### BAJS Bulletin 2016: Contents

<table>
<thead>
<tr>
<th>Topic</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jewish Studies at Birmingham University</td>
<td>1</td>
</tr>
<tr>
<td>Retirement of Prof. George Brooke</td>
<td>4</td>
</tr>
<tr>
<td>50 years after the opening of the Parkes Library</td>
<td>6</td>
</tr>
<tr>
<td>British Jewish History Resources Online</td>
<td>7</td>
</tr>
<tr>
<td>Josephus Reception Archive</td>
<td>14</td>
</tr>
<tr>
<td>BAJJS Support of Jewish Studies students</td>
<td></td>
</tr>
<tr>
<td>First BAJJS studentship</td>
<td>14</td>
</tr>
<tr>
<td>BAJJS essay prize</td>
<td>16</td>
</tr>
<tr>
<td>Northern UK Jewish Studies Partnership</td>
<td>18</td>
</tr>
<tr>
<td>Astaire Seminar Series in Jewish Studies 2016-17</td>
<td>18</td>
</tr>
<tr>
<td>Call for Contributions:</td>
<td></td>
</tr>
<tr>
<td><em>Journal of Jewish Studies Supplement Medaon</em></td>
<td>19</td>
</tr>
<tr>
<td>New MA in Jewish History and Culture</td>
<td>19</td>
</tr>
<tr>
<td>BAJJS Conference 2017: Call for Papers</td>
<td>20</td>
</tr>
<tr>
<td>BAJJS Conference 2016: Programme</td>
<td>21</td>
</tr>
<tr>
<td>How to support BAJJS</td>
<td>25</td>
</tr>
<tr>
<td>BAJJS Committee 2016-17</td>
<td>26</td>
</tr>
<tr>
<td>Current research projects</td>
<td>27</td>
</tr>
<tr>
<td>Ongoing doctoral research</td>
<td>31</td>
</tr>
<tr>
<td>Members’ recent publications</td>
<td>32</td>
</tr>
<tr>
<td>Book reviews</td>
<td>36</td>
</tr>
</tbody>
</table>

The British Association for Jewish Studies (BAJS) was founded in 1975 as a learned society and professional organization on a non-profit-making basis. Its aims are to nurture, cultivate and advance the teaching and research in Jewish culture and history in all its aspects within Higher Education in the British Isles.

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### Jewish Studies at the University of Birmingham

Charlotte Hempel, Professor of Hebrew Bible and Second Temple Judaism at the University of Birmingham, is the President of BAJJS 2015-16. She has organised this year’s BAJJS conference that is being hosted at the University of Birmingham from 10-12 July 2016. The title of the conference is The Texture of the Jewish Tradition: Investigations in Textuality.

**The University of Birmingham and Jewish Studies**

The University was founded in 1900 as the UK’s first civic university welcoming students from all religions and backgrounds. The foundation arose out of the vision of its first Vice Chancellor Joseph Chamberlain, a British politician and statesman who was also a socially progressive mayor of the city of Birmingham from 1873-1876. The iconic clock tower at the centre of the campus is nicknamed ‘old Joe’ in his honour. In 1905 Sir Edward Elgar was appointed the first Professor of Music at the University of Birmingham succeeded by Granville Bantock who played an influential role in the founding of the City of Birmingham Symphony Orchestra. In 1949 Birmingham appointed the first female professor at a UK university, Dame Hilda Lloyd, who went on to become the first female President of a Royal Medical College.

For a long time affiliated with the University and now in part integrated with the University of Birmingham, the **Federation**
of Selly Oak Colleges has a proud history in inter-religious relations and mission studies. To complement an established Centre for Muslim-Christian Relations, Rabbi Professor Norman Solomon, now University of Oxford where he served as Fellow in Modern Jewish Thought, set up a Centre for Judaism and Jewish-Christian Relations in Birmingham in 1983. Subsequently Rabbi Norman Solomon founded Mosaic: The Birmingham Society for Jewish Studies in 1995 jointly with Professor Martin Goodman, who taught Roman history at the University of Birmingham before taking up a Chair in Jewish Studies in Oxford. This thriving adult education programme provides a forum for Jewish studies, understood in the broadest possible terms. From its beginnings, Mosaic has been open to anyone, Jewish and non-Jewish, and is committed to exploring issues related to Jewish studies and disseminating cutting-edge thinking to the wider community. More recently Mosaic operates as a close co-operation between the University’s Department of Theology and Religious Studies and members of the local Jewish community. It was headed until 2010 by Professor Jonathan Webber, UNESCO Chair in Jewish and Interfaith Studies at the University of Birmingham. Since 2010 Mosaic is jointly chaired by Professor Charlotte Hempel and Dr. Isabel Wollaston. In 2012 the activities were brought under the umbrella of the externally funded project Jewish Heritage and Culture: Birmingham Perspectives designed to maintain and extend current activities to incorporate two annual public lectures (The Annual Rabbi Tann Memorial Lecture and The Annual Birmingham Lecture in Jewish Heritage and Culture) as well as master classes in Jewish Studies at local schools. Previous speakers include:

- The former Chief Rabbi Lord Sacks
- Prof. Amy-Jill Levine (Vanderbilt)
- Prof. Martin Goodman FBA (Oxford)
- Rabbi Dr. Norman Solomon (Oxford)
- Prof. Gary Rendsburg (Rutgers University)
- Prof. Michael Stone (Hebrew University)
- Prof. Reinhard Kratz (University of Göttingen)
- Rabbi Dr. David Sandmel (Anti-Defamation League, New York) with a response by Archbishop Bernard Longley (Birmingham).

It was through a connection by Alphonse Mingana to J. Rendel Harris of Woodbrooke College (now Woodbrooke Quaker Study Centre in Selly Oak) and the sponsorship of Dr. Edward Cadbury (owner of the Cadbury chocolate factory in the nearby Birmingham suburb of Bournville) that the famous Mingana Collection made up of over 3000 Middle Eastern manuscripts in over 20 languages including Arabic, Syriac, Ethiopian, Georgian, Hebrew, Samaritan and Armenian came to be housed in the University’s Special Collections as part of the Cadbury Research Library. The collection also includes one of the oldest manuscripts of the Qur’an that gave rise to intense media interest after it was identified by Dr. Alba Fedeli n 2015 during her doctoral work in the Department of Theology and Religion.

Research and teaching in Jewish Studies is undertaken across several departments in the College of Arts and Law. The Department of Theology and Religion is headed by Dr. Andrew Davies (Reader in the Public Understanding of Religion) who is a biblical scholar with particular interests in the reception of the Hebrew Bible. More recently he has established and directs The Edward Cadbury Centre for the Public Understanding of Religion. Dr. Isabel Wollaston, Senior Lecturer in Jewish and Holocaust Studies, is an expert in Holocaust Studies and contemporary Jewish-Christian relations. Her former research students include Dr. Stephen Smith (Founder of the UK Holocaust Centre in Nottinghamshire and now Executive Director of the USC Shoah Foundation in the US) and Dr. Hannah Holtschneider (Senior Lecturer in Jewish Studies at the University of Edinburgh and President Elect of BAJS for 2016-2017). Isabel is programme lead for an inter-departmental MA in Holocaust and Genocide. The research and teaching of Dr Karen Wenell (Lecturer in New Testament and Theology) covers first century Judaism, and the internationally renowned Institute for Textual Scholarship and Electronic Editing under the leadership of its director Professor David Parker FBA (Edward Cadbury Professor of Theology) and co-director Dr. Hugh Houghton (Reader in New Testament Textual Scholarship) is well known for a series of international digital editing projects including the innovative Codex Sinaiticus project. The research of Charlotte Hempel, Professor of Hebrew
Bible and Second Temple Judaism, focuses on the Dead Sea Scrolls and the increasingly narrowing gap between social and literary phenomena reflected in the Scrolls and the Hebrew Bible. She is Executive Editor of Dead Sea Discoveries, and expert currently supervising 6 doctoral students working on the following topics:

- A Jungian Approach to the Dead Sea Scrolls
- Beyond the Yahad – The Foundational Triangle of 1QSa, CD and 1QM
- The Remnant of Israel. Qumran Social Identity in the Light of Exegesis and Anthropology
- The Qumran Wisdom Texts and the Gospel of John (co-supervised with Dr. Karen Wenell)
- The Significance of Selah in the Psalter
- Demonology in the Dead Sea Scrolls

In addition, Dr. Drew Longacre completed his PhD on *A Contextualised Approach to the Dead Sea Scrolls Containing Exodus* in 2015. Immediately after his PhD Drew took up a Post-Doctoral Fellowship at the University of Helsinki’s Centre of Excellence: Changes in Texts hosted by Professor Annelie Aejmelaus as well as a Fellowship at the W.F. Albright Institute for Archaeological Research, Jerusalem and is about to take up a second Post-Doctoral Fellowship at the University of Groningen’s ERC funded project *The Hands that Wrote the Bible. Digital Paleography and Scribal Culture of the Dead Sea Scrolls* led by Professor Mladen Popovič.

Over recent year Charlotte was able to secure a number of substantial research grants in Jewish Studies amounting to £320 000. In 2014-2015 she was awarded a BA Mid Career Fellowship for work on a project entitled The Development of Complex Literary Traditions in the Second Temple Period. This project offers a fresh evaluation of the Community Rule from Qumran alongside a series of compositions most of which have only been rudimentarily researched to date. The latter comprise six works of communal rules and five legal texts that lack references to a particular community. Issues raised in the legal material such as suitable marriages were prominently debated in the Second Temple period and beyond from the reforms attributed to Ezra to the New Testament and rabbinic literature. The Qumran manuscripts are read against the background of Second Temple Jewish literary creativity and legal debate. The production, transmission and interpretation of texts and legal debate characterised a formative period in Jewish history and eventually gave rise to Christianity and rabbinic Judaism. Close analysis of texts alongside a reassessment of the material as products of complex scribal activity rather than snapshots of communal life illustrate the significance of this project for our understanding of a time and place seminal for the formation of western culture.

During the academic year 2015-16 Charlotte also hosted a European Research Council funded Marie Curie Incoming Fellowship, Dr. Angela Harkins (now Associate Professor of New Testament at Boston College) to work on a project entitled *The Teacher of Righteousness and Religious Experience in the Dead Sea Scrolls*. Angela’s work employed integrative approaches to understanding the body and its experiences, with special attention to how the instrumentalisation of emotions can shed light on the experience of religion during this time. While emotion’s role in the construction and reconstruction of memory has long been acknowledged, this study examines how the strategic arousal of affect generated by texts that mention the Teacher of Righteousness serves to reinvigorate and intensify his memory among his followers. This innovative study is part of the emerging field of research on ‘Religious Experience’ that seeks to recover the phenomenal experience of religion.

Beyond the Department of Theology and Religious Studies Birmingham has particular areas of excellence in Assyriology, especially the internationally ground breaking work of the late Professor Wilfred Lambert now continuing with Professor Alasdair Livingstone. Also in the School of History and Cultures Gavin Schaffer, Professor of British History, is a cultural historian specialising in race and immigration as well as Jewish history. A more recent appointment in the same department is Dr. Klaus Richter, Birmingham Fellow and Lecturer in Eastern European History. His current project focuses on the history of Poland and the Baltics during the First World War, and he wrote his doctoral thesis at the Technical University of Berlin on anti-Semitism in
Lithuania before World War I. Beyond History Dr. Michele Aaron is a Senior Lecturer in the Department of Film and Creative Writing with a longstanding interest in theories of gender and sexuality, especially as they interact with the construction of Jewishness and race more broadly. Grounded in the discourses of race and gender of late nineteenth century Europe, these explore Hollywood, European and Yiddish film and history, and more recently television. In the Department of Modern Languages Dr. Joanne Sayner, Senior Lecturer in Cultural Theory and German Studies, conducts research on memory studies, literary history and the politics of remembering. Her particular areas of interest are gendered memories of Nazism and the GDR and how debates about the past inform contemporary German society. Finally, Dr. Angela Kershaw, Senior Lecturer in French Studies, is an expert on French fiction in the inter-war period and the author of Before Auschwitz: Irene Némirovsky and the Literary Landscape of Inter-war France (New York and Abingdon: Routledge, 2010).

It has been an honour to serve as President of such a prestigious, collegial, and interdisciplinary association of scholars. At Birmingham, we very much look forward to welcoming BAJS 2016 to our beautiful campus for what looks like an outstanding and stimulating offering of papers.

Charlotte Hempel
BAJS President 2015-16

Marking the Retirement of Professor George Brooke

This year marks the retirement of former BAJS President Professor George Brooke, Rylands Professor of Biblical Criticism and Exegesis at the University of Manchester. It is fitting to use this opportunity to reflect on the enormous contribution George has made, and continues to make, to Jewish Studies and Biblical Studies in the UK and beyond. George holds a BA and MA from Oxford as well as a PGCE from Cambridge (1974). He did his doctoral work at Claremont Graduate School with William Brownlee, one of the first scholars to have seen the Dead Sea Scrolls. In 2010 he was awarded a DD from the University of Oxford. After a year as Junior Fellow at the Oxford Centre for Postgraduate Hebrew Studies George became Lecturer in New Testament Studies at Salisbury & Wells Theological College, Salisbury. In 1984 he took up a Lectureship in what we then called 'Intertestamental' Literature at the University of Manchester. George was awarded the prestigious Rylands Professor of Biblical Criticism and Exegesis in 1998. While he taught at Manchester George held a series of visiting appointments including at Yale, Århus, The Annenberg Institute in Philadelphia. He will take up a visiting Professorial Fellowship in Groningen in 2018. George belongs to the select number of scholars to have been elected President of both the British Association of Jewish Studies (1999) and the Society for the Study of Old Testament (2012). He was one of the founding Editors of Dead Sea Discoveries and is a longstanding editor of the Manchester-owned Journal of Semitic Studies, the leading journal in its field in the world. More recently he took over a lead editor of the prestigious Brill Series Studies on the Texts of the Desert of Judah.

George speaking at St. Andrews University, June 2016.

Photo: Prof. Mark Goodacre.

George is the author of Exegesis at Qumran: 4QFlorilegium in its Jewish Context, Sheffield Press, 1985; SBL, 2016). This monograph, based on his doctoral thesis, put his voice on the map as a future leader in the field of Qumran studies, as a philologist with a keen sense of methodology. The work also demonstrates his recognition of the important contribution of the Scrolls to wider debates of 'biblical' interpretation and genre studies. These aspects of his first
monograph characterise his publications throughout his career. *The Allegro Qumran Collection: Introduction and Catalogue; Microfiches* (Leiden, 1996) testifies to his commitment to a fair assessment of the at times controversial contribution of John Allegro. George has always been keen to point to the importance of Manchester for the study of the Scrolls, and he himself deserves credit for enhancing this importance significantly. The lavishly illustrated *The Complete World of the Dead Sea Scrolls* (London, 2005; rev. pb. 2011), co-authored with Philip Davies and Philip Callaway, set the bar for accessible and thorough introductions to the field. The book sold well (well enough to treat a bunch of then current and former doctoral students to dinner in Ljubljana), and was translated into German, Spanish, Dutch, Hungarian, and Japanese. More recently several of his many ground-breaking articles were collected: *The Dead Sea Scrolls and the New Testament: Essays in Mutual Illumination* (Minneapolis, 2005) and *Reading the Dead Sea Scrolls: Essays in Method* (Atlanta, 2013). These volumes present the cumulative force of his meticulously researched and innovative scholarship on the Scrolls and the New Testament and Methodology. Furthermore, he edited and co-edited 22 volumes including three proceedings from superb international conferences convened in Manchester: *Temple Scroll Studies* (Sheffield, 1989), the Bajs Proceedings *Jewish Ways of Reading the Bible* (Oxford, 2000), and *Copper Scroll Studies* (Sheffield, 2002). The latter conference coincided with an exhibition of the newly restored Copper Scroll back in Manchester where it was first ingeniously opened by Prof. Wright Baker of the Manchester Institute of Technology in 1955. George is also the author of 210 journal articles and chapters in edited books and reference works. These include official editions of several manuscripts from the corpus of the Scrolls which he published as a member of the official international team of editors (especially 4Q252, 253, 254, and 254a [Commentary on Genesis A-D]; 4Q253a [Commentary on Malachi]). What is remarkable about George’s output is the impressive range, originality, and depth of his research. His work is always fresh, entirely free of what we may call template thinking or approach and deeply researched and thoughtful.

George’s contribution to nurturing several generations of doctoral students and Early Career Researchers from across the world – and not only his own – is extraordinary. He has supervised 18 PhD students to successful completion, many of which have had, or are in the process of having, their theses published. In addition, he regularly hosts visiting PhD students from Belgium, Finland, Norway, and Sweden. In addition he has mentored eight post-doctoral fellows in Manchester from the UK, Finland, Italy and Israel. George was equally committed to teaching many generations of undergraduates at Manchester and was held in affection by his students. Students report an assignment completed for George on the quality of internet resources on the Scrolls. Each site was carefully evaluated and then given a score, not in stars but in small bearded faces – George Brookes! Five little bearded faces, five George Brookes, meant a top-rated site. What, of course, we have to remember is that George, unlike most of us, had actually been trained as a teacher: he holds a PGCE from Cambridge.

However, George’s mentoring reaches far outside formal relationships extending to thought provoking questions on papers, quiet conversations with speakers after presentations, or with colleagues over a drink. While most of us do suffer from occasional fatigue at 10 hour conference days at large meetings, George will always be found—usually sitting in the front row—listening attentively and asking a perceptive question at the end.

So very many of us owe a very great deal to George, and it is a great honour to be able to put this in words on the occasion of his retirement. We look forward to what the future brings us from his pen, editorship, collegiality and friendship over many years to come.

**Charlotte Hempel**  
University of Birmingham  
**Maria Ciotă**  
University of Manchester  
**Philip Alexander**  
University of Manchester
50 years after the opening of the Parkes Library

This academic year marked the last events of the Parkes Institute's jubilee celebrations. The Reverend Dr James Parkes (1896-1981) was one of the most remarkable figures within twentieth century Christianity. A tireless fighter against antisemitism in all forms, including from within Christianity, he helped rescue Jewish refugees during the 1930s and campaigned for the Jews of Europe during the Holocaust. During the Second World War he helped found the Council of Christians and Jews and worked throughout his career in promoting religious tolerance and mutual respect. As part of his international campaigning, he built up the Parkes Library and associated archive which transferred to the University of Southampton in 1964 and opened in 1965. Alongside the Library, the Parkes Centre also started a new life in the University, maintaining its focus on the study of Jewish/non-Jewish relations across the ages. The hope of James Parkes was that within a University setting, his Centre would become an international hub, helping to stimulate scholarly and practical work to focus on key issues of religious and racial prejudice, working to explore intolerance and to promote understanding between people of different faiths and backgrounds.

The celebration has consisted of fifty individual events, some of which were reported in the last BAJS Bulletin, but the latest include a major international conference on the subject of Jewish/non-Jewish relations from Antiquity to the Present. The conference aimed to bring together scholars from different disciplinary fields to examine the history of research in Jewish/non-Jewish relations over the last 50 years, discussing the latest work and determining future directions in the field. The conference had over 80 speakers in three parallel sessions running over three days and stimulating papers were delivered on topics from the ancient to the modern world and from Europe to the Middle East. We were delighted to have six keynote speakers, whose interests and expertise also reflected both chronological and disciplinary breadth: Todd Endelman (Michigan), Sander Gilman (Emory), Martin Goodman (Oxford), Tony Kushner (Southampton), Miri Rubin (Queen Mary's College, London) and Greg Walker (Edinburgh). We would like to thank all of the contributors for ensuring the discussion was analytical and vibrant, and we look forward to publishing the proceeds of the conference.

The Parkes Library has more than quadrupled in size since 1965, running to well over 30,000 items and it is now supplemented by one of the largest Jewish archive collections in Europe. The wealth of these collections was displayed in a major exhibition from the University's Hartley Library Special Collections team, including Karen Robson and Jenny Ruthven, in September 2015 entitled 'Creating a legacy: the Parkes Library'. It reflected the life, library and legacy of James Parkes and featured photographs, documents and books from the Parkes Library and Jewish archives. The exhibition was open during the Jubilee conference, and many of our speakers took the opportunity to see the material on display.

The culmination of the Parkes Institute Jubilee celebrations was a public interfaith debate held in London in May 2016. The venue and subject matter were deeply appropriate. It took place in the West London Synagogue which James Parkes had close relations to in his activist career. It has also been the home to figures who have, like James Parkes, played a key role in interfaith dialogue including Rabbi Hugo Gryn, whose daughter, Naomi, chaired the event, and Dame Julia Neuberger, the senior Rabbi in the synagogue today and who was both the host and one of the contributors to the debate.

The event began by introducing James Parkes to our large and very receptive audience. Part of an American television documentary featuring an interview with James Parkes from July 1974 was shown. It highlighted the forward looking nature of Parkes who wanted a toleration of difference and the avoidance of what he called 'sloppy sentimentalism' when it came to coming to terms of what was held in common and what separated the great religions of the world. This formed the platform from which the three speakers from the Jewish, Christian and Muslim faiths...
outlined what they saw as the issues facing dialogue in the future.

The three speakers are all deeply experienced in interfaith dialogue – alongside Julia Neuberger were Lord Richard Harries, former Bishop of Oxford and Monawar Hussain, Imam of Eton College. Because all three had worked together closely on different projects there was a freedom to explore difficult issues – a space which James Parkes would have felt very much at home.

Difficult issues were confronted, such as religious intolerance in each of the faiths covered, whether faith schools were a good thing or divisive, and how it is possible to create genuine dialogue beyond the superficial. The value of close contact and mutual support for moments of crisis were emphasised, and the need to deal with a media that was largely interested only in conflict and extremism rather than everyday interaction. It was indeed a fitting climax to the Parkes Institute Jubilee, and we would like to thank West London Synagogue, our partners the Council of Christians and Jews and the Three Faiths Foundation, as well as the Parkes Institute outreach team, and our sponsors for this event, the Rayne Foundation.

To conclude: we would like to thank our friends, old and new, for making the Parkes Golden Jubilee such a success. I would especially like to express my gratitude to Helen Spurling and James Jordan who with me formed the anniversary team. We hope it was a fitting tribute to James Parkes but also an indication of the exciting work that the Parkes Institute is doing and intends doing for the next fifty years.

Tony Kushner
University of Southampton

Surfing the Great British Jewish Web: Jewish History Resources Online

The following article by Maria Diemling and Hannah Holtschneider appeared in the online journal Medaon (2015, 9:17) in January 2016. It is reprinted with the permission of Medaon. While written with a continental European audience unfamiliar with Jewish Studies in Britain in mind, it might also be of interest to BAJHS members. The authors welcome comments and suggestions for updating the resources discussed.

The internet has become an indispensable aid for academic research, providing quick and convenient access to a hitherto unprecedented wealth of information and to primary and secondary sources. Numerous organisations and providers have utilised the internet to expand the reach of their users and the scope of their activities to a truly global audience. Resources presenting various aspects of Jewish history, culture and religion are no exception – they have profoundly changed the way we search for literature, access information and share our research findings. However, despite the many advances made in the past two decades, more needs to be done to truly fulfil the potential of the internet for Jewish history resources. At the moment, like many comparable online offerings, the market of ‘Jewish history online’ is messy and often difficult to navigate.

In what follows, we aim to provide an overview of various online resources which originate in Britain. These reflect both the archival collections available in the United Kingdom and the scholarly interests represented at British universities in the past and present. While internet resources by definition are a global enterprise, it is worth reflecting on the provenance of archival holdings and how their availability online is conditioned by national contexts of scholarship. Britain is the home to some of the oldest and most prestigious universities in the world; the country attracts researchers and students from across the globe; venerable institutions such as the British Museum and the British Library hold vast collections relevant to scholarship. Its imperial past and multicultural present have resulted in rich and manifold holdings that represent the history of a former empire and the diverse interests of collectors and explorers; the experiences of refugees that found a safe haven in the United Kingdom and the research executed by scholars from diverse backgrounds. Jewish Studies in Britain reflects this tapestry of influences and its online manifestations are no exception.

In this article we offer an annotated ‘webography’, a representative sample of currently available sites, organised in the following categories:

- Major collections in British archives, libraries and museums which have been (part-)digitised and made available online;
  - Cairo Genizah collections: Cambridge, Oxford and Manchester;
  - Other significant collections;
- Sources concerning British Jewish history;

1 The authors would like to thank Professor Daniel Langton, University of Manchester, for his input and suggestions.
2 http://www.medaon.de/pdf/medaon_17_Diemling+Holtschneider.pdf
• Resources relating to refugee history and the Holocaust;
• Online exhibitions, stories and lessons.

This is followed by concluding reflections on the current state of Jewish history online in the UK and concrete suggestions about development possibilities.

1. Major collections in British archives, libraries and museums

The first distinction which needs to be made is that between commercial providers of online resources and those which are free at the point of access and created as part of publicly (or privately) funded research. In the first category we find digital source collections published by major presses and offered through university libraries. Naturally, these are often originated by an international group of contributors rather than being confined to Britain, but it is worth bearing in mind that they are offered through UK university libraries and are accessible to anyone with a reader’s pass at subscribing institutions. A prominent example, which may suffice to illustrate this point, is the Dead Sea Scrolls Electronic Library provided by Brill. Such primary source collections arise from international research projects and are made available through commercial providers, thus constituting an important part of the online provision in Jewish history. These resources are outwith the remit of this article.

Another group of relevant online archives in this area are those of newspapers. All national newspapers have online archives which may be consulted free of charge or for a modest fee. For our purposes, perhaps the most relevant archive is that of the Jewish Chronicle. This Jewish weekly has been documenting the life of Jews in Britain for over 150 years. Founded in 1841, it is the oldest continuously published Jewish newspaper in the world, providing insight into many aspects of Jewish life and concern in the UK from the middle of the nineteenth century onwards. The archive is free to search, but downloading historical issues incurs a fee. While a valuable historical resource, this archive is not very well accessible online. The website is too difficult to navigate to yield precise results and the downloading function is clunky and outdated, making it challenging for any researcher.

In the second category we find sources offered free at the point of access on dedicated websites. Many of these projects are associated with particular universities or groups of scholars or are provided by other institutions dedicated to public education or by not-for-profit organisations. In addition, there is a large array of online resources which are provided by individuals or institutions with an interest in a specific subject matter.

The sites associated with universities, scholars and public or not-for-profit organisations can be further categorised into those sites which make available collections of primary sources for scholars to work with, and those which offer contingent interpretations of primary sources for teaching purposes, or as part of online exhibitions or online historical narratives. The latter two formats are often attached to public and private museums which make part of their collections available through online exhibitions or narratives around primary sources and objects.

Online primary source collections work with existing collections in public and private archives or collections which have been acquired or made available through commercial providers, thus constituting an important part of the online provision in Jewish history. These resources are outwith the remit of this article.

1.1. Cairo Genizah collections: Cambridge, Oxford and Manchester

A major British contribution to the online availability of primary sources are the publically and privately funded Genizah research and digitisation projects at the Universities of Cambridge, Oxford and Manchester.

British scholars have played an important role in discovering the priceless collection of medieval documents preserved over many centuries in the Genizah of a synagogue in Fustat, Egypt. Several British institutions hold impressive collections of Genizah fragments which have, in part, been made publically accessible online.

The University of Cambridge Taylor-Schechter Genizah Research Unit has its own dedicated website which offers an in-depth description of the scope of their collection and the work of the unit. Parts of “the world’s largest and most important single collection of medieval Jewish manuscripts” can then be accessed as digital libraries via links on the homepage: the Cambridge Digital Library: Genizah and the Jacques Mosseri Genizah Collection.

4 http://tinyurl.com/zyzskk2.
5 http://www.lib.cam.ac.uk/collections/departments/taylor-schechter-genizah-research-unit.
6 http://cudl.lib.cam.ac.uk/collections/genizah.
The University of Oxford offers an online catalogue of the Cairo Genizah\(^8\) fragments in its holdings. It has digitised some fragments and is currently pursuing digitisation and online availability of images of more of the fragments.

The University of Manchester has a collection of fragments from the Cairo Genizah held in the John Rylands Library. Parts of the collection are made accessible online\(^9\). Background information\(^10\) about the provenance of the collection is available at a different site, information\(^11\) about its organisation, digitisation and finding aids and accessibility is located elsewhere - this information is provided at different websites, which is not particularly user-friendly.

While not a resource originating in the United Kingdom, the Friedberg Genizah Project\(^12\) is involved with several of the British archives holding Genizah collections. This international platform operates from Canada and aims to join Genizah collections, digitisation, and scholarship across the globe. It represents a significant step in joining local and national efforts in preserving and making accessible the rich data found in the Fustat Genizah.

### 1.2. Other significant collections

The University of Manchester has initiated the digitisation of a number of other important primary sources, such as the Typology of Anonymous and Pseudepigraphic Jewish Literature in Antiquity (c.200 BCE to c.700 CE).\(^13\)

The work of this project is made available online in the form of a Database for the Analysis of Anonymous and Pseudepigraphic Jewish Texts of Antiquity.\(^14\)

Manchester has a long-established interest in teaching Biblical and Jewish Studies dating back to 1866 but more recently, its Centre for Jewish Studies has taken the lead in sharing online the results of research done by academics at the university. Examples include the work of the Agunah Research Unit\(^15\) which has made its key publications available on the web. A resource that became available in September 2015 is an Online Reader in Jewish Engagement with Evolutionary Theory\(^16\) funded by a Leverhulme Major Research Grant.

The Warburg Institute originates from the personal library of Aby Warburg that was moved from Germany to London in 1933. Its library, archive and photographic collection reflect Warburg’s scholarly interest, particularly the study of the classical tradition. It is an important research centre in the heart of London that has also invested in the digitisation of their collections under a creative commons licence. The aim is "to make out-of-print source material on Medieval and Renaissance studies freely available online through the Warburg Library catalogue and classification system".\(^17\) Books are either scanned by members of the Institute or downloaded as pdf files from public domain repositories and made available through the library catalogue. This resource includes a substantial number of items on Jewish topics.

### 2. Sources concerning British Jewish history

The Jewish Historical Society of England, founded in 1893, is considered the oldest learned society of its kind. Based in London, it has active local branches across the UK that regularly organise lectures on British-Jewish history. Its scholarly journal, currently named Jewish Historical Studies,\(^18\) dating back to 1893/94, can be searched online. Results can be seen by members only (an annual membership fee applies).

The Jewish Genealogical Society of Great Britain\(^19\) was founded in 1992 to support amateur and professional researchers in genealogical research and to promote the preservation of Jewish genealogical records and resources. It provides access to burial records, marriage records and other useful databases. Research requires membership but there are some lists for non-members available online. Another, more recent, effort to provide a portal to many resources and information providers on British Jewish history is the project British Jewry,\(^20\) which is primarily interested in offering ways to enhance genealogical and family research. This is a private enterprise of volunteers which is maintained entirely by donations. It is a gateway, rather than a digitisation project, however.

The National Archives, the British government’s official archive, claims to contain “1,000 years of history”, and holds major records from government offices which are particularly important for the research of family and migration history. For the history of Jewish

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\(^8\) [http://genizah.bodleian.ox.ac.uk/about](http://genizah.bodleian.ox.ac.uk/about)

\(^9\) [http://enriqueta.man.ac.uk/luna/servlet/ManchesterD ev~95~2](http://enriqueta.man.ac.uk/luna/servlet/ManchesterDev~95~2)

\(^10\) [http://www.library.manchester.ac.uk/search-resources/guide-to-special-collections/genizah-collection/](http://www.library.manchester.ac.uk/search-resources/guide-to-special-collections/genizah-collection/)

\(^11\) [http://www.rylandsgenizah.org/about/](http://www.rylandsgenizah.org/about/)

\(^12\) [http://www.genizah.org](http://www.genizah.org)

\(^13\) [http://www.alc.manchester.ac.uk/subjects/middleast ernstudies/research/projects/ancientjewishliterature/](http://www.alc.manchester.ac.uk/subjects/middleasternstudies/research/projects/ancientjewishliterature/)

\(^14\) [http://www.library.manchester.ac.uk/search-resources/guide-to-special-collections/genizah-collection/](http://www.library.manchester.ac.uk/search-resources/guide-to-special-collections/genizah-collection/)

\(^15\) [http://www.librarydatabase.humanities.manchester.ac.uk/](http://www.librarydatabase.humanities.manchester.ac.uk/)

\(^16\) [http://www.manchesterjewishstudies.org/darwinsjew s/](http://www.manchesterjewishstudies.org/darwinsjews/)

\(^17\) [http://warburgs.as.ac.uk/library/digital-collections/#c2291](http://warburgs.as.ac.uk/library/digital-collections/#c2291)

\(^18\) [http://www.jhse.org/products/jewish-historical-studies](http://www.jhse.org/products/jewish-historical-studies)

\(^19\) [http://www.jgsbg.org.uk/](http://www.jgsbg.org.uk/)

\(^20\) [http://british-jewry.org.uk/index.html](http://british-jewry.org.uk/index.html)
immigration to Britain, it offers online access to Aliens registration cards, 1918-1957 and Naturalisation case papers, 1801-1871. Addressing schools, and the general public the National Archives Jewish migration history online exhibition integrates historical narrative with a close look at sources and artefacts in a comprehensive online exhibition.

One of the most important British collections for Jewish history is based at the University of Southampton. The Hartley Library has part-digitised its extensive collections on British Jewish history that include about 500 boxes of the 'Papers of the International Military Tribunal and the Nuremberg Military Tribunals, 1945-9', 'Papers of the Institute of Jewish Affairs from 1913-91', the 'Archives of Jewish Care, 1757-1989', archives of the Council of Christians and Jews, founded in 1942 and the papers of notable individuals, such as Revd James Parkes and of Rabbi Solomon Schonfeld. So far only part of these collections are available online. It is difficult to ascertain whether the Hartley Library has a clear digitalisation strategy. While scholars are able to obtain scans of documents for their personal use, it is not known whether these low resolution images are matched by high resolution images held at the archive gradually to increase the digitised holdings and thereby also aid their preservation. What can be made available online is not only dependent on what has been digitised, of course, but also on the terms and conditions of any bequest to the archive. However, it should be relatively straightforward to make available detailed descriptions of the collections. This has been done for some, but not for others and it is unclear what the rationale is.

Jewish history in the British Isles and particularly collections of outstanding individuals is the subject of a number of part-digitised collections, such as the papers of Moses Gaster at University College London and in the Rylands Library at the University of Manchester.

About 150 testimonials about the life of the famous philanthropist Moses Montefiore are digitised and available online at University College London. The collection, transcribed by student volunteers, is not only aesthetically pleasing but offers interesting insights into the political and communal structures of 19th century Jewry.

A major publically funded project (AHRC) under way is the Performing the Jewish Archive project at the University of Leeds which engages with significant collections relating primarily to Jews and music, theatre and literature. Digitisation and online availability of materials is envisaged. Looking towards the 'Celtic fringe', the project Jewish Lives, Scottish Spaces, will work with the collections of the Scottish Jewish Archives Centre (SJAC) in Glasgow, part-digitise these and make some sources available online.

Not necessarily an academic project in the narrow sense but a very useful and well researched resource are the National Anglo-Jewish Heritage trails that acknowledge that "Anglo-Jewish history and heritage is an important national, cultural resource that deserves general recognition". JTrails is setting up some 30 Jewish heritage trails in England, promoted on an interactive website that provides maps, chronology and a history of Jewish presence. It has a clear outreach agenda and seeks to involve local volunteers to make the trails sustainable.

Similarly, Jewish Heritage provides an inventory and images of sites and buildings relating to Jewish history in Britain. While neither a digitisation project nor an archive, the information gleaned from the site is an invaluable tool for researchers in Jewish history, architecture and religion.

2.1. Resources relating to refugee history and the Holocaust

Holocaust-era sources are a distinct focus of online provision of primary source materials. In addition to the Southampton-based Hartley Library discussed above, the Centre for German-Jewish Studies at the University of Sussex holds important source collections linked to Jewish history in Europe, and extensive collections of materials relating to Jewish refugees from Germany. Founded in 1994, it has the aim to study the history of Jews in German-speaking lands, and places an emphasis on research about antisemitism and the Holocaust.

23 http://viewer.soton.ac.uk/viewer/search/-/jewish/1/-
24 http://tinyurl.com/h48vbyb
25 http://luna.manchester.ac.uk/luna/servlet/view/search?show=All&who=&q=gaster
26 http://tinyurl.com/z794wqj
27 http://ptia.leeds.ac.uk/about/mission-statement/
28 https://jewishmigrationtoscotland.wordpress.com/
29 http://www.sjac.org.uk/
30 http://www.jtrails.org.uk/
31 http://www.jewish-heritage-uk.org/
32 http://www.sussex.ac.uk/cgjs/research/projects/bargresearch
33 http://www.thekeep.info/german-jewish-collections/
The Wiener Library is one of the world’s leading and most extensive archives on the Holocaust and Nazi era. It was founded by Alfred Wiener in the 1920s to document the growing discrimination and persecution of Jews in Germany in the wake of World War I. Following his flight from Germany in 1933, the collections reached the UK in 1938 and have been expanded ever since. The Wiener Library’s holdings have largely not been digitised but are searchable via online databases. The Refugee Family Papers: An Interactive Map provides brief descriptions of family narratives and offers a view of a few documents online, and the collection of photographs is partly accessible online. These important holdings would benefit hugely from a drive towards digitisation.

An oral history database of Holocaust survivors who settled in Manchester and have recorded testimonies highlights the refugee experience outside London. Gathering the Voices is a publically and privately funded ongoing project to record oral history testimonies of refugees from Nazi-occupied Europe.

The Association of Jewish Refugees offers access to their journal and a survey of Kindertransportees, but does not look after archival collections themselves. Again, these are valuable resources, not only for academic research but also for educational purposes, that would benefit from being made available online.

### 2.2. Online exhibitions, stories and lessons

Jewish history has a wide remit and appeals to a broad audience. While primary source collections are mainly aimed at the scholarly community or genealogists, online exhibitions or teaching units have a wider audience in mind, not least that of teachers or other educators working in a variety of institutions, such as museums, community colleges, schools and universities, as well as the general public. Websites which use primary sources for online historical exhibitions and narratives or teaching units can be found primarily in public and not-for-profit organisations. The Holocaust-era resources can be seen as part of this category of provisions.

The Holocaust Education Trust offers access to educational resources, but one does have to create a user login (free of charge). The Holocaust Memorial Day Trust provides a range of resources for activities related to Holocaust Memorial Day on 27 January, such as lesson plans, exhibitions, and school assemblies aimed at different age groups.

Other providers are important public institutions such as the British Library, the British Museum, the National Archives, and the British Film Institute.

### The British Library

The British Library, the largest library in the world by number of items catalogued and one of the most important research libraries in the world, is a resource of its own kind. Its vast holdings of approximately 170 million items can be integrated into all the different categories of resources we outlined above. It offers online access to important manuscripts and books in its possession. Among the British Library’s recent major achievements in the digitisation of Jewish texts is the complete digitisation of the Codex Sinaiticus. A feast for the eyes are the Lisbon Bible and the Golden Haggadah, which are completely accessible online. The British Library Sound Archive makes a significant contribution to Holocaust research with its collection of oral testimonies. At the same time, the Library is also active in funding the preservation of important archival collections in parts of the world lacking the resources to protect their heritage. The Endangered Archives Project provides a survey of Hungarian Jewish congregational archives, giving a detailed description of their holdings on Hungarian Jewish history. However, digitisation does not seem to be envisaged. An onsite exhibition that presented precious examples of sacred texts from the major world religions led to an impressive online exhibition on 'The Sacred' that provides access to 78 ‘virtual books’, mostly dating back to the Middle Ages but some as old as the first century CE. While not a scholarly provision as such (the books are not available in their entirety), this multimedia online resource is a creative and beautifully executed tool for teaching and studying sacred texts.

A large number of the British Museum’s vast holdings pertain to aspects of Jewish history.

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34 http://www.wienerlibrary.co.uk/Collecctions
35 http://www.wienerlibrary.co.uk/interactivemap
36 http://www.wienerlibrary.co.uk/Photographs
37 http://www.manchesterjewishstudies.org/manchester-survivors-database
38 http://www.gatheringthevoices.com/
39 http://www.ajr.org.uk/
40 http://www.wht.org.uk/
41 http://fmd.org.uk/page/resources-your-activity
42 http://www.bl.uk/onlinegallery/onlinex/expfaith/judaism/index.html
43 http://www.bl.uk/turning-the-pages/?id=b00f9a37-422c-4542-bbd-b97b63ce7d50&type=book
44 http://www.bl.uk/turning-the-pages/?id=4152016-ee22-4382-9ae8-2c78d9138444&type=book
45 http://www.bl.uk/turning-the-pages/?id=47111807-4e9a-43de-be65-96f993c623c&type=book
46 http://sounds.bl.uk/oral-history/jewish-holocaust-survivors
47 http://eap.bl.uk/database/overview_project.php?projD=EAP469;r=25996
48 http://www.bl.uk/onlinegallery/sacredtexts/index.html
Some can be explored online in previews of exhibition galleries or object stories for educational purposes. At the time of writing, of particular interest may be the new gallery which showcases a range of items of the Waddesdon Bequest, Baron Ferdinand Rothschild’s (1839-1898) collection of medieval and renaissance art and furnishings (as well as nineteenth-century fakes) from his Waddesdon Manor Estate.

The British Film Institute has made available online some of its vast collections, though searching for content relevant to Jewish history, culture and religion is challenging.

These offerings by public institutions and charities are joined by more modest websites aiming to support the teaching in Jewish Studies such as Jewish/non-Jewish Relations, developed by the authors of this article who recognised the lack of academic provisions for teaching the complex historical and contemporary relationship between Jews and non-Jews. This site provides a selection of translated primary sources, chosen and contextualised by experts in their field. The target audience is undergraduates studying Jewish history.

3. What is not digitised - a snapshot of possible future projects

While there is a wealth of material for researching Jewish history available in British institutions, much needs to be done to make it truly accessible to scholars world-wide. As the examples discussed above demonstrate, numerous institutions have started various digitisation projects but a more systematic and comprehensive approach is needed.

There are also a number of important institutions that have not yet engaged with digitalisation at all. A prime example are the holdings of Leo Baeck College whose important collections are not digitised. These include valuable material relevant to the history of German-Jewish rabbis, Zionist pamphlets, and Judaica library collections reflecting the interests of early 20th century rabbis and book collectors. Equally, the collections of the Leo Baeck Institute in London are not available online. The library of the German Historical Institute London specialises in German history and Anglo-German relations from medieval to contemporary times, with a particular focus on the twentieth century. Its numerous resources include Refugee Voices / Holocaust Testimonies, a major audio-visual archive for the study of the Holocaust and the history of German refugees to Britain during and after the Second World War. Through filmed interviews Refugee Voices provides insights into the life stories of 150 survivors of the Nazi persecutions in Germany who found refuge in Britain. Valuable for both academic researchers and educators, it would be desirable to provide online access to these sources.

City archives often boast significant collections on aspects of Jewish history in a given place. For example, the London Metropolitan Archives and the city archives in Leeds, Sunderland, Hull and other cities with significant Jewish populations, have absorbed the synagogue archives as communities declined across the twentieth century and their buildings and institutions became defunct. Hardly any of their Jewish collections have been made available online. However, some local archives, such as Tyne and Wear, offer more detailed descriptions of their holdings, whereas London Metropolitan Archives search engine is difficult to navigate and does not yield much detail about significant Jewish history collections such as the archives of the Chief Rabbi’s Office and the London Beth Din. Similarly, the Jewish Museums in London and Manchester hold a number of collections, but do not offer online access to these or appear to have digitised appropriate parts.

4. Observations and suggestions

The accessibility of online provisions is crucial. How easily can these resources be located? Using search engines to turn out a list of resources is not a helpful strategy in and of itself. This would need to be mediated by already having a good grasp of search terms which turn up reliable resources and some idea of where to look in the first place. Such a sweeping strategy is likely to throw out a host of resources but without any adequate quality control. A possible solution that would provide a valuable service to the academic community may be found in the construction of an online portal for resources in Jewish history, culture and religion provided by institutions in the British Isles and which are free at the point of access. The Jewish History Resource Center, based at the Hebrew University of Jerusalem, has been successfully maintaining a dedicated portal with over 6,000 links regarding all periods of Jewish history for years. While its appearance is somewhat dated, this is a diligently compiled and

http://www.britishmuseum.org/explore/galleries/themes/room_2a_waddesdon_bequest.aspx
http://www.bfi.org.uk/archive-collections/searching-access-collections/archive-resources-online
http://jnjr.div.ed.ac.uk/
http://www.leobaecck.co.uk/
http://www.ghil.ac.uk/library.html
http://www.jewishgen.org/jcr
http://www.manchesterjewishmuseum.com/collections
http://www.waddesdon.com/room_2a_waddesdon_bequest/

56 http://www.cityoflondon.gov.uk/things-to-do/london-metropolitan-archives/the-collections/Pages/default.aspx
57 http://www.jewishmuseum.org.uk/Collections
58 http://www.manchesterjewishmuseum.com/collections
59 http://jewishhistory.huji.ac.il/
regularly maintained access point that not only provides information in Hebrew and English but also, in the form of a Google calendar, lists topical events in Jewish history worldwide.

While the internet transcends narrow national borders and is accessible from all over the world, it might be worthwhile considering a portal that brings resources and collections together to highlight the sources available at British institutions. Such a portal could become the umbrella under which past and current research projects ‘log’ their online outputs, categorise and describe them, thereby offering their findings to a large audience in a ‘one-stop-shop’. The British Association for Jewish Studies60 the learned society representing academics in the field in the United Kingdom and the Republic of Ireland, would be a natural partner for such an endeavour, as the organisation’s website could easily host a gateway to online resources. The main obstacle, as usual with these ideas, is funding. Maintaining such a resource means giving it consistent attention and this is difficult to do without paying someone for their time. However, showcasing online resources originating at British institutions might have a positive impact on securing funding because the world-wide reach of national digitisation projects can easily be demonstrated by user statistics.

Next to ease of access, maintenance is another big challenge. All websites need a degree of maintenance to make sure that they are up-to-date and that all links are current. Many project-specific sites are set up during the project itself with a specific amount of funding and a commitment by the university hosting the project to maintain the site for a certain time after the project’s conclusion. Thereafter, sites may simply drop off the radar of the team who set them up and rapidly become less useful or actually unusable. Some sites are built with software which needs technical expertise not at the disposal of the scholars who contributed the content. This makes it difficult to maintain a site when the funding for the project has ended and technical support is no longer available. Scholars move on to different projects and/or switch institutions which leave websites vulnerable to a lack of maintenance. It is not always possible for the researcher to take their ‘product’ with them to a new institution, but nor is it possible for their previous institution to guarantee the upkeep of their former employee’s website project.

Other projects opt for freely available blogging software which, for a modest fee, can be manipulated for the needs of a (re-)source project. This is helpful, because hardly any technical expertise is necessary for setting up and maintaining such a site and the URL can be mapped to any domain one wishes, again for a modest annual fee. This allows maximum flexibility and can ensure the website’s ‘survival’ even when the scholar(s) responsible for its upkeep move institutions. However, there is a caveat. First of all, the free blogging software only lends so far to accommodate all that a project may require. Secondly, they still need to be maintained and regularly checked to ensure that all links are working, scholarly affiliations are correct and content remains relevant and up-to-date.

The importance of digitisation strategies has been recognised by recent efforts in developing a strategy for wide-digitisation of Hebrew manuscripts, as is evidenced by the conference at King’s College London in May 2015 entitled ‘On the Same Page: Digital Approaches to Hebrew Manuscripts’,61 a collaboration between Jewish Studies and Digital Humanities. The aim of the conference was the integration of scholarly work with digitisation technologies, and an explicit link with research in Digital Humanities was made. This is essential for the success of future projects which seek to make available archival resources online. Digitisation strategies, the use of appropriate hardware and software, storage solutions and concerns of accessibility and usability in the long term are at the forefront of discussions in this area.

Digitisation may aid the preservation of fragile papers, however it remains to be negotiated what can be stored in a publically accessible website. This depends partly on the nature of the holdings and the terms of each bequest, but it also touches on the identity of this (and similar) archives. There is a fear that digitised collections will remove the need to visit the archive. This is a real concern for smaller archives which are dependent on an income stream generated from footfall in the archive. While this concern may easily be diffused by researchers whose interest ranges wider than one particular collection or document, there is corresponding concern from researchers who rely on volunteers to provide access, as this is often severely restricted due to constraints of time and money. Digitisation and online availability thus helps researchers to gain easier, quicker and more sustained access to such collections. Clearly, there is a need for further discussion on the benefits and drawbacks of digitising for both, the archives and their researchers.

In conclusion, this article has sought to provide a snapshot of currently available resources and those under construction. We have offered URLs and short descriptions of these and have also attempted to assess the user-friendliness and reliability of the online provisions. A major finding is the patchiness of the provision. While everybody’s gone surfin’, Surfin’ UK would

60 http://britishjewishstudies.org/

benefit from a clearer strategy. On the one hand, there are resources available covering all periods of Jewish history. On the other hand, efforts have concentrated on manuscripts held at UK archives. Thus what is available online reflects to a degree what is available within the British Isles and, more significantly, what has attracted funding as part of wider research projects where digitalisation and accessibility were key funding concerns.

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Canterbury Christ Church University

Hannah Holtschneider
University of Edinburgh

Josephus Reception Archive

We are pleased to announce a new digital resource, the Josephus Reception Archive: http://josephus.orinst.ox.ac.uk/archive/jra. We hope you will visit it and find it useful. We warmly welcome feedback and offers of participation in the future development of the JRA. The online platform presents concise information about the reception of Josephus to scholars, students, and indeed anyone with an interest in the subject. It is meant to engage, enlighten and assist a wide public of readers and investigators in many fields. Students of history and of literature, of Judaism and of Christianity, of the reception of the Classical world, of culture and of political thought, of art and of music, and should all find here answers to questions that arise in their researches and in their reading. The online archive in this initial stage reflects the parameters of the AHRC Project on the Reception of Josephus in Jewish Culture since 1750 (2012-5). Many of its contributors participated in the four Workshops that we held during 2012-4 at the Oxford Centre for Hebrew and Jewish Studies. You can learn more about the Project via the Home Page of the website. The JRA has been set up by Prof Tessa Rajak and Dr Annelies Cazemier. It is currently maintained with the assistance of Dr Michal Molcho.

For further information, or if you have any specific suggestions for material to be included in the JRA, or wish to contribute in any way, please contact us at: ir@orinst.ox.ac.uk.

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BAJS Support of student members

BAJS is strongly committed to supporting emerging scholars in the field of Jewish Studies. In a new initiative proposed and agreed at the AGM in 2015, the British Association for Jewish Studies seeks to appoint a postgraduate representative to sit on the BAJS Committee. The postgraduate representative will act on behalf of the student community of BAJS and help to build up a network of student members. In addition to contributing to Committee meetings, there is the possibility of the organisation of a postgraduate event or workshop during the period of appointment. The role will involve building effective working relationships with members of the Committee, academics working in the field of Jewish Studies, and the student population of BAJS.

In July 2015, the BAJS Committee was delighted to award the first BAJS studentship to Katie Power (University of Southampton) who works on Yiddish theatre in London, 1905-1950. The aim of the studentship is for the holder to contribute to the administrative organisation and activities of BAJS, with specific projects determined by the Committee, and in this way provide valuable academic administrative experience, career development and networking opportunities. It is intended that the studentship is a professional development opportunity for a postgraduate considering an academic career in Jewish Studies. Katie’s first project was helping to update the database of the Association and hopefully you will have heard from Katie in recent months. She will be working on developing the BAJS website as her next major project.

I am the British Association for Jewish Studies studentship holder for 2015/2016. At present, I am a first year doctoral student within the Parkes Institute for the Study of Jewish/non-Jewish Relations at the University of Southampton, conducting research titled ‘From shund to kunst? Yiddish theatre in London, 1939-1960’. This study, the first of its kind, aims to unveil the rich history of Yiddish culture in London, assessing the impact of World War Two on this unique form of culture and trace its final years in London’s East End.
I have always had a strong interest in culture, especially theatre, and I was thrilled to find an opportunity to combine this interest with my love for history. I had already developed an interest in Jewish history prior to starting at university as a result of studying Imperial Russia as part of my History A-Level. The University of Southampton, where I completed both my BA History and MA Jewish History and Culture, offered a wide range of modules which allowed me to pursue my interest in both Jewish and cultural history, and I began to combine the two interests. I was lucky to have a wide choice of Jewish studies modules available to me throughout my time at Southampton, and after completing a module in Eastern European Jewish culture, I became aware of Yiddish theatre and discovered that London has yet to be subjected to any academic research. This acted as a catalyst for my decision to pursue this field of study.

This interest remained prominent throughout my Masters, where I took an individually negotiated module in Yiddish literature and later completed a dissertation titled ‘The Rise and Fall of The King of Lampedusa, 1944-1946’. This dissertation looked at two productions of a Yiddish play written in London, and analysed the social, political and cultural factors which influenced its popularity across two productions. It was clear from this research that there was scope for a significant study in this field, and I began to pursue further research.

I am thrilled to be undertaking research on London's Yiddish theatres and to have the opportunity to bring this little-researched area of Yiddish culture to light. Although Yiddish theatre's global counterparts have been subject to many studies, London has been largely ignored. It has been subsumed into these larger global narratives, and I want to demonstrate its individual significance in the history of both Yiddish culture and modern Jewry in London. I am really enjoying working with sources which have not previously been translated to English, such as plays and newspapers, and I have been incredibly fortunate to receive a YIVO Institute Fellowship for 2016/17, which will allow me to spend a number of months at the YIVO Institute in New York. The Institute’s archives contain many Yiddish documents which have yet to be subjected to any academic attention, and I am eager to use these to in my work.

As someone hoping to pursue an academic career, I am eager to gain as much work experience as possible. I was drawn to apply for the BAJJS studentship as I saw it as a great chance to improve my employability skills and support an organisation which was relevant to my field of study. I was particularly interested in working across a range of projects as I felt this was highly beneficial to my own development and has allowed me to nurture a number of essential skills, including time management, communication and copywriting.

My time with BAJJS has included two major projects for BAJJS; the first was a full database update, and the second is an ongoing overhaul of our website. I worked alongside the BAJJS secretary Helen Spurling for the first project, which required me to contact each of our members individually to ascertain whether the details we held for them were correct. Although this may not sound particularly exciting, it was a great chance for me to make contact with many scholars who are relevant to my field. Furthermore, it has had a great impact on our reach and ensured that many more of our members continue to benefit from their membership.

At present, I am working with our website officer Hannah Holtschneider on a major overhaul of the BAJJS website. This is a very exciting project and I have already felt huge benefits from my involvement. My task involves writing summaries of Jewish studies courses on offer at all institutions in the United Kingdom as well as sourcing images and information which is relevant to them. In addition to this, I am also compiling...
a list of Jewish studies online resources, something which has proved invaluable for my own studies and once available, will offer a comprehensive insight into the online provisions available in the field.

My year as the BAJS studentship holder has been a hugely beneficial experience for me, and I am very pleased to have been invited to continue in this post for the 2016/17 academic year. I feel my role is one which allows me to contribute to BAJS whilst also acquiring a wide set of skills which will be invaluable in both my research and future career. One particular aspect I am excited for is the imminent appointment of a BAJS student representative, whom I am sure I will work closely with. It is fantastic to involved in such an important association in my field and I look forward to my future endeavours with BAJS.

Katie Power
University of Southampton

BAJS Essay Prize 2015

Following the revision of the BAJS essay prize procedures, the BAJS Committee received a particularly strong range of submissions in 2015. Last year’s first prize winner was Molly Whyte (University of Southampton) for an undergraduate dissertation on ‘Women in Britain and the Jewish Refugee Crisis, 1933-1945’. Joint second prize went to David Clarke (Edge Hill University) for ‘The British Government, The Palestine Question and Orientalism, 1945-1948’, and to Nathan Taylor (University of Nottingham) for ‘A Crisis of Identity: Reflections on the York Massacre of 1190 and the Account of William of Newburgh’. Congratulations to all!

Molly Whyte, Women in Britain and the Jewish Refugee Crisis, 1933-1945

During my time at the University of Southampton, I benefitted from the Parkes Institute for Jewish/non-Jewish relations, taking a particular interest in the cultural memory of the Holocaust. As a combined honours English and History student, I also pursued my interests in the historical and literary representations of gender, culture and social action. I brought these areas together in my dissertation research, which focused on the ways in which women in Britain supported Jewish refugees from Nazi Germany.

Through analysis of primary and secondary sources, I found that women in Britain actively responded - nationally and locally - to the crisis affecting Jewish refugees from Nazism in Europe. Between 1933 and 1945, women were vital to the various bodies working in aid of Jewish refugees. This was true across voluntary organisations of Jewish, Christian and secular orientation. Significantly, some women acted from positions of leadership, but the majority carried out important work from lower-ranking positions as secretaries or volunteers meeting refugees. It is important that we recognise this contribution as well as paying attention to better known national activity by prominent female figures, such as the campaigning work of Eleanor Rathbone.

As was the case nationally, women acting in local areas around Britain responded on an individual and communal basis. In many cases, support was highly personal, with women and their families inviting refugees into their homes, particularly as the crisis worsened from 1938 onwards. Collaborative action was also important, as women worked with others to raise funds, run hostels and provide refugees with an education.

Class was often a significant factor in determining such involvement: those without the privilege of women such as Elaine Blond, or the national standing of
Eleanor Rathbone, responded within their means. This was arguably easier for middle-class women (due to their additional income, space in the home, and, perhaps, time on their hands), although women from working-class backgrounds also provided support. Still, despite varied involvement across social groups, it was largely educated women who responded to the refugee cause - through roles in local teaching and national politics, for instance. To this extent, women’s responses were partially determined by their positions in and outside of the home.

However, common to the majority of women’s responses at both a national and local level was a humanitarian motivation to help those in need. While this was not exclusively gendered, women’s support of refugees was closely aligned with their personal, emotive reactions to the crisis - unlike the British response at a policy level, which has received negative historiographical attention.

The diverse range of activities I came across highlighted that women were positively and actively involved with this issue during the period in question. A gendered analysis of this kind had not been widely attempted before, so I hope that my research has added to the recent scholarship aiming to redress the gender imbalance in work on this topic to date. There is room for further consideration of the subject, particularly in local areas beyond the time period I examined. I am grateful to Dr Christer Petley, Dr James Jordan and Professor Tony Kushner for their ongoing interest and support throughout the research process, and to the BAJS for awarding me last year’s essay prize.

Since graduation, I have been working in Oxford as the Communications Officer for Student Hubs, a national charity supporting volunteering at UK universities. I was an active volunteer and President of our Southampton branch as a student, and this year I have supported the Ashmolean Museum’s outreach activities in my spare time. In August, I will become the Communications Manager, working part-time as I study for an MA in Arts and Cultural Management at King’s College London. I hope to further explore cultural memory and public engagement, with a view to working in communications and outreach for a cultural organisation in the future.

Molly Whyte

Northern UK Jewish Studies Partnership: Training Day for Research Students

The recently established Northern UK Jewish Studies Partnership held a postgraduate research training event at the University of Manchester on 30 June and 1 July. PhD students and post-doctoral researchers from the UK and continental Europe met for a range of training and development sessions. The programme was designed as an alternative to the more generic training days offered by many institutions and sought to address the participants’ specific interests and concerns as solicited from them in the planning process. Sessions included career advice on funding and postdoctoral applications, CV building, public engagement, REF2020, and the postdoctorate experience, as well as a series of sessions on ‘current trends’ in various fields of Jewish Studies, from studies in film and visual culture to Israel Studies, digital humanities, community outreach/museum studies, Antisemitism studies and Biblical Studies. There was also a session reporting on the Manchester pilot project to teach modern Hebrew in a mixed teaching environment for classroom-based students alongside distance-learning students, and a showing of the film Gett with expert panel discussion. The programme for 2016 can be found at www.manchesterjewishstudies.org/n-uk-js-partnership/ and the expectation is to run a similar event next year; please email cjs@manchester.ac.uk if you wish to be kept informed.

Doctoral Network in Jewish History: Basel, Manchester and QMUL

Hosted by Professor Miri Rubin (QMUL), with Distinguished Guest Professor Erik Petry School of History, QMUL, 23 April 2015.

Programme:

10.00 Coffee and Welcome
Scottish and Northern English Universities present the Astaire Seminar Series in Jewish Studies 2016/17: 
Jews: movement, migration, location

The seminars will involve two papers in each location, one presented by an invited speaker from a different university, culminating in a panel at the BAJS 2017 conference at the University of Edinburgh. Attendance at the seminars is open to all and we particularly encourage postgraduate research students to contribute to the discussion. All papers presented in this series will be published in an anthology edited by Hannah Holtzscheider and Nina Fischer (University of Edinburgh).

The dates and locations of the seminars will be announced in due course on the BAJS website: http://britishjewishstudies.org.

University of Glasgow, December 2016
• Ada Rapoport-Albert (UCL): tbc
• Mia Spiro (Glasgow): Migrating souls: performing Jewish mysticism in post-war Jewish theatre

University of Edinburgh, February 2017
• Hana Wirth-Nesher (Tel Aviv): Jewish migration to America in literature
• Tbc

University of Manchester, March 2017
• Sander Gilman (Emory): Aliens versus Predators: Cosmopolitans, Nomads and the Jews
• Cathy Gelbin (Manchester): German Jews and the Cosmopolitan Ideal in Exile from National Socialism

University of St Andrews, March 2017
• Adam Shear (Pittsburgh): Jews and their books on the move in early modern Europe
• Tbc

University of Durham, May 2017
• Elad Lapidot (Freie Universität Berlin): The “ger” as a cross-border figure
• Ilan Baron (Durham): A Diaspora account of political responsibility
Journal of Jewish Studies
Supplement Series: Call for Contributions

The Journal of Jewish Studies publishes a supplement series. Supplements may take the form of monographs, conference proceedings, or collected works on a particular theme. We welcome proposals for our Supplement series. Any book length, from 50,000 words upwards, will be considered. All our publications are peer-reviewed. Submissions should be sent to the Executive Editor.

For guidance on style, please check our Style guide, which also includes information on reproduction of images, abbreviations, transliterations and copyrights. Please follow this link for more information on the Supplements http://www.jjs-online.net/supplements

The executive editor can be contacted by email at: jjsadm@ochjs.ac.uk

Medaon: online journal of Jewish Culture in Research and Education: Call for Contributions

The Dresden-based online and open access Jewish Studies journal Medaon welcomes contributions from BAJS members. Medaon, a term derived from the Hebrew words Meda for information, Mada for scholarship, Dea for view, and Iton for newspaper, serves as a widely accessible online platform for interdisciplinary perspectives on Jewish life-worlds, in the past and present.

The focus on 'Jewish life-worlds' (jüdische Lebenswelten) stands for the presentation of current perspectives on significant aspects of Jewish life in all of its facets and within various social contexts. Our aim is to foster an inclusive approach to research and education, and to ensure the accessibility of our work for members of the general public. Medaon aims to offer interdisciplinary perspectives on academic and non-academic research in various contexts. All manuscripts are selected carefully and edited thoroughly prior to publication. Peer reviews are undertaken both externally and via the editorial staff for all contributions. Please see http://www.medao.de/en/ for more information.

Contact the journal by email: info@hatikva.de.

MA in Jewish History and Culture (London)

University of Southampton
7th October 2016 – September 2018
Friday sessions 10.30am-12.30pm

This part-time, two-year programme will explore key moments in Jewish history, focusing on Jews’ encounters with diverse societies across time and place, and the rich cultures they created.

The MA is awarded by the University of Southampton (Faculty of Humanities) and taught at JW3 in London by academics from the University's Parkes Institute. The programme offers a rich encounter with the main currents in Jewish history and culture drawing on and fostering the use of different scholarly disciplines. The course of studies builds on the world-class resources of the University's Parkes Library and Jewish archives as well as the wide-ranging expertise of the Institute's staff. The newly launched London-based part-time programme is offered in addition to the full-time MA programme taught onsite at the University of Southampton.

Students have the option of graduating with a Postgraduate Certificate in Jewish History and Culture if they complete all the written assignments apart from the dissertation.

The cost of the programme is £3,750 per year payable to the University of Southampton, and £200 per year payable to JW3, which includes a JW3 membership.

Applications are made online via the University of Southampton website.

http://www.southampton.ac.uk/humanities/postgraduate/taught-courses/taught-courses/history/v300_ma_jewish_history_and_culture.page

You can find out more about financial assistance at http://www.southampton.ac.uk/parkes/postgrad/grants.html.
Early notice of Call for Papers

‘Jews on the Move’: Exploring the movement of Jews, objects, texts, and ideas in space and time

From the earliest accounts travel and migration, movement across space and time characterise Jewish history. No less crucial than the movement of people is the movement of texts, objects, and ideas, which travel both physically and intellectually as generations in distant locations engage with these at different times and places. Jews themselves are associated with travel and migration, historically and in cultural production. This conference invites contributions of papers within the broad theme of the conference. What follows is a list of thematic headings which is indicative, but not exhaustive:

- Jews and migration
- Jews in / and the archive
- Texts which move
- Jewish journeys, journeys of Jews
- Literary explorations of travel, movements, and migration and their consequences
- Displaying Jews: museums, heritage, art
- Jewish objects: from vernacular and ritual to display and memory

As usual with BAJS conferences, papers on topics unrelated to the conference theme are also welcome, particularly if proposed by graduate students wishing to present on their doctoral research.

Confirmed keynote speakers (subject to obtaining funding):

- Professor Charlotte Hempel (Birmingham): *People and ideas on the move: the evidence from Qumran*
- Professor Tony Kushner (Southampton): *Jews as refugees: special or not?*
- Professor Barbara Kirshenblatt-Gimblett (New York / Warsaw): *Expanded Geography: An Epilogue to the History of Polish Jews at POLIN Museum*

For initial inquiries please contact the BAJS President Elect for 2017 Dr Hannah Holtschneider at H.Holtschneider@ed.ac.uk.
The conference is hosted by the British Association for Jewish Studies, in cooperation with the School of Philosophy, Theology and Religion and the College of Arts and Law of the University of Birmingham.

The Conference Theme

The written word as manifested in a spectrum from classical Jewish texts to contemporary literature, alongside texts unearthed in locations including desert caves, an island in the Nile, a Cairo synagogue or the Warsaw ghetto, is the lifeblood of a great deal of research in Jewish Studies. This conference invites reflection on textuality from a variety of perspectives, ranging from the material aspects of texts, including the growing role of digital humanities in the field, to scribal culture and consciousness, textual plurality, composition, reworking, form and genre, reception, classification and inter-relationships between textual worlds and corpora. In addition, speakers may wish to investigate the oral and social aspects of texts and textuality, such as performance, memory, and power.

The keynote speaker is Prof. Judy Newman, University of Toronto, who will speak on 'Scribal Bodies and the Growth of Scriptures in Early Judaism'

Judith H. Newman holds degrees from Princeton, Yale, and Harvard, and is Associate Professor of Old Testament/Hebrew Bible at Emmanuel College and holds a joint appointment with the Department for the Study of Religion in the area of early Judaism and a cross-appointment to the Department of Near and Middle Eastern Civilizations at the University of Toronto. She is also a faculty member of the Centre for Jewish Studies.

She specializes in the Hebrew Bible as well as Jewish literature of the Second Temple period. Her current research interests are in the ritual performance of texts particularly as this intersects with the formation of communities in early Judaism and Christianity. She is also interested in the development of scripture, early biblical interpretation, as well as method in the study of the Bible and early Judaism and Christianity. Emerging projects include work on literature of the Hasmonean period, particularly the book of Judith; and a study of time, temporality, and liturgy.
BAJS Conference 2016:

Programme

Sunday 10 July
15:00-17:00 BAJIS Committee Meeting, G51 European Research Institute
15:30-16:30 OPTIONAL TOUR The Barber Institute of Fine Arts
16:00-18:30 Conference Registration, European Research Institute
18:30-21:00 Informal dinner, Deepalis Restaurant

Monday 11 July
8:30-9:00 Conference Registration, Wolfson Common Room
9:00-10:30 Jewish/non-Jewish Relations Chair: Hannah Holtschneider, Forum Lecture Theatre
Jewish Prodigal Daughter in the Nineteenth-Century Anglo-Jewish, German-Jewish and French-Jewish Novel
Catherine Bartlett
Indian Jewish Textualities and the Tropes of Jewish-Muslim Difference
Dr Yula Egorova

Medieval Texts 1 Chair: Eva Frojmovic, CPD 5
Medieval Hebrew Tellings of Tobit: Versions of the Book of Tobit, or New Texts?
Dr Maria Cioată
Written v. Oral Texts in Jewish Tradition Illustrated from the Toledot Yeshu
Professor Philip S. Alexander

19th Century History and Thought Chair: François Guesnet, CPD 6
French Jews and the Abolitionist Discourse in the 19th Century
Noémie Duhaut
Rethinking Reform Judaism as 'a Response to Modernity': Nineteenth-Century North American Jews and the Discourse of Doubt
Professor Daniel Langton

10:30-11:00 Refreshment Break, Wolfson Common Room
11:00-12:30 Rabbinic Judaism Chair: Philip Alexander, CPD 4
Gentle Purity from the Holiness Code to Judaism, Christianity, and Islam
Dr Holger Zellentin
Sodom Re-imaged. A case study in interpretation and invention in the Babylonian Talmud
Rabbi Dr Margaret Jacobi
The Sabbath and Yom Tov: A Holy Day or a Holiday

Dr Alex Tal

Medieval Texts 2 Chair: Maria Cioată, CPD 5
Words on the Body of God: The Texture and Physicality of the Divine Stature
Dr Michael T Miller
Torah as "Texture" in the 13th century
Rabbi ben Abraham Gikatilla
Dr. Dr. Federico Dal Bo
Visualities, Textualities, and the Gender of the Medieval Jewish Book (13th/14th Century Ashkenaz)
Dr Eva Frojmovic

20th Century Jewish History Chair: Gavin Schaffer, CPD 6
Raphael Lemkin, the Totally Unofficial Man: Reflections on Intertextuality
Ruth Amir Yezreel
Rediscovering, Reinterpreting and Revising Jewish Traditional Texts in a Modern Israeli Context: The Case of Yom Ha'Atsmaut (1948 - 1958)
Adi Sherzer
Merely Murdered in Odium Fidei: Jewish and Catholic Responses to Herbert Thurston's "Defence" of the Jews (1898 - 1913)
Dr Simon Mayers

12:30-13:30 Lunch, Wolfson Common Room
13:30-15:00 Second temple period: Qumran, Ben Sira and the 'Bible'
Chair: George Brooke CPD 4
Cutting the Chord with the Familiar: What Makes 4Q265 Miscellaneous Rules Tick?
Professor Charlotte Hempel
Beyond Encomium or Eulogy: Simon the High Priest as Patron of Ben Sira
Lindsey Askin
(De-)Texturing the Text: The Reception of Second Temple Scripture in the Contemporary English Bible
Dr J.G. Campbell

Jewish Poetry Chair: Holger Zellentin, CPD 5
Revision Abishag: American Jewish Women's Midrashic Poems on Abishag the Shunamite
Anat Koplowitz-Breier
Twenty-First-Century Gematria: Rabbinic Hermeneutics in Contemporary Jewish Poetry
Dominic Williams

Contemporary Literature Chair: Karen Skinazi, CPD 2
Uncanny Survivors and the Nazi Beast: Textual Monsters in Holocaust Fiction
Dr Mia Spiro  
**Seriousness, Strength and the Body: Unheroic Conduct in Philip Roth's Nemesis and American Pastoral**  
Joshua Lander  
**The City and the Text: Jewish Life and Urban Space in David Daiches' Two Worlds**  
Dr Hannah Holtschneider

**15:00-15:45**  
Annual General Meeting, *Leonard Deacon Lecture Theatre*

**16:00-17:00**  
OPTIONAL Visit to Cadbury Research Library *Special Collections*

**17:30-18:00**  
Wine Reception  
Welcome from **Professor Michael Whitby** (Pro-Vice Chancellor and Head of the College of Arts and Law) and **Professor Ken Dowden** (Head of the School of Philosophy, Theology and Religion), *Muirhead Tower Atrium*

**18:00-19:00**  
**Scribal Bodies as Liturgical Bodies: the Formation of Scriptures in Early Judaism**  
Keynote Lecture, **Professor Judith Newman**  
Chair: Charlotte Hempel, *Watson Building, Lecture Theatre A*  
**19:00-21:00**  
Conference Dinner, *Staff House*

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**Tuesday 12 July**  
**8:30-9:00**  
Conference Registration, *Wolfson Common Room*

**9:00-10:30**  
**The Texture of Early Judaean Legal Interactions**  
Chair: Sarah Pearce, *Forum Lecture Theatre*  
**Ancient Near Eastern Monumental Law and Its Impact on the Hebrew Bible**  
Professor Sophie Démare-Lafont  
**Cuneiform Legal Tradition in the Earliest Judaean Written Sources from Babylon**  
Dr Cornelia Wunsch  
**The Legal Collections of the Hebrew Bible and their Lack of Statutory Force**  
Dr Sandra Jacobs  
**The Bible in the Cairo Genizah**  
Chair: Hindy Najman, *CPD 5*  
**Writing the Bible in the Cairo Genizah**  
Dr Ben Outhwaite  
**Recent Research on the Tiberian Tradition**  
Professor Geoffrey Khan  
Samuel ben Jacob, Scribe of the Leningrad Codex  
Dr Kim Phillips  
**The Non-Standard Tiberian Language Tradition as Reflected in Genizah Bible Manuscripts**  
Samuel Blapp

**10:30-11:00**  
**Literature, Film and Preaching**  
Chair: Karen Wenell, *CPD 6*  
Singer's Recreation of Jews' Vanished Past through Memory  
Zhang Wen  
**Textuality and the Jewish Sermon**  
Professor Marc Saperstein  
**For Women Only: Reading Orthodox Jewish Women's Films**  
Dr Karen E. H. Skinazi

**11:00-12:30**  
**Second Temple Period: Qumran**  
Chair: George Brooke, *CPD 4*  
**A Psychological Approach to the Dead Sea Scrolls**  
Rabbi Helen Freeman  
**The Textuality of Magic in the Dead Sea Scrolls**  
Tupa Guerra  
"To save them from all the Nets of the Pit" The Ending That Does Not Fit? CD XIII 7b-23 and CD XIV 1-2  
Hanne Kirchheiner

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**12:30-13:30**  
Lunch, *Wolfson Common Room*

**13:30-15:00**  
**The Hellenistic Shaping of Textuality**  
Chair: Sarah Pearce, *Forum Lecture Theatre*  
What did the Septuagint look like? The Hellenistic shaping of the Biblical Text in light of Papyri  
Dr James Atiken  
**Shaping Jewish-Greek Literature**  
Mariele Dhont
Births of the Author? Homer and Moses as Authors in the Hellenistic and Roman Periods
Dr Pieter B. Hartog

Time and Calendars
Chair: Charlotte Hempel, CPD 5
Who Authored the Calendar in Arba’a Ṭurim?
The Transmission of Tables in Manuscript and Print
Dr Nadia Vidro
Scribal Culture and Textual Plurality in the Transmission of Isaac Israel’s Yesod Olam
Dr I. M. Sandman
Text and Visuality: The Representation of Time in Jewish Tradition
Professor Sacha Stern

19th and 20th Century: Eastern Europe
Chair: Norman Solomon, CPD 6
The Manuscript in Habad - An Esoteric Dimension of a ‘Modernizing’ Movement
Dr Naftali Loewenthal
The Benefits of Reading Diaries
Joanna Cukras-Stelaguwska

15:00-15:30
Refreshment Break, Wolfson Common Room

15:30-17:00
Philo and Josephus
Chair: Hindy Najman, CPD 4
Agrippa II in Jerusalem and the Silence of Josephus
Professor Martin Goodman
Abraham’s Mystical Ascent: Philo of Alexandria’s Retelling of the Biblical Patriarch’s Spiritual Journey
Dr Joshua Carroll
Between Textual Worlds: Eastern and Western Prophecies Concerning the Rise of Emperors
Dr Idan Breier

Halakhah
Chair: Helen Spurling, CPD 5
Complementarity, Contradiction or Symbiosis? The Relationship between Kabbalistic and Halakhic Writing in R. Isaiah Horowitz’s Sheneh Luhot Haberit
Yoseph Citron
Texts and Language in Contemporary Jewish Society: The Current Impact of Sefer Chafetz Chaim
Professor Kate Miriam Loewenthal
The Samaritan Collections of Moses Gaster: Material and Text
Dr Katharina Keim

Psychotextual Dislocations in Modern British-Jewish Writing
Chair: Karen Skinazi, Forum Lecture Theatre
Notions of Exile in Kindertransport Narrative
Professor Sue Vice
John Rodker: “Foreign-ness” and Modern Jewish Culture

Dr Peter Lawson
Dislocations: Exploring Diasporic Identifications in Contemporary British Jewish Writing
Ruth Gilbert

17:00
Close and Departure
Support your BAJS!

All BAJS officers are honorary officers who work on behalf of the Association in addition to busy and demanding academic jobs. Please support our work by paying your membership fees and sharing your news.

Membership Fees

The new subscription fees have now been in place since July 2014 and are our sole means of financing new and existing projects on behalf of our members. As a reminder, the new subscription rates are as follows, which cover the costs of the BAJS studentship, production of the Bulletin, the annual newsletter, the BAJS essay prize, support for the annual conference and other expenses arising from the work of the Committee on behalf of all our members:

- Ordinary Members – £40.00
- Associate Members – £25.00
- Student/Retired Members – £15.00

We are very grateful that some of our members have already switched to the new payment rates and would be hugely appreciative if the remainder of our membership could make this change as soon as possible. Many of you now pay membership fees by standing order as the easiest way to keep up to date with payments. Setting up a standing order is easy, and, if we know when subscription funds will come in, it also helps us to plan the Association’s activities more strategically. It is also possible to pay online via PayPal. Please find enclosed details of the different methods of paying your subscription.

As you know, BAJS relies exclusively on membership fees in order to carry out our work on your behalf, so thank you for your continued support. If you have any queries regarding payment of the subscription, please get in touch with our Treasurer, Holger Zellentin. You can email him at: Holger.Zellentin@nottingham.ac.uk.

BAJS Twitter Account

Our BAJS Twitter account has been running for over a year now and has been used as a way of reporting news in Jewish Studies and members’ achievements. To ensure its continued success, we would be very grateful if you could please provide James Renton (james.renton@edgehill.ac.uk) with your news as it comes up, preferably with a web link. This could include: book reviews, articles, funding awards, promotions, conferences, seminars or visiting speakers at your institution. Our Twitter account is a great way for us to interact between conferences, emails and the newsletter. We have also just launched our own Facebook page: https://www.facebook.com/JewishStudiesUK.

Please like our page, and keep up to speed with what’s happening.

Lecture Series and Events in Jewish Studies

Members are invited to advertise their public lecture series and events in Jewish Studies via the BAJS website. If you would like to take advantage of this opportunity, please get in touch with our Web Officer, Hannah Holtschneider (you can email Hannah at h.holtschneider@ed.ac.uk), with a brief description of your lecture or event. It is hoped that this will also highlight the range of activities in Jewish Studies across the UK and Ireland.

Notification of Lectures, Conferences and Vacancies

If you are not currently signed up to receive notifications by email, please let Hannah know if you would like to join up in order to receive the latest information about BAJS. You can also sign up to our website at http://britishjewishstudies.org/, which ensures automatic notification of upcoming conferences, lectures and academic vacancies.

BAJS Bulletin

We hope you enjoy browsing the latest copy of the BAJS Bulletin. We are keen to report what is happening in Jewish Studies in Britain and Ireland, highlight interesting research projects and initiatives and celebrate our success in educating a new generation of students, publishing research and obtaining funding. We rely on BAJS members to share this information with us. Please get in touch with the BAJS Bulletin editor Maria Diemling at maria.diemling@canterbury.ac.uk and share your news.
BAJS Committee:

PRESIDENT and CONFERENCE 2016 ORGANISER: Prof. Charlotte Hempel (until 2017), School of Philosophy, Theology and Religion, University of Birmingham, Edgbaston, Birmingham B15 2TT. Email: c.hempel@bham.ac.uk

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Prof. Zuleika Rodgers (until 2016), Department of Near and Middle Eastern Studies, Arts Building, Trinity College, Dublin 2, Ireland. Email: roddgers@tcd.ie

Dr James Renton (until 2016). Department of English and History, Edge Hill University, St Helens Road, Ormskirk, Lancashire L39 4QP. Email: James.Renton@edgehill.ac.uk

Dr Andrea Schatz (until 2019), Department of Theology & Religious Studies, King's College London, 22 Kingsway, London WC2B 2LE. E-mail: andrea.schatz@kcl.ac.uk

Dr Eva Frojmovic (until 2020), Centre for Jewish Studies, School of Fine Art, History of Art and Cultural Studies, University of Leeds, Leeds LS2 9JT. Email: elsef@leeds.ac.uk
Awards:

Dr Adriana X. Jacobs, Cowley Lecturer in Modern Hebrew Literature at Oxford, was awarded a 2015 PEN/Heim Translation Fund Grant for her translation of Vaan Nguyen’s The Truffle Eye, a 2013 collection of poetry in Hebrew. Born in Israel to Vietnamese refugees, Nguyen, writing in Hebrew, explores points of contact and friction between her Vietnamese heritage and her native-born Israeli identity.

Current and ongoing Research projects:

Tim Corbett:
Prins Foundation Postdoctoral Fellowship, Center for Jewish History (CJH), New York

Once the ‘Only True Austrians’: Jewish-Austrian Memory and Identity after the World Wars

Nicholas de Lange:
University of Cambridge

Corpus of Medieval Hebrew Inscriptions of the Territories of the Byzantine Empire

Eva Frojmovic:
University of Leeds

Jewish Museologies and the Politics of Display

This international conference, supported by an EAJS Conference Grant, took place at the University of Leeds 13-14 March 2016.

The full grant report, including summaries of papers and roundtables, can be found on http://eurojewishstudies.org/cfp/conference-grant-programme-reports/jewish-museologies-and-the-politics-of-display-march-2016-report/.

Over two very intensive days, 34 speakers and roundtable participants, both academics and museum professionals, from Austria, Canada, Czech Republic, Denmark, Germany, Hungary, Italy, Israel, the Netherlands, Poland and the UK debated with further attendees from as far afield as Australia, Croatia, France, and Moldova concerning the role of Jewish museums and heritage sites today, be it their role in a Jewish cultural context in the present, their educational role in once Nazi-occupied countries, their place in contested national identities, challenges in ex-communist countries. Many new contacts were forged, ideas were exchanged, comfort zones were exceeded.

Joan Taylor:
King’s College London

Study of Dispersed Qumran Caves Artefacts and Archival Sources

The Department of Theology and Religious Studies of King’s College London, together with the Institute di Culture e Archeologiche dell Terre Bibliche of Faculty of Theology of Lugano and the University of Malta, are delighted to announce the recent success of a Leverhulme Trust International Network Grant application, for the Study of Dispersed Qumran Caves Artefacts and Archival Sources, obtained by Professor Joan Taylor (KCL’s Principal Investigator), together with Professor Marcello Fidanzio (ISCAB, Lugano) and Dr Dennis Mizzi (University of Malta).

In the Qumran caves that yielded the Dead Sea Scrolls many jars, lids and other artefacts were discovered by local Bedouin and also in joint Jordanian, French and
American excavations (1949-56). Some of these material artefacts were sent to collections worldwide very early on, either gifted or sold. Recently the École Biblique et Archéologique Française of Jerusalem and the ISCAB Lugano started a program for the final report on the Caves of the Qumran Area, dealing mainly with the materials kept in Jerusalem and Amman. The program is directed by Pere Jean-Baptiste Humbert (EBAF) and Marcello Fidanzio (ISCAB). The network for the Dispersed Qumran Caves Artefacts and Archival Sources would engage with this publication project, by facilitating the study of all the dispersed artefacts enabling more comprehensive new reports. This will provide more information about the Qumran cave artefacts, and contribute to reconstructing a material profile of each cave's contents. Alongside the analysis of ceramic jars, lids, textiles, leathers and wooden remains, the network will additionally explore the written and photographic dossiers of archaeologists and visitors.

Anyone with photographs from the 1950s or relevant information is invited to get in touch by contacting the Network Facilitator, Sandra Jacobs, at sandra.jacobs@kcl.ac.uk. 

Professor Joan Taylor's departmental profile can be found here:

http://www.kcl.ac.uk/artshums/depts/trs/people/staff/academic/taylor/index.aspx

Further details of the award are available at: https://www.leverhulme.ac.uk/news/newsletter

Katharina Keim:
University of Manchester

**The Samaritan Correspondence of Dr Moses Gaster: Texts, Analysis, and Contexts**

This British Academy Postdoctoral Fellowship project analyses and contextualizes letters in Samaritan Hebrew. The letters, which passed between Jewish scholar Moses Gaster in London and the Samaritan community in Nablus between 1904 and 1933, offer insights into Gaster's contribution to the field of Samaritan Studies.

Dr Keim was also the lead organiser of an international conference, 'The Other Within' - The Hebrew and Jewish Collections of the John Rylands Library (27-29 June 2016; http://www.jrri.manchester.ac.uk/connect/events/conferences/institute-conference-2016/). This event convened scholars, curators and students researching areas represented in the John Rylands Library's valuable and wide-ranging Hebrew and Jewish collections, and has received support from the European Association of Jewish Studies' Conference Grant Programme.

**Daniel Langton:**
University of Manchester

**The Doubting Jew: Atheism, Jewish Thought and Interfaith Relations**

**AHRC Leadership Fellowship 2016-17**

This is an 18 month research project on Western Jewish religious engagement with atheism and scepticism.

As a study of Jewish doubt, this project focuses on the encounter between atheism and the religion of Judaism. Along with the related philosophies including scepticism, philosophical materialism and scientific naturalism, atheism is amongst the most influential intellectual trends in Western thought and society. As such, it is too important a phenomenon to ignore in any study of religion that seeks to locate the latter within the modern world. For scholars of Judaism and the Jewish people, the issue is even more pressing in that for Jews, famously, the categories of religion and ethnicity blur so that it makes sense to speak of non-Jewish Jews many of whom have historically been indifferent or even hostile to religion. The intercultural intercourse between non-religious philosophies and religion is of particular interest in the study of the dominant form of Judaism in the US, that of Reform Judaism, which since the early nineteenth-century has presented itself as a response to modernity. Likewise, interfaith encounters between Jew and Christian have in modern times taken place against the backdrop of a largely atheistic, materialist culture; one might even say that they have been accompanied by an ever-present third partner in dialogue, namely, the religious doubter. The project addresses three lacunas:
1. No substantial survey of the Jewish engagement with atheism has yet been undertaken. Such a survey would fill an important gap in the historical study of 

**atheism**

and the attendant religion-atheism controversy. It would also enhance an understanding of modern Jewish identity among those who both embraced and those who opposed atheistic arguments.

2. No major studies of Reform or Liberal Judaism have used doubt as a category of analysis. Such a study would likely revise the historical understanding of the development of **progressive forms of Judaism**. While the emergence of Reform is usually presented as a response to modernity vis-à-vis Orthodox Jewish tradition and Christianity, one might just as readily focus upon discourses of doubt, specifically around atheism, scepticism and materialistic philosophies.

3. No historical accounts of Jewish-Christian relations address the phenomenon of atheism. Such a study would open up a new avenue of research for scholarship of **interfaith relations**, ignored until now despite the high profile atheism has been given in public Christian theological discourse and the fact that, since the Enlightenment, there has been a strong tendency for Jews to work out their responses to modernity in relation to Christian thought.

Strictly speaking, Jewish engagement with atheism (i.e. disbelief in God’s existence) can scarcely be found before the modern period, unless one expands the definition to include biblical condemnations of practical atheism (i.e. non-observance) and debates about the existence of others’ gods (e.g. disbelief in the official gods of the Classical world, or disbelief in the triune God of Christianity), which generated condemnations of Jewish atheism. Likewise, serious Jewish encounters with the Greek sources of philosophical scepticism (i.e. disbelief that a true knowledge of things is attainable by humans) are rare until thinkers like Simone Luzzatto in the early-modern period, although a weaker definition of scepticism (i.e. doubts about authority and suspension of judgment in approaching sources of knowledge, whether secular or sacred) might be said to have a Jewish legacy from the time of the first-century philosopher Philo onwards, including tantalizing figures such as Elisha Ben Abuyah in the Talmud, and especially in the form of medieval fideism (i.e. the idea that faith is independent of reason). These shallow intellectual eddies of pre-modern doubt about God’s existence and nature, and about the veracity of human knowledge derived through tradition, became stronger currents with the seventeenth-century philosopher Spinoza, who was regarded by many as atheistic, and with the eighteenth-century Jewish Enlightenment or *Haskalah*. From that time suspicion of revealed religion began its ascendancy and the ties of religion loosened so that less ambiguously sceptical expressions within Jewry began to be heard. However it was the nineteenth-century culture of scientific progress, and the attendant popular interest in ostensibly naturalistic and materialistic writings in the 1870s (especially those of Marx, Nietzsche and Freud in Germany; Spencer, Huxley, and Russell in England; and Ingersoll in the US), that provoked a sea-change in popular Jewish thought. Increasingly, the God of revelational religion simply appeared too naïve to countenance. It was from that time that a good number of Jewish religious thinkers felt obliged to establish oppositional, alternative, synthetic, or complementary models explicitly relating Judaism to the challenges of such atheistic and materialistic philosophies.

**Alexander Samely and Daniel Langton:**

University of Manchester

**European Regional Hub in Jewish Studies core funding, 2015-18**

In 2015 the Centre for Jewish Studies at Manchester was the recipient of a major grant from an anonymous European Jewish foundation which was designed, in part, to develop a regional network of Jewish Studies in the Northern British Isles for the period 2016-2018. The Centre acts as the co-ordinating hub of the Partnership, which is co-chaired by Profs. Alex Samely and Daniel Langton.

The Partnership facilitates, among other things:

1. **Regional, national and international training of postgraduates and post-doctoral researchers**
An annual themed research workshop in Jewish Studies which takes place over two days in Manchester. At this workshop doctoral and post-doctoral researchers receive subject-specific as well as generic research training from staff from the partnership institutions, including career and publishing advice. The workshops form part of the approved doctoral training programme of the AHRC-recognised North West Consortium Doctoral Training Partnership led by the University of Manchester, meant for doctoral students at participating institutions, regardless of whether they hold AHRC scholarships. The event is free and registered participants are eligible for financial assistance with costs of any necessary travel and accommodation.

2. Networking and research cooperation

An annual consultation meeting of senior staff at Hub partner institutions to explore research cooperation, joint funding applications and other matters of shared interest, as a separate component of the annual workshop event.

3. Teaching cooperation

Participation in the new pilot programme for Modern Hebrew at the University of Manchester for undergraduate studies in a mixed classroom and video-conferencing environment.

Current institutional partners include: Leeds (Drs Frojmovic, Stiebert), Nottingham (Prof. Bielik-Robson Dr Zellentin), Liverpool Hope (Prof. Jackson), Edge Hill (Dr. Renton), Chester (Dr Vincent), Bangor (Prof. Abrams, Dr Stoetzler), Durham (Prof. Hayward, Drs Egorova, Baron), Edinburgh (Dr Holtzschneider), St Andrews (Dr Tooman) and Trinity College Dublin (Dr Rodgers).

Renate Smithuis: University of Manchester

**Catalogue project at John Rylands Library**

The John Rylands Research Institute has received an award of £120,000 from an anonymous private Foundation for the production of a catalogue of the Hebrew manuscripts collection at the Rylands Library. The project will be supervised by Renate Smithuis. When completed, the catalogue, which builds upon the unpublished catalogue of Hebrew manuscripts produced by Alexander Samely in the early 1990s, will be made available online.

**Ed Kessler:**
Woolf Institute, Cambridge

**Assessing the Effectiveness of Interfaith Initiatives (AEIFI)**

Working with Georgetown University (Qatar) and the Doha International Centre for Interfaith Dialogue (DICID), this Woolf Institute research project will deliver the first cross-country comparison of interfaith initiatives in Qatar, UK and India to determine how best to assess their effectiveness in improving interfaith relations. A multi-national, multi-lingual and multi-faith team of investigators has been assembled, including a local partner in Qatar, DICID, to conduct the pioneering research. The project will integrate social research, historical and policy analysis, and religious studies to develop a framework for analyzing how interfaith encounters affect change. When disseminated to audiences of experts, policymakers, and activists, the study’s unique results will enhance understanding of the factors that influence the successes, and failures, of interfaith initiatives and how best to analyze effectiveness across and within different contexts. The project runs from 2015-18.

**Sacha D. Stern:**
University College London

**Calendars in Late Antiquity and the Middle Ages: Standardization and Fixation**


Read more about this ongoing project here: https://www.ucl.ac.uk/hebrew-jewish/research/research-pro/calendars-antiquity-middle-ages
Ongoing Doctoral Research in Jewish Studies:

The following survey was compiled from members’ communications. Please update us on PhDs in Jewish studies you supervise and on any changes and completions.

University of Cambridge:

Supervisor: Ed Kessler
1. PhD examining Jewish and Christian seminary curricula

Canterbury Christ Church University:

Supervisor: Maria Diemling

University of Edinburgh:

Supervisor: Hannah Holtschneider:
1. Louise Gramstrup, Searching for Interfaith Understanding: The Influences of Straddling Similarities and Differences on Religious Self-Understanding and Perception of Religious Others in an American Women’s Interfaith Book Group
2. Ryan Tailowski, ‘Dark, depressing riddle’: Paul Althaus and the ‘Jewish Question’
3. Lizzie Robinson-Self, Why Poetry? The Aesthetic Significance of the Concentration Camp Poem

University of Kent:

Supervisor: Larry Ray
1. Rachel Kay Burns, Sequestration of concentration camps in Nazi Germany: Knowing about, and attitudes towards the camps in three case studies.

King’s College London:

Supervisor: Andrea Schatz
2. Débora Marques de Matus, Mobility and Adaptability of Sephardic Scribes in the Late Fifteenth Century.

Supervisor: Jonathan Stökl
3. Elisabeth Sawerthal, Divination, Kings And Domination: What Is The Relationship Between Royal And Divinatory Forms Of Power And Authority In Ancient Israelite And Egyptian Society

University of Manchester:

Supervisor: Daniel Langton
2. Caroline Kaye, Painting within Jewish Studies: Jews as the subjects of Nineteenth Century Realist Painting.

Supervisor: Alex Samely
1. Marton Ribary, Forms of legal discourse in Rabbinic and Justinianic sources

Supervisor: Renate Smithius
2. Marci Freedman, The Itinerary of Benjamin of Tudela

Lancaster University:

Supervisor: Dr Corinna Peniston-Bird
1. Adrienne Wallman, Beyond the Family Tree: Jewish Genealogy and its Impact on our Understanding of Identity

University of Leeds:

Supervisor: Eva Frojmovic
1. Heather Findling (jointly supervised with Mark Westgarth), Collecting modern Viennese art in post-war Vienna and the difficult memory of pre-Holocaust/pre-war Jewish collectors, dealers, and critics.

Trinity College Dublin:

Supervisor: Zuleika Rodgers:

University College London:

Supervisor: Sacha D. Stern
2. Yonatan Birnbaum: Inclusivism in the Works of Twentieth Century Jewish American Orthodox Posquin.
Member’s recent publications:

The following entries are based on communications received from BAJS members.


Eadem, 'Did the Israelites Leave Egypt with Unleavened Bread? The Historical Significance of the Israelite’s Food', Biblical Theology Bulletin, 46:1, 3–11.


Maria Diemling, 'The politics of food: kosher, food choices and social justice (tikkun olam)', Jewish Culture and History, 2015, 16: 2, 178-195.


Eadem with Hannah Holtschneider, 'Surfing the Great British Jewish Web: Jewish History Resources Online', Medaon 2015:17.

Eadem with Larry Ray, 'Arendt’s “conscious pariah” and the ambiguous figure of the subaltern’, European Journal of Social Theory, 2016, 1-18. [online first]


Eadem, 'Seeing and Unseeing the Dome of the Rock: Conflict, Memory, and Belonging in Jerusalem’, in Spatialising Peace and Conflict: Mapping the Production of Place, Sites and Scales of Violence, ed. Annika Björkdahl and Susanne Buckley-Zistel. Houndsmills:


Eadem, 'Zodiac Calendars, Angelic Teaching and the Dead Sea Scrolls', The ASOR blog (June 2015). Online.

Eadem, 'Reconstructing 4Q208-4Q209 as an Astronomical Artefact', The Bible and Interpretation website (July 2015) Online.


Idem, 'And Finally...', The Expository Times, 2016, 12: 312.


Idem, Review of Jonathan Boyarin, Jewish Families. Rutgers University Press,


Larry Ray, with Maria Diemling, ‘Arendt’s ‘conscious pariah’ and the ambiguous figure of the subaltern’, *European Journal of Social Theory*, 2016, 1-18. [online first]


Sacha D. Stern, ‘A Christian calendar in the Northern
Idem, ‘A primitive rabbinic calendar text from the Cairo
Fragments 70:3, 2015.
Idem, ‘Rabbinic, Christian, and local calendars in late
antique Babylonia: influence and shared culture’. In M.
Geller (Ed.), The archaeology and material culture of the
Idem, ‘Calendars, IV. Judaism’. Encyclopedia of the
Idem & Isserles, J., ‘The astrological and calendar
section of the earliest Mahzor Vitry manuscript (MS ex-

Jonathan Stokl, ‘Innibana, Deborah and Huldah:
Thoughts on the Construction on Female Prophets in the
Ancient Near East and the Hebrew Bible’, Journal of
Idem, ‘Prophetic Hermeneutics in Texts from the
Hebrew Bible and Mesopotamia: Roots, Images
and Genres’, Hebrew Bible and Ancient Israel 4 (2015),
267-292.
Idem, ‘“A Youth Without Blemish, Handsome,
Proficient in all Wisdom, Knowledgeable and
Intelligent”: Ezekiel’s Access to Babylonian Culture’in
Exile and Return: The Babylonian Context, ed. J.
Stokl and C. Waerzeggers. Berlin: de Gruyter, 2015,
223–252.
Idem, ‘Schoolboy Ezekiel: The Text of Ezekiel, Scribal
Education and the Production of Knowledge’, Welt des
Orient 45, 50-61.
Idem, ‘Prophecy and the State in the Ancient Near

Marcel Stoetzel, ‘From interacting systems to a
system of divisions: The concept of society and the
“mutual constitution” of intersecting social
[online first]
Idem, ‘Intersectional individuality: Georg Simmel’s
concept of “the intersection of social circles” and the
emancipation of women’, Sociological Inquiry (2016), 86:2, pp. 216–240
Idem, ‘Reflection: antisemitism, anti-
imperialism and liberal
Idem, ‘Antisemitism and the
British Labour Party’,
Opinion Article in History Policy (18.5.2016).
Idem, ‘Karl Marx (1818-1883)
and Imperialism’, in Palgrave
Encyclopaedia of Imperialism and Anti-Imperialism, volume
1, ed. Immanuel Ness, Zac
The material for this study was intended to fill a footnote but became the first major study of its kind, tracing the involvement of Jews in the development of British photography from the late nineteenth to late twentieth centuries. Berkowitz's main objective is to 'interpret the integration of Jews and Jewish matters in photography ... to gain a better understanding of photography's history and its influences on modernism' (p.11). His thesis is that from the 1930s Jewish emigres from central and eastern Europe 'played roles immensely out of proportion' to their numbers in photojournalism, advertising, fashion and sports photography. Berkowitz also has the unusual distinction of being able to open the study with a reported interview with Prince Phillip with whom he shared an interest in the now little-known photographer 'Baron' (Sterling Henry Nahum). He was the Court Photographer who took the official photographs for many occasions, including the wedding of Philip to Elizabeth in 1947. The Prince's opening challenge to Berkowitz though was telling, 'Why Jews and photography? Aren't Jews everywhere in the arts and professions? So what?' (p. xxi). More on this below. The story begins (Chapter 1) with the growth of studios where Jewish migrants and refugees who were excluded from many professions and trades established innovative entrepreneurship and developed photographic techniques that were subsequently widely adopted. Photography was accessible to migrants partly because it was newly expanding but also because it was regarded as rather disreputable. Berkowitz notes the 'sexualized dynamic' of the studio which also served the broad cosmopolitan aesthetics of the late Victorian middle classes. Established studios such as Barnett's also photographed celebrities and aristocrats thereby establishing the association with the rich, famous and royalty. Chapter 2 on photojournalism continues the focus on society photography. Berkowitz acknowledges the importance of social realism and political and social commentary, such as Erwin Blumenfeld's political photomontages, Stephan Lorant's work on the Picture Post and Lilliput, press photographers Erich Salomon, Zoltán Glass and the war photojournalism of Robert Capa. But the focus is again on studios and it is a pity that this largely overlooks important social realist photography such as that of Edith Tudor Hart and her brother, Wolfgang Suschitzky, who at 103 is still alive and met Berkowitz in the course of his research. Chapter 3 introduces the Gernsheims (Helmut and Walter) especially the former who was a photographer, collector, historian, curator, author and lecturer and a dominant figure in later twentieth century photography. The 'quasi-Jewish' Warburg Institute moved from Hamburg to London in 1933 and supported the Gernsheims' work on art-historical knowledge. In Chapters 5 and 6 Helmut emerges as the principal character of the study whose life in many ways epitomizes the cruel fate of many Jewish refugees from Nazi Germany. A precarious existence before the War, then interned as an enemy alien, transported to exile in Australia on the infamous Dunera to emerge after the War as a leading photographic collector and historian with gratitude to the country that grudgingly
saved him. Chapter 6 takes us through to the 1970s where Helmut (one might note by contrast with more political figures) seeks acceptance into the cultural establishment but encounters a 'gentle antisemitism', for example from Cecil Beaton and Kenneth Clarke when striving to establish his proposed National Photographic Museum. In Berkowitz’s account he remains unaware of this largely because in missing cultural signals, he is seen as a Jew 'overstepping the bounds of comportment and respectability' (p. 222). The failure of his museum project was a loss to British cultural life as the works ended up in Austin, Texas where the Gernsheim Collection is housed in the Harry Ransom Centre. Berkowitz concludes that Helmut’s Jewishness and ‘foreignness’ played a part in his less than sympathetic treatment by the British cultural elite (p.244). Along the way too his photographic career had given way to that of collection and historical research.

Helmut is chosen as the central character here perhaps not only because of his importance to photography (Blumenfeld after all was a much more innovative and successful photographer) but also because he was, though secular, the most ‘Jewish’ character in the story. This is evident in his commitments and identity, illustrated by his involvement in the Hebrew University, post-War antifascist politics and celebration of the illustrious Gernsheim family, especially Michael Gernsheim, the last Judenbischof von Worms. But here arises an issue that Berkowitz does not address directly. British photography was developed by ‘secularized Jews who did not simply assimilate into the realms they inhabited’ (p.29) and he concludes by calling for research that looks at Jewishness 'not only as something to be treated in passing as part of an individual's origins, but as a vital factor throughout their lives' (p.271). However, it is not clear that for many of those featured here Jewishness (as opposed to marginality or migrant status) was the vital factor in their lives. Many of those whose careers are featured here barely or at all acknowledged Jewishness and some, such as Lotte Meitner-Graf, were converts to Christianity. It is true that most had been forced into exile but this could be accompanied by what Wolfgang Sussitzky called ‘konfessionslos’, often in favour of radical politics. Likewise, although Berkowitz suggests that biographies of Robert Capa, the world’s leading war photographer, overlook his Jewishness, Capa’s autobiographical Slightly Out of Focus makes many references to his Hungarian-ness but not to Jewishness (apart from a humorous reference to the Passover Seder), though it is true he did elect to cover the Israeli War of Independence and the new state. But the role of Jewishness beyond these photographers’ origins is not much explored.

Perhaps, as has been suggested in relation to other Jewish intellectual emigres, such as Marx or the Frankfurt School, there is a kind of unconscious Jewishness in their work. But this is not suggested here. Is the socially realist desire to show an indigent world of suffering and inequality (for example in Tudor Hart) a secularized tikkun olam? Again, an interesting question to pose is whether there is a paradox in the Jewish contribution to photography against a background of Halachic aniconism? In other words, to what extent has the challenge of the Prince’s ‘So what?’ been fully answered?

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Lucille Cairns, Francophone Jewish Writers Imagining Israel. Liverpool University Press. 2016. Pp. 310, HB. £75 (also available as e-Book).

Francophone Jewish Writers Imagining Israel is a vital contribution to
scholarship on Franco-
phone Jewish literature, and to cultural studies more broadly. While there is a relatively large body of scholarship on the political and social connections between France and Israel, the paucity of considerations of Jewish Francophone literature renders this book crucial. The book offers careful analysis of representations of Israel by French-language writers with a delicate awareness of the inner diversities of French and Israeli Jewish communities, and the cultural, historical, and political processes that shape and influence these communities and their cultural production. Cairns’ methodological approach privileges primary sources even while anchoring meticulous literary analysis in cross-disciplinary theoretical foundations, and the evaluation of affective and cognitive representations of Israel provides a unique exploration of Franco-
phone Jewish identities.

The book examines representations of identities and Israel in the Franco-Jewish socio-cultural space in relation to inner-Israeli frictions between ethnic and political groups, as well as in the context of the relationship between France and Israel. The texts are positioned in the framework of literary and cultural theory, and are also analysed in the context of the Palestinian-Israeli conflict. The Palestinian-Israeli conflict, which bears crucially upon both regional and global politics and cultural production, is significant in the context of Francophone Jewish writing because of a twofold reason: first, due to Francophone Jews’ emotional investment in Israel, and second, because France has the largest Jewish and Arab populations in Europe [2]. Importantly, while the Palestinian-Israeli conflict is represented in the book, this is not the focus of the book, which offers a wide range of perspectives of Francophone Jewish writers in France and Israel.

Through literary analysis of 44 texts by 27 authors (published 1965-2012) 
Francophone Jewish Writers examines some of the fundamental questions regarding Francophone Jewish identities (and modern identities more broadly) and the interactions between Jewish communities in France and Israel. The book compares affective and logical treatments of these issues in several texts by Ami Bouganim, as well as texts by Joseph Kessel, Michel Warschawski, Line Meller-Saïd, Esther Omer, Marc Hillel, Henri Raczymow, Jean-Luc Allouche, Valérie Zenatti, Paula Jacques, Brigitte Peskine, Eliette Abécassis, Emmanuel Moses, Marco Koskas, Ania Franck, Patricia Finaly, Sarah Friedeman, Michaël Sebban, Chantal Osterreicher, Myriam Anissimov, Nathalie Azoulai, Marcel Cohen, Karin Bernfeld, Yaël Hassan, Chouchana Boukhobza, Anne Rabino-
vitch, and Olivia Rosental. 

Francophone Jewish Writers is divided into six chapters, which are preceded by an Intro-
duction and followed by a Supplement. In the Introduction, Cairns outlines her methodological approaches, establishing the inherent need for the inner division of the book according to topoi as a result of the ‘salience of these topoi in the primary texts themselves’ [1].

The book opens with a chapter titled ‘Historical Foundations of Israeli Nationhood’, which explores literary responses to what might be considered ‘key constituents in the historical foundations of Israeli nationhood’ [11], focusing on representations of Messianism [14-22], early Zionist pioneers [22-37], and the Shoah [37-54], including considerations of the Shoah as ‘source of current anti-Israeli sentiment in France’ [44-50].

The second chapter, titled ‘Modern Israeli Paradigms of Identity’, considers Jewish Francophone literary representations of post 1948 Zionism and its theoretical and practical derivatives, such as the ‘new Hebrew’, the kibbutz, and the Israeli army. Highlighting issues such as anti-diasporism [66-67] and the influence of the Francophone community on modern Israeli identities [92-93], Cairns covers a wide variety of approaches to the Israeli nation state.

As the title of the third chapter suggests, ‘Intra-
Israel Conflict’ examines representations of the diverse Israeli society. Outlining the ways tensions between various
ethnic, religious, and political groups in Israel elicit affective and cognitive responses in Jewish Francophone literature, Cairns’ analysis illuminates not only the texts, but also the delicate weave of the Israeli social fabric itself. The tensions between groups in Israel are revealed as particularly lucid in Jewish Francophone literature, and Cairns offers a fascinating reading of intra-ethnic racism in the context of queer theories [104-109] as well as race theories [109-123]. The short section dedicated to depictions of denial of the Shoah by some Sephardi and Mizrahi Jews contains, as Cairns notes, ‘affectively explosive material’ [124]. Holocaust denial by Sephardi and Mizrahi Jews, according to Cairns, might be read as a reflection of deep resentment towards Ashkenazi Jews, and a wish to be the ‘true’ victims [125].

The fourth and fifth chapters titled ‘Arab–Israeli Conflict’ and ‘Arab–Israeli Conflict Turned Franco-Israeli Conflict’ examine the impact of the Palestinian/Israeli and Jewish/Arab conflicts on Jewish Francophone literary conceptualisations of identities and Israel. Cairns’ analysis emphasizes the importance of intersections and distinctions between anti-Semitism, anti-Zionism, and anti-Israel [193-195, 200, 230], as well as between the private and political [165, 171, 174-177].

The penultimate chapter, titled ‘Metaphysics and Poesis of Israel’, considers elements that transcend the previous topoi division, such as representations of Jerusalem [239-256], madness [256-262], and the Hebrew language [262-271]. The final chapter, titled ‘Supplement’, presents some of the answers given to Cairns in questionnaires and during her interviews with several of the authors whose texts the book examines. This provides an unusual perspective on the issues explored, and opens a porthole into the authors’, as well as Cairns’, methodology and intentions. The chapter refuses to draw a conclusion, but nonetheless confirms the importance of the affective and conceptual impact of the convoluted historical and political connections between France and Jews, and France and Israel [283-292].

Cairns notes that ‘[g]iven the irreducibility of these multiple French-Jewish voices imagining Israel to single affective and/or cognitive idioms, it cannot be stressed too much that the goal of this monograph is to be helpfully introductory and expository, and not meretriciously synthesizing’ [10]. High-lighting the threads of affective and cognitive responses to Israel, Francophone Jewish Writers is an important study of Francophone Jewish literature, which outlines the profound diversity of representations of Israel in Jewish Francophone literature.

Vered Weiss
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