds.ac.uk)
This module is dedicated to migration and diaspora in Europe as reflected in the cinema. It introduces students to the work of filmmakers with, for example, German Turkish, Black or Asian British, Maghrebi French, Roma or Jewish backgrounds, productions made by transnational Eastern European practitioners and films about migration and diaspora created by non-migrant/diasporic writers and directors.

**GRADUATE**

**Sins Sinister and Sciapods: The Margins of Medieval Art** (Eva Frojmovic, e.frojmovic@leeds.ac.uk)
**Jewish Studies Dissertation** (Eva Frojmovic, e.frojmovic@leeds.ac.uk)

**University of Leicester**
School of Historical Studies
www.le.ac.uk/hi/ and
http://www.le.ac.uk/hi/centres/burton/

**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.

**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 of the Al-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.

**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.

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**Liverpool Hope University**

Department of Theology, Philosophy and Religious studies
http://www.hope.ac.uk/departmentsandfaculties/theologyphilosophyandreligion/undergraduate/

**Introduction to the Jewish Tradition**
(Bernard Jackson, jacksob@hope.ac.uk)

**Biblical Studies through Texts: Law and Narrative in the Hebrew Bible**
(Bernard Jackson, jacksob@hope.ac.uk)

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**University of London**

**King’s College London**

Department of Theology and Religious Studies
http://www.kcl.ac.uk/schools/humanities/depts/trs

**UNDERGRADUATE**

**Judaism in Contexts**
(Adam Silverstein, adam.silverstein@kcl.ac.uk)

The course aims:
- To provide students with a broad yet analytical overview of Jewish history, from ancient times until the Middle Ages.
- To introduce students to this field of study and provide them with the background necessary to pursue more advanced modules on Jewish Studies.

**Introduction to Old Testament Study**
(Joan Taylor, joan.taylor@kcl.ac.uk)

This module is intended for students who may or may not have some prior knowledge of the Old Testament, but who have no prior knowledge of the critical methodologies via which it is approached in academic study.

**Constancy & Creativity: Jewish Interpretation of Tradition**
(Andrea Schatz, andrea.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 acti-
vity, 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.

**The Bible in the Modern Imagination**  
(Aaron Rosen, aaron.rosen@kcl.ac.uk)

While the Bible’s status as the bearer of literal truth has often been challenged in the modern period, for many authors, artists, and musicians—even some of the most avowedly secular—the Bible has remained an extraordinary source of literary and artistic truth. In this module we will explore how the stories of the Bible have been reimagined from 1800 to the present in a variety of media, from poetry to sculpture to hip-hop. Our aim will be not only to gain a deeper understanding of such works by probing their scriptural sources and parallels, but also to assess how these creative renderings might open up new interpretive possibilities for reading the Hebrew Bible and the New Testament. Seen in this light, figures as diverse as Franz Kafka, Ted Hughes, Marc Chagall, Arnold Schoenberg and Bob Marley will become, for us, biblical exegetes. Every week we will take up a new biblical episode, ranging from the creation story of Genesis to the apocalyptic visions of Revelation. As we consider the imaginative legacy of each story, we will pay special attention to how artists, authors, and musicians from Jewish, Christian (and occasionally Muslim) backgrounds approach these stories differently, and how these interpretations might speak to one another.

**Ritual in the Old Testament**  
(Casey Strine)

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.

**Religious Difference: Jewish, Christian & Other Perspectives**  
(Andrea Schatz, andrea.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.

**Introduction to Biblical Hebrew**  
(Alinda Damsma, alinda.damsma@kcl.ac.uk)

This module is for students who want to learn Biblical Hebrew from scratch. No previous knowledge is assumed. 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. The course textbook for 2011/2 will be Ross, Allen P. *Introducing Biblical Hebrew* (Grand Rapids, MI: Baker Academic, 2001). Students are encouraged to buy a copy of this. *The textbook for 2012/3 is TBC.*

**Hebrew Texts (Prose)**  
(Joan Taylor, joan.taylor@kcl.ac.uk)

Students will be expected to prepare in advance a translation of a selected portion of the text. Sessions will then be based largely on translation and discussion of the text, and will consider questions of grammar and syntax as well as exegetical issues arising from the text. The set text for this module will be announced at the beginning of the academic year. Texts currently studied for this module are Exodus 1-15 and Esther, in alternate years.

**Judaism and Islam: their Contacts through the Ages**  
(Adam Silverstein, adam.silverstein@kcl.ac.uk)

This module surveys and analyses the interaction between Jews and Muslims, and between Judaism and Islam, from the rise of Islam until the Modern period. Students will be introduced to the religious, legal, social, and political forces that shaped the Jewish-Muslim encounter, while also considering the cultural output that resulted from this interaction. Amongst other things, the following questions will be answered:

- To what extent (if any) did Judaism influence the emergence and shape of Islam?
- To what extent (if any) was the Judaism practiced under Muslim rule influenced by Islam?
- What have Jews said about ‘Islam’, and what have Muslims said about Judaism?
- Is the history of relations between Jews and Muslims of relevance to Jews, Muslims, and others today?

**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.
Women & the Old Testament (Sandra Jacobs, Sandra.jacobs@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.

European Jews & the ‘Orient’ (Andrea Schatz, andrea.schatz@kcl.ac.uk) In political and scholarly debates, in literature and the arts, the ‘Orient’ was depicted, for centuries, as a place where Jews were said to be at home. European Jews responded to this powerful idea in many different ways, and their responses had a profound impact on how they understood their presence in Europe, their history as a nation in the diaspora, and their religious commitments. In this course, we will examine how the notions of ‘East’ and ‘West’ emerged, how European Jews challenged, adopted and subverted them, and how they created their own versions of a ‘Jewish Orient’; how European Jews used the concept of the ‘Jewish Orient’ in order to define the religious, cultural and political meanings of ‘diaspora’; how Jews and the ‘Orient’ figure in new approaches to Religious Studies in a post-secular world.

GRADUATE:

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

Identities and Communities in Flux: Texts and Methods in Jewish Studies (team-taught, coordinated by Andrea Schatz, andrea.schatz@kcl.ac.uk)
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 (Ansja Damsma, alinda.damsma@kcl.ac.uk)
This module will be taken by students with no existing knowledge of Biblical Hebrew, but with other experience in the study of the Old Testament/Hebrew Bible. Its aim is to provide a firm basis for the understanding of Biblical Hebrew, including the ability to use the critical edition of the Hebrew Bible, which includes a textual apparatus.

Advanced Hebrew Texts. Hebrew Prose (Paul Joyce)
Intended for those who have a basic working knowledge of Biblical Hebrew, this module provides the chance to improve familiarity with the Hebrew language via reading and translating the Hebrew text, alongside discussion of a range of interpretative issues.

The Bible & Archaeology (Joan Taylor, joan.taylor@kcl.ac.uk)
This module will consider the history of the study of so-called ‘Biblical archaeology’ and the main methodological issues involved. It will trace the history of this discipline, and then focus on the critical topics that have arisen over the past fifty years in terms of the relationship between the Bible and archaeological evidence. The module will be organised chronologically to consider initially how the archaeological discoveries throughout the Near East have impacted on understandings of the Genesis narratives, through to the dating of the Exodus, the discoveries of comparative law codes (for Mosaic Law), the ‘conquest’ of Canaan and features of the beginning of the Iron Age, dating and defining David and the ‘United Kingdom’ (maximalist and minimalist theories), Iron Age II and the Babylonian Conquest, the Persian and Hellenistic periods and later canonical and deuterocanonical/apocryphal literature; Jesus and the emerging church within Second Temple Judaism and the archaeology of first-century Judaea and Galilee; Jewish Diaspora (synagogues/community) and the earliest churches; the media and Biblical archaeology.

‘A Hard Rain’s Gonna Fall’. Protesting violence and ordering chaos in the Hebrew Bible (Sandra Jacobs, sandra.jacobs@kcl.ac.uk)
Biblical texts are explored, through lenses ancient and modern, as responses to violence (human and divine, physical and verbal), and mechanisms (textual and ritual) for ordering chaos. The political and social conditions that created a need for protest and order are examined, along with their implications for a psychological reading 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
(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 Rabbinc Midrash
(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 proof texts, and the relationship between exegetical methodology and the attitude of the exegete.

Gender and Sexuality in Jewish Law & Society
(Tamra Wright, twright@lsjs.ac.uk)
This module considers how gender and sexuality are constructed within Jewish legal tradition, and how gender impacts on the religious lives of contemporary Jewish men and women. We will explore gender theory and its implications for Jewish Studies before looking at selected topics including homosexuality, marriage, and divorce in Jewish law; rituals and bodily practices, including purity and impurity; gender and sexuality in the Bible and rabbinic literature.

Judaism and Islam: Contacts, Conflicts, and Cooperation
(Adam Silverstein, adam.silverstein@orinst.ox.ac.uk)
This module surveys and analyses the interaction between Jews and Muslims, and between Judaism and Islam, from the rise of Islam until the Modern period. Students will be introduced to the religious, legal, social, and political forces that shaped the Jewish-Muslim encounter, while also considering the cultural output that resulted from this interaction. Amongst other things, the following questions will be answered:
To what extent (if any) did Judaism influence the emergence and shape of Islam?
To what extent (if any) was the Judaism practiced under Muslim rule influenced by Islam?
What have Jews said about ‘Islam’, and what have Muslims said about ‘Judaism’?
Is the history of relations between Jews and Muslims of relevance to Jews, Muslims, and others today?

Jewish-Christian Relations in Medieval and Early Modern Europe
(Marc Saperstein, marc.saperstein@lbc.ac.uk)
This module will explore major events and themes of Jewish life during a period of some thirteen centuries (4th to 16th) 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, mutual conceptions of the Other. We will analyze primary sources produced both within the Jewish community and in the majority Christian culture in the context of their own times, evaluating perspective and bias of the authors, determining what can be learned and what cannot be learned from them. We will read critically the work of modern historians in order to identify possible ideological premises and purposes, methodological problems, innovative approaches. We will assess the relationship between our best understanding of the historical record and widely spread contemporary misconceptions of the past, such as that Jewish life under Christian rule has been little more than a series of persecutions.

Jewish Cultural Perspectives on Religion, Culture and Public Space
(Andrea Schatz, andrea.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 (eg in debates on language, dress, architecture and the role of museums in the city). The course offers an introduction to major trends and innovative approaches in current research. While Western Europe and its urban centres will form our starting point, we will look at a broad range of Jewish perspectives on religious difference in public space, on the relationship between religion and culture, and on the role of gender in defining the public and private spheres. Eventually, students will be able to develop competent and creative approaches to current debates on religion, culture and the public space, taking into consideration the diversity and complexity of Jewish responses to the challenges and promises of our modern multi-religious societies.

**In Search of Transcendence: Twentieth-Century Jewish Philosophy** (Tamra Wright, twright@lsjs.ac.uk)
This module introduces key themes in the thought of some of the most influential Jewish philosophers of the 20th 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 inter-subjectivity 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.

**Post-Holocaust Jewish Philosophy**
(Tamra Wright, twright@lsjs.ac.uk; Simon Cooper)
Philosophy and theology have always needed to wrestle with the problem of evil, yet many thinkers have argued that the Holocaust presents an unprecedented challenge to Jewish belief. We will look at a wide range of responses to the issues. Authors studied will include Rubenstein, Maybaum, Fackenheim, Buber and Levinas. No prior knowledge of philosophy, except for material introduced on the Methods and Foundations course, is required.

**Department of History**
http://www.kcl.ac.uk/artshums/depts/history/

**European Jewry and 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. Key topics and themes will include: Jewish/Christian relations, Jews in the European economy, early modern ‘Court Jews’ and ‘Port Jews’, Enlightenment and Haskalah (Jewish Enlightenment’), assimilation and Jewish bourgeois culture, Jewish religious reform and neo-traditionalism. Throughout we will seek to ask how the Jewish case illuminates broader questions of cultural change and intercultural relations in modern European history.

**Middle East and Mediterranean Studies**
http://www.kcl.ac.uk/artshums/depts/mems/

**A History of the Arab-Israeli Conflict**
(Simon Waldman, simon.1.waldman@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.

**Queen Mary, University of London**

**School of History**
http://www.history.qmul.ac.uk/

**GRADUATE**
Leo Baecck MA in European Jewish History
Core options

**Modern Jewish History and Culture** (Daniel Wildmann, d.wildmann@qmul.ac.uk)
As they experienced the political and social consequences of emancipation and acculturation, European Jews were forced to confront issues of difference, exclusion, and antisemitism that were often expressed in and even shaped by their writings. Approaching Jewish history from the perspective of literary analysis, this module is designed to trace the Jewish experience in modern Europe by surveying a range of literature in English translation, focusing on authors from Eastern Europe, Germany, Austria-Hungary, Austria, Italy, France, and England.

**Christians and Jews in Europe: Perceptions and Encounters, 1100-1600** (Miri Rubin, m.e.rubin@qmul.ac.uk)
This module will offer an extremely useful background for the students of the Leo Baeck MA in European Jewish History, whose expertise may be in more modern periods. It will assist the development of skills by which historians of the Jewish past might assess long-term trends in Jewish-Christian relations, a subject often at the heart of historiographical debates in Jewish History. It will also offer rigorous training in the use of a wide range of sources: theology, sermons, religious art, religious polemics, and devotional literature, while raising and extending awareness of a rich and challenging historiographical field of Jewish-Christian relations, and the history of ethnic and religious groups. The module will also sharpen skills of critical assessment of primary sources and interpretation of imagery.

**Antisemitism and the Holocaust** (Daniel Wildmann, d.wildmann@qmul.ac.uk)
Modern European Jewish history has for centuries been profoundly affected by anti-Judaism and antisemitism, influencing Jewish life in legal, social, economic, cultural and intellectual spheres from the middle ages until today. The study of antisemitism is crucial for our understanding of the wider social and cultural context of Jewish history in Modern Europe. The programme will trace the development of antisemitism in Modern Europe, through its historical transformation under the impact of secularisation, the rise of nationalism and racial theories. The module will try to compare the history of antisemitism in different European countries, but the emphasis will be on the role of antisemitism in the Third Reich. It will survey the development of historical writing and the interpretation of antisemitism and the Holocaust, and will address forms of secular and religious antisemitism since the Holocaust.

**Modern European Jewish Literature** (Elina Staikou, hss01es@gold.ac.uk)
Covering the period from the early Enlightenment leading up to the destruction of Jewish life in Europe during the Holocaust, the module will focus on the delicate political and cultural interaction between Gentile and Jewish societies, enabling you to gain a deeper understanding of the fundamental changes in Jewish life during this period. This module will look at different countries and apply a comparative perspective. Studying the relationship between Jewish and general history will help you examine some of the most important internal dynamics of general European history. You will also study how European Jews constructed, asserted and coped with ‘difference’ and concepts of ‘homogeneity’. Other areas of study will include the importance of the Enlightenment, the legal and political processes of emancipation, the impact of the Great War on European Jewish history, the concept of Jewish renaissance and renewal and Zionist movements in the twentieth century.

**Overcoming Nazism** (Christian von Hodenberg, c.hodenberg@qmul.ac.uk)
The question of when, how, and to what extent postwar Germany overcame the Nazi past is at the core of a lively and multi-faceted scholarly debate. Recent research has not only shown that the aftermath of Nazism and Nazi crimes overshadowed West Germany’s new beginning, but has increasingly focused on how the contradictory processes of stabilisation, integration and liberalisation of the new state and society were linked with the Nazi past. Moreover, inquiries into post-1945 German culture have begun to differentiate carefully between remnants from the Nazi era and pre-1933 traditions that shaped postwar realities. This module provides an introduction to the relevant historiography. It highlights current controversies, methodological debates, and opportunities for new research projects. The main focus will be on occupied Germany 1945-1949 and West Germany from the 50s through the 90s, with some attention to East Germany. Topics covered include the politics of memory (eg, denazification of the masses, prosecution of Nazi criminals, and integration of perpetrators into society); changing values, lifestyles, and gender roles; relations between victims and perpetrators; and public debates on the Nazi past.

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French Film after Auschwitz: Testimony, Memory, Mourning (Libby Saxton, e.a.saxton@qmul.ac.uk)
The brutality of the Holocaust and other twentieth-century manifestations of racialised violence have prompted filmmakers to innovate – to search for new, more adequate forms of representation. This module explores how the Second World War and the Franco-Algerian War have been remembered and represented in French-language film. Landmark films about these events, such as Night and Fog, Shoah and The Pier will be examined alongside the more recent depictions found in Hidden, Days of Glory and Heartbeat Detector. Students will gain an understanding both of the ways in which film can investigate processes of trauma, testimony, mourning and forgetting and of key developments in French cultural memory.

School of Oriental and African Studies (SOAS)
http://www.soas.ac.uk/jewishstudies/
http://www.soas.ac.uk/nme/
http://www.soas.ac.uk/religions/

UNDERGRADUATE

BA Hebrew and Israeli Studies
BA Study of Religions
BA Arabic and (other subject areas e.g. 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.

Introduction to Israeli Literature
The course offers an overview of modern Hebrew literature, from the end of the nineteenth century to contemporary writing. A wide selection of works of fiction (mostly short stories) and poetry are discussed in relation to literary and cultural movements in Israel and for their own stylistic and literary merits.

Judaism: Foundation (Catherine Hezser, ch12@soas.ac.uk)
This course provides a basic introduction to Judaism for those with no or little previous knowledge of the subject. It will present a historical overview of the most important periods of Jewish history and explore key aspects of Jewish religious practice and belief. It will introduce students to the pluralistic ways of Jewish identity formation in antiquity as well as in modern times. The significance of the family and the community in religious practice, the development of the synagogue, prayer and the festival cycle, the significance of the Torah and Halakhah, as well as Antisemitism, Zionism, and Israel-Diaspora relations will be discussed.

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. In the first semester the course will focus on the Second Temple period (until 70 C.E.). We shall start with the return from Babylonian Exile under the leadership of Ezra and Nehemia. It has been argued that in post-exilic times Israelites became Jews, that is, a tribal cult was transformed into a religion in which intermarriage was criticized and conversion became possible. After the conquest of Palestine by Alexander the Great Hellenism exerted a huge impact on Judaism and continued to do so in Roman 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.

Jewish Identity from Ancient to Modern Times (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. In the first semester the course will focus on the Second Temple period (until 70 C.E.). We shall start with the return from Babylonian Exile under the leadership of Ezra and Nehemia. It has been argued that in post-exilic times Israelites became Jews, that is, a tribal cult was transformed into a religion in which intermarriage was criticized and conversion became possible. After the conquest of Palestine by Alexander the Great Hellenism exerted a huge impact on Judaism and continued to do so in Roman 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.

**The Origins of Modern Hebrew Prose**
(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.

**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 early twentieth century until the 1990s.

**History of Zionism**
(Yair Wallach, yw11@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**
(Yair Wallach, yw11@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'.

**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**
(Tudor Parfitt, tp@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.

**Zionist Ideology**
(Tudor Parfitt, tp@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 ideologies, 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.

**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?

**Judaism in Hellenistic and Roman Times**
(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 C.E. 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.
Klezmer Music: Roots and Revival
(Ilana Webster-Kogen, iw4@soas.ac.uk)
This course aims to provide in depth knowledge and understanding of the Jewish klezmer music tradition, including its roots among the Jewish diaspora in pre-World War II Eastern Europe, its transformation in early twentieth century America and its revival and contemporary trends in the USA, Israel and Europe. Via this subject matter, this course seeks to develop students’ music analytical skills, critical thinking and understanding of wider issues in the study of world musics, including the concept of diaspora, insider/outsider status of performers, and the transformation of functional performance traditions for the “world music” concert stage.

Popular Music and Politics in Israel
(Abigail Wood, aw48@soas.ac.uk)
Popular music and politics in Israel addresses the development of popular music in Israel from pre-State days to the present. Several songwriters and bands will be studied, to build up a picture of different approaches to the expression of national and ethnic identity in music. Particular focus is placed upon the relationship between national infrastructure (radio, TV, recordings, army ensembles) and popular music and on recent developments including growth of expression, since the 1980s, of minority ethnic identities in the mainstream Israeli popular music scene, and musical responses to recent political events.

University College London

Department of Hebrew & Jewish Studies
http://www.ucl.ac.uk/hebrew-jewish/homepage

UNDERGRADUATE

BA Hebrew and Jewish Studies
BA Jewish History
BA History (Central and East European) and Jewish Studies

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
(Alinda Damsma, a.damsma@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, wi11.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, with full attention to pointing, and using narrative texts. Ross’s grammar will be used.

Modern Hebrew (Beginners)
(Daphna Witztum, d.witztum@ucl.ac.uk)
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
(Willem Smelik, wi11.smelik@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.
Modern Hebrew (Lower Intermediate)
(Daphna Witztum, d.witztum@ucl.ac.uk)
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)
(Ido Gideon, i.gideon@ucl.ac.uk)
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
(Ido Gideon, i.gideon@ucl.ac.uk)
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
(Tsila Ratner, t.ratner@ucl.ac.uk)
This course involves wide reading in current Israeli newspapers and magazines. Feature articles and art reviews will be studied, along with news items. Attention will be paid not only to content but also to the evolution of the language.

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. Discussion of grammatical topics will be supplemented by examination of excerpts from a wide variety of rabbinic texts, primarily the Mishnah, the Tosefta, and midrashim. 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.

Yiddish courses

Elementary Yiddish
(Helen Beer, h.beer@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.

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.

Yiddish Folk Culture
(Helen Beer, h.beer@ucl.ac.uk)
This course introduces students to a variety of Yiddish folk culture genres including folksongs, folktales, proverbs and sayings, folk remedies, riddles and jokes. The study of Yiddish folklore and its prominent folklorists and ethnographers will be examined. Texts will be in Yiddish.

Text courses

Ancient Jewish Magic
(Willem Smelik, willem.smelik@ucl.ac.uk)
This course will explore the variety of Ancient Jewish Magic from the Second Temple period to Late Antiquity. The types of magic (amulets, incantation bowls, recipes), their production and uses, as well as early rabbinic views on magic will be discussed. All texts will be supplied in the original language with an English translation.

Jewish Literary Aramaic
(Willem Smelik, willem.smelik@ucl.ac.uk)
Texts from Genesis Apocryphon, Targum Ongelos, Neofiti, Pseudo-Jonathan, Tosefta Targum, Aramaic Piyyutim, Aramaic Midrashim will be studied.

Introduction to Syriac
(Gillian Greenberg, g.greenberg@ucl.ac.uk)
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.

The Jewish Mystical Tradition
(Alinda Damsma, a.damsma@ucl.ac.uk)
This course offers an introduction to Jewish mysticism, from the prophet Ezekiel’s visions of the divine chariot in the Hebrew Bible to present-day so-called kabbalistic manifestations. It provides a chronological overview of historical and literary developments, and introduces some of the greatest proponents and their writings. The primary mystical texts will be read in translation. The main focus will be on different strands of Jewish medieval mysticism. This period in Jewish history was rife with mystical and esoteric speculation, which
culminated in the book Zohar, Judaism’s most enduring and influential kabbalistic work. Topics relevant to Jewish mysticism such as its definition, practice, gender issues, Messianism, will be discussed in relation to Christianity and Islam.

**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 courses**

**Palestinians and Israeli Jews in Hebrew Literature: The Politics of Representation** (Tsila Ratner, tsila.ratner@ucl.ac.uk)
The course proposes to look at the representation of Palestinian/Israeli Jews relationship in Hebrew literature since the pre-state period. It will study a selection of literary works aiming to trace and conceptualize the changes that have occurred in the ways Israeli Jews and Palestinians perceive each other. It will focus on the political agenda of literary representations in relation to the inclusion/exclusion of the Palestinian voice and the power of conformity. It will debate issues of otherness, gender and historicity as they are reflected in literature. It will question the role literary representations play in the context of ideological and national conflicts.

**Feminist Issues in Israeli Women’s Literature** (Tsila Ratner, t.ratner@ucl.ac.uk)
A survey of feminist thinking in Hebrew literature. The course will study the development of feminist concepts and their manifestations in women’s writing in Israel since the 70s. It will compare these expressions with feminist writing in English and American literature. The Hebrew texts will be followed by their translations into English.

**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.

**Greeks and Jews: Antiquity and the Modern World** (Sacha Stern, uclhsac@ucl.ac.uk; Miriam Leonard, Greek and Latin, m.leonard@ucl.ac.uk)
This course is structured in two complementary parts. In the first term, it examines the encounter of Greeks and Jews (or Hellenism and Judaism) in Antiquity, in the context of the Maccabaean revolt, the Jewish Diaspora, key figures such as Philo, Josephus, and Paul, early Christianity, and rabbinic Judaism. In the second term, it examines how perspectives on this encounter contributed to the development of modern European culture in areas including philosophy, theology, literature, psychoanalysis, and politics; how it shaped concepts such as Enlightenment, secularism, and reason; and the effect it had on the modern scholarship of Classics, Jewish Studies, and the ancient world.

**European Jewry and the Holocaust** (Michael Berkowitz, m.berkowitz@ucl.ac.uk)
The course places the events of the Holocaust in the context of the 20th Century European history, the history of Antisemitism and the history of post-emancipation European Jewry. It surveys the course of the Holocaust, analyses its causes and examines its impact on contemporary Jewry.

**The Culture of Sephardic Jewry** (Hilary Pomeroy, Hilarypomero@oal.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.

**History of the Jews in Poland** (François Guesnet, f.guesnet@ucl.ac.uk)
This course offers a survey of Polish-Jewish history from its inception in the middle ages through the contemporary period. It will be understood as the trajectory of a Jewish community that experienced an unprecedented extent of autonomy in a multi-ethnic setting. The course will offer comparative perspectives on the history of the Jews in Russia and other Eastern European commonwealths and regions. It focuses on communal and political structures, self-organization, migrations and economic networks, religious traditions and movements, legal status, (self-)images and narratives, aspects of cohabitation and antisemitism, political culture and movements, dimensions of gender as well as characteristics of everyday life. Open to undergraduate and graduate students.
Politics courses

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-Israelis 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.

Modern Jewish Politics
(Michael Berkowitz, m.berkowitz@ucl.ac.uk)
This course examines the emergence and development of the new Jewish politics in Europe and the United States in the course of the nineteenth and twentieth centuries. Proceeding thematically and geographically, issues of Jewish identity and its political expressions will be explored. Themes to be addressed include the political re-orientations of Jewish communities during and after the Napoleonic era, the struggle for emancipation, the rise of nationalism, contrasts between Jewish politics in eastern and western Europe and the United States, Jewish political subcultures, the varieties of Jewish nationalism, and the impact of World War II and the Holocaust on Jewish politics.

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.

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

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)
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.

Yiddish Seminar (Helen Beer, h.beer@ucl.ac.uk)

Department of History
http://www.ucl.ac.uk/history

History of Israel and Judah from the Late Bronze Age to 516 BCE
(Dr Jonathan Stökl, j.stokl@ucl.ac.uk)
In this course students will learn about the available textual and archaeological evidence for the history of the region today known as Israel-Palestine from the earliest attestations until the return from the Babylonian Exile (ca. 516 BCE). The aim of the course is to equip students to assess this data, including the Hebrew Bible and the surrounding theories independently with regard to their historical content. The course will put particular emphasis on question of Israel’s ethnogenesis, the debate surrounding the united monarchy and the interaction of Israel and Judah with the empires of its time, Assyria and Babylon.
History of Judah from 539 BCE to 140 CE
(Dr Jonathan Stökl, j.stokl@ucl.ac.uk)
In this course students will learn about the available textual and archaeological evidence for the history of the region today known as Israel-Palestine from the fall of the Neo-Babylonian Empire (539 BCE) and the subsequent return from the Babylonian Exile until the second Jewish Revolt against the Romans in 135 CE under Bar Kokhba. The aim of the course is to equip students to assess this data, including the Hebrew Bible, intertestamental literature and Josephus, and the surrounding theories independently with regard to their historical content. This course will put particular emphasis on the history of Yehud under Persian control and the consequences of Hellenistic influence in the Levant.

Leo Baeck College, London
http://www.lbc.ac.uk

MA in Higher Jewish Studies
MPhil/PhD (accredited by the Open University)
MA in Jewish Education (accredited by London Metropolitan University)
(for information, please contact Gaby Ruppin, gaby.ruppin@lbc.ac.uk)

Core Module: Philosophy of Jewish Education
Knowledge of major philosophies of Jewish Education and what constitutes an educated Jew.
Core module: From Theory to Practice of Jewish Education (Leslie Bash, leslie.bash@lbc.ac.uk)
History of Jewish Education and critical understanding of sociological issues relevant to Jewish Education.
Foundations of Learning (Andy Bloor)
Overview of key educational theories significant in ongoing development of education, teaching and learning.
Jewish Studies (Charles Middleburgh)
Introduction to Rabbinic Literature. Overview of Jewish textual tradition, focusing on texts relating to Shabbat.
Core module
Educational Research and Research Methods in relation to Jewish Education leading to dissertation proposal.
Dissertation
Students will develop and write a 15,000–20,000 word dissertation on an agreed topic.

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

University of Manchester
Centre for Jewish Studies
http://www.manchesterjewishstudies.org/

UNDERGRADUATE

BA Hebrew Studies
BA Religions and Theology

First-year courses

Hebrew Language 1 (Sophie Garside, Sophie.Garside@man.ac.uk)
This is a beginner's level language 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). The aim is to familiarize the students with the spoken and written forms and grammar of the language and to enable them to begin to express themselves in writing, simple role-play and simple dialogues, and to begin to read simple authentic texts and translate to and from the target language.

Biblical Hebrew (George Brooke, george.brooke@manchester.ac.uk)
This course introduces students to the basic vocabulary, grammar and syntax of Biblical Hebrew, beginning with the alphabet (designed for those who have no prior knowledge of the Hebrew language) and enables them to read the Book of Jonah in Hebrew. The course is primarily intended to prepare you to undertake the subsequent study of Hebrew texts, but those who have successfully completed it should be able to consult the Hebrew text of the Bible and make intelligent use of commentaries and other works which presume a basic knowledge of Hebrew.

The Middle East Before Islam. An Introduction (John Healey, john.f.healey@manchester.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 (Peta, Saba and Himyar) and the impact of Christianity on the whole region before Islam.
The World of the Ancient Israelites (George Brooke, george.brooke@manchester.ac.uk)
This course is taught as two distinct halves which run in parallel. Part A: This part will be a consideration of a variety of biblical passages, asking questions about authorship, date, purpose and setting as well as suggesting that the concerns of the modern interpreter are also important. Part B: This part will begin by considering the variety of types of archaeological discovery and their potential relevance for the study of the Bible. Then the main features of Palestine and its geographical regions and several important archaeological sites (including Lachish, Megiddo and Masada) will be considered. Attention will then turn to various textual discoveries from Mesopotamia and Syria. If time permits, the early growth and development of Jerusalem will be considered, and the course will conclude with a brief look at Qumran and the Dead Sea Scrolls.

Introduction to Judaism (Renate Smithuis, Renate.Smithuis@manchester.ac.uk)
The course will define Judaism as a religious system based on Torah, with two main aspects — beliefs and practices. The basic creed of Judaism — its fundamental beliefs about God, the world, humankind, the people of Israel, and history — will be explored, as they are expressed in Jewish law, Jewish mysticism, Jewish ethics and Jewish philosophy. The major practices and rituals of Judaism will be considered, especially those which involve the sanctification of time, space and persons. The role of religious symbolism in Judaism will be analysed, particularly as it is expressed through art, architecture and religious artefacts. This account of the broad structure of Judaism will be set within a historical overview of Judaism from Biblical to modern times, which will identify the major events, developments and figures. Factors which have created diversity (history, geography and ideology) will be examined and an account given of the major modern varieties of Judaism — Orthodoxy, Reform and Conservatism. The course will conclude with a demographic and statistical overview of Judaism today, and with a consideration of some of the major issues which currently exercise the Jewish community (e.g. assimilation and loss of identity, antisemitism and the Holocaust, the State of Israel, and the status of women).

Religion and Evolution (Daniel Langton, daniel.r.langton@manchester.ac.uk)
Darwin's theory of evolution by natural selection is one of the most controversial and influential ideas of the modern era. For students of religious studies it is important for several reasons. Evolution has been at the centre of an historic conflict between scientific and religious worldviews that continues to this day, it has impacted on both Jewish and Christian modern theologies, and it has given birth to a range of scientific approaches for understanding the nature of religion itself. This course introduces the student to such contentious and ideologically sensitive ideas as Creationism and Intelligent Design, selfish genes, memes, and evolutionary psychology.

The Question of Palestine/Israel (1882-1967) (Moshe Behar, moshe.behar@manchester.ac.uk)
The course provides an introduction to causes, consequences and controversies associated with the emergence, development and consolidation of the conflict in Palestine/Israel from 1882 until the 1967 war. Emphasis is placed on both the socio-political and diplomatic aspects of the conflict. On successful completion of this course unit, participants should have developed (1) skills for critical analysis of one of the world's most covered national conflicts; (2) general understanding of main processes in the formation of the 20th Century ME; (3) some ability to apply acquired knowledge to broader Middle Eastern histories as well as to regional and meta-regional themes (such as the phenomenon of modern nationalism).

The Contemporary Middle East (Moshe Behar, moshe.behar@manchester.ac.uk)
This is an introductory survey course on the contemporary Middle East, with sections devoted to geography, society, religion, history, politics, economics, international relations, and security and conflict. Two principal questions generally run throughout the course: “What, if anything, is distinctive and/or exceptional about the Middle East?”, and “How has the Middle East changed during the modern age?”. Students will be introduced to the use of a range of sources relating to the contemporary Middle East, including reference and survey works, studies of specific subjects, and internet resources. The course provides foundation for further study of the Middle East and facilitates the acquisition of intellectual and transferable skills.

Introduction to Holocaust Studies (Jean-Marc Dreyfus, Jean-marc.dreyfus@manchester.ac.uk)
The course will explore ‘the twisted path to Auschwitz’. It will examine the significance of Hitler and other key figures, anti-Semitic policies, the life of Jews in Germany, ghettos, the methods of killing, Jewish resistance, bystander indifference, post-war reparations and the fate of survivors. Special attention will be given to policy documents, memoirs, and diaries, film and photographs.

Beginners’ Hebrew (LEAP) (Malka Hodgson, Malka.Hodgson@manchester.ac.uk)
This course is for absolute beginners. It aims to give students a basic knowledge of reading,
listening, spoken and written skills in a dynamic and communicative way, through individual, pair and group work and studio-based and authentic texts. The focus is on accuracy as well as communication. Students will be expected to use the range of resources available to them in the Language Centre and to communicate with native speakers, wherever possible, in order to develop cultural competence.

Second-year courses

**Modern Hebrew Language 2** (Sophie Garside, Sophie.Garside@manchester.ac.uk)
This is a lower intermediate level language 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 Texts I** (George Brooke, george.brooke@manchester.ac.uk; Renate Smithuis, Renate.Smithuis@manchester.ac.uk)
This course involves translation and exegesis of selected passages of the Hebrew Bible (currently: Genesis 1-3; 2 Samuel 6-7; selected Psalms).

**Talmudic Judaism: Sources and Concerns** (Alex Samely, Alexander.Samely@manchester.ac.uk)
The course is concerned with the classical sources of Judaism, including the Mishnah, the Midrashim and the Babylonian 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 (rabbinic hermeneutics), and address the limitations which the nature of the sources impose on modern reconstructions of rabbinic 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).

**Readings in Talmudic Judaism** (Alex Samely, Alexander.Samely@manchester.ac.uk)
This aims 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 Megillah and Midrash Bereshit Rabba (55/56). Other genres covered are Gemara and Targum.

**Ancient Israel’s Prophetic Literature**
(Adrian Curtis, Adrian.Curtis@manchester.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.

**The Modern Literatures of the Middle East**
(Hoda Elsadda, hoda.elsadda@manchester.ac.uk; Philip Sadgrove, philip.c.sadgrove@manchester.ac.uk; Sophie Garside, Sophie.Garside@manchester.ac.uk et al.)
This course is intended to develop students’ critical appreciation of literature, through readings in contemporary Middle Eastern texts translated from the Arabic, Hebrew, Persian and Turkish, as well as through reading and translating texts in the original languages. We shall treat literature as a resource for our own thinking about some of the pressing concerns of modern life in the tension between the West and the Middle East. In what sense do literary works reflect the ‘realities of life’ in the Middle East? What are the themes which Middle Eastern writers feel compelled to address? The aim of the course unit is two-fold: to introduce students to some of the main concepts and approaches used in the contemporary academic discourse on literature, as applied to examples of twentieth-century literature from the Middle East (in English translation); to develop the students’ comprehension and reading skills through translating and analysing a variety of modern texts in their chosen Target Language.

**Introduction to the History of Jewish-Christian Relations**
(Daniel Langton, daniel.r.langton@manchester.ac.uk)
The course provides an initial overview of the history of Jewish-Christian relations and highlights the development of the thought and theology of various individuals, concentrating particularly on the last hundred years or so. It examines Jewish approaches to Jesus and the apostle Paul, Christian approaches to Judaism and the study of Judaism, the history of Jewish and Christian attitudes to dialogue and to ‘the other’, and such controversial issues as the Holocaust, the State of Israel, Zionism, anti-Judaism in the New Testament, and conversion practices.

**A History Apart: European Jews in the 19th and 20th Centuries**
(Jean-Marc Dreyfus, jean-marc.dreyfus@manchester.ac.uk)
This course will consider the most important trend in Jewish history: it will question the raison d’être of a history of the Jews as an internal narrative of “communities” or, to the contrary, as a legitimate part of national – or European – narratives. It will
describe and analyse a history of the Jews in Europe both internal to communities but also in the national and international narratives of Europe (and marginally the United States and the Arab world too). It will describe a history of nationalisation of minority/ies, of mass migration, of racism and persecution, but also of integration and creativity. A gendered version of those episodes will be considered also: were Jewish women a factor of modernisation of the contrary, the guardians of traditions. The origin and the rise of American Jewry as an offspring of European migration will be analysed. This course will give a solid introduction to the social history of Jews but also to their political, economic and intellectual history. The course wants to provide a general and more specialised background of many of the central issues and ideas found in the programs within the School. It will be considered how different social sciences question Jewish history and how those questionings nourish the rest of the fields. The course conveyor will interrogate the current trends in identity politics, minorities’ studies and subaltern studies.

Ethical Issues from Joshua to Jesus (George Brooke, george.brooke@manchester.ac.uk)
The aims of this course unit are threefold: (1) to familiarize you with some key texts from the Jewish and Christian Scriptures; (2) to consider what kinds of ethical systems might illuminate such key texts; and (3) to consider how some of the texts have been used in modern ethical debates.

Religion and Science in the Time of the Crusades: God, Nature and Science in Medieval Jewish, Christian and Muslim Thought (Renate Smithuis, Renate-Smithuis@manchester.ac.uk)
The aims of this course unit are: (1) To identify, explain and analyse the key points of the medieval philosophical and theological debates about science; and (2) To trace the history of the knowledge transfer between Muslims, Jews and Christians in the field of medieval science, especially cosmology, astrology/astronomy, medicine and the occult sciences. By the end of this course students should be able to: (1) understand the main points of the medieval debate on science between Muslim, Jewish and Christian scientists and philosophers of religion; (2) understand the history of the medieval transmission of scientific learning from the Muslim to the Christian world; (3) show a more detailed knowledge of some key primary texts of medieval scholars on matters of science and religion; (4) show an ability to analyse rudimentarily a medieval philosophical or scientific text by relating its key points of argument to aspects of the wider medieval debate as discussed in class and explained in the secondary literature.

Themes in the Formation of Arab and Jewish 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 20th Century ME 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.).

Gender, Sexuality, Race: the Trials of Young Adulthood in Early 20th-Century Literature (Cathy Gelbin, cathy.gelbin@manchester.ac.uk)
This course unit looks at notions of difference based on gender, sexuality and race in early twentieth-century German literary text and film. We will explore how during this period, based on the new science of biology, gender, sexuality and race became seen as the defining features of human character. Lectures and seminar discussions will explore the ways in which set literary texts and films both reflect and critically engage especially with the racial ideologies that ultimately gave rise to Nazism. Further readings, such as Otto Weininger’s widely influential theories on gender and race, as well as Sigmund Freud’s psychoanalytical work on human sexual development, will sharpen seminar participants’ understanding of major concepts of difference in early twentieth century European culture. Seminar participants are expected to participate actively in seminar discussions. All prescribed texts should be acquired and read before the seminar. Essay questions are comparative and draw on several of the discussed works.

Intermediate Hebrew (Malka Hodgson, Malka.Hodgson@manchester.ac.uk)
This course is the continuation of level 1. It aims to develop skills in speaking, listening, reading and writing Hebrew. It lays emphasis on communication and comprehension skills but also builds on the grammar base acquired in elementary courses. Topics covered earlier will be revised and extended and new themes introduced which will develop your ability to communicate on daily issues and your understanding of the society and culture of contemporary Israel.
Third-year courses

Modern Hebrew Language 4 (Sophie Garside, Sophie.Garside@manchester.ac.uk)
This is an advanced level language 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). The aim is to enable students to master complex structures with high fluency in a range of situations and for a variety of purposes.

Biblical Hebrew Texts II (George Brooke, george.brooke@manchester.ac.uk)
This course aims to enable you to offer your own translation of and critical comments on the passages studied; and be able to engage with the textual footnotes in the prescribed edition of the Hebrew Bible (Biblia Hebraica Stuttgartensia) and other critical editions of the texts to be studied. It involves translation and exegesis of selected passages of the Hebrew Bible (currently: Judges 4-5, Jeremiah 1-5, Qoheleth (Ecclesiastes) 1-3, selected passages from the Dead Sea Scrolls).

Early Jewish Novels (From Greek Esther to the Testament of Abraham) (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.

The Jewish-Christian-Muslim Controversies from the Earliest Times to the Middle Ages (Renate Smithuis, renate.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 the modern times.

Holocaust Theology (Daniel Langton, daniel.r.langton@manchester.ac.uk)
The course surveys a number of Jewish and Christian theological responses to the Holocaust. It explores the differing ways that their religious concepts, beliefs, principles and practice have been affected by the theological challenge of the Holocaust, which has undoubtedly brought about a widespread crisis of identity and meaning for many religious thinkers. Among other areas of interest, it considers the wider context of Jewish-Christian relations (in particular Christian anti-Semitism), the question of the uniqueness of the Holocaust, the debate surrounding the phenomenon of Jewish self-definition in terms of the Holocaust, and the future of Holocaust theology itself.

Fundamental Debates in the Study of Israel/Palestine (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 “establishment” sociologists; questions of memory and collective identity; new forms of political organization by Israel’s Palestinian-Arab citizens, Sephardic-Mizrahi Jews, and women. Discussions often revolved around the question 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. This class shall critically survey the following themes that shed light on these debates: “Israeli Inter-generational Conflict?”; “Historical Inquiry and Israel’s Collective Memory”; “Israel: Democracy, Ethnic Democracy or Ethnocracy?”; “Jewish and Democratic State: Built-in Structural Tension?”; “Arab Citizenship in a Jewish State”; “Sephardim/Mizrahim in Israel” and “The Politics of Land Ownership.”

Israeli Media (Sophie Garside, Sophie.Garside@manchester.ac.uk)
The course will introduce students to a brief history of the Israeli media, which will be read in Hebrew. The tutorials will deal with the vocabulary, style and content of the modern Israeli press. The material will be drawn from various newspapers, from the internet, from radio and from television. The course will deal systematically with areas of concern within Israel, about the Middle East in particularly and the world in general. It will cover topics such as cultural and social issues, trade and industry, politics, conflicts and terrorism.

Consequences of the Holocaust on Western Societies and Jewish History (Jean-Marc Dreyfus, jean-marc.dreyfus@manchester.ac.uk)
Some consequences of the Holocaust only appear after decades of silence and repression. More than
just considering the memory of the event, this course will try to deal with different aspects of the aftermath. The changes in Jewish history after the Holocaust will be particularly considered: demography, new Jewish consciousness, the importance of the State of Israel and the interpretation in Jewish theology. The course will study different aspect of Holocaust consequences, in the fields of memorialisation, diplomacy and Jewish history. The sessions will handle, among others, the following themes: - Discovering the camps and the catastrophe: 1944-1946 - Restitution and reparations policies - Holocaust denial: facts and fights - the German Federal Republic facing its past - Holocaust memory and politics in the new Europe: an East-West divide.

Contemporary cinema of the Middle East
(Sophie Garside, Sophie.Garside@manchester.ac.uk)
This course unit is intended to introduce students to the contemporary cinema of the Middle East, in order to develop their critical awareness and appreciation of the various approaches and aesthetics which characterise Arab, Iranian, Turkish, and Israeli cinemas at the present. Students will view films as well as read and analyse texts on film theory and aesthetics. Cinema is a popular and flourishing industry in the Middle East, and has a large audience. We will be discussing cinema as a creative medium which has two main objectives: entertainment, and communicating issues of concern in the life of its audience throughout the Middle East. Cinema will be analysed as an aesthetic tool and as a product of the societies it aims to influence. One important question which we will consider is: to what extent does cinema have an impact on Middle Eastern societies? The course unit will focus on a selection of films from the Arab world, Iran, Turkey, and Israel which address certain themes that are of deep concern to the people of the Middle East today. These themes include: family, class, and gender relations as integral to the societies of the Middle East; the authoritarian apparatus of the state vs. the individual; transformation of life in the cities of the Middle East; identity issues; the youth of the Middle East; the Arab/Israeli conflict; and the Lebanese civil war.

Screening the Holocaust (Cathy Gelbin, cathy.gelbin@manchester.ac.uk)
This course unit will examine the filmic treatment of the Nazi atrocities from the late 1940s through to the present. Tracing the ongoing debates around appropriate modes of Holocaust representation, we will examine the major political and aesthetic issues at stake in feature film in particular. In so doing, we will consider film’s potential to convey the personal dimension of the Holocaust together with art’s ethical implications in the face of atrocity. Among other themes, we will look at the unique vision of the Holocaust in East Bloc cinema, which pioneered central modes of Holocaust representation before 1989. Having looked at issues of gender, sexuality and generation in films from both sides of the Iron Curtain, we will finally turn our attention to the aesthetic and thematic approaches developed by the second and now third generation after the Holocaust. The study of German film in its international context will open up a comparative view of Holocaust film as a transnational body of works.

Assent and Dissent in the Third Reich
(Matthew Philpotts, matthew.philpotts@manchester.ac.uk)
In this unit we shall take a fresh look at a range of cultural and literary phenomena produced in Germany under National Socialism. We shall begin by looking at how we define and measure ‘resistance’, how the concept has been re-defined by social historians over the past thirty years, and how such definitions might be applied to art and literature. We shall then examine the specific cases of five artists/ writers who continued to work in Germany between 1933 and 1945, assessing the assent and dissent expressed by them to the Nazi regime. The course unit is divided into three parts. In Part I we shall consider in detail the nature of politics and culture in the Third Reich, covering the following topics: the structure and dynamics of the Nazi regime (Week 1); the nature of Nazi ideology and aesthetic policies (Week 2); the historiography of ‘resistance’ (Week 3); and the nature of assent and dissent in the cultural sphere (Week 4). In Part II (Weeks 5-9), one week will be given over to the careers of each of the following individuals in the Third Reich: the painter Otto Dix; the architect Ludwig Mies van der Rohe; and the writers Gottfried Benn, Günter Eich, and Ernst Jünger. In each case we shall seek to describe the relative levels of assent and dissent expressed by these creative figures through their work, how their relationship to the National Socialist regime changed over time, and how their work illustrates the mechanisms by which writers and artists were able to express assent and dissent. Part III (Weeks 10 & 11) will be devoted to a series of revision and essay-writing exercises.

The Search for Normality: German National Identity after the Holocaust, 1945 to the present
(Stefan Berger)
Germany’s past has been more discontinuous and problematic than that of most other European countries. After 1945 two German states emerged out of the smouldering ruins of Nazi Germany: the “Communist” German Democratic Republic (GDR) and the capitalist Federal Republic of Germany (FRG). Both constructed very different notions of their respective pasts. After the unexpected
collapse of the GDR in 1989, Germany was reunified in 1990 and had the massive task of constructing a new national identity in a new post-Cold War Europe. Germany’s 'shattered pasts' (Konrad Jarausch) meant that the construction of German national identity was a complex and always contested process. After 1945 the Holocaust and the efforts to come to terms with the Nazi dictatorship were central to attempts to rebuild German identities. This module will examine the diverse discursive constructions of Germanness from the post-Second World War period to the present drawing on political debates, newspapers, journals, histories, literature, film, theatre, architecture and other media/genres in which the discursive construction of national identity found expression. It will raise the question of how successful the democratic re-invention of Germany in the West was and it will also attempt to provide perspectives on the failure of socialist identities in East Germany. Particular attention will be paid to the nation as a ‘community of memory’. The gendering of the national discourse, the federal nature of German nationalism and the impact of war (both the Second World War and the Cold War) on the diverse manifestations of German national identity will be considered.

GRADUATE

MA in Jewish Studies
MA in Holocaust Studies (Pathway of MA European Languages & Cultures)

Dead Sea Scrolls (George Brooke, George.Brooke@manchester.ac.uk)
This course enables you to come to terms with one or more aspects of the study of the Dead Sea Scrolls. Some prior knowledge is assumed and it is hoped that you will come to the course wanting to seize the opportunity for pursuing your own interests in this fascinating material.

Bible and Early Judaism in Context (George Brooke, George.Brooke@manchester.ac.uk; Renate Smithuis, renate.smithuis@manchester.ac.uk; Todd Klutz, todd.klutz@manchester.ac.uk; Peter Oakes, peter.oakes@manchester.ac.uk)
The course has two elements. In the weekly one-hour course seminar, various members of the Biblical studies staff will discuss approaches that they use, in their research, for analysing Biblical texts in context. The seminars will provide opportunities for students to explore and evaluate these approaches and how they can be put to use. The second element is the weekly Ehrrhardt Seminar at which scholars from Manchester and elsewhere present current research projects. Students will develop skills in analysing these presentations. The course can be successfully taken without knowledge of Hebrew or Greek. However, some of the research projects discussed will inevitably turn on issues related to Hebrew or Greek.

Jews among Christians and Muslims (Daniel Langton, daniel.r.langton@manchester.ac.uk; Renate Smithuis, renate.smithuis@manchester.ac.uk; Jean-Marc Dreyfus, jean-marc.dreyfus@manchester.ac.uk)
This course will approach the subject from the perspective of the history of Jewish/non-Jewish relations, specifically, Jewish engagement with Christian and Islamic religious cultures, and with Western modernity. As a team-taught course, it draws on expertise in modern Jewish-Christian relations, medieval Jewish-Christian-Muslim relations, European history and Holocaust Studies. The course aims to enable you to develop an awareness of the profound level of interaction between Jewish thought and culture with non-Jewish thought and culture in history, and to develop skills in analysis of the arguments of scholars of Jewish Studies and to develop skills in researching, presenting and defending conclusions on a topic of Jewish/Non-Jewish historical interaction.

Darwinism and Jewish Thought (Daniel Langton, daniel.r.langton@manchester.ac.uk)
While much has been written about Christian engagement with Darwinian and other kinds of evolutionary theory, little attention has been paid to Jewish engagement. In fact, a wide variety of traditionalist and progressive Jewish religious thinkers wrote on how Judaism could and should respond to science in general and evolution in particular. And Social Darwinism, the application of a biological theory to social theory, led to highly significant developments in modern Jewish history, such as the emergence of ‘scientific’ anti-Semitism and some racial conceptions of Zionism. Thus an appreciation of the influence of evolutionary theory is vital for understanding the development of modern Jewish thought and identity. Key figures to be considered in this course include: Samson Raphael Hirsch, Isaac Meyer Wise, Mordecai Kaplan, and Hans Jonas. This course aims to explore Jewish religious engagement with biological evolutionary theory in the nineteenth and twentieth centuries and to explore the impact of Social Darwinism upon the Jewish people.

Magic in the Ancient Mediterranean World (Todd Klutz, todd.klutz@manchester.ac.uk)
This course aims to introduce you to a range of biblical and related ancient materials that either narrate or at least partially constitute performances of a magico-religious type and to
enable you to assess the role of ideology in scholarly constructions of ‘magic’ as a category and the use of these constructs in modern interpretation of the ancient sources. The course will begin by analysing modern scholarly usage of ‘magic’ and related terminology (e.g., ‘superstition’) as an example of difficulties inherent in the task of constructing categories for classifying and interpreting text and discourse from an alien cultural system. Critical awareness of those difficulties and of various ways of negotiating them will be deepened throughout the seminar programme by means of interpretive dialogue with a selection of biblical and other ancient Mediterranean texts that either include rhetoric about ‘magic’ or ‘magicians’, or have been classified themselves in modern scholarship as exemplifying a ‘magical’ world-view. Required readings in the ancient primary sources include selections from Jewish Scripture, ancient Greek philosophical and medical writings, the Old Testament Pseudepigrapha and Dead Sea Scrolls, the New Testament and other early Christian literature; and various late antique Egyptian spells, curses, and magico-religious handbooks of ritual power.

The Holocaust in History (Jean-Marc Dreyfus, jean-marc.dreyfus@manchester.ac.uk)
The course will begin with one session on the theoretical framework of Holocaust research and one on pre-Nazi anti-Semitism. It will then be pursue chronologically, with sessions dedicated to a theme. For example: “Jewish life in Nazi Germany, 1933-1939”; “Ghettoisation”. The final session will be on the aftermath of the Holocaust in general. This course aims to provide a core course in Holocaust studies, dealing with the most important facts and interpretations of the events, to analyse the main theories in the field of politics explaining the genocide, to describe the main chapters of the persecution of the Jews, first of all in Germany from 1933 then all over Europe, to cover all the countries in Europe, including the neutral ones, to question the aims and goals of perpetrators, whether they were German or non-German, to assess the different Jewish responses to the persecutions, including the religious one, to describe the attitude of the so-called witnesses, whether in Europe or among the Allied Nations and finally to consider the latest trends in Holocaust research in Europe, the United States and Israel.

School of Languages, Linguistics and Cultures
http://www.llc.manchester.ac.uk/

Screening the Holocaust (Cathy Gelbin, cathy.gelbin@manchester.ac.uk)
This course unit examines the filmic treatment of the Nazi atrocities from the late 1940s through to the present. Tracing the ongoing debates around appropriate modes of Holocaust representation, we will examine the major political and aesthetic issues at stake in feature film in particular. In so doing, we will consider film’s potential to convey the personal dimension of the Holocaust together with art’s ethical implications in the face of atrocity. Among other themes, we will look at the unique vision of the Holocaust in East Bloc cinema, which pioneered central modes of Holocaust representation before 1989. Having looked at issues of gender, sexuality and generation in films from both sides of the Iron Curtain, we will finally turn our attention to the aesthetic and thematic approaches developed by the second and now third generation after the Holocaust. The study of German film in its international context will open up a comparative view of Holocaust film as a transnational body of works.

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.

Representing the Holocaust in French Film and Text (Ursula Tidd, ursula.tidd@manchester.ac.uk)
Since the end of the Second World War, France has had a problematic relationship to the discussion and representation of the Holocaust. Responses to returning Holocaust survivors ranged from incomprehension to silence. Isolated voices sought to represent the experience of the concentration camps, yet these were muted by the overriding political imperatives of post-war Gaullist constructions of France as an heroic nation which had resisted fascism and the German occupation. Since the 1970s, this resistance myth has not only been fundamentally challenged but the Holocaust has
become a major focus for debate in French political, philosophical and cultural life. At the heart of such debates lie problematic questions relating to the act of remembering the Holocaust as a traumatic historical event and the ethics and aesthetics of its representation. Indeed, a key question to be addressed on this course is how might it be possible to represent Holocaust experience at all?

Newcastle University

School of Modern Languages:
http://www.ncl.ac.uk/sml/index.htm

German Studies
http://www.ncl.ac.uk/sml/research/subjects/german/0809.htm

FINAL YEAR UNDERGRADUATE

World War II and the Holocaust in German Literature (Beate Müller, beate.muller@newcastle.ac.uk)
This module focuses on representations of World War II and the Holocaust in German literature. On the basis of shorter fictional texts, we will explore the range of perspectives adopted by writers: from depictions of soldiers in battle (Boll) to their postwar reflections on their experiences (Borchert), from the suffering of the German civilian population (Ledig: Eine Frau in Berlin) to the extermination of the Jews in concentration camps and ghettos (Becker, Hilsenrath), from the will also discuss philosophical issues about the representability of the Holocaust and the politics of 'Vergangenheitsbewältigung' (coming to terms with the past).

University of Nottingham

Department of Theology and Religious Studies
www.nottingham.ac.uk/theology/index.aspx

Introduction to Biblical Hebrew (Carly Crouch)
Students are progressively introduced to the basics of the reading and grammar of Biblical Hebrew, through the use of a standard textbook and sentences from appropriate biblical texts.

Introduction to the Study of the Hebrew Bible (Carly Crouch)
This module is an introduction to the literature, history and interpretation of the Hebrew Bible, also known as the Old Testament. Attention will be paid to the biblical text as history, as literature and as scripture in the Jewish and Christian traditions, both in general and with particular reference to specific narrative and prophetic texts.

Introduction to Judaism
This module will introduce Judaism in the period from its formation to modernity. We will study major texts of Second Temple and Late Antique Judaism, the major developments of medieval Jewish culture under Islamic and Christian rule, and key topics in early modern and contemporary Judaism. Special emphasis will be given to the textual strategies of Jewish readings of the Bible and to its continuing importance as a central religious symbol. The module will give students an overview of Judaism as a diverse tradition that has always engaged its Roman, Christian, Persian and Muslim surroundings.

The Jewish Context of the New Testament

Jewish Theology and Philosophy

Modern Jewish Thought

Department of German Studies
http://www.nottingham.ac.uk/german/index.aspx

Jewish Intellectuals in Germany 1830–1940 (Bram Mertens, 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.

School of History
http://www.nottingham.ac.uk/history/index.aspx

The History of a Relation: Jews in Modern Europe (Karen Adler, karen.adler@nottingham.ac.uk)
This special subject surveys and analyses the place of Jews in modern European history. Throughout the modern period — and, indeed, before — Jews lived in Europe as part of a minority. The module is
therefore essentially about a relation between Jews and non-Jews, a relation that was extremely enduring, productive and resilient. 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 history of Europe as a whole.

**Home Front and Fighting Front: Gender, Race and Conquest under Nazi Rule during World War II**

**University of Oxford**

**Faculty of Oriental Studies**
http://www.orinst.ox.ac.uk/hjs/index.html

**UNDERGRADUATE**

BA in Hebrew
BA in Jewish Studies

**GRADUATE**

MSt in Classical Hebrew Studies (Faculty of Oriental Studies)
MSt in Jewish Studies (Oxford Centre for Hebrew and Jewish Studies)
MSt in Jewish Studies in the Graeco-Roman Period (Faculty of Oriental Studies)

MSt in Modern Jewish Studies (Faculty of Oriental Studies)
MSt in Yiddish Studies (Faculty of Medieval and Modern Languages)
MPhil. in Jewish Studies in the Graeco-Roman Period (Faculty of Oriental Studies)
MPhil Judaism & Christianity in the Graeco-Roman World
MPhil 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)

**Second Temple History** (Martin Goodman, martin.goodman@orinst.ox.ac.uk)

**Second Temple Judaism** (Martin Goodman, martin.goodman@orinst.ox.ac.uk)

**History of the Talmudic Period** (Martin Goodman, martin.goodman@orinst.ox.ac.uk)

**Varieties in Judaism, 100 BCE to 100 CE** (Martin Goodman, martin.goodman@orinst.ox.ac.uk)

**The Formation of Rabbinic Judaism** (Martin Goodman, martin.goodman@orinst.ox.ac.uk)

**Maimonides** (Joanna Weinberg, joanna.weinberg@orinst.ox.ac.uk)

**Rabbinic texts (Midrash, Mishnah, Tosefta)** (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, 1840–1945** (David Rechter, david.rechter@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)

**Modern Hebrew Texts: Gordon to Shammas** (Jordan Finkin, jordan.finkin@orinst.ox.ac.uk)

**Elementary Hebrew** (Timothy Law, timothy.law@orinst.ox.ac.uk)

**Biblical Hebrew Prose** (Timothy Law, timothy.law@orinst.ox.ac.uk)

**Biblical Hebrew Poetry** (Timothy Law, timothy.law@orinst.ox.ac.uk)

**Psalms** (Timothy Law, timothy.law@orinst.ox.ac.uk)

**Septuagint texts** (Timothy Law, timothy.law@orinst.ox.ac.uk)

**Beginner's and Intermediate Syriac** (Timothy Law, timothy.law@orinst.ox.ac.uk)

**Formation of Rabbinic Judaism** (Timothy Law, timothy.law@orinst.ox.ac.uk)
Varieties of Second Temple Judaism
(Timothy Law, timothy.law@orinst.ox.ac.uk)

Oxford Centre for Hebrew and Jewish Studies
http://www.ochjs.ac.uk/home/

GRADUATE

One-year MSt in Jewish Studies

Biblical Hebrew (Stephen Herring, slherring1@gmail.com)
Elementary: the course is designed to enable students 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. 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.

Modern Hebrew (Daphna Witztum, dwitztum@hotmail.com)
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.
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.

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 Religion of Israel (Deborah Rooke, deborah.rooke@theology.ox.ac.uk)
This course is intended to explore the religion of Israel during the Iron Age, from c. 1200–500 BCE. In biblical terms, this covers the period between the appearance of the Israelites in Canaan and the early post-exilic period.

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.

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 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.
Eastern European Jewish Culture: Tradition, Crisis and Innovation (Zehavit Stern, zehavit.stern@orinst.ox.ac.uk)
Located at the intersection of Cultural History and Literature, this course aims to provide an overview of Eastern European Jewish culture from medieval times to the eve of the Second World War. The course is centred around the intricate interrelations between tradition, crisis and innovation, and informed by the understanding that tradition is constantly changing and re-invented, rather than a set of passively inherited customs. The course traces the dramatic religious and political transformations experienced and created by the Eastern European Jewish society in the early-modern and modern periods by exploring a variety of Eastern European Jewish sources, including prose and poetry alongside religious literature (such as interpretations of the Bible and women's prayers) and political essays.
We will consider the historical significance of these sources and the socio-political contexts behind them, as well as their literary style and form, and their contribution to the creation of modern Jewish literature. Students with Hebrew, Yiddish, German, Polish or Russian language competency will be encouraged to read primary sources in the original languages. The course will be examined by means of two pre-submitted essays.

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.

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.

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. This course will be examined by means of two pre-submitted essays.

The Jewish Mystical Tradition: Rabbinic Esotericism, Kabbalah and Hasidism (David Ariel, david.ariel@ochjs.ac.uk)
This course explores the Jewish mystical tradition, including rabbinic esotericism, Kabbalah, and Hasidism. We will explore the historical, literary, and phenomenological approaches to the Jewish mystical tradition. Topics will include the nature of mysticism, the origins of Jewish mysticism, the major teachings of the Kabbalah including the doctrine of divine calculi (Sefirot), the feminine aspect of divinity, the soul, kabbalistic rituals, and Jewish meditation. Participants will engage also in close reading of primary kabbalistic texts including the Zohar and other works (in the original or in translation). This course will be examined by means of two pre-submitted essays.

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.
University of Reading

UNDERGRADUATE

Department of History
http://www.reading.ac.uk/history/

Deviance and Discipline: Church and Outcasts in the Central Middle Ages
(Rebecca Rist, History, r.a.c.rist@reading.ac.uk)
This module will explore the pronouncements of canon lawyers on topics central to an understanding of Medieval European Society such as theories of Just War, Christian-Jewish relations, the treatment of pagans and Muslims in Christian society and the status afforded homosexuals, prostitutes, lepers and other social outcasts. The course will also explore the growth in the study of Canon Law in Medieval universities and the influence of the work of decretists and decretalists on papal, ecclesiastical and conciliar legislation.

Department of English Language and Literature
http://www.reading.ac.uk/english-language-and-literature/

Fiction and Ethnicity in Post-War Britain and America
(David Brauner, d.brauner@reading.ac.uk)
This module aims to provide students with knowledge and understanding of a range of fiction produced by writers from minority cultures in Britain and America in the post-war period. It aims to introduce students to the key critical debates concerning the representation of ethnicity in fiction and to develop an informed awareness of some of the major developments in, and the relationship between, the theory and practice of post-war ‘ethnic’ fiction on both sides of the Atlantic. Authors studied on the module may vary from year to year but will include some of the following: Zadie Smith, Linda Grant, Howard Jacobson, Dan Jacobson, Clive Sinclair, Simon Louvish, Kazuo Ishiguro, Caryl Phillips, Anita Desai, Salman Rushdie, Hanif Kureishi, Philip Roth, Percival Everett, Charles Johnson, Richard Powers, Amy Bloom, Gloria Naylor, Bhatrati Mukherjee and Gish Jen.

Holocaust Fiction
(David Brauner, d.brauner@reading.ac.uk)
This module aims to provide students with knowledge and understanding of a selection of novels, novellas and short stories written in English concerned with the Holocaust and its legacy. Through detailed analysis of individual texts and the contexts in which they were produced, the module will promote an informed awareness of some of the key developments in the theory and practice of Holocaust fiction.

MA module (English Literature)
Philip Roth (David Brauner, d.brauner@reading.ac.uk)
This module explores the career of Philip Roth, by common consent the most important living American novelist and one of the most significant figures in Anglophone post-war fiction. For so long an enfant terrible of the American literary world, Roth may now be considered one of its elder statesmen. He has published twenty-two full-length works of fiction in an oeuvre that spans high seriousness (Letting Go (1962)) and low humour (The Great American Novel (1973)), expansive monologue (Portnoy’s Complaint (1969)) and elliptical dialogue (Deception (1990)), spare realism (When She Was Good (1967)) and extravagant surrealism (The Breast (1972)), historical fiction (the 'American Trilogy' (1997-2000)) and counter-factual narratives (The Plot Against America (2004)). He has won every major domestic and international literary award, with the exception of the Nobel Prize for Literature, and continues to publish prolifically and generate controversy well into his seventies. The module will examine Roth’s fiction, alongside his non-fiction and the extensive body of critical work on him, in a number of different contexts: as part of a tradition of comic fiction that encompasses European modernists such as Kafka, Gogol and Schulz, as well as American contemporaries such as Bellow, Malamud and Heller; as a chronicler of, and commentator on, American post-war history; as a postmodernist author of ‘counterfactual’, (self-)deconstructive narratives context of debates; and as a self-consciously Jewish author, who has repeatedly explored questions of race and ethnicity.

University of Roehampton
http://www.roehampton.ac.uk/home

Religion in Context 1 (Judaism)
(Eric Jacobson, E.Jacobson@roehampton.ac.uk)
This module is an introduction to Judaism in its religious, cultural and historical forms. It provides a survey of religious practices, canonical literature, culture and history of Judaism from biblical times to the present. Emphasis will be placed on cultivating an understanding of Judaism as a living culture and religion, and the contribution of Jews and Judaism to world culture and the humanities. The source of its religious inspiration – the Torah or Hebrew Bible – and the rabbinical codifications and commentaries will provide a primary intro-
duction to ancient Judaism. Several varieties of Jewish thought will be presented, from mysticism and Kabbalah in the medieval period to Jewish Enlightenment and the study of Judaism in the last few centuries. The module will also focus on contemporary Jews and Jewish culture in the context of the historical developments of the modern period, such as the Holocaust, the State of Israel and the Palestinian-Israeli conflict.

**Introduction to the Bible**
Serving both as an introduction to the Bible which is complete in itself, and as a foundation for further courses, this module acquaints students with the biblical writings, with the contexts out of which these writings developed and came together, and with methods of interpretation.

**University of Southampton**
Parkes Institute for the Study of Jewish/Non-Jewish Relations  
http://www.soton.ac.uk/parkes/

**History**  
http://www.southampton.ac.uk/history/

**UNDERGRADUATE**

**BA History: Pathway Jewish History and Culture**

**The Old Testament**  
(Dan Levene, d13@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.

**The End of the World: Apocalyptic Visions of History**  
(Helen Spurling, H.Spurling@soton.ac.uk)  
The ‘End of the World’ will introduce you to the cultural and historical contexts of apocalyptic thought in Late Antiquity as well as exploring how concepts of the end of time and afterlife evolved in dynamic interaction with socio-historical circumstances. Apocalypses are important because they represent an expression of social and cultural concerns, but also are of great significance for shedding light on attitudes to historical events and to surrounding cultures at a crucial period in the development of world history. This module will explore the nature and significance of Jewish and Christian apocalyptic traditions in Late Antiquity up to and including the rise of Islam.

**The Holocaust:**  
**Policy, Responses, and Aftermath**  
(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 study the origins, implementation, and aftermath of the genocide, from the Nazi rise to power and the implementation of the ‘Final Solution’ through to the post-war Nuremberg War Crimes Trials. In addition to Nazi policy, we will explore victims’ experiences of daily life in ghettos and camps through surviving diaries, songs, community chronicles, memoirs, and other texts. We will also tackle some of the questions that still challenge our understanding of the Holocaust today, such as: Was the Holocaust unique? How has the Holocaust become so prominent in American life? Why have some recent writers drawn attention to the ‘Holocaust Industry’ and the ‘exploitation of suffering’? What are the politics of memory and commemoration?

**Who is Anne Frank?**  
(Tony Kushner, ark@soton.ac.uk)  
The aims of this module are to provide the widest possible contexts, academic and popular, in approaches to the history and memory of Anne Frank and her diary, the most widely read non-fiction book in the twentieth century.

**Masada: History and Myth**  
(Sarah Pearse)  
An introduction to a controversial aspect of Roman-period Jewish history, namely the significance of the fortress Masada in the course of the First Jewish War against Rome (CE 66-74).

**German Jews in Great Britain**  
(Joachim Schlör, j.schloer@soton.ac.uk)  

**East End Life**  
(Jane Gerson)  

**Looking beyond the Holocaust**  
(Mark Levene)  

**Modern Jewish Culture and the Big City**  
(Joachim Schlör, j.schloer@soton.ac.uk)  
Jewish forms of settlement are an important area of study and research in the inter-disciplinary field of Jewish Studies. There is a broad variety of such forms of settlement, from the medieval Jewish streets and quarters via the shtetl in Poland to the urban quarters of Berlin, London, or New York. Throughout several centuries, though, an image has been created of a special "relationship" between Jewish and urban cultures. This module will try to explore this relationship and to give
some insight into the spatial dimension of Jewish culture and history. It will also show the range of inter-disciplinary methods necessary to cover the field.

**From the Czars to the Red Star: Jews in the Russian Empire and the Soviet Union 1772–1941** (Claire Le Foll, C.Le-Foll@soton.ac.uk)

This third year special subject explores legal and other definitions of refugeedom. It is then followed by three case studies. The first is on east European Jews at the turn of the twentieth century and the second examines Refugees from Nazism. The third and final case study examines contemporary asylum seekers and refugees. A comparative approach is utilised, using primary sources to enable the study of official responses, that of the press and public opinion and finally the refugees themselves through testimony and literature.

**Refugees in the Twentieth Century** (Tony Kushner, ark@soton.ac.uk)

This third year special subject explores legal and other definitions of refugeedom. It is then followed by three case studies. The first is on east European Jews at the turn of the twentieth century and the second examines Refugees from Nazism. The third and final case study examines contemporary asylum seekers and refugees. A comparative approach is utilised, using primary sources to enable the study of official responses, that of the press and public opinion and finally the refugees themselves through testimony and literature.

**Music and Resistance** (Shirli Gilbert, s.gilbert@soton.ac.uk)

Music might, at first glance, seem peripheral to the study of history. On deeper examination, however – and as historians in recent years have increasingly begun to recognize – it is a valuable source that can help us to understand how people in the past have experienced, shaped, and understood the world around them. Music can offer insight into how people have interpreted and responded to their circumstances, and how power is used and abused. This course will explore how music has been used by formal resistance and liberation organizations, as well as by millions of ordinary people during periods of political turmoil, persecution, and war. We will also consider how it has been used as a vehicle for propaganda, torture, and control. Focusing in particular on the twentieth century, we will look at examples ranging from the Nazi regime and the Holocaust, to the role of popular song in the South African anti-apartheid struggle. Through these and a range of other examples, we will consider the roles that music has played as an actor in history, its potential significance as a historical source, and its value as a medium through which we can approach and begin to understand the past.

**MA Jewish History and Culture**

This module introduces students to resources for analysis in Jewish history and culture, including libraries, archives and electronic sources. Exercises will develop skills required by the assessed essays and dissertation. Classes will cover approaches to documents, literary, and visual texts, and the broader thematic and methodological questions raised by the interdisciplinary nature of the MA programme. The module will offer skills development in archive research, bibliographical searches, and presentations. Students will also be given an introduction to central aspects of Jewish history and culture: Introduction to Jewish Law, Jewish Calendar and Festivals, Kashrut (dietary laws), Settlement and central elements of a Jewish community, Introduction to the Hebrew and Yiddish Languages, Jewish culture and music and concepts of Jewish identity.

**Core module: Jewish History and Culture**

This course introduces students to some of the key questions, perspectives, and methodologies that constitute the broad field of Jewish History and Culture. We will interrogate the concepts of history, memory, and culture themselves, and explore different approaches – some established, some still contested – that have been adopted towards this diverse interdisciplinary field.

**Core module: Relations between Jews and non-Jews**

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 late modern eras. It studies the every-day 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.

**Britain, the USA and the Holocaust, 1933–1995** (Tony Kushner, ark@soton.ac.uk)

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.
English Studies
http://www.soton.ac.uk/english/index.html

Jewish Fictions (Devorah Baum, D.M.Baum@soton.ac.uk)
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 module.

Post-War American Jewish Literature (Devorah Baum, D.M.Baum@soton.ac.uk)
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?

Holocaust Literature (James Jordan, J.A.Jordan@soton.ac.uk)
This module will examine some of the most important testimony, fiction and poetry to represent the Holocaust from the 1940s to the present.

German Studies
http://www.soton.ac.uk/ml/german/ge.html

Metropolitan Cultures: Vienna and Berlin (Meike Reintjes)
This unit will introduce you to German metropolitan culture and politics in the 20th century with particular reference to Vienna and Berlin, using a variety of different cultural forms (primarily literature, film, architecture). It will also familiarize you with some theoretical material on life/culture in the city. It will problematise the development of the capital city in the course of the 20th century, exploring, for example, how its emergence impacts on the people who live there and how the inhabitants in turn shape the metropolitan space. Furthermore this unit will demonstrate how society and, in particular, artists within the cityscape respond to historical and political situations, and how this response consists of a diversity of voices.

Minorities and Migrants: Exploring Multicultural Germany (Andrea Reiter, air@soton.ac.uk)

This course will examine the cultural and social critique of a range of writers and producers of cultural products to ask questions about race and ethnicity, exile and identity in 20th-century Germany and Austria. It will look at migrations and re-migrations to these countries, the discourses surrounding them, and fictional and autobiographical responses to the experience of migration and exclusion. We aim to contextualize and problematize identity and difference by looking at the history and writings of German refugees, German Jews, Afro-Germans and Turkish Germans. We will explore the tensions between historical facts and the self-image of the migrant and the nation by taking a double view: of the ways in which the majority culture has dealt with newcomers and the question of diversity; and of how minorities have challenged their assigned positions and developed strategies of subversion or resistance.

University of Warwick

Sociology
http://www2.warwick.ac.uk/fac/soc/sociology/

GRADUATE
(MA in Social and Political Thought)

Sociology of the Holocaust (Robert Fine, Robert.Fine@warwick.ac.uk)
This course takes up the challenges posed by Zygmunt Bauman to develop a sociological understanding of the Holocaust and explore the significance of the Holocaust for our understanding of sociology. It addresses Bauman’s proposition that the Holocaust represents not so much the breakdown of modernity but its inner potentiality. Among the questions we examine are the following: Why do we use the name ‘Holocaust’ or ‘Shoa’? How does the idea of ‘totalitarianism’ help us understand the Holocaust? What is meant by the idea of ‘crimes against humanity’? Why has modern antisemitism been such a powerful political force? What is the relation between the Holocaust and other modern genocides? What can we learn from the Holocaust about the capacity of ordinary men to commit extraordinary atrocities? What sense does it make to use the concepts of ‘radical evil’ and ‘banality of evil’ in understanding and responding to the Holocaust? Why cannot there be poetry after Auschwitz? How does the Holocaust test the limits of representation? Is there such a thing as a ‘Holocaust industry’?
Ongoing doctoral research

University of Aberdeen

Supervisor: Jutta Leonhardt-Balzer
Yong Shin Jung (submitted May 2012), The Divine Warrior Motif in the Gospel of John
Yang Kyu Park, The Zealots and Early Christianity
Stefan Bosman, The Jewish background of motifs, arguments and hermeneutical methods in Paul
Erlend MacGillivray, Evidence for missionary activity in ancient philosophical schools and Philo

Supervisor: Nicholas de Lange
Martin Borysek, The Taqqanot Candia
Kim Phillips, David Kimhi's exegesis

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

University of Birmingham

Supervisor: Charlotte Hempel
Helen Freeman, A Jungian Approach to the Dead Sea Scrolls
Robert Foster, The Use of Exemplars in the Book of James (completion 2012)
Reuven Geller, Beyond the Yahad – The Foundational Triangle of 1QSa, CD and 1QM / Dead Sea Scrolls
Hanne Kirchheiner, The Remnant of Israel. Qumran Social Identity in the Light of Exegesis and Anthropology
Drew Longacre, The Significance of the Dead Sea Scrolls for Understanding the History of the Textual Transmission of the Hebrew Bible
Nick Woods, The Qumran Wisdom Texts and the Gospel of John (co-supervision with Dr. Karen Wenell)

Supervisor: Geoffrey Kahn
1. Elizabeth Robar, Short and long prefix conjugation forms in Biblical Hebrew
2. Melonie Schmierer, The historical development of Eastern Aramaic
3. Ilan Gonen, The Jewish Neo-Aramaic dialect of Zakho
4. Lidia Napiorkowska, The Jewish and Christian Neo-Aramaic dialects of Urmia
5. Ronny Vollandt, Medieval Christian Arabic Bible Translations

Supervisor: Daniel Weiss
1. Jonathan Gilmour, Joseph B. Soloveitchik on Interfaith Dialogue

University of Kent

Supervisor: Alex Stähler
1. Catherine Bartlett, Representations of the Jew in the Nineteenth-Century Novel in France, Germany and England
2. Joanne Pettitt, Characterising Evil: The Ontology of Culpability and the Figure of the Perpetrator in Representations of the Shoah
3. Vered Weiss, Oh Other Where Art Thou?: The Location of the Other in Hebrew and English Literature of the Nineteenth and Twentieth Centuries

Bangor University

Supervisor: Nathan Abrams
1. Jennifer Krase, The Jews of Bangor and Llandudno
2. Gerwyn Owen, Jews in Italian Cinema
3. Cai Parry-Jones, The Jewish Diaspora in Wales

Supervisor: Charlotte Hempel
Helen Freeman, A Jungian Approach to the Dead Sea Scrolls
Robert Foster, The Use of Exemplars in the Book of James (completion 2012)
Reuven Geller, Beyond the Yahad – The Foundational Triangle of 1QSa, CD and 1QM / Dead Sea Scrolls
Hanne Kirchheiner, The Remnant of Israel. Qumran Social Identity in the Light of Exegesis and Anthropology
Drew Longacre, The Significance of the Dead Sea Scrolls for Understanding the History of the Textual Transmission of the Hebrew Bible
Nick Woods, The Qumran Wisdom Texts and the Gospel of John (co-supervision with Dr. Karen Wenell)

Supervisor: Maria Diemling
1. Maryanne Pritchard, Jewish Identity in Anglo-Jewish literature

University of Cambridge

Supervisor: Anna Abulafia

Supervisor: Graham Davies
1. A. Gray, Metaphor in Psalm 18
2. J.G. Davidson, Theological Significance of Nouns referring to God in Deutero-Isaiah
Trinity College Dublin

Supervisor: Zuleika Rodgers
2. Emily Parker, The figure of Joseph in the writings Philo of Alexandria
3. Natalie Wynn, Jewish Activism and inter-communal relations, 1840–1913
4. David Simmonds, The Limerick Boycott
5. Barbara De Bergin, Herod the Great and the Hasmoneans

Supervisor: Anne Fitzpatrick
1. Philip Crowe, The Temple Economy in the Second Temple Period
2. Magdalene Szklarz, The Book of Job
3. Heidi O’Rourke, Amun and Yahweh: An Examination of the Jewish Temple of Elephantine during the Persian Period

Durham University

Supervisor: Lucille Cairns
1. Caroline Tucker, Female-authored diaries and memoirs of Occupied France (including the ‘journal’ of Hélène Berr)
2. Richard Lawri, Narratives of collaboration in Occupied France

Supervisor: Robert Hayward
1. Tyson Putthof, Mystical Transformation in Jewish Thought of Late Antiquity
2. Leo Li, A Bakhtinian Approach to Exodus 12–15
3. Steven Harvey, Isaiah 30 and notions of teaching authority in Second Temple Judaism

Supervisor: Yulia Egerova
Graham Panico, Traditions, modernities and the semiosis of style: A reading of diversity in Jewish-Gentile relations in the religious architecture of the Moorish Revival

University of Edinburgh

Supervisor: Hannah Holtzsneider
Katarina Ockova, Marriage, Kinship, Memory, and the Future among the Jewish Minority in Postsocialist Slovakia (joint supervision with Professor Janet Carsten, Social Anthropology)

Supervisor: Timothy Lim
John M. Starr, A Quantitative Analysis of the Aramaic Qumran Texts

Kingston University

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

Liverpool Hope University

Supervisor: Bernard Jackson
1. Antonia Richards, Law and Narrative in the Book of Esther: Jewish Identity in the Diaspora
2. Elisha Ancselovits (completed 2012), Halakha as a Wisdom Tradition
3. Rachel Levy, How Jewish Orthodoxy positioned itself in the wake of modernity and the emancipation of the Jews, with particular reference to food and dietary laws in the Netherlands

King's College London

Supervisor: Andrea Schatz
1. Ella Fitzsimmons, Veils and Words. Women’s Religious Clothing and the Boundaries of Secularism

Queen Mary, University of London

Supervisor: Miri Rubin (History)
2. Milan Zonca, Authority and Deviance in Medieval Western Jewry

SOAS

Supervisor: Catherine Hezser
1. Davied Eliezer Cohen, The Biblical Exegesis of Don Isaac Abrabanel

UCL

Supervisor: Helen Beer
1. Sima Beeri, "Literarishe bleter" and Nachman Mayzel
2. Zosia Sochanska, The Cultural and Literary Contexts of the Work of Dvora Vogel
3. Ester Whine, Leo Koenig’s Contribution to Yiddish Culture

Supervisor: Michael Berkowitz
1. Angela Debnath, International Interventions in Genocide and Systematic Violence
2. Frank Dabba Smith, Ernst Leitz and the Leica Company during the Second World War
3. Ian Harker, *Ernst Biberstein: Lutheran Pastor and SS-man*
4. Felicity Griffiths, *Ethnicity and Minority Groups in the Colleges of London University*
5. Lida Barner, *Intellectual Property under the Nazis: Jews and Patents*

**Supervisor: François Guesnet**
Marie Luise Schmidt: *Per aspera ad astra. Die jiddische Literatur im Spannungsfeld von Politik und Kunst. Eine Feldanalyse des jiddischen literarischen Feldes in der Zwischenkriegszeit*

**Supervisor: Neill Lochery**
1. Helene Bartos (completed 2011), *German-Israeli Relations 1965–1990*
2. Azriel Bermant, *Britain’s Policy towards the Arab-Israeli Conflict under the Thatcher Government*
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 1956 and the British Press*
6. Thomas Wilson, *Israeli Settlements and Israel’s Religious Right since the Peace Process*

**Supervisor: Ada Rapoport-Albert**
1. Yaffa Aranoff, *The Portrayal of Biblical Women in Hasidic Literature*
2. Nathaniel Berman, *‘Improper Twins’: The Ambivalent ‘Other Side’ in the Zohar and Kabbalistic Tradition*
3. Sara Hall, *Towards a New Cultural History of Czernowitz: The Yiddish and Ukrainian Press*
4. Ariel Klein, *The Sifra di-Tseni’uta of the Zohar*
5. Agata Faluch, R. Nathan Neta Shapiro of Krakow (1585–1633) and the Ashkenazi Kabbalah*
6. Gillian Rosen, *The Institution of ‘hadlakat ha-Ner’ (Sabbath Candle Lighting) by Women*
7. Julian Sinclair, *Rav Kook’s mysticism*
8. Lindsey Taylor-Guthartz, *The religious lives of Orthodox Jewish women in London, with a focus on folk practices*

**Supervisor: Sacha Stern**
Kineret Sittig, *A critical edition with translation and commentary of Iggeret haShabbat by Abraham ibn Ezra*

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**University of Manchester**

**Supervisor: George Brooke**
1. Kyung Baek, *The Use of Jewish Scripture in the Scrolls and the Gospel of Matthew*
2. Jarod Jacobs, *The Linguistic Character of the Biblical Dead Sea Scrolls*
3. Jessica Keady, *Gender and Purity in the Sectarian Dead Sea Scrolls*
4. Marvin Miller, *Second Temple Epistology and the Genre of MMT*
5. Dohnson Chang, *Covenant and Priesthood in 2 Maccabees, the Sectarian Scrolls, and Hebrews*
6. Helen Jacobus (Graduated 2011), *4Q318 Zodiac Calendar and Brontologion Reconsidered* (also awarded the 2011 ASOR Sean Dever Memorial Prize for work completed during her doctoral studies)

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

**Supervisor: Cathy Gelbin**
1. Heather Hilton, *Holocaust and 9/11 Narratives*

**Supervisor: Daniel Langton**
1. Simon Mayers, *From ‘the Pharisee’ to ‘the Zionist Menace’: Myths, Stereotypes and Constructions of the Jew in English Catholic Discourse (1896–1929)*

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

**Newcastle University**

**Supervisor: Beate Müller (School of Modern Languages, German)**
University of Oxford

Supervisor: Susan Gillingham
Holly Morse, And God Created Woman: An Exploration of the Myth and Meaning of Eve
Joanne Vitale, Female Beauty in the Old Testament

Supervisor: Martin Goodman
1. Jonathan Kirkpatrick (Balliol), Pagan cult in Roman Palestine

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

Supervisor: Hugh Williamson
1. Troy Cudworth, War and Temple in Chronicles
2. Ekaterina Kozlova, Female Mourning in the Hebrew Bible
3. Philip Yoo, Ezra’s Lawbook

University of Reading

Supervisor: David Brauner

University of Roehampton

Supervisor: Eric Jacobson
1. Katie Meltzer, National Identity in Sacher-Masoch’s Historical Fiction

Supervisor: Chris Horner
2. Chris Horner, Hannah Arendt and the Fate of Judgment

University of Southampton

Supervisor: Tony Kushner
1. Hannah Ewence, Gender, identity and memory of East European Jewish migrants to the UK
3. Agnese Pavule, Elite Female Jewish Philanthropy and Jewish identity in Victorian England
4. Lawrence Cohen, The Norwood Jewish Orphanage
5. Micheline Stevens, Childhood and Jewish Philanthropy in late Victorian Philanthropy
6. Tom Plant, Anglo-Jewish Identity and Youth Clubs in the Twentieth Century
7. Malgorzata Wloszycka, Debates about the Holocaust in Postwar Poland at the local level

Supervisor: Andrea Reiter
1. Bettina Koehler, Contemporary German-Jewish Literature (esp. Maxim Biller) as a Counter Discourse
2. Diana Popescu, The contribution of post-Holocaust visual art to the shaping of Jewish and Israeli identities
3. Meike Reintjes, German Jewish Women Poets in British Exile
4. Mike Witcombe, Philip Roth
5. Silke Schwaiger, Edition Exil, Vienna and Migrant Authors
6. Georg Burgstaller, The world of the early twentieth-century Austrian music theorist Heinrich Schenker

Supervisor: Joachim Schlör
1. Hannah Farmer, An Act of Charity: Philanthropy and Jewish Women’s Identity in 1890s Chicago
Members’ recent publications


Bar-Asher, Avishai. ‘Penance and Fasting in the Writings of Rabbi Moshe de León and the Zoharic Polemic with Contemporary Christian Monasticism’ [Hebrew], in Kabbalah 25 (2011), 293–319.


Outhwaite, Ben and Shmuel Glick et al., Seride Teshuvot: a descriptive catalog of responsa


Reviewed by Siam Bhayro (Department of Theology and Religion, University of Exeter)

Those interested in the musical traditions of the Hebrew Bible are immediately confronted by two problems, namely, the nature of the field and the consequent problems associated with the available literature. The field of biblical musicology, like near eastern archaeomusicology in general, attempts to synthesise the results of several distinct fields of study, such as anthropology, archaeology, philology and musicology. This is no easy task, and the results can at times be bewildering to even the best-trained scholars. For example, the Hebrew term kinnōr “lyre” is cognate with the Akkadian term kinnāru “lyre”, which is equated in lexical lists from Ebla with the Sumerian term balag. The problem is that, while balag appears to refer to a lyre in texts from the third millennium BCE, from the second millennium it came to be used for a type of drum. Those coming to the subject, therefore, often struggle to come to terms with the contradictory signals and sheer volume of the evidence, let alone the rate at which new discoveries are made.

The following classic works remain useful, but are now certainly dated: chapter six of Carl Engel, The Music of the Most Ancient Nations (London: John Murray, 1864); Sol Fininger, ‘Musical Instruments in OT’, in Hebrew Union College Annual 3 (1926), 21–76; chapter five of Curt Sachs, The History of Musical Instruments (New York: Norton & Co., 1940); and Bathya Bayer, The Material Relics of Music in Ancient Palestine and its Environ: An Archaeological Inventory (Tel Aviv: Israel Music Institute, 1963). The more recent works, such as Joachim Braun, Music in Ancient Israel/Palestine: Archaeological, Written, and Comparative Sources (Grand Rapids: Eerdmans, 2002), suffer both from being philologically weak and from adopting a minimalist or sceptical approach to the value of the biblical evidence. We are, therefore, in desperate need of an up-to-date, philologically robust and comprehensive study. When assessing whether Kolyada’s Compendium achieves this, the phrase ‘swings and roundabouts’ comes to mind.

On the one hand, there are some notable omissions, such as Annie Cauzet, ‘La musique à Ougarit: nouveaux témoignages matériels’, in Nicolas Wyatt, Wilfred G. E. Watson and Jeffrey B. Lloyd (eds. ), Ugarit, Religion and Culture. Proceedings of the International Colloquium on Ugarit, Religion and Culture, Edinburgh, July 1994: Essays Presented in Honour of Professor John C. L. Gibson (Münster: Ugarit-Verlag, 1996), 9–31; Anne D Kilmer, ‘Musik’, in Realexikon der Assyriologie 8 (1995–7), 463–491; and Bo Lawergren, ‘Distinctions among Canaanite, Philistine, and Israelite Lyres, and their Global Lyrical Contexts’, in Bulletin of the American Schools of Oriental Research 309 (1998), 41–68. Furthermore, the level of detail or the use of evidence can be frustrating at times. For example, in her discussion of the lyre, Kolyada states that ‘The kinnor is similar to the ancient instruments of other Semitic and Iranian peoples. Among them are the Egyptian knn, the Syriac kena/kina, the Arabic kinnar (the word is fem. pl.), the Ethiopian krar/kerar (Amharic) or kissari (Ge’ez), the Coptic kinera, and the Middle Persian (Paahlavi) kannar’ (32). The problem here, of course, is that the Hebrew term has, probably, been loaned into Syriac, Arabic, Ethiopic, Coptic and Paahlavi, often in the context of Bible translations. Indeed, in some cases, it is doubtful whether the instrument actually existed with those names in those cultures. Even the Egyptian term is a West Semitic loanword (cf. Ugaritic knr and the peripheral Akkadian kinnāru), although its use predates any written Hebrew sources. Also, albeit less crucially, the Paahlavi term is best vocalised kennār. In any event, the opening sentence of the above quotation is very problematic. Kolyada’s discussion of the etymology of the Hebrew term kinnār appears truncated, and there is no mention of the following important paper in which an Indo-European origin for the term is posited: Vyacheslav Ivanov, ‘An Ancient Name for the Lyre’, in UCLA Indo-European Studies 1 (1999), 265–282. These examples are indicative of this book’s shortcomings, but so much for the swings – what about the roundabouts?

On the other hand, this book provides us with much that is excellent. Following an introductory chapter on musical instruments in the Bible and the biblical periods, there are separate chapters on plucked stringed instruments, wind instruments and percussion instruments. This is followed by a chapter on ambivalent instrumental terms, i.e. those whose connection to music is uncertain, and a chapter on generic and unclear musical terms, e.g. the enigmatic selāh. The final chapter, which is on biblical musical instruments in postbiblical sources and in Bible
translations, deals with reception history (although, to be fair, the whole book does), focussing on talmudic, patristic, medieval rabbinic and Byzantine sources. There is also a discussion of Bible translations, including a separate section on the Slavonic tradition. The volume is generously illustrated throughout.

Finally, there is a synoptic table of terminology and references for every instrument mentioned in the book. This is a remarkable achievement. Thus, for example, one can see at a glance that the Hebrew term kinnōr is translated in the Vulgate as cithara in Genesis 4:21 and as lyra in 1 Chronicles 15:16. It is clear that a lot of research and thought has been invested in the production of this Compendium. The result is a volume that combines an almost encyclopaedic level of information, despite its modest appearance, with a convenient, well-conceived presentation.

In short, we are still waiting for an up-to-date, philologically robust and comprehensive study of biblical musicology. We shall probably never have one, however, as the nature of the field makes it almost impossible to achieve. But, while we wait, I warmly recommend Kolyada’s Compendium – it deserves to take its place alongside Engel, Fine-singer, Sachs and Bayer. Furthermore, unlike other recent studies, Kolyada takes the Bible seriously as a historical source, for which she should be commended.


Reviewed by Siam Bhayro (Department of Theology and Religion, University of Exeter)

This book should prove to be of great interest to members of this association, as I hope to demonstrate in the course of this review. It is concerned with the Aramaic and Hebrew inscriptions that were discovered on Mount Gerizim and published in Y. Magen, H. Misgav and L. Tsfania, Mount Gerizim Excavations. Vol. I: The Aramaic, Hebrew and Samaritan Inscriptions (Jerusalem: Israel Antiquities Authority, 2004).

Dušek seeks to answer three questions: When were the inscriptions carved? Who carved them? And, what was their wider historical and political context? This book, therefore, comprises three distinct parts (which we shall consider in turn) that together combine the fields of epigraphy and history with very specific research questions in mind. The reason why members of BAJS will find Dušek’s study and conclusions of interest is that, as the title suggests, the inscriptions and their wider context relate to the reigns of the Seleucid kings Antiochus III (r. 223–187 BCE), Seleucus IV Philopator (r. 187–175 BCE) and Antiochus IV Epiphanes (r. 175–164 BCE) — in other words, the period that witnessed the flourishing of several important personalities, such as Simon the Just
and Joseph the Tobiad, and that culminated in the Maccabean revolt.

The first part, 'Scripts of the Inscriptions from Mt. Gerizim' (3–63) presents a very detailed palaeographic analysis of the texts in order to determine their date, focusing mostly on the two types of Aramaic script — monumental and cursive (terms preferred to the original editors' 'lapidary' and 'proto-Jewish' for reasons given on p. 5). Dušek gives an excellent summary of previous scholarship and a very detailed discussion of each script, on a letter-by-letter basis, accompanied by a minute and careful analysis. The whole section is richly and clearly illustrated, which makes the arguments easy to access, and the discussion should prove to be of wider interest. There are also two very useful appendices, one concerning the Aramaic script from Mount Gerizim (159–167) and the other giving hand drawings of eleven Aramaic inscriptions (169–172). For Dušek's immediate purposes, the conclusions are that the cursive script dates to the first half of the second century BCE (24–26), while the monumental script dates to between the end of the third century BCE and the first decades of the second century BCE, i.e. coinciding with the reign of Antiochus III and the period immediately following his death (37). In short, archaeological evidence suggests that, following the transition from Ptolemaic to Seleucid rule in the Levant at the start of the second century BCE, Mount Gerizim experienced a major programme of construction under the auspices of Antiochus III. Dušek argues persuasively that this is the context for the Aramaic inscriptions (59). It is interesting to note that Dušek's detailed analysis concurs with that of the late Joseph Naveh, who reached the same conclusions despite working with much less data (37).

This leads nicely into the second section, 'Identity' (65–118), which is concerned with the identity of those who worshipped on Mount Gerizim and dedicated its inscriptions. Dušek begins with a summary of the history of Samaria, from the Persian to the Hasmonean Periods (65–74), which, given the nature of the evidence, is no easy task. Dušek does very well to produce a coherent account from Josephus's *Antiquities*, I & II Maccabees, other ancient texts and the available archaeological evidence — indeed, this impressive command of the potentially confusing array of sources is indicative of Dušek's whole study. Dušek then turns to consider the Samaritan worshippers and their religious institutions, including the sanctuary, its priests and sacred texts. This section includes an excellent summary of the theological distinctiveness of the Samaritan Pentateuch regarding the sanctity of Mount Gerizim (89–90). I am not convinced by the following hypothesis, however, that both the Judean and Samaritan Pentateuchs were modified, to emphasise Jerusalem and Mount Gerizim respectively, following the exclusion of the Samaritans from 'Israel' in 168 BCE (e.g. 94–96 & 115–116), although the arguments advanced by Dušek are characteristically clear and rigorous. The wider context for this exclusion is one of the consequences of the Sixth Syrian War (170–168 BCE), after which Antiochus IV suppressed the ousted hellenising High Priest Jason's revolt in Judaea.

This brings us nicely to the third section, 'Southern Levant between Antiochus III and Antiochus IV Epiphanes' (119–151). Dušek reassesses the historical value of Josephus's *Antiquities* 12.129–236, arguing that, contrary to what is often stated, Josephus's account is, except for some errors and discrepancies, 'basically correct' (150), a view with which I have much sym-
This exquisitely produced volume illuminates the career of an important but (until now) almost forgotten figure in Weimar culture, the reporter and photographer Leo Rosenthal (1884–1969). First, a note about language: despite the fact that this book is largely in German it certainly should be purchased for university libraries in the English-speaking world. There are English abstracts of the essays and all of the captions are translated into English. The vast majority of the pictures are not available elsewhere. Overall this work is a reminder that legal trials were a major and dramatic component of the news and public culture in pre-Nazi Germany. Courtroom proceedings were, after all, a chief means of framing and staging numerous issues, controversies, and personalities, and their capture by Rosenthal is a signal contribution of this handsome book. It also may render a distinctive service as a goldmine for students and scholars seeking fresh topics in the tumultuous history of the Weimar Republic.

At the time of his death, Leo Rosenthal was well known and respected, mainly as a photographer at the United Nations (UN), receiving a substantial obituary in The New York Times (29 October 1969). Its author, however, was apparently unaware that Rosenthal had been a distinguished photographer before his arrest by the Nazis in 1933. Rosenthal’s trove of photographs provided the basis for the excellent exhibition at the Berlin Landesarchiv, from November 2009 to March 2010, for which this book is a catalogue.

Rosenthal was born in Riga, then in tsarist Russia. He was no traditional, poor ‘eastern Jew’, or Ostjude. His father was a well established jeweller to the city’s elite (17). Leo Rosenthal did not follow his path but instead became a lawyer, practising in Moscow and engaged in the cause of the Revolution. Although his sympathies were on the side of the Reds he did not believe he would fare well enough in nationalization along Bolshevik lines in 1919. He moved, then, to Berlin and became a reporter for socialist and ‘liberal-democratic’ newspapers, mainly the Vorwärts. His photographs also appeared in the 8 Uhr-Abendblatt, the Weltspiegel, the supplements to the Berliner Tageblatt and Vossischen Zeitung, the illustrated Zeitbilder, and the Volksfunk. It was difficult for him to cobble his assignments into a decent livelihood. His living conditions and economic precariousness, especially compared to his opulent family home, were depressing (18). In Germany he was a Social Democrat but re-mained on the party’s ‘periphery’ (17).

Not surprisingly, Rosenthal was prominent enough to land in ‘protective custody’ upon the Nazi takeover of power. His Latvian citizenship facilitated his release from prison in Berlin (19). He escaped first to his family’s home in Riga, where he participated in a largely Jewish anti-Nazi German publication, then on to the west, via Paris and Casablanca (13). But his mother, brother, and three sisters were not so fortunate. All were murdered in the Holocaust.

Arriving in the United States in 1942, eventually Rosenthal found his footing after making ends meet rather creatively – for instance by posing as a model for art classes, making dolls in a factory, and working ‘as a librarian at Rikers Island Prison’ (NYT obituary). In the Soviet Union, he had worked in the administration of Alexander Kerensky as prison director (17). He seized the opportunity, upon the launch of the United Nations with its conference in San Francisco in 1945, to return to photography as his main vocation.

The concentration of the volume under consideration comprises Rosenthal’s work from a circumscribed period: 1926–1933. It mainly details his engagement with the legal environment about which he reported. His courtroom subjects include the famous, infamous, and obscure – including Hitler (60–61) and Goebbels (57), children (44), ‘streetwalkers’ (43), and a ‘baroness’ (45). Although some of the descriptions are sketchy – such as that accompanying a picture of Albert Einstein (109) – many contain rich, fascinating information and offer access to lesser-known dimensions of Weimar’s history – such as the trials of the Sass and Sklarcket brothers (76–81). Dozens may be subject to further elaboration, such as that of Deputy chief of police Bernhard Weiss and his wife Lotte, about 1930.

Trained lawyer Bernard Weiss was the Deputy Chief of Police in Berlin from 1927 until 1932. On account of his commitment towards fighting anti-democratic forces and his Jewish background, Weiss became the target
of regular slander campaigns by the rising Nazi movement. He appeared in court several times to defend himself against anti-Semitic insults (pejoratively dubbed ‘Isidor Weiss’) in Joseph Goebbels’ newspaper, Der Angriff. In 1933 he fled via Prague to London, where he died in 1951 (58). Weiss looks confident and proud, even relaxed; his wife, nervous. An interesting series of unpublished photographs also demonstrate Rosenthal’s concern for institutionalized social welfare (136–153).

Although the essays discuss Rosenthal’s development as a photographer per se, and include several comparisons with his better known colleague, Erich Salomon (who was murdered in Auschwitz), there is a blind spot: the authors do not recognize the extent to which press photography evolved as something of a Jewish enclave in Central Europe and elsewhere in the 1920s and early 1930s. In contrast, the importance of Jewish connections is presented well in Bianca Welzing-Bräutigam’s examination of Rosenthal’s period in Riga and peripatetic existence after fleeing the Nazis (18–20). Erich Salomon was not simply a contemporary and forerunner to Rosenthal: his emergence was due to his situation in a disproportionately Jewish milieu – including agents, editors, picture-editors, publishers, and agency-heads. The brief but spectacular success of Stefan Lorant, also a refugee from Nazi Germany, as a leading pictorial editor in Britain also boosted the careers of photographers such as Salomon, Robert Capa, and many others.

For those who are familiar with Salomon, one would rarely mistake his photographs with those of Rosenthal (11–12, 13, 29, 33–36). Even though Rosenthal took many, if not most of his courtroom photographs, surreptitiously (6) – as did Salomon – there is more of a formal, staged, static quality to them. – There are, of course, exceptions (28). Most of his shots are of people while they are relatively still. Salomon, in contrast, often caught people in motion, even if they were nodding off. Rosenthal’s photos are competent, ‘stimulating’ and ‘realistic’ (8), relatively well-composed – but not terribly interesting if not for the subject matter. Rosenthal was at the cutting edge politically, in what he was exposing. But as a photographer he was not avant-garde in terms of technique (cf. 11–15). He was, in this respect, more like his British counterpart James Jarché, rather than Salomon, Alfred Eisenstadt, and Robert Capa. His work does not, in my opinion, reflect the transition to motion picture film as did others in his loose cohort.

The book is almost square and black-and-white – as color was not used in the press until much later – and promises a complete, authoritative presentation. But in some respects its mien does not indicate the fragmentary, unconventional, even subversive nature of many of the topics addressed in the photographs. Although roughly half of Rosenthal’s bequest of 3,000 photos to the Landesbildstelle Berlin in 1967 were lost due to damage, the photographs that remain are fantastic. This volume alone is a tremendous resource for students and scholars seeking to investigate lesser-known aspects of Weimar’s history. In any event, the officials of the Landesarchiv were wise to notice and curate an immensely valuable collection with a pronounced edginess, which should attract and enrich numerous researchers.

This is a fascinating, at times disturbing, at times inspiring but throughout quite a strange book. Martin Treml has written a beautiful essay at the end of the volume. Treml's essay provides much needed context for understanding the material. Taubes was often ill. He had undergone two strenuous years of electroshock therapy before beginning his correspondence with Schmitt in 1977. When Taubes suffered a nervous breakdown in 1975 it was so severe that colleagues doubted whether he would ever re-emerge from psychiatric treatment.

Taubes was anything but conventional. Aged twenty-three he gained his PhD with a highly original thesis about the Abendländische Eschatologie (Occidental Eschatology): in it he differentiated the planned and immanent nature of utopia from the mish-mash of immanence and transcendence (a political theology) of Jewish and Christian messianism which informs Joachim of Fiore's, Hegel's and Marx's political thought.

What attracted the rabbinically trained philosopher of religion, Jacob Taubes to Carl Schmitt? Before they started their correspondence in 1977, Schmitt had managed to accrue a rather unnerving list of achievements. He developed the international law doctrine of great Spaces, which was one of the 'legal' bases for Hitler's attack on Poland and Russia and the whole of Eastern Europe. His doctrine of 1933: 'the Führer protects the Law' served as legalistic justification for Hitler's absolute power.

Then there is Schmitt's virulent antisemitism (of which Taubes was cognisant) and his famous radical friend-enemy opposition. And yet, Taubes, Hannah Arendt, Leo Strauss and even Walter Benjamin treat him, on occasions, as a source of wisdom. Famous for his theses on secularization – 'all precise notions of the modern state are secularised theological notions' – and sovereignty – 'sovereign is who to decide about the state of exception' – Schmitt has become quite influential in contemporary debates about politics, international law, political philosophy and literature. The recent 'return to religion' has enhanced interest in Schmitt's political theology even further. As part of this interest, Taubes's Occidental Eschatology, his The Political Theology of Paul as well as the collection of essays in the philosophy of Religion, From Cult to Culture, have recently been translated into English.

In one letter (2 March 1978) Taubes, writing to Schmitt – Hitler's crown lawyer – refers to the Nazi genocide while paraphrasing the Talmud: Truth and Truthfulness are, according to the Talmud, not God but are the seals of God, in front of which we will be summoned on the last judgment of the dead, rising from death. If this were not the case I could not be able to breathe after Auschwitz.

And yet Taubes wants to abstain from a critical discussion of Schmitt's involvement in Nazi politics.

Taubes seems to have loved the incongruous and the heretical. Taubes was smitten with Schmitt. What is striking is how reverential Taubes is toward Schmitt – despite knowing and referring to Schmitt's Nazism in the 1930s and 1940s: no doubt this is due to their shared hostility to positivism as well as their shared interest in religion/theology. Taubes was of course not the only one who sought conversations with Schmitt. In 1967, Alexandre Kojève visited Schmitt in his provincial home in Plettenberg and famously declared: 'With whom else can one speak in Germany?'. What is so fascinating about the diverging, agonizing and antagonistic exchanges between C. Schmitt, W. Benjamin, Leo Strauss, Kojève, J. Taubes, H. Blumenberg and G. Agamben? – perhaps it is its Nietzschean context of an anti-moralist and anti-economic discourse and this all the more after postmodernism, after Lyotard had famously declared the end of narratives and values outside the realm of mere efficiency.

In critical dialogue with Schmitt and Taubes, Agamben has recently shown how the seemingly non-economic substance of political theology is the secret foundation of economics – founded as it is on the acclamation of rule, a ruler or product by the greatest number of people. The more we buy into a product or an ideology, the more economically valid it is. The character of economic growth is its expansiveness, its disregard of all limits. Schmitt's political theology attempted to sanction the limitless, quasi-transcendent nature of sovereignty, of rule, of absolute power.

Like Agamben, Taubes focuses on the indifference between theology and politics. It is of
course this lack of distinction which is Schmitt’s heritage. In contrast to Taubes, however, Agamben sees the repetition of a theological-economic-political paradigm as modernity’s ethical fault line. In his letter to and about Schmitt, Taubes establishes an affirmative trajectory of what he sees as deriving from Paul’s political theology. Developing Paul’s political theology Hobbes defines Christ in terms of the mortal god Leviathan or the state. In contrast to Taubes, Agamben analyses the lack of distinction between the political, the theological and the economic and grounds this indifference in Christianity’s Roman imperial heritage as opposed to its Jewish Pauline strand. Taubes defines Jewish heritage as political and contrasts Judaism’s politics with the non-worldly message of Christianity. This is not an original argument: Gerschom Scholem and Taubes himself (in Occidental Eschatology) have made this point before. Taubes sees in Paul the political and Jewish aspect of Christianity. This reading is heavily dependent on Nietzsche’s reading of Paul, as both rabbincally trained and founder of the polis of the Church.

Taubes’s reverential tone towards Schmitt finds its equivalent in his attempt to interpret Jewish identity in terms of Schmitt’s political theology. Taubes pays little attention to the disturbing defence of state-sponsored violence in Schmitt’s wartime writings. Schmitt’s writings on international law make it clear that the defence of Hobbes is a defence of the nation state against outside interference: so the Nazis can dispossess and kill Jews without outside interference and Mussolini’s Italy can invade Abyssinia etc. Schmitt attacks liberalism and individualism in the name of the absolute power of state-sponsored violence. Taubes argues that Hegel’s state and God is a direct descendant of Hobbes’s Leviathan. This may be true but Taubes is far too uncritical as regards the state-sponsored violence of Schmitt.

In a letter to the Berlin Senator Dr Peter Glotz, written on 20 November 1979, Taubes appraises Hobbes’s mortal God and Leo Strauss’s interpretation of Hobbes against the background of the increasing predominance of international business and finance which render Hobbes’s mortal God powerless. It seems to be the economic paradigm of our time that feeds the broad interest in Schmitt, Leo Strauss and Heidegger. Those who take issue with globalization should, however, also be aware of the violence that may grow out of the sovereign nation state.