British Association for Jewish Studies Conference 2017

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

Keynote speakers:

Prof. Charlotte Hempel (Birmingham)
Prof. Barbara Kirshenblatt-Gimblett (New York / Warsaw)
Prof. Tony Kushner (Southampton)
Prof. Hana Wirth-Nesher (Tel-Aviv)

10-12 July 2017
New College, Mound Place, Edinburgh, EH1 2LX

More Information
http://wp.me/P2HpFu-bo

Image: The Long Road West, © Tony Gilbert 2017

The conference is supported by:

The Astaire Seminar Series in Jewish Studies
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The conference is generously supported by

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- The European Association for Jewish Studies
- The Astaire Seminar Series in Jewish Studies, University of Edinburgh

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BAJS2017@ed.ac.uk
Welcome and acknowledgements

Welcome to this year’s BAJS conference at the University of Edinburgh, focussing on the theme of Jews on the Move: Exploring the movement of Jews, objects, texts, and ideas in space and time. It has been a great privilege to serve as the 2017 President of the British Association for Jewish Studies, and I am delighted to welcome you to this city, to the university, and to the School of Divinity, which is hosting this conference.

From the earliest accounts, travel and migration, movement across space and time have been a definitive feature of Jewish history. This is more than a historical fact, it is also a characteristic feature of the representation of Jewishness: Jews are associated with travel and migration, historically and in cultural production. In this history, no less crucial than the movement of people we will see the movement of texts, objects, and ideas, which travel both physically and intellectually as generations in distant locations engage with them at different times and places. As you can see from the programme, this conference brings together a rich offering of papers, interpreting the conference theme in innovative ways, through various academic disciplines and time periods.

Much work has gone into the creation of this exciting line-up of panels and papers. First and foremost, this work has been that of each and every one who contributed a paper or panel proposal, and who has travelled from far and wide to present here. BAJS is very grateful for your commitment to the conference. Those who have followed the organisation's work over the past decades will have noticed a shift in the composition of the annual conferences. BAJS started out to showcase, promote, and bring together scholars at British institutions. When the BAJS conference was last held in Edinburgh in 1990, the then President, Peter Hayman, welcomed very much this kind of home crowd, promoting British scholarship in that sense. And, as you can see, the conference continues to do so, but now also finds that it attracts scholars from the European continent, and reaches academics further afield as well, from Israel and from Turkey, from right across Asia, from New Zealand and from the United States. This international outlook is not only a tribute to the strength of this comparatively small subject association, but also an encouraging acknowledgement and commitment to the place of British scholarship in the international community of scholars advancing the range of aspects of Jewish Studies, in terms of both research and teaching. As we will discuss in a number of forums during this conference, there are difficult times ahead for British scholars and we are delighted to see so much support for our work from outwith the British Isles.

BAJS has always prided itself on offering a friendly forum in which research students may present their work. I am grateful to the European Association for Jewish Studies and the Astaire Seminar Series in Jewish Studies for providing bursaries to enable a
number of PhD candidates to attend this year's conference. In recent years, BAJS has expanded its deliberate nurturing of emerging scholars and now includes a postgraduate representative on its committee. Particular thanks go to Marton Ribary (University of Manchester), who has been instrumental in bringing about the postgraduate and early career event that is held on Monday morning. EAJs and the Astaire Seminar Series also sponsor two of our four keynotes, that of Barbara Kirshenblatt-Gimblett and that of Hana Wirth-Nesher, for which many thanks. It is wonderful to be able to welcome our four distinguished keynote speakers.

The theme of this year's conference draws not only on Jewish experiences across the ages, it also speaks to the location of this BAJS conference in Scotland, a country which has seen more Jewish emigration than immigration, and a country for whom immigrants are presently an important part of the nation-building project, of the public (re-)articulation of national self-understanding of pressing concern to many in Scotland today. The term 'Scots by choice', which is used by some Scottish political groupings, points to the desire to be inclusive, to welcome the stranger, and to invite immigrants to call Scotland their home. Jews became a noticeable group of immigrants most evidently from 1880-1914. However, its first Jewish community was founded two centuries ago, in 1817, here in Edinburgh. A couple of panels in this conference focus exclusively on Scotland, bringing together recent and ongoing research on Scottish Jewish history; another panel casts light on Jews in the British Isles, exploring the place of Jewish immigrants in wider British society. These panels are designed to contribute to a better understanding of an important part of Jewish and British history, and to draw attention to the place of this study in the development of Jewish Studies in the UK – and this year's BAJS Bulletin also carries a number of contributions about Jewish Studies in Scotland. At the same time, the year's thematic focus on migration draws on the very evident place of the topic in current political affairs. While we do not have papers at the conference addressing political events and currents in our own present, we do have a session on "Postgraduate funding applications in (post-)Brexit Europe". During the AGM, we will also consider both the effects of Brexit on our own fields of study and likely future developments for collaboration between scholars based in Britain and elsewhere in the world, particularly on the European continent.

Organising a conference such as this is the work of a team, and as this year's president I have the privilege of working with a number of supportive, committed, and talented people to make the three packed conference days a success. I would like to thank Helen Spurling, Secretary of the British Association for Jewish Studies, for guiding and supporting me throughout this year in innumerable ways, often at the end of the phone, helping to make things happen smoothly. The BAJS Committee and previous presidents freely shared their experiences with me and persuaded me not to replicate their mistakes. This conference would not have happened without Jean Reynolds of the School of Divinity, who skilfully mastered the administration of the financial and practical side of things: her knowledge of the various university departments and their idiosyncrasies has meant that we reached this day without falling into deficit. Jonathan
Tuckett stepped in as administrative contact and sent more emails than he will care to remember, formatted programme documents, and dealt with all the things that come up at the last minute efficiently, swiftly and with good humour. The conference committee – Anja Klein, Stephen Bowd, and Peter Davies – read the large number of paper proposals and made recommendations for their acceptance.

The artwork gracing this booklet’s cover and the conference poster was created especially for this conference by Tony Gilbert, a local artist who every year designs a series of imaginative posters for the events of the Edinburgh Jewish Literary Society (the oldest of its kind). And it is a group of stalwarts from the Literary Society who has made the walking tour of Jewish Edinburgh possible by co-designing it with me.

Last, and by no means least, a huge thank you goes to Louise Gramstrup, Katarina Ockova, and Phil Alexander who, together with Jean Reynolds, Jonathan Tuckett, and myself, are making the days of the conference run like clockwork by being on hand throughout to answer any questions and sort out any issues as they arise.

I hope you enjoy the conference!

Hannah Holtschneider
BAJS President 2017
Senior Lecturer in Jewish Studies
School of Divinity
University of Edinburgh
Keynote speaker information

Professor Charlotte Hempel (University of Birmingham)

Charlotte Hempel is Professor of Hebrew Bible and Second Temple Judaism at the University of Birmingham. Since her PhD (King’s College London, 1995) her main research interests are the Dead Sea Scrolls, and she has published extensively on the Damascus Document, the Community Rule, 4QMMT, and other Qumran texts. In recent years, Charlotte has begun to explore the ways in which the socio-religious milieu in which the Scrolls were produced shares much more with the social matrix that gave us the emerging Hebrew Bible than customarily supposed.

Her first academic appointment was as Edward Cadbury Research Fellow at the University of Birmingham, followed by a Sutasoma Research Fellowship at Lucy Cavendish College, University of Cambridge. Charlotte continued her research with an affiliation with the Meyerhoff Center for Jewish Studies at the University of Maryland at College Park, while raising a family. And in 2005 she returned to Birmingham. In 2013/14 she held a British Academy Mid-Career Fellowship to work on a project entitled The Development of Complex Literary Traditions in the Second Temple Period.

Charlotte serves as Executive Editor of Dead Sea Discoveries, and was President 2016 of the British Association for Jewish Studies. She is a member of the AHCR Peer Review Council. And in Birmingham, she is the University’s lead for the AHRC Midlands3Citis Doctoral Training Partnership.


Professor Barbara Kirshenblatt-Gimblett (POLIN Museum of the History of Polish Jews)

Barbara Kirshenblatt-Gimblett is Chief Curator of the Core Exhibition and Advisor to the Director at POLIN Museum of the History of Polish Jews. Previously she was Professor of
Performance Studies at the Tisch School of Arts, New York University.

Following degrees in English Literature at the Universities of Toronto and California, Berkeley, Barbara completed a PhD at Indiana University (1972) with a dissertation on traditional Jewish storytelling in the Toronto community she had grown up in, bringing together a range of academic disciplines from folklore, anthropology, ethnomusicology, sociolinguistics, and material culture. This work led to her close association with YIVO and the study of Jewish history, culture, and language. Academic appointments took her to the University of Austin, Texas, Columbia University, and the University of Pennsylvania, arriving at NYU in 1981.

Barbara has a distinguished career as consultant for a number of high-profile museum and exhibition projects, such as Beth Hatefutsoth: Museum of the Jewish People (Tel Aviv); the Jewish Museum Berlin, the United States Holocaust Memorial Museum (Washington, DC), Yeshiva University Museum (New York), and The Jewish Museum (New York). From 2006, Barbara has led the team developing the Core Exhibition of POLIN Museum of the History of Polish Jews.


Professor Tony Kushner
(University of Southampton)

Tony Kushner is Marcus Sieff Professor of the History of Jewish/non Jewish Relations at the University of Southampton. His main research area is British Jewish history in the late 19th and 20th centuries covering the social history of British Jewry, immigration issues and responses to the Jews. He also has strong interests in the Holocaust (especially liberal democratic responses and post-war representation), refugee movements, immigration and ethnicity in modern British history and general issues of history, representation and the heritage industry.

Tony was educated at the University of Sheffield (BA and PhD) and
the University of Connecticut (MA). He began his career as historian for the Manchester Jewish Museum. In 1986 he moved to Southampton as director of the Parkes Institute. Under his directorship the Institute became one of the largest centres for Jewish studies in Europe.

Tony is the author of eight monographs, including *The Holocaust and the Liberal Imagination: A Social and Cultural History*, Blackwell, 1994; *The Holocaust: Critical Historical Responses* (with Donald Bloxham), Manchester University Press, 2005; *Remembering Refugees: Then and Now*, Manchester University Press, 2006 and *Anglo-Jewry since 1066: Place, Locality and Memory*, Manchester University Press, 2009. His most recent book is *The Battle of Britishness: Migrant Journeys since 1685*, Manchester University Press, 2012. He is currently working on a study of the construction of ethnicity in the British armed forces and two books relating to the Holocaust: *Journeys from the Abyss: The Holocaust and Forced Migration* and, with Dr Aimee Bunting, *Co-Presents to the Holocaust*. He is co-editor of the journal *Patterns of Prejudice* and deputy editor of *Jewish Culture and History*.

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**Professor Hana Wirth-Nesher (Tel Aviv University)**

Hana Wirth-Nesher is Professor of English and American Studies at Tel Aviv University where she holds the Samuel L. and Perry Haber Chair on the Study of the Jewish Experience in the United States. She is also the founding Director of the Goldreich Institute for Yiddish Language, Literature, and Culture at Tel Aviv University. Her main areas of research are modern American and British literature, multilingual American fiction, Jewish American writing, and urban literature.

Conference programme

Sunday 9th July

16:00-18:00. **BAJS Committee Meeting.**
Senate Room.

15:30-17:00. **Jewish Edinburgh on Foot.**
Optional walking tour of historic Jewish neighbourhoods in Edinburgh. Meet at the Radisson Blu Hotel, Royal Mile. The walk will end at the synagogue in Salisbury Road.

18:30. **Informal dinner in local restaurant.** Tbc.
Monday 10th July

08:30-09:00. **Registration.** Foyer. 
Registration will remain open until 11:00.

09:00:10:30. Welcome by Dr Hannah Holtschneider and Dr Peter Hayman. Elizabeth Templeton Room.

**Keynote Lecture by Professor Charlotte Hempel.** Elizabeth Templeton Room. 
Chair: Professor Timothy Lim.

*People and Ideas on the Move: the evidence from Qumran.*

The settlement by the north western shore of the Dead Sea occupied by a Jewish movement from the 1st c. BCE onwards has for a long time been seen as indicative of the move of a small Jewish community into isolated withdrawal away from Jerusalem. More recently such a perception has been challenged both by archaeologists and experts on the literature from Qumran. This paper will suggest that, by contrast, the Scrolls tell us a great deal about the temple, the establishment, scribal practices and elites. Even if there was a move from Jerusalem then much of the culture and learning moved with those Jews from Jerusalem to the Judean Desert making Qumran, paradoxically, an outstanding resource on key aspects of Second Temple Jerusalem intellectual and religious life.

10:30-11:00. **Refreshments.** Rainy Hall.

11:00-12:30. **Session 1**

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<th>Medieval travels</th>
<th>Elizabeth Templeton</th>
<th>Tavim, José Mucznik, Lucia</th>
<th>Jews in the archives, moving Jews: results on a project concerning &quot;Portuguese Jewish mediaeval sources&quot;</th>
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<td>Commachi, Maria Vittoria</td>
<td>Fuchs, Uziel</td>
<td>A son of exile: the case of Leone Ebreo through his poetical and philosophical works</td>
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<tr>
<td><strong>Postgraduate funding applications in (post-)Brexit Europe</strong></td>
<td>Martin Hall</td>
<td>Mia Spiro &amp; ERI representative</td>
<td>The training event is dedicated to Postgraduate and Early Career Research members. A short presentation about how North American and British funding policies compare, followed by a talk about the UK's changing funding landscape and its European context. The short presentations aim to generate discussion about funding structures and strategies, and how to approach funding applications in (post-)Brexit Europe. Senior members of the Association are most welcome to join the discussion.</td>
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<td><strong>Social Thought in Rabbinic Literature</strong></td>
<td>Renate Smithuis</td>
<td>Althaus-Reid Schvarcz, Benjamin</td>
<td>Conflicting political views of Palestinian and Babylonian rabbis: questioning the status of city inhabitants</td>
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<td>Fenton, Miri Feuchtwanger, David</td>
<td>Rabbinic social thought meets medieval migration: responsa literature as a bridge between social thought and everyday life</td>
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<td>The exegetical transition from the celestial to the terrestrial in post-destruction rabbinic Judaism</td>
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<td><strong>Memories of places, spaces, and things</strong></td>
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<td>Invisible baggage: silent memory and lost history, 1880-1914</td>
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<td>Shadows of the success stories</td>
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<td><strong>Negotiating collective boundaries: Israeli perspectives on Jews and Jewishness</strong></td>
<td>Tsila Ratner</td>
<td>Baillie Zion-Waldoks, Tanya</td>
<td>The politics of making yourself at home: orthodox women activists in Israel's unhomely rabbinic courts</td>
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<td>Asscher, Omri Sherzer, Adi</td>
<td>&quot;Philip Roth, come home!&quot; Jewish-American literature in Israeli Eyes</td>
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<td>The Jewish collective and the Israeli narrative: world Jewry as presented in Israel's first Independence Days</td>
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<td><strong>Religion, philosophy, Zionism</strong></td>
<td>Yulia Egorova</td>
<td>Senate Chertok, Ted Patterson, David</td>
<td>Two case studies in mobility of religious philosophies: S.R. Hirsch and A.J. Heschel</td>
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<td>From Galut to Galui: Exile, revelation, and a tenuous redemption in Jewish thinking about Jewish history</td>
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<td>The Israeli religious Zionists' attitude to the traditions of Mizrahi and Sephardi immigrants - ethnicity, religiosity, and national identity</td>
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12:30-13:30. **Lunch.** Rainy Hall.
13:30-15:00. **Session 2**

**Russia, USSR, Far East**
Chair: Gabriel Finder

- Elizabeth Templeton
- Segev, Dror
  "And There I Stood in Awe, Watching": Zev Wolf-Schur (1844-1910), A European Jew in the Far East

- Shulman, Nelly
  The image of the Jewish autonomous Region in Russian-language USSR media of the 1930s

- Belsky, Natalie
  Contested identities in displacement: Jewish evacuees and refugees on the Soviet Home Front during the Second World War

**Jewish literature**
Chair: Peter Davies

- Martin Hall
- Ratner, Tsila
  An American tale: Dvora Baron's "America" as a prototype of migration narratives

- Rabinovich, Irene
  Rebekah Hyneman's private and religious poetry: a portrait of the artist in exile

- Koplowitz-Breier, Anat
  A Jewish poet on the move: movement and dislocation in Shirley Kaufman's poetry

**Pilgrimages and other journeys**
Chair: Maria Cioată

- Althaus-Reid
- Daí Bo, Federico
  Importing mysticism from the Orient: Jewish "Orientalism" in the 11th century travelogue "The Chronicle of Ahima'az"

- Freedman, Marci
  Tomb tours to the Holy Land: exploring Jewish pilgrimages in the Middle Ages

- Griffiths, Toni
  England's Medieval Jews and Travelling with the Dead

**Jewish travel in the Roman world**
Chair: Helen Spurling

- Oldham/Porteous
- van 't Westeinde, Jessica
  All roads lead to Rome: "Jewish" travel to the centre of the Empire in the later Roman (Amoraic) Period

- Schneidenbach, Esther
- Bay, Carson
  The migration background of Jews in ancient Rome

  Twice Beyond the Euphrates: immigration, social capital, and Josephus' account of the Second Temple's beginnings
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<td>&quot;Torah of the Heart&quot;: the metaphors shaping Ahad Ha'am's Conception of the Jewish nation</td>
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<td>Cohen, Boaz</td>
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<td>Israeli Holocaust memory in Israeli spaces: a new look at commemoration, memory and space</td>
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<td>Zaran, Hila</td>
<td>Transforming the Holy City: cultural and spatial effects caused by Western Jews moving to Jerusalem</td>
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<th><strong>Jews in Britain and America</strong></th>
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<td>Breuer, Edward</td>
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<td>German Jews, the Bible, and acculturation in Victorian England</td>
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<td>Birnbaum, Yoni</td>
<td>Kita, Miyuki</td>
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<td>Inclusivism in the works of twentieth century American orthodox poskim</td>
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<td>Conveying justice to the South: American Jews in the Civil Rights Movement</td>
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15:00-15:30. **Refreshments.** Quad.

15:30-17:00. **Session 3**

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<th><strong>Books, manuscripts, and archives</strong></th>
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<td>Beyond a closed box: a Yeminite Pentateuch manuscript, its box binding and production models</td>
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<td>The sale and export of Samaritan manuscripts to Western collections in the early twentieth century: a comparative analysis of the Samaritan collecting of Moses Gaster, E.K. Warren, and William E. Barton</td>
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<td>The Worms Machzor: a book on the move from 'Warmsa to Jerusalem'</td>
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<th><strong>World War II</strong></th>
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<td>Martin Hall Largillière, Florence Barre, Delphine Dvorkin, Yehuda</td>
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<td>Conflicting identities: discourses of French and Italian Jewish veterans faced with racial laws</td>
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<td>Art in exile, memory of exile? Jewish women refugee artists in France at the dawn of the Second World War</td>
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<td>The meanings and motives of the transfer of cultural property from the British zone of occupation in Germany</td>
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### Medieval Exegesis and Travel
Chair: Stephen Bowd

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<td>Exegesis which move and the paradox of the plain meaning: a melancholy reading of Jewish exegesis on the Pentateuch in the Middle Ages</td>
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<td>Sklarz, Miriam</td>
<td>The forefathers' journeys mark their descendants' path - from passivity to activism in Nachmanides' typological exegesis</td>
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<td>Geula, Amos</td>
<td>Journeys of the author of Seder Elyahu Rabba in the Diaspora of Israel - real or fiction?</td>
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### The Hebrew Bible, Codices, and Other Manuscripts
Chair: Ann Conway-Jones

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<td>The Biblical basis of the rabbinic Noahide Laws: a new approach to an old problem</td>
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<td>Outhwaite, Ben</td>
<td>On the biography of Samuel b. Jacob, scribe of Codex Leningradensis</td>
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<td>Sandman, Israel</td>
<td>Constants and variables within faithful manuscript transmission</td>
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### Jews in/and the Military
Chair: Maria Diemling

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<td>Baillie</td>
<td>Military service as a Jewish migration vector</td>
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<td>Finder, Gabriel</td>
<td>Jakob Rosenfeld: a Jewish doctor in Mao Zedong's People's Liberation Army</td>
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<td>Breier, Idan</td>
<td>Jews on the move 2005: Hanan Porat's use of the Bible to Describe the evacuation of Gush Katif</td>
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### Jewish Space and Travel in Roman Alexandria
Chair: Peter Hayman

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<td>Adams, Sean</td>
<td>Movement and Travel in Philo's Migration of Abraham: The Adaptation of Genesis and the Introduction of Metaphor</td>
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<td>Rajak, Tessa</td>
<td>Josephus and Alexandria</td>
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18:15-19:00. Wine Reception. Quad. Welcome to the School of Divinity and the College of Arts, Humanities and Social Sciences by Professor Paul Foster, Head of the School of Divinity.

19:00-21:00. Dinner. Rainy Hall.
Tuesday 11th July

08:30-09:00. Registration. Foyer.
Registration will remain open until 11:00.

09:00-10:30. Keynote Lecture by Professor Barbara Kirshenblatt-Gimblett.
Elizabeth Templeton Room.
Chair: Dr Eva Frojmovic.
Expanded geography: an epilogue to the history of Polish Jews at POLIN Museum.
An estimated 70 percent of the world's Jewish population can trace its history to the historical territory of the Polish-Lithuanian Commonwealth, today Poland, Belarus, Ukraine, Lithuania, and neighboring regions. This territory was once home to the largest Jewish community in the world. Today, as a result of mass emigration, from the second half of the nineteenth century, and the Holocaust, it is home to the smallest. Facing the Monument to the Ghetto Heroes on the site of the Warsaw ghetto and prewar Jewish neighborhood, POLIN Museum of the History of Polish Jews presents the thousand-year history of Jews living in this territory. That history is not complete without the story of those who left. The epilogue, which is now being developed, explores the following questions: Where did Jews from this territory go? What did they take with them? How does the legacy of the civilization created by Polish Jews shape their lives today?

10:30-11:00. Refreshments. Rainy Hall.

11:00-12:30. Session 4

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<th>Elizabeth Templeton</th>
<th>Shrell-Fox, Paul; Palmer, Craig Katz, Menachem Israeli, Anat</th>
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<td>Jewish Law and Ritual as Explicit Long-Term Evolutionary Strategy to Leave- Descendants Moving words - the travels of Talmudic manuscripts Mother Babylonia and Fatherland of Israel: the story of Rav Asi and his mother</td>
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<td>Moving between history and theology: teaching early Jewish-Christian relations in the context of Christian ministerial formation Dr Moses Gaster's Istoria Biblica on the move French-Jewish youth on the move: a case study of motivations and decision-making processes for undergraduate study in Israel</td>
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<td><strong>Jewish Lives, Scottish Spaces</strong></td>
<td>Althaus-Reid</td>
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<td>Chair: Natalie Wynn</td>
<td>Holtschneider, Hannah</td>
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<td>Alexander, Phil</td>
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<td><strong>Early modern journeys</strong></td>
<td>Oldham/Porteous</td>
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<td>Chair: Stephen Bowd</td>
<td>Andreatta, Michela</td>
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<td>Aguilar, Susan</td>
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<td>Smithuis, Renate</td>
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<td><strong>The Bible, and art</strong></td>
<td>Baillie</td>
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<td>Chair: Sean Adams</td>
<td>Sawyer, John</td>
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<td>Tzion, Orit</td>
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<td>McDonald, Chad</td>
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<td><strong>Apocalyptic texts, astronomy, epitaphs</strong></td>
<td>Senate</td>
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<td>Chair: Holger Zellentin</td>
<td>Spurling, Helen Gordin, Alexander</td>
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<td>Saar, Ortal-Paz</td>
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12:30-13:30. **Lunch.** Rainy Hall.
<table>
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<tr>
<th>Session 5. 13:30-15:30.</th>
<th>Elizabeth Templeton</th>
<th>Kochavi, Shir</th>
<th>Jewish heirless cultural property in the aftermath of World War II</th>
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<tr>
<td>20th century dislocations: migration and displacement in a museum/heritage context</td>
<td>Findling, Heather</td>
<td>Serge Sabarsky: Renegotiating Austrian Cultural Heritage</td>
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<tr>
<td>Chair: Eva Frojmovic</td>
<td>Pieren, Kathrin</td>
<td>The wandering Jew as archetypal (im)migrant? Jewish museums and the migration narrative</td>
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<td>Cohen, Julie-Marthe; Heimann-Jelinek, Felicitas</td>
<td>Handbook on Judaica</td>
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<td>Provenance and Quovadience Research</td>
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<tr>
<td>Holocaust memory</td>
<td>Martin Hall</td>
<td>Stępień, Monika</td>
<td>The return of Polish Jews to their home towns in light of personal accounts</td>
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<tr>
<td>Chair: Mia Spiro</td>
<td>Cholewinska, Dominika</td>
<td>Divided memory: Polish-Jewish relations during the Second World War</td>
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<td>Williams, Amy</td>
<td>The fictionalisation of the Kindertransports: The loss and rediscovery of the self</td>
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<td>Papier, Sylwia</td>
<td>Representations of the Holocaust in contemporary monodrama: personal family stories on stage</td>
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<td>Jews in Ireland, Scotland, and England</td>
<td>Althaus-Reid</td>
<td>Wynn, Natalie</td>
<td>The migration of an ideology: liberal Judaism in Ireland, 1946-1967</td>
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<tr>
<td>Chair: Maria Diemling</td>
<td>Sarg, Cristin</td>
<td>Scottish Jewish &quot;Madness&quot;: an examination of Jewish admissions to the Scottish Royal Asylums of Glasgow and Edinburgh and the impact on Jewish identity, spaces and places</td>
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<td>Morawska, Lucia; Learman, Poppy</td>
<td>Galkoff's and the secret life of Pembroke Place: moving people, moving places</td>
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<td>Travel narratives, travelling archives</td>
<td>Chair: Tessa Rajak</td>
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<tr>
<td>Oldham/Porteous</td>
<td>Grazi, Alessandro</td>
<td>A journey through time and space: David Levi's search for Jewish identity in his &quot;Il mistero delle Tre Melarancie&quot;</td>
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<td>Zion, Eldad</td>
<td>Emissaries from the Land of Dreams: depictions of Eretz Yisra'el in 18th century writings of Shadari</td>
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<tr>
<td>Münz-Manor, Ophir</td>
<td>Literature, history and the production of travel narratives in Judah Al-Harizi's Tahkemoni and Zachariah Al-Dahri's Sefer Hamusar</td>
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<td>Vasyutinsky, Daria</td>
<td>How the private archive and library of Avraham Harkavy made their way to Kiev and what came out of it</td>
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<tr>
<th>Jewish-Muslim encounters, religious studies</th>
<th>Chair: Maria Cioată</th>
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<tr>
<td>Baillie Şamlioğlu-Berk, Zehra</td>
<td>An Alliance impact: agricultural schools and class consciousness within Ottoman Jewry</td>
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<td>Kozłowska, Magdalena</td>
<td>&quot;I saw strange things and strange Jews, who we are not aware of&quot;: Jews from Islamic countries seen by Polish Jews in the 1920s and 1930s</td>
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<tr>
<td>Egorova, Yulia</td>
<td>Jews, Muslims, India: ethnographic reflections on security, religion and race</td>
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<td>Reicher, Rosa</td>
<td>Gershom Scholem: Scholar between Atheism and Secularism</td>
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<tr>
<th>Optional visit to the Centre for Research Collections in the Main Library, George Square</th>
<th>Meet in the Foyer at 13:30</th>
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<tr>
<td>During this session, you will have a rare chance to go behind the scenes at the University of Edinburgh's Centre for Research Collections (CRC), home to the University's historic collections, spanning rare books, museum objects, musical instruments, fine art and archives. Louise Williams, Archivist at Lothian Health Services Archive (LHSA), will introduce you to some of our treasures and lead a tour of the places researchers don't normally get to see. You'll have the opportunity to view star collection items related to Jewish Studies 'up close' (including a story of emigration to Scotland in the 1930s) and visit a store and conservation studio, learning how staff preserve the treasures of the CRC. In a visit to the Digital Imaging Unit, you'll see University collections reaching global audiences and technology helping evidence of the past be understood in new ways.</td>
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15:00-15:30. **Refreshments.** Rainy Hall.

15:30-17:00. **Keynote Lecture by Professor Hana Wirth-Nesher.** Elizabeth Templeton Room.
Chair: Professor Peter Davies

*To move, to translate, to write: Jewish American immigrant voices.*

An immigrant's geographical journey is followed by a linguistic and cultural one, where translation both to and from the mother tongue and culture becomes a daily preoccupation. Since not every word or concept is translatable, immigrant writers are often drawn to untranslatability, which they dramatize as moments of estrangement. This lecture will examine the significance of diverse forms of the untranslatable in the works of Jewish immigrant writers who wrote both in English and in Yiddish, among them Isaac Raboy, Lamed Shapiro, Mary Antin, Henry Roth, and Isaac Bashevis Singer.

*This keynote is part of the Astaire Seminar Series in Jewish Studies.*

17:00-18:00. **BAJS AGM.** Elizabeth Templeton Room.

18:00-20:00. **Dinner.** Rainy Hall.
Wednesday 12th July

09:00-10:30. **Keynote Lecture by Professor Tony Kushner.** Elizabeth Templeton Room.
*Chair: Dr Tim Buchen*

**Jewish Refugees and Other Forced Migrants: From Exodus 1947 to Lampedusa**

In the 1930s and 40s, tens of thousands of Jews tried to reach Palestine by sea, many against the wishes of the British mandatory authorities. Today, the number of migrants trying to reach Europe across the Mediterranean has run into the millions. This keynote will explore the continuities and parallels, as well as differences, between the two movements and especially the idea of migrants being 'illegal'. More generally it asks whether Jewish refugees from Nazism can be better understood in a longer tradition of forced migration in and beyond the twentieth century or whether their experiences were exceptional.

10:30-11:00. **Refreshments.** Rainy Hall.

11:00-12:30. **Sessions 6**

**Religion in America and Europe**
*Chair: Phil Alexander*

<table>
<thead>
<tr>
<th>Title</th>
<th>Speaker(s)</th>
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<tr>
<td>&quot;The wooden shoe on the other foot&quot;: how the Finaly and Beekman Affairs crossed the Atlantic in the 1950s</td>
<td>Glenn, Susan Templeton</td>
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<tr>
<td>On and Off the Derech: A Family Story</td>
<td>Weber, Donald</td>
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<tr>
<td>From West to East: German Rabbis and the &quot;regeneration&quot; of East European Jewry</td>
<td>Grill, Tobias</td>
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**Jews on the run**
*Chair: Hannah Holtzschneider*

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<tr>
<th>Title</th>
<th>Speaker(s)</th>
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<tr>
<td>The wandering revolutionary Jew? The emigration, exile and identity of Rosa Luxemburg (1871-1919)</td>
<td>Martin Hall, Jones, Rory</td>
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<td>What made Einstein run?</td>
<td>Rohatyn, Dennis</td>
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<td>The wandering revolutionary Jew?</td>
<td>Ben-Horin, Michal</td>
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<td>Story on the move: Seghers and Benjamin between biography and fiction</td>
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**Objects and Memory**
*Chair: Kathrin Pieren*

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<tr>
<th>Title</th>
<th>Speaker(s)</th>
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<tr>
<td>The migration of objects and the trusteeship of memory Berlin to Melbourne: Jewish German modern art photography in transit</td>
<td>Althaus-Reid, Wallen, Jeffrey</td>
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<td>The Jewish experience and ceramics</td>
<td>Newmark, Serena</td>
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<td>Nezer, Orly</td>
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<td><strong>Early modern Jewish communities</strong></td>
<td>Chair: Stefania Silvestri</td>
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<td>Schatz, Andrea</td>
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<td>Jánošíková, Magdaléna</td>
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<tr>
<th><strong>The land of Israel in Midrash and medieval texts</strong></th>
<th>Chair: Helen Spurling</th>
<th>Baillie Pearce, Sarah; Salvesen, Alison; Cordoni, Constanza</th>
<th>Israel in Egypt: Jewish identity in an Egyptian setting, from Elephantine to the Cairo Geniza</th>
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<td>The land of Israel in late midrash</td>
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<tr>
<th><strong>Spaces, places, memories</strong></th>
<th>Chair: Larry Ray</th>
<th>Senate Hultman, Maja; Ockova, Katarina; Gramstrup, Louise</th>
<th>&quot;Up here in high north&quot;: Jewish movements of multiplicity in 1930s Stockholm</th>
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<td>Uncovering the family secret: temporality, politics and young people learning about their Jewishness in post-socialist Slovakia</td>
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<td>A moving memoir of a Jewish journey: developing understanding of religious identities by engaging with textual &quot;others&quot;</td>
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12:30-13:30. **Lunch.** Rainy Hall.

13:30-15:00. **Session 7**

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<tr>
<th><strong>Scotland's Jews: migration, research and resources</strong></th>
<th>Chair: Gabriel Finder</th>
<th>Elizabeth Templeton; Tobias, Michael Collins, Kenneth Kaplan, Harvey</th>
<th>The ancestral origins and dispersal of Scottish Jewry</th>
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<td>The Jewish experience in Scotland: writing a new narrative</td>
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<td>Documenting Jewish immigrants in Scotland</td>
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<p>| <strong>Habsburg Galicia as the space of Jewish migration and mobility</strong> | <strong>Chair:</strong> Tim Buchen | Chebotarov, Oleksii | Borderland as a point of passage: movement of Jewish migrants from the Russian Empire through Habsburg Galicia | La trata de blancas – Trafficking in Jewish women from Galicia to South America, 1880–1914. | Challenging the common pattern: migration of Galician Jewish elites at the edge of the 20th century |
| <strong>Jews in America</strong> | <strong>Chair:</strong> David Patterson | Althaus-Reid | Kuchirko, Oksana | &quot;Americanization&quot; and liberalisation of United States Jewry in the middle of the 19th century (based on diaries) | Land of the free - the encounter between Judaism and Liberalism in the New World | The &quot;Yeshiva&quot; comes to America |
| <strong>Migration, the press, and genealogy</strong> | <strong>Chair:</strong> Yulia Egorova | Oldham/Porteous | Sperber, Haim | Yiddish newspapers and mass immigration, 1897-1924 | Forging new Jewish identities, reclaiming Jewish pasts: spiritual and physical journeys of Jewish genealogists | Jewish epitaphs in global perspective |
| <strong>Religious texts, and liturgy</strong> | <strong>Chair:</strong> Louise Gramstrup | Baillie | Roos, Avraham | Taking the Pesach Haggadah through time and space: why so many flies in English Haggadot? | 19th century discussions about the Talmudic origin of Hevra Kaddisha in German-speaking areas | The Shabbos journey of the Jew: entering the synagogue and stepping into Shabbat |</p>
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<tr>
<th>Travelling writers, rabbis, and mystics</th>
<th>Senate</th>
<th>Between two mother(land)s - the visits of Hebrew writers from Poland to Eretz Israel and their repercussions</th>
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<tr>
<td>Chair: Phil Alexander</td>
<td>Szwabowicz, Magda</td>
<td>Migration, translation, and the search for ecstasy: Fischl Schneersohn’s ‘science of man’ between modern psychology and Hasidic mysticism</td>
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<td>Marx, Farina; Freis, David</td>
<td>Travelling witnesses – students encountering Jewish narratives at Auschwitz Birkenau</td>
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END OF CONFERENCE.
Abstracts

Adams, Sean  
University of Glasgow  
Movement and travel in Philo's Migration of Abraham: the adaptation of genesis and the introduction of metaphor

Movement and travel are important, but underdeveloped themes in Philo's corpus, and no more so than in his *De Migratione Abrahami*. In this paper, I will investigate the theme of migration and movement with this treatise, making connections with other Philonic works where applicable. In particular, I will tease out Philo's layered perspective on geography and travel with a particular focus on the allegorical nature, not just of migration as the title suggests, but also of movement and place. Of particular importance for this paper will be Philo's appropriation and interpretation of the Genesis narrative. Although Gen 12:1-4, 6 are the biblical lemma on which Philo comments, they are enmeshed and interconnected with other texts. It is these texts, especially Israel's exodus from Egypt, that provide the deeper meaning for Philo and become the metaphorical lens by which to interpret the Abrahamic narrative. Ultimately, Philo develops layers of meaning within his commentary, actively exploiting space and travel to develop a deeper meaning to Genesis 12.

Sean A. Adams is Lecturer of New Testament and Ancient Culture at the University of Glasgow. He is the author of *The Genre of Acts and Collected Biography* (CUP, 2013) and *Baruch and the Epistle of Jeremiah* (SEPT; Brill, 2014). He is currently finishing a monograph on the way that Jewish authors in the Hellenistic and Roman eras adopt and adapt Greek literary forms. He is also writing a commentary on Philo's *De Congressu* (PACS; Brill) and a work on Education in Philo's corpus.

Aguilar, Susan  
Graduate Theological Union Berkeley  
Seder Nashim: text and context in a 16th century Sephardic diaspora prayer book for women

The Sephardic Diaspora of the 15th and 16th centuries posed multiple challenges for reconstituting and maintaining Jewish identity. The new communities formed in the Ottoman Empire, for example, often incorporated diverse geographic, linguistic and cultural traditions. A little-known prayer book for women, Seder Nashim, published in Salonika in the 16th century, provides an important example of the way in which these challenges were addressed by its rabbinic author. In doing so, it also provides insights into the inter- and intra-communal tensions facing the diasporic Jewish communities of the eastern Mediterranean. The only known copy of Seder Nashim is held at the National Library of Israel. It is written in Hebrew and Ladino and, to date, no English translation of it has been published. In this paper, I examine both the text and its social context to argue that it provides an important lens through which we can better understand the religio-cultural continuities and ruptures experienced by these Sephardic communities. A close reading of this book reveals the author's deep concern for educating women in the rules of halakhic Judaism and his recognition of the important role that women played in inculcating and transmitting Jewish traditions within their families. At the same time, it also reveals the prevalence of women's prayer traditions and the author's discomfort and disapproval of them. This book, then, helps to illuminate the tensions between rabbis and women as they negotiated their respective roles in shaping Jewish identity.
I am a doctoral candidate in Jewish History and Culture at the Graduate Theological Union in Berkeley, California. My particular areas of interest are the Jews of late-medieval Iberia and the early Sephardic Diaspora. I focus on questions of identity and the cultural production of non-elite Jewish groups. My dissertation, in progress, is titled "'And Seek the Peace of the City': Jewish Participation in Urban Processions in the Late Medieval Crown of Aragon." My Master's thesis examined Sephardic women's biblical ballads in the medieval and early modern eras.

**Alexander, Phil**

*From Vitebsk to Glasgow: a tale of two cantors*

University of Glasgow

There have been no full-time cantors in Scotland for several decades, and as yet no scholarly research exists on the topic. However, musical and documentary materials in the Scottish Jewish Archives Centre offer a partial window onto the life and work of Isaac Hirshow (1886-1956) and Meyer Fomin (1884-1960), cantors of Glasgow's Garnethill and South Portland St synagogues respectively. This paper therefore represents an initial foray into the influence of these two figures on Jewish music—and its associated networks—in Scotland. Both Fomin and Hirshow were born in Vitebsk, both established their reputations in Poland, and both moved to Glasgow in the early 1920s, where each would go on to serve their particular congregation for the remaining three decades of their lives. Both men, in other words, tell a familiar story of westward migration, albeit framed by a clearer sense of career trajectory than the more common 'shtetl to tenement' narrative. The two cantors' parallel journeys suggest a possibly fruitful dialogue between their own Eastern European backgrounds and the varied identities of their Scottish congregations, whilst analysis of how far their liturgical repertoires remain active (and what parts of their music now occupy a solely archival space) helps to chart a local articulation of the wider course of Ashkenazi Jewish music in the twentieth century. More generally, I will also explore how we might understand the symbolic influence of these two Russian-Scottish Jews, as mediators between the developing social/religious patterns of their adopted city and the changing representations of Jewish Eastern Europe.

Phil Alexander is Post-doctoral Research Associate at the AHRC-funded project *Jewish Lives Scottish Spaces: Jewish migration to Scotland, 1880-1950* at the University of Glasgow. His recent PhD explores the relationships between performance space, cultural identity and musical meaning amongst klezmer practitioners in contemporary Berlin. Until April 2017 he is visiting lecturer in Klezmer and Yiddish Song at Cambridge University. Phil is also a busy figure on the Scottish music scene, leading the band Moishe's Bagel and performing regularly with folk and jazz musicians across the UK.

**Andreatte, Michela**

*Chthonic journeys in the Hebrew Baroque: Moses Zacuto's Tofteh 'Arukh*

University of Rochester

In summer 1720, in the Italian town of Ferrara, the Jewish community gathered to attend the public performance of Tofteh 'Arukh (Hell Prepared; editio princeps Venice, 1715), a lugubrious dramatic poem in Hebrew depicting the punishments meted out to sinners in the Jewish hell. Its author, Rabbi Moses Zacuto (c. 1620-1697), was a Baroque polymath equally familiar with Jewish mystical lore—on which his poem massively relies—and the Italian and Spanish literary traditions. Carefully designed to terrify and amaze the reader, Tofteh 'Arukh contains a visionary account
of the hereafter rooted in medieval Jewish and Christian narratives of embodied journeys. Written in an opulent, sophisticated and obscure language studiously matching the terrifying coarseness of the topic treated, the poem includes an hallucinatory journey through the seven infernal chambers or pits of the gehenna, culminating in a true "theater of horrors" largely inspired by kabbalistic depictions of the sitra aḥra (the evil "other side"). Thanks to its morbid nature, enhanced by a highly graphic quality, Tofteh 'Arukh soon became a best-seller, thus carving for itself a unique place in Hebrew literature and showing the ongoing relevance of the genre of afterlife explorations to the tastes and values of early modern Jews.

Michela Andreatta is currently Senior Lecturer in Hebrew at University of Rochester. She received her PhD from the University of Turin, Italy with a dissertation on Hebrew into Latin translations made for the Italian humanist Giovanni Pico della Mirandola (published by Olschki in 2009). Her area of specialization lies in the intellectual history of Jews in the Renaissance and early modern period with a focus on inter-cultural phenomena such as translation, forms of interreligious patronage and collaboration, Jewish antiquarianism, and the intersection of Hebrew literature with non-Jewish literature and culture from the same period, particularly Italian literary culture.

**Asscher, Omri**  
Ben-Gurion University  
"Philip Roth, Come Home!: Jewish-American literature in Israeli eyes"

This paper analyzes ideological aspects of the reception of Jewish-American literature in the Israeli literary discourse, primarily in the 1960s and 1970s. It maps the trends underlying the Israeli approach to translated works by major American authors such as Saul Bellow, Philip Roth and Bernard Malamud, who were often perceived as representative of Jewish-American culture and life. By examining literary reviews, editorials and interviews with the authors, I discuss the ambivalence inherent in the Israeli literary discourse: on the one hand, one finds a tendency to particularize and "Judaize" universal aspects of works by Jewish-American authors, to take pride in their literary achievements or criticize them when they are "too harsh" in their depictions of Jewish life, generally assuming a common destiny with American Jews and exhibiting an affinity to American Jewish culture; on the other hand, one finds a tendency in the Israeli literary discourse to (over) emphasize the difficulty and peril of living as a Jew in a non-Jewish world, and to assume a spiritual-cultural hierarchy in the Jewish world, that places the cultural and literary life in Israel as more authentically Jewish and therefore superior to that of American Jews. These two trends attest to the dialectic perception, realized in the Israeli literary discourse, of the collective boundaries of the Jewish people as a whole; a perception shaped in the face of the continuous challenge represented by the other major Jewish center of the second half of the 20th century, the one in the United States.

Omri Asscher is a Kreitman postdoctoral fellow at the Ben-Gurion Research Institute for the study of Israel and Zionism at the Ben-Gurion University of the Negev. His research focuses on ideological aspects involved in the literary exchange between the two major centers of world Jewry, in Israel and the United States. Articles by him have appeared in Israeli and international journals. He is currently working on a book titled Between Israel and America: The Politics of Translation between Jews, and on a primary source reader in Hebrew for American Jewish history.
Bamberger, Annette
IDC Herzliya

French-Jewish youth on the move: a case study of motivations and decision-making processes for undergraduate study in Israel

Since the founding of the modern state of Israel, the sojourn of Jewish Diaspora youth has been encouraged for reasons of ideology, demographic continuity, security, and politics. Academic study abroad programmes were seen as a way to strengthen ties between Israel and Diaspora communities. In recent years, many Israeli universities have extended their traditional study abroad programmes to encompass award-bearing programmes, which are principally conducted in English and targeted at foreign students. Competition for students is high and has led to an increased focus on marketing and recruitment activities, however, little research is available on the motivation and decision-making processes of these new students. Compounding matters, available research findings on international student motivation and decision-making for award-bearing programmes in other destinations, and research findings on shorter duration study abroad in the Israeli context, are largely at odds. Particularly French Jewish students, a significant and growing demographic in Israel, are underrepresented in the research on foreign students in Israel, and it is uncertain to what extent current research using samples composed of primarily North American Jewish students, is applicable. This study aims to address these gaps in the literature and explore the motivation and decision-making process of French Jewish undergraduate students, studying in Israel in English. The study employs a qualitative case study approach and uses the concepts of push-pull motivation and Foskett and Hemsley-Brown's (2001) subjective decision-making model. Findings indicate that motivations are composed of a “package” of four interconnected factors: Israel (destination country), English (language of study), IDC (institution), and academic programme. Additionally, participant characteristics, key influences, and stages in the decision-making process are presented and discussed, with an overall emphasis on the dynamic and interconnected nature of all components. Fuzzy generalizations, implications for practice, important limitations to the study, and areas for further research are discussed.

Annette Bamberger has held positions in international higher education in Israel within admissions, marketing and recruitment. She is currently based in London, UK on behalf of IDC Herzliya, an Israeli private academic college, and holds the post of Director of Marketing and Recruitment for the UK and Francophone Europe. Her research interests include international student motivation and decision-making, particularly in the Israeli context, qualitative research methods, and education policy. Annette holds a B.Sc in French and International Business, an MBA in International Business and Marketing, and is currently pursuing doctoral studies at University College London.

Barre, Delphine
Paris Ouest Nanterre University

Art in exile, memory of exile? Jewish women refugee artists in France at the dawn of the Second World War

Writing, painting or any other form of artistic expression represents for the artist the possibility of countering the impact of history on the desire to create and to put away, through his work, the events that he must face. As such, the art of Jews in exile allows us to take another look at the violence that affected Europe in the period between the wars, then the Second World War, by combining several levels of
perception and interpretation. Between physical exile and intellectual exile, their works allow us to understand the links between artistic creation and situations of exile, but also the place of these individuals in societies in complete mutation. This communication aims to understand the impact of exile paths through the works of Jewish women, exiled at the beginning of the 20th century in France, with several examples of artistic or cultural productions and different temporalities. We will ask ourselves whether there is a real specificity of the feminine gaze and what are its modalities. Because it interrogates identities but also forms of inclusion or exclusion, exile is always political: between commitment and resistance, how is it manifested through the mediator that is art? How did these women transcend their status as exiles to deliver more universal message in their art? What part does their Jewishness play in their artistic work and how do they express this Jewish identity combined with the feminine?! Because "art contests the real but does not escape from it", these women's art, as Jews and artists in troubled times, allows us to take another look at Jewish history.

Student in Contemporary Cultural History in Paris Ouest Nanterre University (France) and Ben Gurion of the Negev University (Israel), I am preparing a PhD entitled "Happy as God in France? Trajectories and perceptions of Jewish women in France, end of the 1930's - end of the 194's". My research focus mainly on Gender History, Jewish History and Holocaust History but also extended on the History of representations and mentalities.

Bay, Carson Florida State University Twice beyond the Euphrates: immigration, social capital, and Josephus' account of the Second Temple's beginnings

Josephus did not always write "real" history. But more often than not he did write realistic history. In Books 10–11 of his Judean Antiquities, Josephus tells the story of the Hebrew race's twofold deportation beyond the Euphrates—first under Assyria, then under Babylonia-Chaldaea—and the subsequent story of their fraught return to Judea and Jerusalem. This paper examines that story through the lens of social theory, exploring in particular the dynamics of ethnicity and alterity in Josephus' narrative. Robert Putnam's best-selling book Bowling Alone popularized the notion of "social capital — that is, social networks and the associated norms of reciprocity" (21). Particularly important therein are "bonding" and "bridging" social capital, forms of social involvement that cultivate exclusive/introverted and inclusive/extroverted 'society' respectively. These concepts are helpful heuristics for reading Josephus' narrative of Jewish deportation, immigration, and (dis)integration in Antiquities 10–11. Rather than reading this narrative for historical (in)accuracies or seeking Josephus' own prejudices as past scholarship has done, this essay takes Josephus' 'story' at face value and 1) describes it in terms of social capital and contemporary sociology and social theory, and 2) asks whether Josephus' narrative is realistic per the norms of human social behavior. Finally, this essay makes suggestions about Josephus' authorial perspective in regard to race/ethnicity, alterity, and territory. This study employs Steve Mason's argument that ancient nations/peoples operated under "political realism," acting in necessary self-interest (History of the Jewish War, 2016), and thus seeks to extricate the discussion from the assumed context of contemporary global politics: the behaviors of Josephus' fictive Judeans and 'others' (Samaritans/Samarians, Syrians, Persians) are viewed, as far as possible, through ancient eyes. This study also engages the problematic language of Erich Gruen's
recent essay, "Josephus and Jewish Ethnicity" (2017), and seeks to clarify ambiguities about Josephus' ethnic vocabulary.

Carson Bay is a current Fulbright Graduate Fellow in the Instititum Judaicum Delitzschianum at the Westfälisches Wilhelms-Universität Münster. He is a Ph.D. Candidate in Religions of Western Antiquity at Florida State University, where he is also an M.A. student in the Classics department. He holds an M.A. in Theology & Religious Studies from John Carroll University and a B.S. in Biblical Studies from Moody Bible College. He has authored several peer-reviewed journal articles and chapters, numerous book reviews, and is currently editorial assistant for the journal Biblical Interpretation and the de Gruyter book series Trends in Classics.

**Ben-Horin, Michal**

Bar Ilan University

**Story on the move: Seghers and Benjamin between biography and fiction**

This paper explores the relationship between biography and fiction, historiography and poetics as reflected in Anna Seghers' novel *Transit*. Seghers, a German-Jewish author, also a communist, fled from Nazi Germany to France in 1933 and later went into exile in Mexico. She returned to Europe after the war, becoming one of East Germany's most prolific writers. Written between 1941 and 1942, and first published in translation (English and Spanish), *Transit* recounts the persecution and oppression during the years of the Third Reich. The novel explores the horrific journeys of Jewish immigrants and refugees who tried to escape from Europe during the Second World War, incorporating documentary episodes and biographic experience – Seghers' own flight from Marseille through Ellis Island to Mexico City. Seghers' story is intertwined with the life stories of two Jewish intellectuals, Walter Benjamin and Ernst Weiss, who found temporary refuge in France, while waiting for their visas. Both, however, did not live to complete their journeys. The paper looks at *Transit* in light of Benjamin's theory of the narrator, and his elaboration of the terms Erlebnis and Erfahrung, as well as Freud's theory of trauma. I will show how Seghers' storytelling and narration raises issues of testimony and documentation by crossing the lines between historical event and literary incident. *Transit* is a story "on the move" – a text whose movement structurally embodies and conveys Jewish experience in Europe in the first half of the twentieth century.

Dr Michal Ben-Horin is a senior lecturer in the Department of Comparative Literature at Bar-Ilan University. Her research focuses on comparative readings of modern Jewish and German literatures, memory poetics after the Holocaust, and aesthetic and critical theory. Her book *Musical Biographies* (2016) was published by De Gruyter, and her essays were published in University of Pennsylvania Press (*Secularism in Question: Jews and Judaism in Modern Times*, 2015); as well as in Brill, German Life and Letters, Weimarer Beitraege, among others. Her current project deals with the bilingualism of Israeli poets (German and Hebrew).

**Birnbaum, Yoni**

University College London

**Inclusivism in the works of twentieth century American Orthodox posqim**

This lecture, based on my ongoing PhD research, focuses on the existence, operation and extent of inclusivism, as a meta-halakhic concept, in the works of several twentieth century Jewish American Orthodox posqim (leading authorities in Jewish law or halakha). Throughout this period, the American Jewish community
identified predominantly as non-Orthodox or secular. Simultaneously, however, the significant influx of Eastern European immigrants led to both a burgeoning Orthodox community as well as an increase in rabbinic leaders (posqim) of major international standing. Several of these scholars authored multi-volume halakhic works which to this day enjoy a wide global readership and are seen as a significant source of halakhic authority in the contemporary Orthodox Jewish world. They include, inter alia, R. Moshe Feinstein (author of Iggroth Moshe, d.1986), R. Yosef Eliyahu Henkin (author of Teshuvoth Ivrah, d.1973), and R. Aaron Kotler (d.1962, author of Mishnath R. Aharon). Their perspective on contemporary twentieth century American Jewish society, as discerned through their writings and focused on the key axes of inclusivism vs exclusivism, therefore makes a fascinating and important study. In particular, this lecture will consider in what ways and to what extent inclusivism towards non (or less) religiously observant individuals or groups plays a role in the halakhic decision-making of these authorities.

Yoni Birnbaum is a law graduate and holds an MA in Jewish Studies from University College London, where he is currently studying for a PhD on inclusivism in the works of twentieth century American Jewish Orthodox Posqim. He is also the Rabbi of the Hadley Wood Jewish Community in London and a member of the Associate Faculty of the London School of Jewish Studies. His MA thesis (2012) examined the methodology of the responsa of the Hatam Sofer (d.1839) and Rabbi Moshe Feinstein (d.1986) in the context of modernity, and his forthcoming work, ‘Challenge and Continuity’ (Valentine Mitchell), examines rabbinic responses to modernity, science and tragedy.

Borts, Barbara Durham University
The Shabbos journey of the Jew: entering the synagogue and stepping into Shabbat
What is it that enables Jews to move from 'mensch auf der strasse', a person on the street, to a Jew in the synagogue? On the Sabbath, when people arrive at a synagogue from other places, negotiating their ways through a variety of challenges, and moving between experiences, and interacting with people who are not Jewish, what facilitates their shift from the mode of everyday life and their identity in that space of life? What happens within the confines of the synagogue to journey from individual to cohered group? In this paper, I will examine how synagogue lay-out, interactions, ritual garb and actions, and music facilitates this journey of 'enjudaiization' through an examination of people from non-Orthodox synagogues in the UK. What sorts of experiences aid or hinder this process? I will present feedback from an exercise in which various Jews describe their sense of the boundaries of Shabbat observance, where it begins and ends. Ultimately, I will paint a picture of Shabbat in some circles as space-in-space, and not space-in-time, as Heschel described.

Rabbi Dr Barbara Borts has a BA from the University of California, Berkeley with a major in Religious Studies and a minor in Music. After a year working in the Netherlands, she moved to London to study at Leo Baeck College and was ordained in 1981. She was rabbi at Radlett and Bushey Reform Synagogue and later worked at CSV [Community Service Volunteers], running a volunteer scheme for homeless young people. Active in Jewish social action, she founded and ran the Reform movement’s social action group, and published work on women’s issues, homelessness, and the environment. She went back to North America for some
years, working in synagogues and, in Montreal, as an adult Jewish educator, then earning an MA at McGill University in the field of Education. After returning to the UK, she has worked as an educator and rabbi, currently with Darlington Hebrew Congregation. In 2014, she completed a PhD thesis entitled "Mouths Filled with Song: Anglo-Reform Judaism through the Lens of its Music" at Durham University. She is training to be a traditional chazzan with Chazzan Jacky Chernett, and, in her spare time, plays violin in an orchestra, sings and plays with her two rough collies. She is the author of various pamphlets and articles and is the co-editor of the recently published Women Rabbis in the Pulpit: A Collection of Sermons. She is an honorary research fellow in the Department of Anthropology at Durham University, and is a fellow of both Leo Baeck College and the AHEA.

### Borysek, Martin
University of York

**Jewish communities in a moving world: reflexions on exile, expulsions and the Diaspora existence in early modern takkanot ha-kahal**

Migration, especially forced migration, was inevitably one of the dominant themes in the Jewish life at the end of the Middle Ages and at the beginning of the modern era. The increasing occurrence of expulsions from cities, regions and whole countries brought about a profoundly changed nature of the Jewish society in Europe and the Mediterranean and had a deep impact on the life conditions in the Jewish communities as well as the Jews' own understanding of their place in the world. Apart from the new urgency with which the Jewish intellectuals of the time re-thought the concept of galuth and its implications, the increased number of Jewish refugees struggling to find a new existence in a new home presented a wide range of everyday, practical problems and demanded concrete solutions in their local circumstances of the affected Jewish communities. In my paper, I will assess the issues connected to Jewish migration and migrants in the late Middle Ages and the early modern period through the prism of takkanot ha-kahal, the legislative ordinances of Jewish communities in various areas of Europe. Throughout the period, takkanot ka-kahal reflected many problems arising from forced migration, expulsions and movement of whole communities. Topics addressed include establishing a new Jewish community in exile (Morocco, early 16th century), finding a modus vivendi between an indigenous Jewish community and reconverted anusim refugees from Spain (Crete, 1570s), or defining the community's attitude to the Jewish population of the Holy Land and its material support (Moravia, mid-17th century). I present the notions of migration and exile as part of everyday reality in early modern European Jewish communities and explore the potential of the takkanot ha-kahal texts as a historical source relevant for our understanding of this issue.

Martin Borýsek is a post-doctoral Research Fellow at the Centre for Medieval literature, Universities of York and South Denmark. His academic interests include Jewish languages, political thought and literature of the pre-Emancipation era. After studies of Hebrew and Latin Philology at the Charles University of Prague, Czech Republic, he completed a Master's degree in Study of Jewish-Christian relations at the Woolf Institute, University of Cambridge. He stayed in Cambridge for his doctoral studies at the Faculty of Divinity. He is currently finishing a monograph *Authority and continuity in the Jewish community of Venetian Crete*, based on his doctoral research.
**Breier, Idan**

**Bar Ilan University**

**Jews on the move 2005: Hanan Porat's use of the Bible to describe thee of Gush Katif**

The disengagement from Gush Katif was initiated and implemented by the Israeli government in the summer of 2005 as part of the country's unilateral withdrawal from the Gaza Strip. Organized and overseen by the then Prime Minister, Ariel Sharon—long regarded as a prominent member of the movement for the settlement of Judaea, Samaria, and Gaza and an erstwhile opponent of the disengagement—four settlements were also evacuated in northern Samaria. The reestablishment of the displaced—around 9,000 people—was a long, complex process that never completely succeeded. The decision to disengage, passed by a majority vote in the Knesset, prompted significant resistance, headed by members of the religious Zionist movement, a group identified with the settlement enterprise. One of the leaders of the struggle was Rabbi Hanan Porat (1943–2011), a well-known religious Zionist a founder of the Gush Emunim movement. Advocating the idea of "Greater Israel," Porat served for several years as an MK for various right-wing parties, opposing withdrawal from any part of Israeli territory. According to his colleagues, he was particularly troubled by the Gush-Katif disengagement, expressing his stiff opposition to it and the sense of crisis that followed in his commentaries on the weekly Torah portion. Eventually published in a five-volume work entitled Some Light, these draw analogies between the Pentateuchal narratives about the wilderness generation and patriarchal wanderings and modern Jewish history, in particular the evacuation policy and disengagement from Gush Katif. This lecture examines how Porat treats the biblical accounts of such events as Abraham's trials, Joseph's sale by his brothers, the Golden Calf, the spies, etc. and the parallels he draws between these and the withdrawal from Gush Katif.

Dr Idan Breier (b. 1964) is a lecturer in Jewish History Dept. at Bar-Ilan University (Ramat-Gan, Israel), where he gained his graduate and post-graduation degrees. His primary field of interest lies in biblical and ancient Near Eastern history, in particular the international relations of this period in light of modern international relations theories. Inter alia, his publications deal with international relations during the El Amarna period and the end of the First Temple period and the mutual relationship between man and dog in the lands of the Bible and ancient cultures. Another aspect of his research deals with biblical history in the religious-Zionist rabbinical thought.

**Breuer, Edward**

**Hebrew University of Jerusalem**

**German Jews, the Bible, and acculturation in Victorian England**

Biblical Criticism of the Old Testament was very much a German endeavor through most of the nineteenth century, a fact both acknowledged and resisted in the British Isles until the 1860s. Just after mid-century, as some Anglican scholars and churchmen began to dabble in 'German criticism,' there erupted a fierce public debate over its religious appropriateness and the public limits of free inquiry. Jews, of course, had traditional stake in questions concerning the Hebrew Bible, an interest that was leavened by newly arrived German Jews who were trained in both yeshivot and leading German universities. These Jews proved to be more than passive bystanders in this debate, but their involvement – on both sides of the issue – was very much tempered by the delicate process of integration and acculturation into British society. This paper will lay out the story of Victorian Jews and biblical criticism.
as a window on religious and social self-awareness among the immigrant intelligentsia.

Dr Edward Breuer received his PhD at Harvard. He taught at the University of Pennsylvania and Loyola University, before moving to Israel with his family in 2001, where he now teaches in the Department of Jewish History at the Hebrew University of Jerusalem. Dr Breuer's research and publications have centered upon the Jewish Enlightenment and the writings of Moses Mendelssohn, as well as the Jews and the Bible in the modern era. He is the translator and co-editor of the forthcoming *Moses Mendelssohn's Hebrew Writings* from Yale University Press.

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**Castle Jones, Rory**  
Swansea University  
**The wandering revolutionary Jew? The emigration, exile and identity of Rosa Luxemburg (1871-1919)**

The paper explores the life of the socialist revolutionary Rosa Luxemburg (1871-1919), with a particular focus on her experiences of emigration and exile and on her identity as an internationalist Polish Jew. Luxemburg was born in Congress Poland, part of the Russian Empire. She spent all of her adult life in exile in Switzerland, France, and then Germany, where she became a leader of the socialist movement before the First World War. Imprisoned for her anti-war activities in 1914, Luxemburg participated in the German Revolution of 1918/19 and was murdered by far-right soldiers in Berlin in January 1919, shortly after co-founding the German Communist Party. Her ideas about socialism, democracy, imperialism, nationalism, war, and feminism, influenced many on the political left in the twentieth century – and continue to be widely discussed today. What were Luxemburg's experiences of emigration and exile – and what impact did these have on her socialist internationalism, her revolutionary politics, and her national and religious identities? How was Luxemburg perceived as an immigrant, a foreigner, and a Jew? How did she see herself? The paper addresses these questions (and others) based on doctoral research carried out in Europe, the United States and Israel, involving detailed analysis of Luxemburg's writings, archival research, and co-operation with Luxemburg's family.

Dr Rory Castle Jones was awarded his PhD in 2016 by Swansea University for a thesis on the identity, family, and background of Rosa Luxemburg. He has published his research and given papers at numerous conferences and events in Europe and the United States. He is currently co-editing the fourth volume of *The Complete Works of Rosa Luxemburg in English*, which is being published by Verso.

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**Chebotarov, Oleksii**  
University of St. Gallen  
**Borderland as a point of passage: movement of Jewish migrants from Russian Empire through Habsburg Galicia**

Until recently the historians of Jewish mass migration primarily focused on the countries of arrival, especially the United States. The studies on dynamic transformation of Jewish life in the countries of arrival after 1880 overshadowed the studies on routine movement of millions of migrants and on the context of out migration from different regions of Eastern Europe. Historians who look at the transmigration of Jews in and beyond Europe highlight the interdependency between the migration policies of different states and the rise of a transnational support network of Jewish aid societies. The latter collected extensive data, lobbied at governments and provided support to individual migrants as well as the business of migration. Following migrants across borders undercuts the still dominant focus
of migration historians on the policies of a single state. In my doctoral thesis, I aim to study different patterns of Russian Jews' migration through late imperial Habsburg Galicia. Apart from governmental documents and decrees, my research relies on the records of local police, border service, local administrations, Jewish aid societies, local Jewish communities, and railroad administrations which were closely linked to an extensive network of ticket agents across Eastern Europe. In my paper, I will show how the transmigration of the Jews from Russian Empire through Habsburg Galicia influenced the borderland between the two Empires. I argue that the mass movement of Russian emigrants has turned Galicia into a point of passage - the region with the developed infrastructure of control over migrants and elaborated network of illegal migration.

Oleksii Chebotarov received his Master degree in History from the Ukrainian Catholic University (Lviv) and Bachelor's degree from the Vasyl Karazin National University of Kharkiv. Currently, he is a PhD student and Research assistant at the School of Humanities and Social Sciences at the University of St. Gallen. Oleksii is associate fellow of doctoral program "Austrian Galicia and its Multicultural Heritage" at the University of Vienna. Also, he works as a researcher at the Center for Urban History in East Central Europe (Lviv) and as academic project coordinator of the Center for Interethnic Relations Research in Eastern Europe (Kharkiv).

Chertok, Ted  Two case studies in mobility of religious philosophies: S.R Hirsch and A.J. Heschel
Ben-Gurion University

For the most part, religious philosophies in Judaism have been domestic. Born at distinct intersections of culture and history, they respond to needs and satisfy yearnings peculiar to zeitgeist and locale. Their circulation often resulted from historical circumstance such as emigration of their authors or their adherents. For example, Rabbi Samson Raphael Hirsch's Neo-Orthodoxy, bred of mid-nineteenth century Jewish optimism in efforts to achieve German emancipation, preached full emergence in Western culture alongside uncompromising halakhic observance, affirming a blend of these two in his religious ideologies of Jisroel-Mensch and Torah im Derekh Eretz. By the mid-twentieth century, Hirsch's descendants and disciples had relocated to two major centers: New York City and Jerusalem. Each community translated and modified selected components of Hirsch's Weltanschauung. While differing greatly from one another, each claims respective authenticity. This example serves as a backdrop for discussing a contemporary effort to import Abraham Joshua Heschel's religious philosophy to Israel. Heschel's religious philosophy too is linked closely to his era and location. His writings span a wide range of areas and issues, most of which he formatted and articulated to the Jewish community of America between the 1950s and 1960s. The last decade has seen a surge in interest in Heschel's writings in Israel, largely due to the work of Dror Bondi who has translated and published three volumes in Hebrew about or by Heschel. To date, Heschel's disciples remain mainly in the U.S which begs the question of the relevance of his writings to 21st century Israeli reality. Moreover, one may ask, is it appropriate to select various components of his philosophy for their respective "aliyah?" I will address various details of these questions in this paper and propose outlines for answering them.

Dr Shlomo Chertok, is a Jewish educator who lives in Yeroham, Israel. He teaches currently at Ben-Gurion University in Beer-Sheva. He studied at Har-Etzion Yeshiva
and earned an MA in Jewish Studies from the University of Chicago and a Ph.D. in Jewish Thought from Ben-Gurion University. He has taught Jewish studies at academic institutions and in community settings in the U.S. and in Israel. Areas of research include modern biblical exegesis, religion and environmental ethics and 20th century Jewish Thought. His book, *An Old Flask of New Wine* (Hebrew) on Rabbi Samson Raphael Hirsch’s biblical commentary was published in 2010.

**Cholewinska, Dominika**  **Divided memory: Polish-Jewish relations during the Second World War**

My presentation will analyse the process of shaping of historical memory by Poles and Jews during WWII. The focus of analysis will be the Polish Armed Forces in the East formed under the auspices of Soviet military in 1941 and headed by General Władysław Anders. The “Anders Army”; was subsequently evacuated to the Middle East, then North Africa and Italy, before its demobilization in 1945-1946. One of the defining events in the Army’s short history was its stay in Palestine during 1942-1943. At this time most of its Jewish soldiers left its ranks en masse, mostly (though not only) by desertion, and joined the growing Hebrew Yishuv, bringing their military experience and training, as well as a baggage of memories of Soviet and Nazi occupations and anti-Semitic persecutions. In Zionist historiography this event is commemorated as "Aliyah Vav", another wave of (illegal) Jewish immigration to Palestine. Polish historiography, on the other hand, usually treats this as a case of severe Jewish disloyalty or even treason. In both cases, historical research and analysis is a hostage to oral sources, those being mostly testimonies and recollections by Jewish and Polish participants and observers. My presentation will trace the development of these two divergent historical narratives and will address the methodological problems arising from this discrepancy between Israeli and Polish historical scholarships. I will suggest that the way to overcome the lack of dialogue between these two memory communities is the adoption of an institutional perspective on Polish-Jewish relations within the Anders Army.

I am a doctoral student at the University of Manchester School of Arts, Languages and Cultures (Polish Studies). I have a masters degree in Middle Eastern Studies and a bachelors degree in Jewish Studies (both from the Jagiellonian University, Krakow).

**Cioată, Maria**  **Dr Moses Gaster’s Istoria Biblica on the move**

In 1882, three years before his expulsion from Romania, Moses Gaster published a short “Bible history" for children: Istoria Biblica: de la inceputul lumei pana la Maccabei. Impreunǎ cu o geografie a palestinei. Pentru usul şcoalelor Israelite [Biblical history: from the creation of the world to the Maccabees, with a geography of Palestine. To be used in Jewish schools.], complete with dates of the biblical events, and dedicated to his mother. It was published by the society for Romanian-Jewish schoolbooks, of which he was a founding member and advertised in the Romanian Jewish press. Re-editions followed a decennium and more after Gaster had settled in England, where he became the Haham of the Spanish and Portuguese community; the second revised edition was published in 1894 and the third in 1897. For the second edition he added the story of Tobit, but claimed that he "left the foundations untouched". A Hebrew translation was made by a certain Professor Ishaki Kunovici in 1899 (Rylands Gaster MS 1390). Gaster produced an English
version, which is best seen as a different work based on the Romanian product, rather than as a translation of it in 1925, dedicated to his grandchildren. By changing the title to Stories from the Bible, the presence of Tobit and the Maccabees seems to have become more problematic, especially since he claims to have translated from the Hebrew. This paper will compare and contrast these different versions of this work as it moved over time and through languages and explore what it might reveal about Gaster's attitude to the Bible and to the religious education of children.

Maria Cioată completed her PhD, "The Testament of Job: Text, Narrative and Reception", at the University of Manchester in 2010. Its publication followed in 2012. She has held three postdoctoral fellowships (at New Europe College, Bucharest and at the University of Manchester, since 2013 British Academy funded), researching the scholarship and collection of Dr Moses Gaster (1856-1939). Her recent publications include a contribution to the historiography of Zionism, based on a German manuscript at the Rylands Gaster collection: "Moses Gaster, Friedrich Horn and the Background to the Settlement of Samarin," Bulletin of the John Rylands Library 92.1 (2016): 27-51.

Cohen, Boaz
Haifa University

**Israeli Holocaust memory in Israeli spaces: a new look at commemoration, memory and space**

Israeli Holocaust Memory and commemoration has usually been researched with a top down approach focusing on Yad Vashem, state legislation and major historical events such as the Eichmann trial. But such an approach misses out on the way Israelis, many of them Holocaust survivors and families with Holocaust related loss commemorated the Holocaust in everyday life, especially in the early years of the state, the pre-Eichmann trial period. This presentation will claim exploring the geography of Israeli Holocaust memory opens up possibilities for a new understanding of the way Israelis incorporated the Holocaust into their lives. This presentation will look at three examples of this phenomenon:

a. The establishment of communal synagogues commemorating the Holocaust.
b. The establishment of neighborhood in memory of destroyed communities.
c. The commemoration of Holocaust victims on the tombstones of their descendants.

These examples wills show that Israel has an "unseen" Holocaust commemoration map, one that Israelis encounter daily, and that this "map" is the result of commemoration initiatives from below. Many of these initiatives are from the first decade of the state or, in Holocaust commemoration language, the pre-Eichmann trial period. The look at the geography of Holocaust memory undermines the narrative of a silence and silencing of the Holocaust in early Israeli society. It joins a new body of emerging research on the presence of the Holocaust in early Israeli society and of the contribution of survivors to the awareness of the Holocaust in that society. The work presented in this proposal is a preliminary undertaking. Unfortunately, there is no national project of constructing such a "Holocaust memory map". The examples presented here will show the importance of such a map for the understanding of Israeli Society and its interconnectedness with the Holocaust.

Dr Boaz Cohen, an historian, is head of the Holocaust Studies program of the Western Galilee College in Akko and lecturer at the Shaanan College, Haifa, Israel. His work focuses on the development of Holocaust memory and historiography in their social and cultural context. His current research is on early Holocaust historiography, early children's Holocaust testimonies and child survivor
rehabilitation. He is the author of *Israeli Holocaust Research: Birth and Evolution*, Routledge 2013, and is editor of *Was their Voice heard? The Early Holocaust Testimonies of Child Survivors* (Hebrew 2016). He is the convener and organizer of the international conference series "The Future of Holocaust Testimonies" and other conferences as well.

**Cohen, Julie-Marthe; Heimann-Jelinek, Felicitas**
Jewish Historical Museum Amsterdam

The interest, both public and scholarly, in the fate of Jewish ceremonial objects is of quite recent date. It must be understood in the broader framework of an upsurge of worldwide interest in the looting of Jewish-owned financial and cultural assets during the Nazi period. This has gone hand-in-hand with a sense of moral duty to restitute more than money and real property. When attention shifted to movable property, academics, museum professionals and the press focussed on fine art. Judaica has attracted far less attention. According to a definition in the *Descriptive Catalogue of Looted Judaica*, published on the Internet by the Conference on Material Claims against Germany and the World Jewish Restitution Organization, the category of Judaica encompasses all "historical and literary materials relating to Judaism". There are three generally recognised categories of Judaica: archival material, books and ceremonial objects. In recent decades, a considerable number of publications and monographs have already appeared on the looting, displacement and restitution of Jewish archives and book collections. Only during the past decade, researchers have become increasingly aware of the profound impact of the Second World War on the history of pre-war Jewish museums and their collections as well as of Synagogue and community collections. Masses of Judaica objects have been looted, destroyed, dispersed, displaced and misplaced in the wake of the events in the 20th century. To date, methodologies to carry out provenance research in the field of looted cultural assets are limited to fine art. On request of the Claims Conference, Felicitas Heimann-Jelinek and Julie-Marthe Cohen are now working on an online handbook that will present a methodology for museum professionals and other interested parties (e.g. auctioneers, dealers, collectors, etc.) on how to do research that aims at establishing a) pre-war ownership of a displaced Judaica object (provenance research) and b) the present location of objects of which ownership is known (quovadience research). The authors will outline the structure of the handbook, explain core issues like questions of identification and will give some examples that will show how the use of archival sources may lead to the identification of missing or displaced Judaica objects.

Julie-Marthe Cohen is curator at the Jewish Historical Museum Amsterdam. She has been engaged in tracing the fate of looted Jewish ceremonial objects since 2000 when she started researching the war history of the Jewish Historical Museum. Together with Felicitas Heimann-Jelinek she edited *Neglected Witnesses. The Fate of Jewish Ceremonial Objects During the Second World War and After*, which was published in 2011. Felicitas Heimann-Jelinek is an independent curator and co-author of the first publication in Europe which dealt with the dispersion of a pre-war Jewish museum's
Collins, Kenneth
University of Glasgow

The Jewish experience in Scotland: writing a new narrative

Using extensive the genealogical and demographic data from the Two Hundred Years of Scotland's Jews: Profiling the Immigrant Experience project it has been possible to understand more clearly the patterns of Jewish migration both to and through Scotland and the processes which helped form the communities, both large and small, around the country. Many Jewish migrants were in Scotland for only a short time, often for just a few years, and the Census records confirm the transitory nature of the early community. Detailed analysis of population movements show the patterns of community formation and the critical numbers needed to establish the basics of organised religious Jewish life in the seven small communities, with a synagogue and a minister who could teach the children, run synagogue services and provide kosher chickens. In the larger centres of Jewish population, in Glasgow and Edinburgh, the development and growth of Jewish institutions follows a pattern of movement from the first immigrant areas to newer areas of settlement. This study breaks new ground in illustrating the Jewish experience in Scotland providing a definitive account of settlement, dispersal and consolidation and indicating the ways in which Jews both integrated into Scottish life and contributed to it significantly while maintaining its own distinctive characteristics.

Dr Kenneth Collins MPhil PhD was a general medical practitioner in Glasgow for over thirty years. He served twice as President of the Glasgow Jewish Representative Council and as Chair of the Scottish Council of Jewish Communities. He is Chair of the Scottish Jewish Archives Centre and was one of its founders in 1987. He is currently Senior Research Fellow at the Centre for the History of Medicine at the University of Glasgow and Visiting Professor in Medical History at the Hebrew University of Jerusalem. He has written several books on Jews and medicine in Scotland and has co-edited a series of medical history books in Israel.

Commacchi, Maria
Università Ca' Foscari Venezia

A son of exile: the case of Leone Ebreo through his poetical and philosophical works

Yehuda Abarbanel, best known as Leone Ebreo, was born in Lisbon around 1458-1460. An exiled family, the Abarbanels, compelled to leave first Portugal, then Spain, took refuge in 1492 in the Kingdom of Naples, where Yehuda's literary production finally flourished. Therefore, his poetical and philosophical works can be considered as the result of the exile experience. Thus, the question is: in which sense his major philosophical treatise, the Dialoghi d'amore, and the overlooked elegy Telunah al ha-Zeman are the outcome of a shocking ordeal? The purpose of this paper is to answer this question. Indeed, Yehuda devoted himself to writing only after his arrive in Italy from Spain. Thus, understanding the phenomenon of exile means to comprehend the reasons why Yehuda became Leone, the author of a sixteenth-century best-seller, the Dialoghi d'amore. A "Vermischung der chemischen, mythologischen und astrologischen Dinge", as 300 years later Friedrich Schiller defines them, the Dialoghi are a syncretic and universalistic Neoplatonic treatise on love and beauty, opponent concepts to the experience of deportation from the Iberian Peninsula. Nevertheless, Yehuda was able to compose his dialogues...
becoming an exile from Castile and a wandering Jew in Italy. Hence, was necessary to Yehuda the Italian peregrination to write his masterpiece? Did he in this way meet the Italian literati, becoming interested in the Neoplatonic tradition? Although these are questions to which it is difficult to answer, due to lack of archive or epistolary documentation, an analysis of Yehuda's Telunah al ha-Zeman will show instead the moral despondency of the exile and the complicated relationship between Jews and (Christian) academies in Italy. In the end, this paper aims to show how the exile influenced Yehuda Abarbanel's literary production, shaping in two different manners his philosophical identity and his introspective and lyrical personality.

I earned my B.A. and M.A. in Philosophy at the Università di Firenze, graduating with 110/110 cum Laude. From September 2015 I am PhD candidate in Philosophy at the Università Ca' Foscari Venezia and from January 2017 visiting at the Hamburg Universität. My research focuses on Leone Ebreo's philosophy and the influence of Francesco Cattani da Diacceto's works on Leone's Dialoghi d'amore. I have published reviews on Philosophical Readings, entries in the Encyclopedia of Renaissance Philosophy and I gave a talk at the International Conference on Hermeneutics of Symbol, Myth and Modernity of Antiquity in Milan.

Conway-Jones, Ann
University of Birmingham

Moving between history and theology: teaching early Jewish-Christian Relations in the context of Christian ministerial formation

This is a fertile time for scholarship on early Jewish-Christian Relations. Traditional certainties, Jewish and Christian, have been overturned, and new models of understanding are being developed. Terms as central as 'Judaism', 'Christianity', 'religion', 'monotheism', 'conversion' … are being questioned and redefined. The diversity of belief and practise in both religious traditions is being recognised, along with the difficulty of drawing clear boundaries between them. The rhetorical bias of the written sources is being uncovered, and more emphasis is being placed on lived experience. Disseminating this scholarship, particularly in the context of Christian ministerial formation, is, however, fraught with difficulties, not least because of the students' inbuilt tendency to theologise: to turn the particularities of historical detail into universal paradigms. Is the aim of teaching early Jewish-Christian relations in this context simply to convey as accurate and nuanced a historical picture as possible; or does one need to keep an eye on the implications, firstly for Christian preaching on the New Testament, and secondly for contemporary Jewish-Christian relations? Emphasis on research impact brings to the fore questions about the relationship between academy, church and synagogue. This paper will raise some of the issues, and invite colleagues to offer suggestions on the possibilities of a modus vivendi between history and theology.

Dr Ann Conway-Jones is an Honorary Research Fellow at the University of Birmingham, and joint Honorary Secretary of the Council of Christians and Jews. She teaches in a variety of settings, including The Queen's Foundation for Ecumenical Theological Education, The Birmingham Church of England Diocese, and Woodbrooke Quaker Study Centre. She has given workshops on Jews and Judaism in Christian Preaching at the CCJ members' conference, and for Rippon College Cuddesdon.
Cordoni, Constanza  The land of Israel in late midrash  Utrecht University

Like classical midrash, the works of late midrash (7th--9th cent.) are concerned -- apparently in the first place -- with elucidating expressions in scriptural verses. While it is characteristic for these texts that they either anonymise traditions or attribute them to early sages, the agenda they conserve is their own, a late-midrashic one. My main question in this paper will pertain to the concept of Erets Israel as homeland and centre of Jewish life in Palestinian texts redacted in a time when Jews had for a long time been dispersed and diasporized in their own land. Possible questions to address to these texts include: How do they explain the holiness of the Land of Israel? Do they transmit a propaganda for the Land? Do they react to Jews who opt for living abroad and making a foreign land their own? How did late midrashim travelled (i.e., were transmitted) to/in the diaspora?

I obtained two PhD degrees at the University of Vienna, one in Medieval German Philology (2011) and one in Jewish Studies (2016). I study the literature and history of ideas of Late Antiquity and the Middle Ages. My research has so far focused on Latin and vernacular Christian hagiography (Barlaam und Josaphat in der europäischen Literatur des Mittelalters [Berlin: De Gruyter, 2014]) and on rabbinic literature (Seder Eliyahu: A narratological reading, forthcoming by De Gruyter). My current postdoc project at the University of Utrecht focuses on the concept of Erets Israel in rabbinic literature.

Dal Bo, Federico  Importing mysticism from the Orient. Jewish "orientalism" in the 11th century travelogue The Chronicle of Ahima'az  University of Barcelona

The Chronicle of Ahima'az is a famous early Medieval Jewish chronicle compiled by the Italian-Greek Jewish poet Ahima'az ben Paltiel (1017-1060), who stemmed from a well-known Jewish family of poets and scholars. Although it was primary conceived as a text for celebrating his own family clan, Ahima'az's Chronicle has a particularly documentary interest, as it informs us about the reality of Jewish settlements in early Medieval Italy, in the classical form of a travelogue. In my paper I will address some pages from The Chronicle of Ahima'az that explicitly state how Jewish mysticism— at the time coincidental with the emerging Heikhalot literature and the few testimonies on the Work of the Chariot—would have been imported from the Orient by means of a Jewish mystics from Baghdad: Abu Aharon. More specifically, I will elaborate on this character—possibly identifiable with the miraculous "wander" and "traveller" Rabbi Aharon ben Samuel of Baghdad—who is described in a quite explicit "Orientalistic" way: that is, as the one who brought "wisdom" from "the East" to "the West." In analyzing these pages, I will try to pursue two goals. On the one hand, I will elaborate on the "Orientalistic" traits of this description, trying to see how much it resonates with Said's famous Orientalism; on the other hand, I will try to show the historical importance of this fictional "traveller," whose "wisdom" was eventually transmitted to the Kalonymus family who settled in the Rheinland (Mainz) after leaving Italy.

Jewish Studies from the Free University of Berlin; worked as Teaching Assistant in Theoretical Philosophy at the University of Bologna and as Research Assistant at the Institute for Jewish Studies at the Free University of Berlin. He edited the Italian
The meanings and motives of the transfer of cultural property from the British Zone of Occupation in Germany

At the end of WWII, many European nations were dealing with questions of restitution of cultural property. Its translation into the Jewish sphere was far from simple. A direct translation would have meant the return of Jewish artifacts to the Jewish-German communities. However, that was never the case. Instead, Jewish cultural property was divided and distributed by Jewish restitution organizations, which were supposed to represent a "global Jewry" perspective with regard to the cultural property found. In the British Zone, this task was almost exclusively given to the Jewish Trust Cooperation (JTC). The JTC had to decide how to re-distribute the cultural property. During this process, ritual objects had become museum objects as they moved to Britain, Israel or other countries. Community archives had become part of a 'collective memory' as they were moved to the National Archives in Jerusalem. Books from schools or synagogue libraries were separated from their original collection and were given out according to specific needs in different locations. Judaica and art works were sold or smelted and their monetary value was distributed as compensation. All of those, as well as other actions committed by the JTC, showed significant changes in the contextual and direct meaning of the objects once taken out of Germany. The presentation will show how different ideologies inside the Jewish-British community influenced the decisions of the JTC on cultural property. Moreover, it will demonstrate how the transfer helped create new identities in Britain, Israel and elsewhere. Finally, it will deal with the ethical and ideological questions on the matter. The presentation will include examples of specific objects ranging from art pieces and Judaica to archives and scientific books.

Yehuda Dvorkin is a PhD Student in the Hebrew University under the supervision of Prof. Yfaat Weiss, his research deals with questions of cultural restitution by British-Jewish organizations and within the British Zone in Germany. Yehuda holds an MA in Contemporary Judaism and Jewish History from the Hebrew University. His article: "Liberal Judaism in Berlin: 1945-1950" will be published in the coming issue of Yalkut Moreshet. (2017). Yehuda recently presented at the Gentner symposium (2016): "A Jewish-English Debate of Restitution - Patriotism, Zionism and Continentalism". Yehuda is a graduate of the Hartman institute, Yeshivat Hadar, and Yeshivat Siach Yitschak.
**Egorova, Yulia**  
*Durham University*  
**Jews, Muslims, India: ethnographic reflections on security, religion and race.**

The paper will contribute to research that has highlighted the co-dependent nature of the notions of religion and race by exploring how the relationship between the Jewish and the Muslim communities of India became affected by the Mumbai attacks of 2008, which involved an attack on the Chabad centre. The paper will argue that these events and the securitization discourses that emerged in their aftermath created new challenges for the mutual perceptions of Indian Jews and Indian Muslims, as they brought into them global imageries of 'Islamic terrorism' seen as particularly threatening for Jewish groups. At the same time, the paper will attempt to trouble conventional accounts that reduce Jewish-Muslim relations to problems of security stemming from the conflict in the Middle East and the alleged resulting mutual animosity of the two groups, by highlighting the multiple dimensions of the way in which securitization practices are both embedded in and produce racialist thinking.

Dr Yulia Egorova is Reader in Anthropology at Durham University. Her area of expertise is Jewish communities of Asia, Jewish-Muslim relations, and Islamophobia and Antisemitism. She is a co-author of *The Jews of Andhra Pradesh: Contesting Caste and Religion in South India.*

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**Fenton, Miri**  
*Hebrew University of Jerusalem*  
**Rabbinic social thought meets medieval migration: responsa literature as a bridge between social thought and everyday life**

Investigation of three interconnected halakhic issues, hasagat gvul, ḥezkat ha-yishuv, and ḥerem ha-yishuv, touches on the interaction between the movement of texts and ideas across time, and the movement of people in space. These three concepts were used in tandem to delineate the boundaries of medieval Jewish communities: ḥezkat ha-yishuv was the prerogative of certain Jews to live in a specific place, and ḥerem ha-yishuv was the mechanism through which that tenure could be defended, while hasagat gvul was the legal tool most commonly mobilised for economic protection. It is widely assumed that use of these terms in Medieval commentary and responsa is consistent with their meanings and legal functions as developed in the Talmud. However, historical analysis reveals dramatic shifts in how these legal tools were developed, reinterpreted, and deployed by key Medieval rabbis. For example, in Medieval responsa, herem ha-yishuv and hezkat ha-yishuv do not seem to have trade, commerce or monetary concerns as their primary motivating factors, whereas financial circumstance is paramount in the Talmudic sources. I want to claim that the shift in the meaning of these concepts is linked to changes in the physical movements of Medieval Jews, and the importance of relationship and belonging to a specific local community. Medieval Jewish travel, for purposes ranging from trade to marriage, was vastly different from travel in the world in which Talmudic sources were conceived and codified. Examination of these three halakhic mechanisms, through which membership of local Jewish life was defended, demonstrates how developments usually confined to the realm of social history impacted the dynamic landscape of rabbinic thought. The movement of Jews threw the question of belonging to Jewish community into sharp relief, and demanded that rabbis find solutions that reinterpreted halakhic mechanisms in light of contemporaneous realities.
Miri is in the second year of her PhD in history at the Hebrew University. Working under Prof. Elisheva Baumgarten, her thesis is entitled “Everyday Life, Identity, and Communal Relations: A Comparison of Kehilot Shum and Aragon, 1100-1347.” She aims to use social history and social theory to investigate oft-overlooked halakhic issues that belie the realities of Jewish communal life. Miri holds a BA in history, and an MPhil in philosophy of religion from the University of Cambridge. She was the Henry Fellow at Yale Graduate School 2011-12, and has spent two years learning in egalitarian yeshivot.

Feuchtwanger, David
Herzog College

The exegetical transition from the celestial to the terrestrial in post-destruction rabbinic Judaism

Unlike the dichotomy posited in Christianity between the spiritual and earthly realms, rabbinic Judaism posits a different dynamic. Metaphysically, the theocracy proclaimed in the wilderness of Sinai reflects the ideal type of regime – the total governance of G-d without any dichotomy between spiritual and earthly realms. G-d is the king, and has control over the religious and social/civilian order of the Hebrew people. With the destruction of the second temple in 70 CE, rabbinic Judaism was compelled to confront a new political reality. It was a transition from theocracy to nomocracy, from Temple to Exegesis (ממקדש ומדרש). The texts of the period reflect the response to, and the resultant emergence of, a new Jewish socio-political goal: establishing a political, social and religious order with the belief that G-d is part of the new reality although he is not revealed. Rabbinic Judaism called for human governance that is separated from Heaven but still inspired by G-d's spirit. Thus, the socio-political theory of separation between spiritual and earthly was basically institutional and not essential. The subject of charity as it appears in the tractates Baba Batra and Ketubot of the Babylonian Talmud is one of many examples that illustrate that shift. By examining the relevant texts, I will show how the rabbis of the post destruction period employed their exegetical techniques in order to make the transformation (and the transition as well) from the Temple to the social (and political) order, which – when properly constituted – they proclaimed to be equivalent in holiness to the Temple.

Dr Feuchtwanger is the head of the Department of Civic Education at Herzog College, Israel. He teaches at the Department of Political Science at the Hebrew University of Jerusalem and other academic institutions and yeshivot. His research focuses on Jewish political thought, mainly on the interaction between politics and theology through Jewish writings: from the bible through rabbinic literature, to medieval and modern philosophers and writers. Together with Prof. Dan Avnon, he has recently edited the anthology *Jewish-Israeli Political Thought* (Mangen Press, Hebrew University).

Finder, Gabriel
University of Virginia

Jakob Rosenfeld: A Jewish doctor in Mao Zedong's People's Liberation Army

Now forgotten, Jakob Rosenfeld, an Austrian Jew, made one of the more remarkable Jewish journeys of the the twentieth century. Born in Lemberg in 1903, Rosenfeld studied medicine and practiced urology and gynecology on the outskirts of Vienna. After Nazi Germany's annexation of Austria in 1938, he was arrested and sent Buchenwald for a year. After his release from Buchenwald he secured passage on a steamer headed for Shanghai, where roughly 25,000 Jews found refuge during the Holocaust. Most refugees associated primarily with other Jews and had only
minimal contacts with native Chinese. But Rosenfeld, who came from a typical Jewish bourgeois family, found himself drawn to the cause of Chinese communists, led by Mao Zedong, in their struggle over power with nationalist forces under Chiang Kai-shek. Rosenfeld left Shanghai and joined Mao's People's Liberation Army. Touted for his medical skills and devotion to ill peasants and wounded soldiers, Rosenfeld rose to the rank of general. After Mao's declaration of the People's Republic of China in 1949, Rosenfeld, suffering from heart disease, returned to Austria for treatment and to be reunited with his surviving siblings, but he felt adrift there. He wanted to return to China but was denied a visa. He fell ill and died in 1952 on visit to Israel, which he considered a transit point before securing permission to return to his adopted home. Marginal in the annals of Jewish history, Rosenfeld is revered in China. Drawing from Rosenfeld's diary, kept while he was in the field with Mao's army, in this paper I shall describe and analyze his extraordinary personal journey, in which his Jewish identity played a key role, while placing him in the context of some two dozen Jews from Central Europe and the US who sympathized with Chinese communists and considered China their home after the Communist Revolution.

Gabriel Finder is Ida and Nathan Kolodiz Director of Jewish Studies and associate professor of Germanic Languages and Literatures at the University of Virginia (USA). His research interests include the Holocaust, Jewish rebuilding in its aftermath, Holocaust-related trials, and Jewish biography. Beside a Ph.D., he has a law degree and he practiced law for five years, mostly in Israel. Most recently he is coeditor with Laura Jockusch of Jewish Honor Courts: Revenge, Retribution, and Reconciliation in Europe and Israel after the Holocaust (Wayne State University Press, 2015), which was named a 2016 National Jewish Book Award finalist in the Holocaust category by the Jewish Book Council, and with Eli Lederhendler of A Club of their Own: Jewish Humorists and the Contemporary World (Studies in Contemporary Jewry 29) (Oxford University Press, 2016). His book, Justice Behind the Iron Curtain: Nazis on Trial in Communist Poland, coauthored with Alexander Prusin, will appear in 2018 with the University of Toronto Press.

Findling, Heather
University of Leeds
Serge Sabarsky: renegotiating Austrian cultural heritage

The artwork and legacy of Austrian artist Egon Schiele has been fostered and reconstructed in the second half of the twentieth century by select individuals operating in the art world who have witnessed the atrocities of the Second World War and its aftermath. This has prompted disparate interpretations that have in certain narratives, expressed an engagement with one's personal Jewishness. While the artist has, since 1945 been celebrated as one integral facet of Austria's cultural heritage, Schiele simultaneously exists within a dichotomy that embodies Vienna's imaginary past vis-à-vis the many art patrons whose collections were looted, and who because of their Jewish heritage were either forced to flee Austria or were murdered in the Holocaust. This paper, as part of current Doctoral research will examine one art dealer, Serge Sabarsky (1913-2001) who played a significant role in reinterpreting and salvaging the artist's work and legacy through endeavours inclusive of collecting and curating exhibitions. Sabarsky was forced to flee Vienna in 1938 because of his Jewish heritage. He settled in New York, operated an art gallery in Manhattan and organised numerous museum exhibitions on Egon Schiele and the Expressionism movement. Specifically through Sabarsky's coordinated
exhibition titled 'Egon Schiele' (1981) held at the Historisches Museums der Stadt Wien (Museum Wien), the outcome of his efforts exemplify a renegotiation of Austrian heritage from a place of exile. His travels back to Austria in reconstructing Egon Schiele through temporary museum exhibitions also illuminate an engagement with his personal Jewishness, representing a shift from excluded Jewish émigré to the inclusion he gained as celebrated curator maintaining a central position in fostering Austrian culture. Furthermore, Sabarsky’s return to his homeland particularly in the early 1980s can be understood as one important example of a individual reinterpretation of Vienna in the postwar years, a place that was grappling with its identity and so carefully avoiding their National Socialist past. In this way, Sabarsky’s engagement with Austria through the art he dealt simultaneously allowed him to personally reconsider the very place that forced him into exile.

Heather Findling is a PhD Candidate in Critical Studies in Museums, Galleries and Heritage at University of Leeds, UK. Her Doctoral work is concerned with the dealing and collecting of artist Egon Schiele in the years 1948 – 1968 - 2001. She is interested in the modern artist's reception through disparate narratives after 1945.

**Freedman, Marci**  
Tomb tours to the Holy Land: exploring Jewish pilgrimage in the Middle Ages

Travel has been a ubiquitous feature within the Jewish world. Whether as merchants, scholars, pilgrims or refugees, there have always been Jews on the move. The medieval world particularly saw a rise in pilgrimage making it one of the most studied medieval institutions. Jewish travel has been accompanied by a small, but rich body of Jewish travel writing – the most famous of which is Benjamin of Tudela’s Book of Travels. These texts, however, remain largely understudied. This paper will explore two little-known medieval Hebrew travel itineraries preserved in Ms 3097 from the Casanatense Library in Rome. These short, anonymous travel texts detail the routes and distances to the burial sites of biblical figures and venerated rabbis in the Holy Land and Middle East during the Crusader period. The purpose, here, is to understand what sites were of importance to Jewish pilgrims in the medieval period. It will question how Jewish pilgrims conceived of the Holy Land and the Middle East and their relationship with biblical geography. This paper will also open up Jewish travel literature to new forms of textual interrogation and contextualisation, with further scope for comparison to contemporary Latin and Islamic accounts. In turn, it will help to inform us about the medieval Jewish past.

I am a scholar of textual and intellectual history who focuses on the transmission of ideas and texts in the medieval and early modern periods. I graduated from the University of Manchester in 2016 and wrote my doctoral thesis on The Transmission and Reception of Benjamin of Tudela’s Book of Travels from the Twelfth Century to 1633. In examining the afterlives of a medieval text, it illuminated how the narrative enjoyed a rich manuscript and print tradition and continued to find relevance amongst Jewish and Christian readers in subsequent centuries. I am currently researching other medieval Jewish travel texts.
Fuchs, Uziel
Herzog Academic College

Isaac the son of Moses of Vienna – A 13th century traveling scholar

Rabbi Isaac son of Moses is also known by the title of his great scholarly composition, "Or Zarua". He is renowned as a scholar who lived in Vienna, even though he lived there at a fairly later point in life. As a young man he was one of those traveling scholars, who traveled frequently during their years of study. He wandered and studied with the greatest scholars of his time in various Torah centers in Europe, including Bohemia, north and south Germany and France. In this paper I seek to outline the course of his presumed travels, and claim that his travels had impact on his Halakhic perspective and writings. To begin with, he was the first scholar who fully incorporated the teachings of German scholars and French Torah scholars, thereby combining two of his teachers' schools of thought – those of the French Tosafists, and those of the German Halakhic scholars. Furthermore, his travels to various Torah centers exposed him to various libraries and influenced the way he understood the books he was studying. Throughout his journeys he came upon different compositions and versions of Talmudic literature, and this is seen in his Talmudic commentary and Halakhic rulings. During his travels he stumbled upon a unique copy of the Palestinian Talmud, which included later additions, and he cites from the copy on many occasions, while comparing it with other versions of this important work. Rabbi Isaac son of Moses from Vienna is known as one of the most meticulous scholars, and his writings include critical debates regarding the nature of the text he was studying. During this lecture I would like to suggest that his critical approach developed as a result of his travels, as well as his familiarity with different traditions and manuscripts, because this familiarity made the differences between the sources all the more apparent.

Dr Uziel Fuchs, a senior lecturer and head of the Department of Talmudic Literature at the Herzog Academic College (Jerusalem and Alon Shvut, Israel); Lecturer at the department of Talmud, Bar Ilan University, Israel. My main fields of research focus on the critical study of the Babylonian Talmud; the literary heritage of Babylonian scholars in the Geonic era; and the legal writings of medieval rabbinic scholars in Germany and France. I have published, inter alia, new responsa (teshuvot) of Rabbi Isaac of Vienna; New rabbinic commentaries on the Talmud. My book, dealing with the discussions of the Babylonian Geonim about the Talmudic Text is soon to be published.

Geula, Amos
Hebrew University of Jerusalem

Journeys of the author of Seder Eliyahu Rabba in the diaspora of Israel – real or fiction?

In Seder Eliyahu Rabbah (SER) we find a unique literary phenomenon within rabbinic literature: More than a dozen times, there is an opening where the author tells in first person about his visits various places worldwide. In each one of these visits the author meets Jewish figures, or others, and argues with them on different theological questions. These openings appear in repeating pattern. For example: 'One time while I was sitting in the great academy of Jerusalem…', 'One time as I was walking through the greatest city of the world…', 'One time while journeying among those in exile in Babylonia, I came into a great city which was entirely Jewish …', 'One time I was walking in a great city of Rome', 'Once, while I was traveling from one place to another…', 'One time, as I was going through the marketplace…',

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etc. Among the places the author says that he visited: Jerusalem, Rome and Babylon. The lecture will present the findings on this subject and try to find out whether this is a real journeys or literary fiction? Accordingly: What is the real-historical context of these travels and what their motives are, whether it's a pilgrimage, fundraising, contact with Jewish communities, missionary activity or another? Alternatively, if it is a fiction: what is the literary role of these travels and why the author chose this literary trick and these places. Scholars disagree about the time and place of the composition of SER. In my opinion, this work was composed in Byzantium (probably South Italy) in the tenth century. I would like to propose a special motive of the author of SER on his trips, according to the group to which he belongs in my opinion and according to the ideas which he preaches in his work. This issue is directly related to the subject of the conference: movement of people and ideas in medieval Jewish literature.

Lecturer for Literature of the Sages (Aggada) at the department of Hebrew Literature, HUJ. Head of Research Authority and lecturer in the Interdisciplinary program at Herzog Academic College. Bachelor of Science at the department of Biology, MA and PhD at the department of Hebrew Literature, HUJ. Dissertation on the subject "Lost Aggadic Works Known Only from Ashkenaz." Mainly deals with Jewish literary work in southern Italy between the eighth and tenth centuries. Editor of Jewish Studies Series - Published by the Research Authority of Herzog Academic College and the World Union of Jewish Studies. About to publish a new Ashkenazic commentary on the Torah.

Glenn, Susan
University of Washington

"The wooden shoe on the other foot": how the Finaly and Beekman Affairs crossed the Atlantic in the 1950s

In the aftermath of World War II, the "Finaly affair" in France and the "Anneke Beekman affair" in the Netherlands involved the refusal of Roman Catholics who had hidden Jewish children from the Nazis during the war to surrender them to surviving Jewish relatives or Jewish community institutions when ordered to do so by the courts. The struggle over the future of these Jewish war orphans has largely been treated in the context of French and Dutch Jewish history. But, as my paper will show, these conflicts also "travelled" across the Atlantic where they were discussed and debated in the sectarian and secular media of the U.S. and became powerful rhetorical fodder in the context of a mid-twentieth century Boston adoption struggle involving a Jewish couple charged with kidnapping Hildy McCoy, a Catholic-born child they had not been allowed to adopt because of a Massachusetts law stipulating that children must be placed with couples of the same religion. "The Wooden Shoe on the Other Foot" (a reference to the Dutch case) was the title of one of many scathing editorials that appeared in The Pilot, the official newspaper of the Archdiocese of Boston, in the years between 1955 and 1957. Describing the Hildy McCoy case as Finaly and Beekman "in reverse," The Pilot accused Jewish leaders who had loudly protested the kidnapping of Jewish war orphans in Europe of remaining conspicuously and hypocritically "silent" on the legal and moral issues in the Boston case. I argue that the inter-articulation of post-Holocaust Jewish child custody cases in Europe with a local Boston struggle involving a Jewish couple who defied the courts provides a rich source of insights into what might be called the "surface ecumenicalism" of postwar America, where, in spite of renewed efforts to achieve inter-religious "brotherhood," conflicts between Jews, Catholics, and
Protestant remained remarkably durable, and all the more so when they involved religious group claims over the lives of children.

Susan A. Glenn is Professor of History and Faculty Affiliate in Jewish Studies at the University of Washington. She is the author of the prize-winning book, *Daughters of the Shtetl: Life and Labor in the Immigrant Generation* (Cornell University Press); *Female Spectacle: The Theatrical Roots of Modern Feminism* (Harvard University Press); co-editor (with Naomi Sokoloff) of *Boundaries of Jewish Identity* (University of Washington Press), as well as numerous articles. Her most recent publications have focused on intra-Jewish debates about authenticity, group loyalty, and identity in the U.S., and include "The Jewish Cold War: Anxiety and Identity in the Aftermath of the Holocaust," "In the Blood? Consent, Descent, and the Ironies of Jewish Identity," and "The Vogue of Jewish Self-Hatred in Post-World War II America." She is working on a study of the Hildy McCoy case in the context of Jewish/Catholic relations in postwar America.

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<th>Gordin, Alexander</th>
<th>Astronomical texts from Iranian and Sephardic regions among the Jewish scholars of the late medieval Constantinople</th>
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<td>Bar Ilan University</td>
<td>The so-called Palaeologan Renaissance, the revival in culture and learning in the days of the last Byzantine dynasty (1261–1453), has its parallel among the local Jewry, at least in the field of sciences. For the Jews of the region the Late Middle Ages also were the epoch of vast contacts with previously less known traditions, when scholars were acquiring knowledge from Christians and Muslims, as well as from remote Jewish diasporas. The fall of Constantinople did not interrupt this learning movement, under the Ottoman rule the science among the Jews continued and even flourished, influenced by the Eastern traditions of the new rulers and later by the huge wave of Sephardic exiles from the West. In the field of astronomy one of the striking examples of such a scholar, dealing with texts both of Iranian and Sephardic origin, is the sixteenth-century Constantinople Rabbi Abraham ben Yom-Tov Yerushalmi. The paper presents a few manuscripts copied by his own hand that contain such Spanish and Provencal works as the Book of Astronomy by Gersonides, Correction of the Almagest by Jabir ibn Aflah and rare treatises by Al-Zarqali and Ibn Mu'adh translated into Hebrew by Samuel ben Judah of Marseille. At the same time Abraham Yerushalmi copied the Mordecai Khomatiano's commentary on the Persian Tables and also is known for his use of the Samarqand astronomical tables of Ulugh Beg which he praised for their accuracy in a prayer-book printed in Venice with his notes on calendrical matters. We can see that the spread of scientific knowledge both from the East and the West not only enriched the intellectual life of Constantinople Jewry, but probably thanks to them also contributed to the further acquaintance with new astronomic theories and observational results in the Catholic world and even in the Lithuanian-Russian lands.</td>
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Alexander Gordin (born 1970) is a manuscript and rare book librarian in the National Library of Israel and the Bar-Ilan University doctoral candidate. He holds the specialist diploma in physics (1991) from the Voronezh State University and the postgraduate diploma in library studies (1996) from the Hebrew University in Jerusalem. Formerly researcher at the Hebrew Palaeography Project of the Israel Academy of Sciences and Humanities, now he is working on his PhD dissertation devoted to the history of astronomy among the late Byzantine and early Ottoman
Jewry. His main academic interests are Hebrew palaeography, medieval chronology
and history of science.

| Gramstrup, Louise | A moving memoir of a Jewish journey: developing understanding of religious identities by engaging with textual "Others"
University of Edinburgh |
---|---|
This paper provides a snapshot into how Jewish, Christian, and Muslim women
develop understanding of religious identities in the women's interreligious book
groups, the Daughters of Abraham, by engaging with multidimensional textual "others." It takes as its focus a group discussion of a rabbi's memoir about her experiences with leaving and returning to Judaism. Using ethnographic data collected in 2014-15 and drawing on Talal Asad's analysis about the agency of text and reader, I examine how narratives outside the primary texts of the "Abrahamic religions" can influence ideas about what it means to identify as Jewish, Christian, or Muslim. It includes references to Daughters of Abraham's membership criteria. I argue that the Daughters members' appropriation of literary voices advances their engagement with the group's religious diversity because by doing so the women are able to further explore and develop understandings of their religious self and others. Moreover, members' navigations of inter- and intra-religious relations in their discussions of texts blur boundaries for inclusion into this interfaith encounter. This analysis raises questions about issues of identity, insider/outsider dynamics, meaning-making processes, and the agency of text and reader. It provides insight into the two understudied areas of women's interreligious encounter and shared reading practices; specifically, by highlighting the transformative potential of book group membership in terms of self-development, and of women's interreligious dialogue for learning about commonalities and differences between and within religious traditions. I conclude that inviting literary "others" in to the Daughters' interfaith space confuses insider/outsider dynamics, and additionally advances members' reflections on similarities and differences between their religious worldviews.

Louise K. Gramstrup recently defended her PhD in Religious Studies from the University of Edinburgh. Her thesis is an in-depth case study of the American women's interfaith book groups, the Daughters of Abraham, which engage Jewish, Christian, and Muslim women in discussion of texts, fiction and non-fiction, about their religious worldviews. It explores the tensions arising from religious diversity, and the consequences of participating in an interreligious dialogue group for understandings of religious self and others. Her research interests include ethnography, issues of identity, feminism, interreligious dialogue, and the "Abrahamic religions."

| Grazi, Alessandro | A journey through time and space: David Levi's search for Jewish identity in his "Il mistero delle Tre Melarancie"
University of Amsterdam |
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In his unpublished comedy "Il Mistero delle Tre Melarancie" [The Mystery of the Three Oranges] David Levi (1816-1898), a prominent Italian Jewish writer, politician and Risorgimento activist, undertakes an adventurous journey in search for the meaning of Jewish identity. In a fantastic trip that takes him from ancient Egypt to nowadays' Tibet, from the fantasy kingdom of Frattombrosa to Africa's deserts, the author explores the historical developments of Judaism. Using the types of the
Italian commedia dell'arte, Levi offers a comedic narration, yet permeated by a general disillusioned sentiment, typical of the fin de siècle, in the attempt of answering these questions: is this the Jewish identity and the Judaism we fought for during the Risorgimento? How could anti-Semitism emerge out of Europe's liberal democracies?

In his quest, the author mirrors the characteristics of his own existence: his studies and activism for the Risorgimento national movement, as a member of Freemasonry and other secret societies, took him from his native Piedmont to Pisa, from Paris to London, from Venice back to Piedmont. In his multiple journeys, Levi attended the circles that shaped his intellectual life, the Saintsimonians in Pisa and Enlightened scholars, like Edgar Quinet and Jules Michelet, in Paris. By accompanying Levi in his literary journey, this paper wants to present his views concerning Judaism and Jewish identity. It will show how the encounter between Enlightenment values and his strong Jewish and Italian identities helped him create a synthesis between Enlightenment’s aspirations to universalism and Risorgimento’s cosmopolitan nationalism. The paper also aims to demonstrate how the importance of Levi's work transcends the boundaries of Italian Judaism, as it offers a relevant perspective on the study of modern Jewish identity: that of an intriguing type of Jewish intellectual, who followed a secular trajectory, yet remaining strongly attached to his Jewish heritage.

Alessandro Grazi is a Postdoctoral Fellow in the Department of Jewish Studies of the University of Amsterdam. Previously, he taught Italian Language and Culture at the Center for Foreign Languages of the University of Giessen. Grazi holds a PhD in Arts from the University of Groningen with a dissertation titled "Patria ed Affetti. Jewish Identity and Risorgimento Nationalism in the Oeuvres of Samuel Luzzatto, Isaac Reggio, and David Levi". He has earned a Research Master in Literary Studies (highest honors) at the University of Amsterdam and a Laurea (highest honors) at the University of Bologna, specializing in Hebrew codicology and paleography.

Griffiths, Toni

England's medieval Jews and travelling with the dead

This paper develops out of the current shift towards interdisciplinary research on medieval Jewish history by drawing on Religious Studies and Death Studies. It offers new hypotheses on the topic of medieval Jewish death, and will bring into focus the practicalities of adhering to traditional Jewish law in pre-1177 England. Traditionally, one of the first things that a newly established Jewish community does is consecrate land as a Jewish cemetery, however between c.1066-1177 England's medieval Jews were only permitted, by royal authority, to have one cemetery to serve all of their communities; the cemetery was located in London. This meant that the medieval Jewry would have had to transport their dead, travelling, in some cases for many days. This journey raises many questions, such as how long would it have taken to get to London from places such as Norwich and Lincoln? Where would they have stayed whilst travelling? How would they have managed the practical implications of travelling with a decomposing body? This paper will explore these issues, and will draw into focus the potential significance of the discovery of non-traditional coffin fixings found during excavation at the sites of, thought to be, medieval Jewish cemeteries at York (1983) and Winchester (1995).
Toni Griffiths has a first-class BA Hons. degree in History and an MA in Jewish History and Culture from the University of Southampton. From 2014-2015 Toni worked as part of a team coordinated by Dr Christina Welch (University of Winchester) to launch the Winchester's first medieval Jewish Walking Trail. She is currently a fully-funded PhD student at the University of Winchester working on her thesis 'The Journey of Memory: Forgetting and Remembering England's Medieval Jews' which considers the individualistic approaches of different towns and cities towards local medieval Jewish memory.

Grill, Tobias
University of Munich

From West to East: German rabbis and the "regeneration" of East European Jewry

While scholars of Jewish history have paid much attention to the emigration of East European Jews to the West at the end of the 19th and the beginning of the 20th century this holds not true for the opposite direction of migration, that is the temporary or permanent presence of Western especially German Jews in Eastern Europe. The main reason for an insufficient research on eastbound migration is simple quantity. Nevertheless, this small group with rabbis being at the forefront had quite an impact in shaping Jewish life in the Russian and Habsburg Empires. It was no coincidence of history that since the end of the 1830's until the 1860's Jewish communities like Warsaw, Riga, Odessa, Lemberg or St. Petersburg engaged a German rabbi and others at least tried to do so. The boards of these communities were dominated by enlightened Jews who regarded post-Mendelssohnian German Jewry as an ideal to strive after. And who seemed more suitable to fulfill such a quest than real representatives of this idealized cultural space? Insofar the engagement of German rabbis in East European Jewish communities had its roots in the intention to modernize certain cultural practices and norms according to the German-Jewish model. In short, German rabbis were considered as agents of an aspired cultural transfer. In my paper I will discuss the activities of German rabbis in Eastern Europe between the 1840's and the 1930's regarding the question of cultural transfer. In what way did these representatives of German-Jewish modernity try to impart certain elements of their cultural system unto East European Jewry? How did the Jews in Eastern Europe react to it? In what way did they adapt those cultural goods according to their own needs and special circumstances? Special emphasis will be put on the realm of religion, education, philanthropy, and administration.

Since April 2016: Postdoc at the International Research Training Group Religious Cultures in 19th and 20th Century Europe at the University of Munich (LMU).
April 2006 to March 2016: Assistant Professor at various chairs among them the Chair for Jewish History and Culture at the University of Munich.
2009: Ph.d. at the Chair for Jewish History and Culture at the University of Munich (Adviser: Prof. Dr. Michael Brenner). Title of the thesis: Activities of German rabbis and German-Jewish pedagogues in the Jewish communities of Eastern Europe (1839-1939). A contribution to cultural transfer studies.

Hartog, Barry
Groningen University

Space and travel in Philo's Legatio ad Gaium

Legatio ad Gaium and In Flaccum are important sources for reconstructing Philo's attitude towards the Romans. Both writings are often taken as historical works that describing a series of conflicts between Jews in Alexandria and the Roman authorities. This paper aims to challenge this conflict model by investigating how
Philo constructs space and travel in his Legatio. There seems to be good reason to take the Legatio as negotiating Jewish and Roman spatial claims: the pogrom in Alexandria is described as a problem of space (Leg. 127: δυσχωρία, “want of room”); among Augustus' praiseworthy achievements is his respect of Jewish spaces in Rome (Leg. 155–157); and Gaius' plan to set up a statue of himself in the Jerusalem Temple is both a violation of Jewish and a claim to Roman space. Drawing on work done by Maren Niehoff and others, I intend to situate Philo's portrayal of space in the Legatio within the context of Roman views on Gaius. This will yield a new understanding of Philo's attitude towards the Romans. Rather than taking his appreciation of the Romans as unequivocally negative, I will argue that Philo is more ambiguous: though criticising Gaius for his impiety, Philo acknowledges the value of Roman citizenship and portrays the Jews as faithful Roman citizens.

Barry Hartog is a Postdoctoral Researcher in New Testament and Early Judaism at the Protestant Theological University in Groningen. He received his PhD from KU Leuven (2015) and is the author of Pesher and Hypomnema: A Comparison of Two Commentary Traditions from the Hellenistic-Roman World (STDJ; Brill, 2017).

Hirsh, Anna

Transcendent reunions: vanished places in new spaces

To chart movements of Jews affected by the Holocaust casts a skein across Europe as well as around the world. At each stopping point or site, traces of places are marked, by objects and memories. In Melbourne, Australia, with its high Holocaust survivor immigration, the Jewish Holocaust Centre (JHC) exists as a collecting institution for both artefacts and testimonies. Countries, towns, streets, camps and buildings are captured in photographs, oral and written descriptions, and artworks. Art as witness testimony proves to be an effective visual tool to convey sites that no longer exist, and are often toned with the patina of memory. Often discovered are overlaps in narratives, where sources emerge from, and re-converge at various locations. This paper will discuss simultaneousities of space and place, through the examination of two large mixed media models that were created by Treblinka extermination camp survivor, Chaim Sztajer (b. Czestochowa, Poland 1910 –d. Melbourne, Australia 2008). Existing beyond the tradition of museum war tableaux, the Treblinka model presents as a dark memory palace of Sztajer's experiences and losses. Sztajer's second model is of the Old Synagogue in Czestochowa; the details and features transcend the physical, and depict a deep connection with his pre-war life. This model provides a celestial opposition to the hell of Treblinka. Threads exist – in the form of further narratives and artistic representations – that draw these models back to their geographical points of origin, and then divert to different destinations and destinies. These intersections involve two other Treblinka survivors, Simon Willenberg and Jankiel Wiernik. The paper will conclude with some philosophical considerations that increase understanding of these works, including Roland Barthes' punctum, or memory prompt, and Gaston Bachelard's concepts of the building as body, and its embedded archive, and discuss how these considerations can deepen understanding of these models within the museum.

Dr Anna Hirsh is the Archivist at the Jewish Holocaust Centre, Melbourne, Australia. She is an art historian, with a B.Ed. in Visual Art, an MA in Art Curatorship, and a PhD in Jewish Studies at the University of Melbourne (2013); her thesis, Paths of the Golem, focused on memory landscapes within Jewish history and culture,
including museums and Holocaust studies. She has curated exhibitions, presented public lectures, tutored in Jewish Studies at Melbourne University, and completed a Judaica audit at the Jewish Museum of Australia. She mentors university students, and regularly presents seminars with topics including Art in the Holocaust.

Holtschneider, Hannah
University of Edinburgh

The rabbi and the archive: Rabbi Dr Salis Daiches and Scotland’s Jewish history

Arguably, Salis Daiches was Scotland’s most prolific rabbi. Hailing from a Litvak family, with rabbinic ordinations from his father and colleagues as well as from the Hildesheimer Seminary, he was unique in being able to speak to his congregants in their different idioms. His goal was to bring established and recent immigrant Jews into a comfortable modern orthodox union of Torah u’madda. Using local archival sources, this paper will examine Daiches’ position in Scotland, his relationship with his colleagues in Glasgow, and with the Chief Rabbi in London. I will suggest that while Salis Daiches may not have achieved his personal goal of becoming av beth din of a Scottish rabbinical court, his ideological consonance with Chief Rabbi Joseph Hertz nonetheless allowed for a model of regional rabbinic leadership which could have paved the way for a reform of the authority structures within Anglo-Jewry along the lines Daiches desired. The project of decentralising the United Synagogue was disrupted by war and genocide and post-1945 the community faced different challenges. However, as this paper will show, the two interwar decades, were an exciting time in the development of Jewish communities in Britain.

Hannah Holtschneider is Senior Lecturer in Jewish Studies at the University of Edinburgh and PI of the AHRC-funded project Jewish Lives, Scottish Spaces: Jewish Migration to Scotland, 1880-1950. A cultural historian who has mainly worked on the Holocaust, she has recently dipped her toes into early twentieth century migration history and is currently finishing a monograph on the impact of continental rabbis on the relationship between the Chief Rabbi, the London Beth Din and the ‘provinces’. Her next project is an investigation of the personal archive of a Kindertransportee, and thus returns to Hannah’s core research interests in the cultural history of the Holocaust and its aftermath.

Horakova, Jana
University of Pardubice

19th century discussions about the Talmudic origin of Hevra Kaddisha in German-speaking area

At the end of the 19th century emerged in German-language environment two big discussion about the Talmudic origin of Hevra Kaddisha – burial society. The first one took place in the years 1888-1889 on the pages of magazines Allgemeine Zeitung des Judenthums and Die Neuzeit, and the second one between 1891-1893 in the journal Oesterreichische Wochenschrift. Groups of contributors of both discussions are quite heterogenous. The most of them did not devoted to this theme systematically, neither paid attention to then-current topics related to Hevra Kaddisha. Their discussions are also largely ignored by later scientists dealing with this issue. In my paper I will argue, that their efforts to prove Talmudic origins of this association could be affected on one side by connecting of Hevra Kaddisha with the nascent Jewish orthodoxy and on the other hand by the struggle against anti-Semitism.

From 2014 – PhD student program on University of Pardubice (CZ) – Study of Religion.
2012-2014 – University of Pardubice (CZ) – Study of Religion (Mgr).
2013 – University of Haifa (IL) - Hebrew Language Course (Lower Advanced).
Topics of research: Hevra Kaddisha, Jewish burial practice, Jewish Orthodoxy.

Hultman, Maja
University of Southampton
"Up here in high north": Jewish movements of multiplicity in 1930s Stockholm

Movements of feet and texts have the power to reveal information of the owner they belong to. Michel de Certeau views the urban landscape as a platform for individual, physical expressions of one's everyday life. Joseph A. Amato determines the act of walking as a communication of one's identity. Jewish studies with a focus on spatial journeys, such as works by François Guesnet and Natan Meir, have exposed the individuality and multiplicity that existed in metropolitan, Jewish communities of the Western, modern world. My PhD project travels to the northern shores of Europe, to the small, emerging modern city of Stockholm between 1870 and 1939. By following Jewish walks, the so-called 'spatial practices' of Henri Lefebvre's spatial triad, the thesis will portray that the Jewish community in Stockholm was, despite its small population, also defined by pluralism. This presentation will examine this multiplicity through the multispaces performed by individuals. Personal letters, invoices and passport stamps in Jakob Ettlinger's archive provide insight into his family's various spatial journeys through Stockholm in the 1930s. His three children write letters to him while he is abroad, sending greetings on שבת, aimed to reach him in time for the weekly holiday. Their letters' journeys across Europe become a temporary, spatial replacement of a sacred space shared within the family. The children's sense of belonging to the Swedish, national space is visible through journeys to their summerhouse in the archipelago, and their affiliation with Stockholm's modern space is expressed through their experiences of Tivoli and window-shopping. The family's journeys of feet and texts depend on modern phenomenon, such as postal services and street life. The Ettlingers' multispaces are therefore a result of the emerging, yet small, city they are settled in, and an example of how multiple identities can co-exist within one individual.

Maja Hultman is a PhD student in History, specialising on Jewish, modern history, at the University of Southampton. With an MA in Journalism from Uppsala University and a BA in Jewish History and Culture from University of Southampton, her doctoral research is an interdisciplinary project examining the Jewish multiplicity expressed through spaces and places in Stockholm 1870-1939. Her work is supported by the Vice Chancellors' Award, as well as Swedish scholarships such as Helge Ax:son Johnsons Stiftelse and Gertrude och Ivar Philipsons Stiftelse. Other examples on Jewish multiplicity in Stockholm were last year published in the journal Emergence.

Israeli, Anat
Oranim College
Mother Babylonia and Father Land of Israel: the story of Rav Asi and His Mother

An extensive system of connections was maintained during the Mishnaic and Talmudic periods between the Jewish community of the Land of Israel and that of Babylonia. The two centers were linked by a perpetual two-way flow and exchange. The brief Talmudic account of R. Asi found in b. Kiddushin 31b, depicts the relations between this third-generation Babylonian sage and his aged mother. R. Asi flees this complex relationship, heading for the Land of Israel and the academy of R. Johanan, but soon discovers that his mother has followed him and is due to arrive.
He grapples with the question of whether or not to go and welcome his mother, until it is announced that "her coffin is on its way" – she has passed away. The story concludes with R. Asi's ambiguous reaction: "If I had known, I would not have gone out." The story has been subject to different analyses and interpretations in both traditional and modern research. My contribution is based on gender theories focusing on the relations between mothers and sons. Scholars of myth and psychoanalysts have addressed the complexity of the relationship towards the mother. For an infant, the mother symbolizes the whole world, while at the same time representing a source of danger and a threat to or limitation on independence, insofar as she is the devouring "great other" from whose womb the infant emerged and into whom he may be drawn back. The story deals with a "devouring" mother in the metaphoric sense: she refuses to sever herself from her child, seeking a greater degree of proximity than can possibly be maintained. In contrast to the demanding and emotional Babylonian mother from whom the son flees, the story presents the Land of Israel as a sort of empowering and cerebral "father". There are contrasting analogies between the biological mother in Babylonia and the spiritual father in the Land of Israel, and raises, in an indirect way, the need to choose between mother and father; between Babylonia and the Land of Israel.

Dr Israeli serves as a Senior lecturer on Jewish Thought and Jewish History at the Oranim Academic College and at "Hamidrasha at Oranim" for many years. Her doctoral thesis was written on the subject of the Talmudic legends regarding the Destruction of the Temple. Later she entered the world of Gender Studies, and in particular Gender Studies in the Jewish world. She managed the 'Niggun Nashim' beit midrash (The Elga Stulman Institute) in "Hamidrasha" for seven years. Dr. Israeli has published books, academic articles and popular articles on these topics.

Janik-Fries, Elisabeth  
University of Vienna  
La trata de blancas – trafficking in Jewish women from Galicia to South America, 1880–1914

In the last third of the nineteenth century many thousands decided to leave the Habsburg Empire. The biggest emigration was experienced by the multi-ethnic – and overpopulated – province of Galicia. Known as the "poor house" of the monarchy, Galicia could not allay the people’s hunger, provide sufficient employment or give its inhabitants perspectives for a better life. To many, emigration seemed the logical consequence. The Americas lured eastern and south-eastern European migrants with great promises: jobs, security and political and religious freedom. And in the case of South America they even offered the immigrants a piece of land to cultivate for a reasonable prize. Unfortunately, for some Galician women migration to the Americas was close connected to prostitution. The mass emigration from Galicia began in the early 1880s. Along the long and exhausting route the emigrants had to face many challenges. Especially for young women the situation was difficult. Many became victims of trafficking. The young women were forced into prostitution and found themselves in brothels in Buenos Aires or Rio de Janeiro. Jewish girls and women were particularly affected by this. The feminist Bertha Pappenheimer campaigned against this development and tried to establish a Jewish helping committee to prevent trafficking. However, the public discourses revolved around the poor Jewish women and about the trafficker himself, who was mostly seen as male and Jewish. In my talk I want to focus on the criminal networks of traffickers and their role during the process of migration. On the example of one famous trial against a Jewish trafficker I want to discuss the contemporary
discourses on the trafficking in women and its impact on Jewish migration from Galicia to South America. My sources are police files, German and Polish newspapers and the papers of Bertha Pappenheim.

Elisabeth Janik-Freis is a PhD candidate at the University of Vienna. In her current project she is analysing the networks of transatlantic migration from the Habsburg province Galicia to South America between 1870 and 1914. She studied German literature and History at the University of Bochum in Germany and at the Jagiellonian University in Poland. After completing her Master’s degree, she worked at the German Historical Museum in Berlin and at the Jewish Museum in Berlin. She started working on her doctoral thesis at the University of Vienna in 2013 and is about to finish it.

Jánošíková, Magdaléna
Queen Mary University of London
"Peaceful, safe, and quiet was my home": transforming self-portrayals through the case study of Eliezer Eilburg (fl. mid-sixteenth century)

In recent decades, scholarship has experienced a turn towards mobility. From early sketches of population shifts to the emphasis on individual itinerancy, historians have proven that mobility is essential in framing the late medieval and early modern experience of Jews in and beyond Europe. They have often highlighted its positive aspects. Lack of familial relations and rising economic competition often stimulated communities' productivity and cultural creativity. On the other hand, these posed a severe obstacle for newcomers, who struggled to secure a stable income and retain a good reputation. The history of collective cultural productivity is thus often synonymous with the history of individual hardship. My presentation explores how late Renaissance itinerant Jews reconciled their own self-image with the consequences and new opportunities that migration engendered. I shall present a case study of Eliezer Eilburg, a mid-sixteenth century Ashkenazi Jew, whose life radically changed with the expulsion of Jews from Braunschweig (1547). Once a respected sedentary merchant, he transformed into an itinerant physician, a tutor, an avid collector of texts in central and southern Europe. Eilburg reflected on these new circumstances in his first-person narrative (ego-document, c. 1555). I will argue that Eilburg's account is a reaction to the expulsion and the consequences it had triggered, although the text came into being a decade later. Despite his own financial insolvency, imprisonment, and missing rabbinic background, Eilburg constructed a favourable self-image. By analysing his rhetoric strategy, I shall show how Eilburg conveyed this impression. Moreover, I shall argue that his text functioned as a polemic with his opponents and a remedy to his tarnished reputation. The presentation thus aims to draw attention to a further question, namely how migrating figures, having sparse influence over the communal institutions, could moderate their own reputation.

Magdaléna Jánošíková is a second-year postgraduate student at Queen Mary, University of London. She is supervised by prof. Miri Rubin. In her dissertation, she analyses the medical handbook of Eliezer Eilburg in the context of the late Renaissance medical literature and Jewish book culture. The presented material is based on a chapter, exploring the dynamics between mobility and the practice of Jewish physicians in the sixteenth century Ashkenaz.
Kaplan, Harvey
Scottish Jewish Archives Centre

Documenting Jewish immigrants in Scotland

Jewish genealogical research in Scotland benefits from one of the best public records system in the world, providing access to certificates of birth, marriage and death, census records and other material. This presentation looks beyond the conventional sources to examine a wide range of documents and other sources in the Scottish Jewish Archives Centre in Glasgow and elsewhere which helps to illustrate the Jewish immigrant experience in Scotland. Most Jews in Scotland today are descendants of immigrants from elsewhere in the UK and Europe, who came to Scotland to make a new life for themselves and their families. We will look at the precious documents and objects which immigrants brought here from 'the old country,' together with the documents issued to them here, such as naturalisation certificates, alien registration documents and declarations of nationality. Immigrants often became members of Jewish congregations and are mentioned in synagogue registers and minutes books, cemetery records and tombstones. We can also utilise records of communal charities, cultural organisations, school admission registers, diaries, letters, newspapers, oral histories, scrap books, refugee hostel registers, city directories and valuation rolls.

Harvey L Kaplan graduated MA in History at the University of Glasgow and is Director and co-founder (1987) of the Scottish Jewish Archives Centre. He has contributed numerous articles on Scottish Jewish history and genealogy to journals and magazines, and has lectured nationally and internationally. He contributed a chapter on Scotland to the Avotaynu Guide to Jewish Genealogy (2004). His booklet: The Gorbals Jewish Community in 1901 was published in 2006 by the Scottish Jewish Archives Centre. In 2013, Harvey was one of the 3-man team who produced Jewish Glasgow - An Illustrated History.

Katz, Malka
David Yellin Teachers College

The Israeli religious Zionists' attitude to the traditions of Mizrahi and Sephardi immigrants - ethnicity, religiosity, and national identity

The subject of this paper is The Sephardic/Ashkenazic distinction within Jewry since the mass phenomenon of Jewish migration to Israel over the last hundred years. Until the modern times this distinction was based on halakhic differences. Both Sephardic and Ashkenazic Jews were members of the people of Israel and agreed that it was legitimate to practice their own customs and traditions. In the course of the 20th century more than one million Sephardic and Oriental Jews left countries where they had resided for hundreds and thousands of years and emigrated to Ashkenazic ethnic background Jewish communities, including the sizeable developing national Jewish community in Israel. The Israeli encounter of Sephardic and Ashkenazic Jews, in the context of a unifying and equalizing national Zionist ideology, revealed the question of the interaction between the different groups within the Jewish majority, and highlighted the issue of the former's cultural identity and integration. In my paper I will discuss the encounter between Sephardic and Oriental Jews and the Religious Zionism during the period of the National Home (1918-1948) in Palestine and later on in the state of Israel, as a case study of the tensions between the new national identity and the former Sephardic and Mizrahi sub-ethnic religious identities. Religious-Zionist ideology adopted Zionist national discourse, interweaving it with religious ideas, such as the unity of Israel and the ingathering of
its exiles. In this national-religious version of pan-Jewishness, the Sephardic and Oriental traditions were challenged not only by the new national ideal, but also by Ashkenazic Orthodoxy. For example, in the vast majority of elite high school yeshivot, Talmud is studied according to the Ashkenazi approach, while excluding Sephardi and Mizrahi religious culture.


Katz, Menachem
Friedberg Jewish Manuscript Society

Moving Words – The travels of Talmud manuscripts

Extant medieval Jewish manuscripts and fragments, scattered across the world among libraries and public collections, tell stories of movement on different levels. Examining this subject enriches our understanding of their content. In this paper I will discuss and show visual representations of the physical journeys of Talmudic manuscripts that were divided up and changed hands many times, including lost texts, the end of whose travels is still unknown to us. We shall also look at non-Talmudic texts and personal comments written in the margins and between lines of Talmudic manuscripts, which often represent ideas and orally transmitted lore from places far from where the central text was written. These texts are examples of the diffusion and migration of culture and ideas manifested by these historic Jewish artifacts. I have worked with Talmudic manuscripts for many years. This lecture is based on insights from the manuscripts and fragments that we have photographed and analyzed for The Friedberg Bavli Variants Project that I have been involved with for seven years. Our website presents an "online edition" of the Babylonian Talmud, which seeks to give a greater understanding of the evolving text by presenting variant readings.

As Academic Director of the Friedberg Manuscripts Project in Jerusalem, Dr Katz spends much of his time poring over handwritten fragments from around the world. He also lectures at the Open University of Israel and at the Graduate School of Givat Washington College. Dr Katz has published widely on the subject of Rabbinic Literature, primarily on the Jerusalem Talmud and Aggadic literature, as well as in the field of Digital Humanities. His latest book, A Critical Edition of Talmud Yerusalmi's Tractate Qiddushin, was published by last year Yad Ben-Zvi Press. He established and edited the journal "Derekh Aggadah" (Pathways through Aggadah). He was born in Bratislava, Slovakia.

Keim, Katherine
University of Manchester

The sale and export of Samaritan manuscripts to Western collectors in the early twentieth century: An comparative analysis of the Samaritan collecting of Moses Gaster, E K Warren, and William E Barton

By the middle of the nineteenth century, the Samaritan community was in serious decline. Disease, persecution, and forced conversion reduced their number from their probable high point in the fourteenth century, until the Samaritan communities
of Damascus, Cairo, Jaffa, and Gaza were no more. The Samaritans that survived these and other threats merged with what became their only remaining community in Nablus, which at its lowest ebb in the early twentieth century had fewer than 200 members. With their survival at stake, the Nablus Samaritan Priesthood began to sell their only asset: their manuscripts, a precious resource that previously was jealously guarded. Collectors took advantage of the opportunity to gain access to Samaritan Pentateuch manuscripts, as well as heretofore-inaccessible aspects of Samaritan tradition and lesser-known Samaritan works. A number of medieval manuscripts were sold off to the highest bidders, and hundreds of copies and new compositions were produced for sale to Western scholars and collectors. This paper will examine the production and sale of Samaritan manuscripts to Western collectors in the early 1900s. It will present a comparative analysis of the collection aims and methodologies of Moses Gaster, a Jewish scholar in London, and E. K. Warren and William E. Barton, Christian collectors based in Chicago and Michigan. It will throw light on the comparative interests and methods of Gaster, Warren, and Barton, and examine in particular the relationships that each cultivated with the Samaritan community whilst in pursuit of their treasures.

Dr Katharina E Keim is British Academy Postdoctoral Fellow at the John Rylands Research Institute, University of Manchester. Her 2014 Manchester doctorate has recently been published as *Pirqei deRabbi Eliezer: Structure, Coherence, Intertextuality* (AJEC 96; Leiden: Brill, 2016). Her current project analyses the collecting aims and methods of Rabbi Dr Moses Gaster, one of the most prolific collectors of Samaritan manuscripts and ephemera, housed in the majority at the John Rylands Library, Manchester.

**Kita, Miyuki**

University of Kitakyushu

**Conveying justice to the South: American Jews in the Civil Rights Movement**

In fighting against the anti-Semitism that had spread in the United States, American Jews have committed enthusiastically to combating racial segregation. They have done so because they have believed that all discrimination against all minorities should be eliminated. For that reason, Jews have participated in the NAACP, the oldest African American civil rights organization, formed in 1909. Moreover, major Jewish organizations such as the American Jewish Committee, the American Jewish Congress, and the Anti-Defamation League of B’nai B’rith, have made great contributions to the destruction of the Jim Crow system. During the civil rights movement, about half to two-thirds of white volunteers were Jewish. Considering that the proportion of Jews among the total national population was 2-3 percent, this figure underscores how enthusiastically Jews have participated in civil rights causes. Although Jews have remained visible in the various scenes of the civil rights movement, an important contribution was that by young Jewish volunteers as workers of voter registration drives and teachers at Freedom Schools, which gave free education to African American children in the South. In general, they did not strongly recognize themselves as Jews: Rather, they were secular and rarely goers to Synagogue. They decided to go South from their experience of being discriminated against, their memory of the Holocaust, and their liberal political inclination. This paper particularly addresses the case of 23 students from Brandeis University in Massachusetts, the only Jewish-sponsored secular university in the United States, who went to South Carolina and spent the summer of 1965 helping local African Americans register to vote. Their experiences and thoughts will be
revealed through the eyes of Lynn Goldsmith, a "very Reform" Jewish freshman, who kept a very detailed diary during her 79 day stay. We will understand that Jewish volunteers did not bring Judaism itself but certainly conveyed their belief in justice, an essential Jewish value, to the South.

Miyuki Kita is a Professor of American Studies at the University of Kitakyushu, Japan. She was a Fulbright Visiting Scholar affiliated with the Department of Near Eastern and Judaic Studies at Brandeis University in 2012-2013. Her recent works include "Breaking the 'Gentleman's Agreement': Jews and the 1945 New York Fair Employment Practices Act," in Fruma Mohrer and Ettie Goldwasser eds., New York and the American Jewish Communal Experience (New York: YIVO Institute for Jewish Research, 2013) and Foot Soldiers in the Civil Rights Movement: The Diary of a Jewish Student Volunteer (Tokyo: Sairyusha, 2016 [in Japanese]).

Kochavi, Shir
University of Leeds
Jewish heirless cultural property at the aftermath of World War II

As the Second World War was taking place in Europe, Mordecai Narkiss, director of the Bezalel Museum, Jerusalem, made efforts to establish the Schatz Fund for the salvage of Jewish art remnants. Narkiss was following in the footsteps of his predecessor, Boris Schatz who founded the Bezalel School and Museum in Jerusalem in 1906. Schatz, who was an avid Zionist, promoted the idea of salvage after the First World War. In 1919, he called the Jewish communities in Europe to send Bezalel their cultural property, believing that only there could it be saved for eternity. In this paper, salvage will be introduced as a key concept leading Narkiss' in his post-Holocaust visits to Europe and during his work in the Central Collecting Points in Germany. As head of the national museum, Narkiss felt personally responsible to salvage cultural objects that belonged to Jewish owners and communities before the war interpreting them as a form of memory for their lives in Europe. In order to promote this endeavour, Narkiss developed a unique interpretation of Jewish art, claiming that all cultural objects, made by Jews and for Jews belong in the State of Israel, the Jewish homeland, heir to the perished Jews of Europe. This view contradicted the one followed by the Jewish Cultural Reconstruction, an organization responsible for the identification and the division of Jewish cultural objects. Moreover, Jewish art experts working at the Jewish Museum in New York at the time, did not see eye to eye with Narkiss. Their interpretation of Jewish art was based on thematic ideas and thus limited the type of objects that would fit into the category. This paper will explore these two contradicting views that lead to the consequent division of the Jewish cultural objects from Europe between several institutions primarily in the United States and in Israel. In order to further understand this unique categorisation system further 20th century theories about Jewish art will be explored.

Shir is a PhD Candidate at the University of Leeds, UK. Her PhD thesis investigates the process of division of the 'heirless' Jewish cultural property after the Holocaust. Shir has lectured about art and Jewish ritual objects that arrived to Israel as a result of the Post-Holocaust allocation process orchestrated by the Allied Forces over the past 5 years. Last March she participated in the conference "Jewish Museologies and the Politics of Display" organized at the University of Leeds and in the coming month she will give a paper about her research at the Institute for Israel Studies in Berkeley, California.
Koplowitz-Breier, Anat
Bar Ilan University
A Jewish poet on the move: movement and dislocation in Shirley Kaufman's poetry

Born in Seattle (1923) to a family of Eastern Europe immigrants, Shirley Kaufman subsequently moved to San Francisco and then Jerusalem. As an American-Israeli poetess, her work is characterized by displacement and movement. In a 1998 interview with Chana Bloch she observed that her volume Claims (1984) has to do with her "sense of dislocation as compared to my grandparents' sense of dislocation. They came from Eastern Europe to Seattle and never learned to speak any language but Yiddish—and I was having such difficulty learning Hebrew in Israel." This sense of dislocation and movement (as she notes in another interview, she is always traveling between America and Israel with daughters living in the US) is manifest in her poetry. These feelings can be seen even in some of her books' titles: her first book is entitled The Floor Keeps Turning (1970), her 1979 volume From One Life to Another, and her collection of poetry Roots in the Air (1996). Her latest book, so far, Ezekiel's Wheels (2009), begins with "Prologue: Where Am I?" whose first line reads: "I'm not sure/ I don't know where/ I'm going anymore." In this book her sense of displacement is enhanced by her advancing blindness. This paper examines two aspects of movement in Kaufman's poetry—her family's immigration to the US and hers to Jerusalem as portrayed in her poetry, and the metaphors with which she depicts her sense of dislocation.

Dr Anat Koplowitz-Breier is a lecturer at the Comparative Literature Department at Bar-Ilan University in Ramat-Gan, Israel. Her M.A. thesis was written on The Women of the Nibelungenlied – Presented and Represented. She wrote her Ph.D. on A Woman's Charm in Le Morte Darthur – Two Models of Women in the Work of Sir Thomas Malory. Since then she has published several articles on medieval literature and on Modern poetry. Her research focuses on modern poetry, mainly by women poets (in German, English, and Hebrew). She is also working on the place of the Bible in literature. Another area of her expertise is the Detective Fiction.

Kozłowska, Magdalena
University of Warsaw
"I saw strange things and strange Jews, who we are not aware of": the Jews from Islamic countries seen by the Polish Jews in the 1920s and 1930s

My paper will focus on the complex attitude of East European Jews towards Jews living in Islamic countries in the 1920s and 1930s present in the Jewish press of interwar Poland. What kind of a message did it present? What did Other mean for the journalists? What was so peculiar about the Jews living in the worlds of Islam for the writers? The paper will answer these questions and also examine Polish Jewish attitudes towards ethnic boundaries. It simultaneously will show that mechanism of orientalisation of Middle Eastern Jews by Eastern European Jews did not start with the mass migration to Palestine and creation of Israel but can be traced at least to 1920s. Drawing upon the pieces penned by Zionism-leaning authors traveling through Islamic countries of the time, I will analyze ways in which Jews of the Middle East countries were orientalised by their Polish counterparts.

Magdalena Kozłowska holds a PhD in Jewish Studies from Jagiellonian University. She works as assistant professor at the University of Warsaw. Her scholarly interests range from the history of the Bund to the question of "orientalization" and problems of modern Israel.
Adaptation of Jews in United States in the mid-19th was complex process which included language, politics, economics, religion, everyday life etc. They were from the second wave of immigration to US mostly from German lands, German and Yiddish speaking. Jewish immigrants’ diaries are priceless source of information on American Jewry life. Not all the Jews were educated enough to write a diary. Some of them were commonly engage in trade, became peddlers or craftsmen so we have exclusive information from the first hands. The main purpose of the research is to trace the evolution of "Americanization" and to determine the role Jews played in liberalization process in US. The research is based on diaries of Jews in USA such as The Western Journal 1877 of Isaac Meyer Wise – leader of reformist movement, Diary 1842 of Lazarus Morgenthau; A Jewish Peddler's Diary 1842-45 of Abraham Kohn who started as a peddler but became city clerk of Chicago, Diary 1883-84 of Edward Israel; Diary 1877-78 of Isaac J. Brown. To research ego-documents scholars use many tools including traditional scientific approaches. Nevertheless ego-document studies demand inter-disciplinary approach, which cross the national and linguistic boundaries. Like all sources, they needed to be treated with care. Such sources may be central to any attempt to reconstruct wider patterns of subjective experience of common events by individuals from a range of backgrounds, and with very varied personalities and capabilities - and hence to provide a further and indeed central dimension to history. The diary reflects not only personal identity but also the collective one. In ego-documents personal identity is built through reflection of relation between author's private life and history in general. As a result we will be able to follow the stages of adaptation of American Jewish community as well as their personal adaptation to challenges of American life in mid-19th century.

I am a PhD student in history in the Department of Humanities at Kyiv-Mohyla academy. I started my PhD research in November 2015. I received my Master's degree with distinction at Kyiv-Mohyla academy in History (Jewish Studies field) in 2015 and BA at the same university in history in 2013. My research interests include history of Ashkenazi Jews, history of 19th century, intellectual history, history of United States and history of travel. Specifically I am interested in Jewish migration and travel and ego-document such as diaries, letter and memoirs.

In November 1938, the Italian government promulgated the first Leggi per la difesa della razza italiane. Less than two years later, in October 1940, the French Vichy regime published the first Statut des Juifs. In both countries, Jews were suddenly excluded from the civil service, the army, schools, and universities. In Italy, they were also excluded from the National Fascist Party. These racial laws were a shock for many French and Italian Jews. After the First World War, they had believed their participation in the conflict would mark the last step of their integration. Yet, less than twenty-five years after their sacrifices, they were considered second-class citizens. However, exemptions to some of the antisemitic laws could be granted to French and Italian Jews who met certain criteria, among which was having received military decoration in the Great War. To obtain this exemption, called dérogation in French
and discriminazione in Italian, Jewish veterans had to write to their antisemitic
governments and explain why they deserved this privileged status. This paper is
based on the demands for exemption written by French and Italian Jewish veterans.
It will outline their discursive strategies and analyse the ways in which they portrayed
themselves and self-fashioned their stories to resemble the ideal nationalist
Frenchman or Italian. A first part will focus on their – idealised – biographies, and
look at the aspects of their family stories and personal pasts patriotic Jewish
veterans chose to highlight. A second part will study the ways they expressed their
love and loyalty for their nations. Finally, a third part will discuss their Jewishness(es)
– or how these individuals reacted to the imposition of a Jewish identity by an
antisemitic institution, and how they challenged this definition in their letters.

Florence Largillière completed a first Research Master in History at Sciences Po
Paris. She then completed an MPhil in Modern European History at the University
of Cambridge, on the discourses of Italian Jews faced with racial laws. She started
her PhD at Queen Mary, University of London in March 2015, funded by the Leo
Baeck Institute. Her research is entitled "Conservative Patriotic Jews and the Nation.
A Comparative Study of France, Germany, and Italy in the interwar years". She is
supervised by Doctor Daniel Wildmann and Professor Julian Jackson.

Lederhendler, Eli

Military service as a Jewish migration vector

Standard Jewish migration histories relate primarily to the experiences of men,
women, and children as members of households in transition. Less attention has
been paid, if at all, to singles—especially young men—whose migration histories
might entail their experiences in military service. Although the evasion of military
service receives routine but usually superficial mention as a theme or a migratory
motive (in first-hand accounts and secondary literature), a closer look at military
service itself is warranted, given the widespread conscription of Jews into modern
armies in Europe and America, as well as instances of Jews serving as foreign
volunteers in conflicts ranging from the Crimean War to the Spanish Civil War, to
the 1948 War in Israel. War, in general, is so often a factor in migration, and this is
no less the case when it comes to Jews involved in the military. This paper considers
historiographical issues pertinent to the migration experiences of Jews as conscript-
soldiers, volunteers, and veterans. In the discussion, I refer to the comparability of
the Jewish case and other similar instances involving soldiers and veterans as
expatriates and immigrants. Likewise, a consideration of military service as an
immigration vector in the contemporary Jewish world would need to extend to young
male and female soldiers in Israel today, the so-called "lone (i.e. unaccompanied
immigrant) soldiers," for whom military service constitutes a primary migration
experience frequently leading to permanent civilian naturalization as new residents.
Although the paper would focus primarily on 20th century precedents, it will allude
to the further implications of this theme for a broadened research agenda.

Eli Lederhendler is Stephen S. Wise Professor of American Jewish History and
Institutions at the Hebrew University of Jerusalem and Vice-Dean for Research in
the Humanities. His publications include: Jewish Responses to Modernity: New
Voices in America and Eastern Europe (1994); Migration to the West and to the New
Jewish migration westwards from Eastern Europe between 1880 and 1914 was the single biggest factor ensuring the worldwide demographic survival of Jews after the Shoah, and migration-descended Jews dominate the modern diaspora. Along with the clothes, samovars, candlesticks, tefillin and prayer books, however, most eastern European Jewish migrants seem to have brought with them a baggage both invisible and intangible: silence. Amongst the descendants of those who moved west in this "Great Migration", there is a repeated family pattern of migrant silence as to the names and histories of those they had left behind. The impact of the Shoah in permanently severing any possible links with families who stayed in eastern Europe compounded such "forgetting." On the basis of present evidence, there is in consequence a widespread loss amongst migration-descended Jews of family memory and personal histories. This loss, I suggest, has unconsciously coloured how Jews received, perceive and relate to the past, as well as providing a significant emotional context for the ways in which ideas and culture developed in the post-migration world. Modern research with refugees reveals the complex emotional baggage which refugees commonly bring to their new lives, and the immense importance for them of emotionally working through the loss of their former lives and intimacies. What, therefore, might be the psychological consequences of a mass migration in which no one spoke of the past? In my paper, I will draw on current psychoanalytic thinking on the theme of transgenerational "haunting" to explore how emotional rupture with the personal past may have woven itself into Jewish life and culture post-migration, and how its echoes may still be felt.

Sue Lieberman studied history at Bristol and social sciences at York and Bradford before training in psychotherapy. She is a UKCP-registered Group Analytic psychotherapist and lives in Edinburgh, where she is also visiting researcher at Edinburgh University. Her first book, After Genocide – How Ordinary Jews Face the Holocaust, a psychological study of the emotional legacy of the Shoah for the wider Jewish community, was published by Karnac in 2015.

Fischl Schneersohn (1887–1958) is among the most fascinating forgotten figures in the history of the psy-disciplines in the twentieth century. What set Schneersohn's works apart was the combination of contemporary psychological and psychiatric research with Jewish mysticism. Many pioneers in psychotherapy were of Jewish origin, but unlike for his secular colleagues, religion played a central important role for Schneersohn, who grew up in the centre of the Hasidic Chabad movement and became a rabbi at the age of 15. After studying medicine in Berlin and Petrograd, he headed a department for child psychology in Kiev, examining and treating traumatized Jewish children in the aftermath of the First World War and the Kiev pogroms. It was here that he first developed ideas for a new discipline combining
mental hygiene, psychotherapy, and social reform to overcome the individual and collective mental effects of the war. After moving to Berlin in the early 1920s, Schneersohn published extensively on the individual and collective dimensions of mental illness. His psycho-sociological 'science of man' (mentsh-visnshaft) was to examine human life in its totality, to find new ways to treat and prevent mental illness, and to create a truly humane society. During the inter-war period, Schneersohn moved to the United States, Poland, and finally to the Yishuv, translating and transforming his ideas in different environments. In our paper, we will focus on Schneersohn's main work, Der veg tsum mentsh ('the way to man'), which was published in Yiddish in 1927, and appeared as Studies in Psycho-Expedition in the U.S. in 1929. We will sketch out his psychological theory – an idiosyncratic fusion of Freudian and Kabbalistic elements --, and discuss his idea of the 'psycho-expedition'. Like psychoanalysis, Schneersohn's psycho-expedition, which could take place individually or in group settings, promised both a way to understand the mind and to treat neuroses. True mental health, Schneersohn claimed, could only be achieved by tapping into the primordial sources of ecstatic creativity. This idea was based on the Kabbalah of the sixteenth-century mystic Isaac Luria and the motive of a close connection to God through wilfully controlled ecstasy. Schneersohn used Kabbalistic themes, such as different spheres of the soul that had to be understood and examined holistically. Apart from presenting the ideas of an original but forgotten Jewish psychotherapist moving between places and traditions, our talk provides a unique example of translations.

David Freis has studied history, political sciences, and gender studies at the Ruhr-University Bochum. In December 2015, he received his Ph.D. in history and civilization from the European University Institute for a thesis on the psycho-political thought of German-speaking psychiatrists in the inter-war period. Since April 2015, he is a research associate at the Institute for the Ethics, History, and Theory of Medicine at the University of Münster. He has published chapters and articles on the history of psychiatry and psychotherapy, and is currently preparing his doctoral thesis for publication.

Farina Marx has studied Jewish studies, ancient oriental studies and Egyptology at the Free University Berlin and the Heinrich-Heine-University Düsseldorf. She is currently writing her Ph.D. thesis in the field of rabbinic literature and is a research associate at the Institute of Jewish Studies at the University of Düsseldorf. She has published chapters and articles on medieval rabbinic law and mystical Kabbalistic literature.

McCarthy Angela; Evans, Nicholas
University of Otago

From the founding of the first British colony in Barbados (1627) to one of the last in New Zealand (1840), European Jews were essential agents in the expansion of the British Empire and broader British World. In death, their epitaphs on colonial gravestones demonstrate their economic, social and political influence - in English and Hebrew but sometimes including a third European language. These monuments to the dead remain an under explored avenue through which to consider the British Jewish world from the standpoint of the frontier rather than the metropole. Although South Africanists have focused upon how Ashkenzi Jewish Randlords enabled the mineral revolution of the 1870s and 1880s, and Caribbeanists have recently
explored the role of Sephardic Jews in the birth of the British sugar Islands, Jewish scholarship during the Age of Empire remains fixated with the role of Jews in the imperial metropole with a priority on the documentary record of British imperialism. This presentation draws upon AHRC funded fieldwork in three different spatial and chronological parts of the British World - the Sugar Island of Barbados, the post slave society in Sierra Leone, and the settler society of New Zealand - to examine physical commemoration of Jewish death across time and space. In what ways did such commemoration differ and why? How and why did the Jewish commemoration of death compare with the death markers of other ethnic groups? And was Jewishness in remote corners of the British World more diverse than earlier studies have suggested? The overall findings will be situated within an examination of the benefits and drawbacks of this methodological focus beyond the Ashkenazi heartlands of European Jewry where scholars such as Ruth Ellen Gruber have demonstrated the value of the epitaph as a lens through which to explore Jewish culture and heritage.

Nicholas J. Evans is Lecturer in Diaspora Studies at the University of Hull, UK. He has researched and published widely in the area of Jewish Studies, has held a research position at the Kaplan Centre for Jewish Studies and Research, University of Cape Town, and was a consultant for Moving Here. He is presently working on a monograph exploring European migration through Britain during the nineteenth and early twentieth centuries and is co-investigator of the AHRC research project 'Remember Me: The Changing Face of Memorialisation' where he is exploring death culture in the British diaspora between 1627 and 1960.

Angela McCarthy is Professor of Scottish and Irish History at the University of Otago, New Zealand. She has published widely on comparative migration and ethnicity. Her most recent monograph, Migration, Ethnicity and Madness (2015), includes examination of Jewish patients and other migrants who were confined to asylums in New Zealand in the nineteenth century. She is currently researching migrant memorials in the British world, including those of Jewish settlers (an AHRC funded project in collaboration with Dr Nicholas J. Evans).

**McDonald, Chad**  
University of Bristol  

A 'remarkable turn': St. Paul's Cathedral and the Holocaust sculptures

This paper examines the development of a sculpture, The Revelation, over the course of forty years. The sculpture was created by Ismond Rosen – a South African Jewish artist and psychiatrist – during the 1950s after he had recently moved to London. In 1982 the Council of Christians and Jews (CCJ) gifted the statue to Pope John Paul II during his visit to Britain on Rosen's behalf as a token of goodwill between Judaism and Christianity. During the 1990s Rosen revisited the original cast used for the sculpture and reimagined the work as part of a triptych depicting Jesus as a Holocaust survivor. Following protracted discussions with the Vatican, the statue was loaned back to Rosen and it came to form the central piece in an exhibition held in St. Paul's crypt between October 1992 and late May 1993. This paper will consider why a cathedral – without any connection to the Holocaust – became a well-received site of memory, which was applauded by senior dignitaries from Jewish and Christian communities. The answer I posit is strikingly spatial, with the message imbued within the Holocaust Sculptures changing as they traversed different places – from the studio, to the foundry, to the Vatican and to St. Paul's. The paper also reveals a story that particularly highlights individual agency as a key
factor in the push to remember the Holocaust and explores the intersection of different communities of memories. To explore these questions, the paper will utilise Ismond Rosen's personal archives, which includes draft exhibition texts and copies of his personal correspondence. Examining this documentation presents an insight into Rosen's frustration as he attempts to try to balance his own identity as a Jew with his desire to appeal to the wider public in one of Britain's most iconic places of Christian worship.

Chad McDonald is a second year SWWDTP-funded (AHRC) doctoral candidate co-supervised by Professor Tim Cole (University of Bristol) and Professor Tony Kushner (University of Southampton). His PhD research explores how individuals have shaped Holocaust remembrance and commemoration in different spaces and places within the city of London. He is a co-Director of the SWWDTP Memory Studies Research Cluster, which seeks to explore how (and why) events are remembered and memorialised.

Morawska, Lucia; Learman, Poppy
Richmond University; Museum of Liverpool
Galkoff's and the secret life of Pembroke Places. moving people, moving places.

Liverpool has long been known as a city of urban commotion with several centuries of history created by immigrants, refugees, opportunists and entrepreneurs. A gateway to America for many and a final stop in a long journey for others, Liverpool was built by people on the move. In 1887 Liverpool Mercury (12th May) noted: 'The streets of Liverpool during the emigrant season present stirring spectacles of cosmopolitan animation, and the city itself is the temporary resting place (...): Russians, suspicious and sullen, ... Finns and Poles, men of fierce and haughty natures, ... Germans, quiet and inoffensive, brave and determined ... '. Captured beneath the stereotypes are hidden the kaleidoscopes of cultures, languages and transient histories, among many, histories of travelling Jews. Galkoff's and the Secret life of Pembroke Place is a Heritage Lottery founded project that aims to discover lives and histories of the people who once lived in the heart of Liverpool. This paper will focus on the Jewish heritage of the area and the impact of the Jews on the move on other communities around them. Established in 1907 by a Polish-Jewish immigrant Percy (Perec) Galkoff (formerly Gelkopf) kosher butchers shop quickly became a recognisable feature and a communal space. It was also a place through which newly arriving Eastern European Jews could get connected with the local community. Percy's personal story is characterised by mobility. He arrived in Liverpool in 1904 from Central Poland after being discharged from the Russian Imperial Army. He married another Jewish migrant from Poland, Bertha. Galkoff's kosher butchers shop is also an example of a Jewish social and economic mobility. Percy quickly advanced to become a prominent member of the community and a successful businessman. The high quality products sold by the family attracted both Jewish and non-Jewish clients. Galkoff’s kosher butchers shop with its deep green tiled façade and golden Hebrew engravings is now the sole reminder of the once thriving Liverpool Jewish community in this area. Places are merely spaces if there are no communities attached to them but Galkoff's still has a story to tell.

Poppy Learman is a Project Curator at the Museum of Liverpool, working on the Galkoff's and the Secret Life of Pembroke Place project and exhibition. She is also
responsible for enhancing the Jewish Collection across eight National Museums Liverpool sites. Poppy studied in London at Central Saint Martins College of Art and Design, before working for Arts Council England’s Creative People and Places. With focus on the social and emotional experience of museum and gallery accessibility, she is particularly interested in telling the stories of people, communities and organisations that have been long neglected by the wider heritage sector.

Moskalets, Vladyslava
Ukrainian Catholic University

Challenging the common pattern: migration of Galician Jewish elites at the edge of the 20th century

The case of Jewish communities of Boryslav and Drohobych, two Galician cities, which became the center of oil explorations in the second half of the 19th century shows how the industrialization of the cities creates new elites, provokes the rise of Jewish working class and changes a life of other social groups. In my presentation I want to explore the mobility of Galician Jewish business elites. Galician oil industry has reached its edge at the beginning of 20th century at the same time, leaving no space for numerous small Jewish entrepreneurs. The richest members of Jewish community, who made a fortune because of oil in industry were also leaving provincial Drohobych for Galician capital city Lviv or Vienna. The process of migration has started in the first generation of oil entrepreneurial families and became more intensive among their children. Jewish elites were looking for the options of successful integration into Austrian society and wanted to lead a lifestyle, appropriate for their economic status. The distinct feature of their migration, was keeping strong contacts with Galicia and Drohobych oil industry. Often, entrepreneurial families left some member to look after oil business back in Galicia or even were constantly traveling from Vienna to Drohobycz, to keep the business alive. I want to show how complex the process of migration was among elites and how economic stability helped them to sustain connections with Galicia. I will take a closer look on cases of few Jewish families: Gartenberg, Segal, Goldhammer etc. to trace the ways in which they managed to keep the contact with a former homeland. The example of Galician business elites helps to challenge the common image of migration as the way to escape poverty and show how Galicia still remained the important source of support for Jewish families.

Vladyslava Moskalets is a graduate student at the joint program between Institute of Jewish Studies of the Jagiellonian University (Kraków, Poland) and Ukrainian Catholic University (Lviv, Ukraine) where she conducts a research on Jewish entrepreneurial elites in Galician oil industry. Coordinator of the "Jewish Studies" program at Ukrainian Catholic University (Lviv, Ukraine). Academic interests include economics, family history, history of Eastern European Jewry, Yiddish literature.

Münz-Manor, Ophir
The Open University of Israel

Literature, history and the production of travel narratives in Judah Al-Harizi’s Tahkemoni and Zachariah Al-Dahri’s Sefer Hamusar

Jewish travel narratives from the middle ages and the early modern period often combine real and imagined journeys or more broadly - fact and fiction. Indeed, imagination plays a major role in the production and representation of a journey. In this paper, I elaborate on the interplay between the actual journey and its representation by exploring two texts from the medieval and early modern periods. The early composition - the book of Tahkemoni [Wise Counselor] - is dated to the
beginning of the thirteenth-century; it was composed by Judah al-Harizi, a famous Jewish poet and translator from Toledo, Spain. Zachariah al-Dahri, a Jewish scholar and poet unknown to many, composed the second composition - Sefer Hamusar [The Book of Ethics] - sometime in the middle of the sixteenth-century in Yemen. The two texts share genre, language and literary tradition and they both integrate travel narratives. The exploration of the similarities, but also the differences, between the texts demonstrate that the travel narratives incorporated in them are - almost inevitably - a mixture of fact and fiction, creation and fabrication. Moreover, Al-Dahri composed his book while in prison and the stark contrast between imprisonment and travel contributed to the unique nature and status of journeys in his composition. Finally, the paper highlights the transition from medieval to early modern literary production by discussing the associated rhetorical and literary changes that partook in this transition. All in all, the comparative study of the maqamat of Al-Harizi and Al-Dahri sheds new light not only on the work of a famous medieval author but also on a relatively marginal figure, whose importance to the history of Jewish literature is important whatsoever.

Ophir Münz-Manor is a senior lecturer of Hebrew Literature at the Open University of Israel. Münz-Manor completed his PhD in the Department of Hebrew Literature at the Hebrew University in 2006 and held postdoctoral position at Brown University and the University of Pennsylvania. His work focuses on late antique and medieval Hebrew literature with special emphasis on intercultural connections between Judaism and Christianity. In recent years, he published a critical edition of liturgical poems for Hanukah from the Cairo Genizah, an annotated anthology of late antique Hebrew poetry and a textbook on Gender and Sexuality in Rabbinic Culture.

Newmark, Serena
Leibniz University

Berlin to Melbourne: Jewish German Modern Art
photography in transit

Wolfgang Sievers was an acclaimed modernist photographer, veteran of World War Two, Officer of the Order of Australia, and post-war Nazi hunter. The unique contributions he made to history and the arts were catalyzed by the circumstances of his country and Jewish background. Sievers was born in Berlin in 1913. Johannes Sievers, his art historian father, and Erich Mendelsohn, a family friend and famous Jewish-German expressionist architect, exposed young Wolfgang to Bauhaus philosophy, modernism, and the flowering of arts in Weimar Germany. Although denied university entrance as a non-Aryan, Wolfgang Sievers was permitted to study photography at Berlin's Contempora School and received a formal education at the forefront of the contemporary art movement. In 1938, insistently that his son leave Germany, Johannes Sievers asked acquaintances at German consulates in Australia to help Wolfgang relocate. Consular letters describe Wolfgang as a "Non-Aryan who can be assimilated," and he was allowed to enter Australia as an immigrant rather than a refugee. He quickly found professional success in Melbourne, as corporate clients were charmed by this proud outsider who called himself "that bloody German" and favored his dramatic modern approach over the hazy Victorian sentimentalism common locally. This paper will explore how Sievers utilized demonstrably Weimar minimalism and abstraction to portray the themes of universal human dignity, distaste for historical nostalgia, and manual labor as everyday heroism common to many 20th century Jewish photographers. Although he enjoyed professional success, became an Australian citizen, and was decorated by Queen Elizabeth II, Sievers always self-identified as a Jewish-German victim of
Nazi persecution and aimed to help others as Australia had helped him. In retirement, he sold his remaining photographs to raise money for human rights charities and spent his last years using his skill as a native German speaker to find Nazi war criminals hiding in Australia.

Serena Newmark is an American art history PhD candidate (BA Carleton 2004; MA BGC 2007) living in Germany, currently transferring from Leibniz University Hanover to the University of Passau. She is the author of "Prussian Furniture and Pioneers" (FHSN Feb 2016), presented at the 2016 Rienzi Symposium: A Sense of Proportion: Architect-Designed Objects, and will speak at the 2017 David B. Warren Symposium on American Material Culture. Daily, she uses research and photographs by Johannes and Wolfgang Sievers to find extant vernacular copies of furniture designed by Karl Friedrich Schinkel that was destroyed in World War Two.

Nezer, Orly
Ben-Gurion University

The Jewish experience and ceramics

The ambition to present alternatives to the art presented in the power centers of Israeli art since the 1960's has drawn focus to the medium of ceramics, to be considered as an important medium to illustrate the "Jewish experience" as an experience of travel and wandering, and also as a direct continuation of the "ancient Hebrews", for them, God was the potter and Israel was the clay. The early 1960's were characterized as time of change in field of Israeli plastic arts, reflected in a tendency to avoid themes as religion, collectiveness, locality or vernacularism, for the benefit of modernist expression of the individual, and later on in the 1980's, favoring conceptualism, minimalism and abstract. Therefore, earlier artistic traditions were rejected. In this atmosphere, there were a number of curators, operating in the margins of the Israeli art field in search of art which constituted the antithesis of that art. One manifestation of anti-thesis was the inclusion of artworks in the medium of ceramics. These curators were drawn to art that represented the "Jewish experience" of a journey that left traces on the artwork. They were also drawn to art that represented the first buds of a new Jewish-Israeli visual culture, a continuation of the art of Canaan. Browsing the list of exhibitions held in the late 1970's reveals that the central, if not the sole, conjunction between Israeli ceramics and the Israeli art field was facilitated by the perception of some curators, tying the expressionist art with the Jewish experience and "universal truth". Art that emphasized the process, temporality, emergence, boundless, was linked to "Israeli authenticity" which was perceived as based on intuition, on expressing the inner life, and the potter's "knowledge of the material" was conceptualized as a source of spiritual enthusiasm.

Ph.D. Candidate at the Department of the Arts, Ben-Gurion University of the Negev, Israel. Lecturer at The department for the arts at The David Yellin College of Education, Jerusalem, and at The Levinsky College of Education, Tel Aviv. A board member of the 1280°C Magazine for material culture of The Israeli ceramic artists association. Have written many articles on Israeli ceramics, some of them were published in Ceramic Review; New Ceramics, The European Ceramics Magazine; Ceramics Technical; Ceramics: Art & Perception; The Website of Journal of Modern Craft October 20, 2013.http://journalofmoderncraft.com/author/orlynezer
This paper explores how young Jews, growing up after the Velvet Revolution in 1989, discovered their Jewish descent only during their teenage years and, making sense of their 'non-Jewish' upbringing, now perceive and negotiate their Jewishness in the light of their familial memories and experiences of the Holocaust, persecutions of the secularising Socialist regime, and the choices and decisions their grand/parents made to hide their Jewishness. Many young Slovak Jews learned about their Jewishness only later in their lives when outer triggers – whether a classmate or a history lesson about the Holocaust – raised questions that young people brought home where they were confronted with surprising information. Based on ethnographic fieldwork in Bratislava, this paper examines what learning about one's Jewishness does to young people's self-perception and the way they relate to others, while demonstrating how acquiring such knowledge shapes their perceptions of not only the present, but also the past and the imagined future. Following the process of young Jews' self-making, contrasting their familial upbringing, this paper shows that this knowledge is not merely informative but in its essence also constitutive, because of its kinship but also political character. Highlighting the relation between knowledge, sense of belonging and visibility, this paper demonstrates how young people handle such powerful information and make sense of the rupture it creates, and how it influences their lives and relationships in light of their perceptions of their ancestor's memories and experiences affecting their later decisions and choices. Thus shedding light on how kinship and politics are intertwined.

Katarina Ockova is a PhD candidate in Social Anthropology at the University of Edinburgh. She received her BSc in Social Anthropology from the Comenius University in Bratislava and her MSc in Social and Cultural Anthropology from the Vrije Universiteit in Amsterdam. Her doctoral fieldwork has explored the relation between kinship, religion and politics, focusing on negotiations of Jewishness and marriage practices among the Jewish minority in post-socialist Slovakia. Her research interests include kinship and relatedness, Jewishness, diaspora, marital preferences and practices, religion, trust and issues of security, memory and intergenerational relations.

Not everyone will recognise the name Samuel b. Jacob, but most should be familiar with his greatest work, and one of the most important literary productions of the Middle Ages, Codex Leningrad B19a, the earliest complete codex of the Hebrew Bible and the underlying text of the modern printed critical editions BHK (3), BHS and BHQ. The manuscript itself is a masterpiece of the medieval scribal art, calligraphically written, exactingly annotated with masora, and illuminated with lush carpet pages. But despite the prominence of his work, little is known of Samuel b. Jacob himself. He produced B19a for a Karaite, but was he himself of that party? In another Bible, he furnished a Babylonian masora, but was he, like so many in Egypt, an immigrant from Iraq? The colophon of B19a places him in Fustat in the first decade of the eleventh century, a time and place richly documented in the Cairo Genizah, and now from a few further manuscript discoveries in the Genizah we are
able to trace some important new facts about his work, his life and his possible journey from penury to scribal perfection.

Ben has been Head of the Genizah Research Unit in Cambridge University Library since 2006, where he has the enviable responsibility of running a research team dedicated to the world's largest and most important collection of medieval Jewish manuscripts, the Cairo Genizah Collection. Ben's current research interests revolve around Hebrew and its use and transmission in the Middle Ages: the vocalisation traditions of Biblical (and post-biblical) Hebrew, the Medieval Hebrew language (particularly its use as a medium of communication throughout the early Middle Ages) and the documentary history of the communities who deposited manuscripts into the Cairo Genizah.

Papier, Sylwia  
Jagiellonian University  
Representations of the Holocaust in contemporary monodrama. Personal and family stories on stage.

This paper it to present a part of my PhD research project entitled "Representations of the Holocaust in contemporary monodrama". This project involves discovering how transfer of memory is realized through the monodrama? In my opinion, monodrama (solo performance) is the most immediate form of stage performances, usually confessional and first-person narrative. Therefore, I want to describe monodrama as the intimate act of communication on stage. My overall approach was to create a typology of this theatrical genre. I analyze these single phenomena from the perspective of Marianne Hirsch researches on "postmemory", introduced by A. Landsberg "Prosthetic memory", Dominick LaCapra's theory of trauma and Carol Kidron's researches on family stories and inter-familiar transfer of memory. One can see that there is a variety number of theatrical ways of expressing and presenting this stories. During my presentation, I will discuss three examples (three ways of representing this experience - intimate and common stories): 1. 121 023 J directed by Ariel Goldmann (Sao Paulo). Based on family story, spectacle written and performed by Renata Jesion daughter of Majer Jesion, survivor of Holocaust; 2. 6804 – czyli z pamięci gawęda osobista Augusta Kowalczyk [Personal tales from the August Kowalczyk's memory]. Spectacle written and performed by August Kowalczuk, a former KL Auschwitz prisoner; 3. An artistic and educational project Timothy's Holocaust Pantomime as a form of devoid of word affective narratives of victim. I would like to compare this example with Holocaust Memorial Statue, which is more aggressive performance, showing the role of perpetrator. There are few key questions I ask: If monodrama can be treated as a testimony of the Holocaust? Who and in what circumstances staged it? Are there some existing practices stage allowing to tell this story? Whether there are some current staging practices allowing to tell this part of the history? Here, I will also ask about acceptable forms of presentation of the Holocaust on the scene, I mean for example monomim. What does it mean under what circumstances monodrama was staged? There are various locations: theater stage, camp, museum, festival, media, or on the street. How various forms and genres of literary and non-literary: diaries, letters, memoirs, photographs are using by creators of monodrama? We are dealing here with the movement across time. Therefore, crucial of each of describing performances will be generational affiliation of the creators, actors, as well as the audience.

Sylwia Papier is a PhD student in Cultural Studies at Polish Studies Dept., Jagiellonian University. Recipient of the Scholarship from the Ministry of Science
Arguing that, according to Jewish texts and ideas as they have followed the Jews into the diaspora, exile is itself part of the Jewish journey to redemption, the proposed paper addresses six aspects of a Jewish understanding of exile: (1) the relation between exile (galut) and revelation (galui); (2) what exile has to do with transgression; (3) the condition of the soul in exile; (4) the desolation of exile; (5) the isolation of exile; and (6) what the movement of Jewish texts and ideas in space and time implies about how and why exile is a concept so crucial to Jewish thought. Indeed, the tension between exile and redemption, it is argued, is fundamental to an understanding of the human soul. In the course of its argument, the paper shows that (1) Jewish thinking about any spiritual journey fundamentally differs from the thinking that characterizes the Western speculative tradition, and that (2) exile is neither a spatial nor a geographic category: for Jewish thought, exile is a metaphysical condition—that is why Jewish thinking proceeds in the mode of seeking. Thus the Jewish journey out of exile, it is argued, is a metaphysical journey. Indeed, it is argued, the movement of Jews in ontological space and time always has a metaphysical analogue: without the ontological analogue, there is no end to exile, real or imagined.

David Patterson holds the Hillel A. Feinberg Chair in Holocaust Studies, Ackerman Center for Holocaust Studies, University of Texas at Dallas. He is Series Editor of the Antisemitism Series at the Academic Studies Press. A winner of the National Jewish Book Award and Koret Jewish Book Award, he has published more than 35 books and more than 200 articles, essays, and book chapters. His most recent books include *The Holocaust and the Non-Representable* (forthcoming), *Anti-Semitism and Its Metaphysical Origins* (2015); *Genocide in Jewish Thought* (2012); and *A Genealogy of Evil: Anti-Semitism from Nazism to Islamic Jihad* (2011).

This presentation will discuss the results of the Oxford Seminar in Advanced Jewish Studies project 'Israel in Egypt: the land of Egypt as concept and reality for the Jews in Antiquity and the early medieval period' (directed by Alison Salvesen and Sarah Pearce with Miriam Frenkel), in which project members explored the evidence for Jewish and Jewish settlement in Egypt from the Persian era to the early Islamic period. Migration to and from Judaea is an important factor in many contexts.'

In 2016 (Jan-June) Prof. Sarah Pearce (History, Southampton) and Prof. Alison Salvesen (Oxford Centre for Hebrew and Jewish Studies) convened an Oxford Seminar in Advanced Jewish Studies entitled 'Israel in Egypt'. The project examined perceptions of Jewish identity in Egypt from the Persian era to the medieval period, and involved scholars from several different institutions round the world. Sarah and Alison will present a session on the findings of the project.
**Pieren, Katherin**  
Jewish Museum London  
**The wandering Jew as archetypal (im)migrant? – Jewish museums and the migration narrative**

The British Association for Jewish Studies points out that migration and movement have been important characteristics of Jewish history and culture. That these are the themes of the 2017 conference is hardly a coincidence given the centrality of migration, in particular immigration, in current political debates across the globe. Yet, can the study of Jewish history help us understand, and empathise with, today's migrants and refugees; and if so, how? Several Jewish museums have interpreted Jewish history as a history of migrations. The British Jewish museums including the Ben Uri Gallery (formerly called the London Museum of Jewish Art), the Jewish Museum London and the Manchester Jewish Museum centre their narratives around immigration, settlement, and identity, a sea change from earlier interpretations of British Jewish history. In fact, the focus on (im)migration has become a trend in museology in Britain and beyond and seems to be considered an avenue into promoting tolerance towards ethnic minorities in a pluralistic society. However, while it has replaced the previous national master narrative, the migration narrative comes with its own problems, blind spots and pitfalls and, importantly, it does not come away from the national paradigm of the traditional museum. This paper will illustrate this trend in the museological interpretation of Jewish history in the context of current museology and look at possible interpretive alternatives.

Kathrin Pieren is Collections manager and curator of social and military history at the Jewish Museum London. She has a Lizentiat in Italian Language and Literature (major); sociology; politics (minor) from the University of Bern; an MA degree in Museum Studies from Newcastle University; and a PhD in Modern History from the University of London. From 2013-2015 she completed a part-time postdoctoral fellowship at the Parkes Institute, working on the role of Jewish museums since the 1950s, following on from her thesis about early Jewish displays in Britain.

**Rabinovich, Irene**  
Holon Institute of Technology  
**Rebekah Hyneman's private and religious poetry: a portrait of the artist in exile**

Lichtenstein contends that the "middle class Sephardic and German Jewish woman of the mid-nineteenth-century emulated the True Woman to demonstrate her own American citizenship." However, a Jewish woman also had a national ideal to live up to – that of "the Mother of Israel" ("Hurst" 28). Lichtenstein views these two missions of being both a good American citizen and a "mother in Israel" as at times conflicting. I shall claim that rather than being in opposition, these important undertakings that most female Jewish writers were full-heartedly devoted to actually complement each other. I argue that Rebekah Hyneman constructs multiple identities in her factual life, prose and poetry, none of which necessarily contradicts the other. In addition to presenting personal contemplations on various topics, Hyneman's poetry has a much broader program, namely bridging the gap between Jews and Gentiles. Stepping out of the "narrow circle," Hyneman describes to her non-Jewish readership her people's strong yearning for Zion ("Jerusalem," "Holy Land").

I am the Head of the English Department and a lecturer the English Language Department at Holon Institute of Technology, Israel. Most of my research deals with the representation of women, especially female artists, in 19th century British and
American Literature. In the last 15 years, I have published numerous articles in various academic journals and presented papers at British and American Literature conferences. In 2012 I published a book entitled: *Re-Dressing Miriam: 19th Century Artistic Jewish Women*.

In addition, I have conducted research on the accountability of higher education to students studying English language in institutions of higher education, the need for course evaluation and assessment in academic courses, the importance of English language teaching in Israel and English as a global language.

**Rajak, Tessa**

*Josephus and Alexandria*

University of Reading

Josephus's career and concerns were divided between Judaea and Rome and it tends to be forgotten that there were other places of great significance to him through his life. Foremost among them was Alexandria. He travelled at least once, in the entourage of Vespasian, who was there declared Emperor. Josephus evidently drew from the city's elite Jewish community a significant network of connections, and that network, it may be suggested, enabled him to survive and in due course to prosper. But he took his readers there on other occasions too. The Alexandria of Jewish memory and imagination also mattered to Josephus, not least because of his investment the narrative of the Alexandrian Torah translation. As often, the historical novelist Lion Feuchtwanger gets it right, in according to Alexandria one of the five long chapters of the first volume of his Josephus trilogy, composed during the run up to the Second World War. We shall find that there is much to be gleaned from looking at Josephus's Alexandria through this double lens.

Tessa Rajak is Professor of Ancient History Emerita in the University of Reading, Senior Research Fellow of Somerville College, Oxford. She was Co-Investigator in the Oxford-based project on 'The Jewish Reception of Josephus since 1750', and she manages the Josephus Reception Archive. She is the author of *Translation and Survival: The Greek Bible of the Ancient Jewish Diaspora* (revised paperback edition 2011); *Josephus: The Historian and His Society* (2nd edition 2003); and of many papers on cultural, social and religious history. She is currently writing a book on the legacy of the historian Josephus, and a commentary on 4 Maccabees.

**Ratner, Tsila**

*An American tale: Dvora Baron’s 'America' as a prototype of migration narratives*

University College London

Displacement, uprootedness, questions of belonging and nationhood which are all part and parcel of the migration complex were at the core of Modern Hebrew literature in the first half of the twentieth century. Among the literary representations of these experiences by Hebrew writers of the time, 'America' by Dvora Baron is notably different. It stands out in its portrayal of the intricacies of historic migration not only of the Jewish communities from Eastern Europe at the time, but also as a prototype of any involuntary migration. First published in the collection Sunbeams (שברירים) in 1949, ‘America’ is a work of prose reflecting on the immigration of Jews from Eastern Europe to America in the turn of twentieth century. It commemorates the catastrophic destruction of European Jewish life in the Holocaust, but along with the grieving remembrance of the devastating loss, it is also a tale of successful resilience and regeneration of Jewish immigrant communities outside of Israel. This non-Zionist destination of Jewish immigration is conspicuously different from Eretz
Israel as its objective in the Hebrew writing of Baron's contemporaries as well as from her own narratives of immigration to pre-state Israel. This paper argues that Baron's deviation from the ideological and literary norms of her time is the deep structure of the narrative, whereby the departure from the common Zionist trajectory of Jewish migration serves as a framework for other diverging elements. The most significant of those is Baron's portrayal of immigrant women characters not as mere followers of their male counterparts, but as the actual catalysts of successful immigration through their subtle subversion of normative practices.

Dr Tsila Ratner was born in Israel and was a lecturer at Tel Aviv University. She taught Hebrew literature at Cambridge University before moving to her current position in the Department of Hebrew and Jewish Studies at UCL. She was the head and one of the founders of UCL's graduate programme of gender studies. Her latest publication is the jointly written book with Hannah Naveh of Tel-Aviv University on women's material culture in Hebrew literature: Hannah Naveh | Tsila Abramovitz Ratner, Tzena, Tzena: In and about the Dowry Box, Tel-Aviv: Hakibbutz Hameuchad, 2015.

Reicher, Rosa

Heidelberg University

Gershom Scholem: scholar between atheism and secularism

Gershom Scholem was arguably the greatest scholar of Jewish Studies in the last century and the outstanding academic personality not only in the Hebrew University of Jerusalem, where he worked over forty years, but in the universal academic world of the 20th century. By the end of World War II, religion appeared to be on the decline throughout Europe. Recent world events had cast doubt on the relevance of religious belief, and modernizing trends made religious rituals look out of place. It was in this atmosphere that the career of Scholem, the twentieth century's legendary scholar in the respective fields of Judaism and the history of religion converged and ultimately revolutionised people's thinking about religion. Between 1949 and 1978, Scholem lectured to Carl Jung's famous Eranos circle in Ascona, Switzerland, where he came to identify the symbolism of mystical experience as a central element of his Jewish tradition. This paper will explore how Gershom Scholem overturned traditional approaches to studying religion by de-emphasizing law, ritual, and social history and by extolling the role of myth and mysticism. Steven Wasserstrom argues in his book, "Religion after Religion. Gershom Scholem, Mircea Eliade, and Henry Corbin at Eranos.-" (1999), that the most controversial aspect of the theory of religion, is that it minimised the binding character of moral law associated with monotheism. The lectures of Scholem to the Eranos participants also show how this scholar generated broader interest in his ideas through his autobiography, diaries, correspondence and interviews. This paper will attempt to analyse Scholem's conception of religion from a broadly integrated, comparative perspective, and set his distinctive thinking into historical and intellectual context, and to interpret the striking success of his approaches. The most striking aspect of Scholem's religious belief of Judaism is his ambivalent attitude towards atheism and secularism. On the one hand he distanced himself from atheism, though he did not even consider himself a secularist: "My secularism fails right at the core, owing the fact that I am a religious person, because I am sure of my belief in God. My secularism is not secular." Rather Scholem is a skeptic; he stood close to a "pious atheism". Despite the fact that Scholem did not draw an atheistic conclusion from the Holocaust, this paper will focus on the two
main emphases of atheism and secularism to consider: Scholem in the tension between faith and scholarship.

Rosa Reicher is completing a PhD thesis on "Gershom Scholem as a 'Bildungs'-theorist at University of Heidelberg, Institute of Education. She lectured in Ethic-Philosophical-Basis Studies, Department of Educational Science, University of Heidelberg on Holocaust Studies, memory culture and Jewish Education. Her main research areas are Jewish Philosophy, Jewish History, Hebrew Literature and Jewish Education. She is also interested in Jewish Youth movement, Italian-Jewish Renaissance and Irish-Jewish History. Her recent publication includes: book review on Ittai Joseph Tamari, "Das Volk der Bücher", in: Jüdisches Leben in Bayern. Mitteilungsblatt der Israelitischen Kultusgemeinde in Bayern, 29. Jahrgang / Nr. 124, April 2014., "Die Ikonographie der Haggadot. Ein kurzer Streifzug durch die jüdische Buchkunst", in: Jüdisches Leben in Bayern. Mitteilungsblatt der Israelitischen Kultusgemeinde in Bayern, 28. Jahrgang / Nr. 121, März 2013.

Richardson, Alasdair

Travelling witnesses – students encountering Jewish narratives at Auschwitz Birkenau

Every year, the Holocaust Educational Trust enables over 3,000 students and teachers to visit Auschwitz Birkenau as part of the Lessons from Auschwitz (LfA) programme. The project takes as its premise the belief that 'hearing is not like seeing', and since its inception in 1999 more than 30,000 participants have travelled to Poland on the one day visit. When students encounter the Holocaust, they do not encounter a static narrative. Their meetings with the texts of the Holocaust are necessarily situated as points along a continuum of movement. These include how they encounter the survivor testimony they hear before the visit, and how that witness testimony has been shaped over time. It also includes how they travel to the site; whether it is as a student of history, as a pilgrim to commemorate the victims, as a tourist, or as a grandchild of victims or survivors. It also includes the site itself and how it has traveled from being arguably the ultimate expression of the Final Solution, to its location now as variously an icon, witness and visitor attraction. This paper is the result of a project undertaken with the support of the Holocaust Educational Trust, and is the result of funding received from the University of Winchester. Adopting an innovative ethnographic methodology (including video diaries and interviews with students, teachers, educators and museum staff), this paper aims to present the findings in progress, to consider how the journey of LfA is experienced by the various actors engaging with the texts and narratives presented at the museum. Particularly it focuses on the encounter as an emotional experience and the role emotion might play in these moments of transition and transformation. It is anticipated that this research will make a significant contribution to our understanding of how the movement of Holocaust narratives through space and time are represented within the frame of 'Holocaust Education' in the UK.

I am a Senior Lecturer and Programme Leader for the EdD & MRes at the University of Winchester. I also have extensive experience as a teacher across the Primary and Secondary age ranges. I am a graduate of Yad Vashem in Jerusalem, an Educator for the Holocaust Educational Trust and I have been a member of the HMDT Education Steering Group since 2012. I was awarded my Doctorate in Holocaust Education from Brunel University in 2012 and currently hold the University of Winchester Early Career Research Fellowship (to undertake this project).
Albert Einstein moved from place to place, city to city, country to country, until he reached Princeton in 1933. There he stayed, a wandering Jew no more. Why did Einstein settle in a locale he once called "a puny little village of demi-gods on stilts," instead of migrating to a metropolis (New York, London, Rio de Janeiro) on a par with Berlin, where he lived for almost two decades? Einstein is synonymous with motion, which he explained like no one before or since Newton. Yet his own motions make relativity theory look simple. The great mystery of Einstein's career is why he chose pastoral exile over urban paradise, yet found a home and eternal rest in a small town that forsook God yet gave its blessing to Woodrow Wilson. If "the most incomprehensible thing about the universe is that it is comprehensible," then neither we nor Sophocles and Freud will ever know what made Albert Einstein run. Yet we owe it to undiscovered laws of human nature to determine what made him stop before he ran out of time. Why didn't he return to Pasadena, near Los Angeles, to lecture at Cal Tech, which he had done every year since 1921, and was on the faculty? Why did he decline the Presidency of Israel in 1952, despite being a committed and ardent Zionist? Why did he stay at the Institute (for Advanced Studies), rather than enter Jerusalem, both as the world's most famous Jew and as a 'founding father' of the Hebrew University (1925)?

Dennis Rohatyn (Ph.D., Fordham) taught philosophy at the University of San Diego from 1977-2014. His books include Two Dogmas of Philosophy, The Reluctant Naturalist, Philosophy/History/Sophistry. Out of My Mind, and several other titles. He has also written poems, plays and short stories. His papers and lectures on Einstein date back to 1979, including conferences at Hofstra, Pittsburgh, DePaul, Johns Hopkins, and Arizona. He is also the author, host and protagonist of "An Evening with Einstein," which debuted in 2015. He has two daughters, two grandsons and two books in progress: one on Descartes, the other on urban myths and realities.

Avraham Roos (University of Amsterdam) Taking the Pesach Haggadah through time and space: why so many flies in English Haggadot?

This speaker will present some of the surprising outcomes of his (ongoing) research on the English translations of the Pesach Haggadah. Focusing on the 10 plagues, the original Hebrew will be compared with many other languages starting with the Septuagint's Greek, the Latin of the Vulgate, Aramaic Targums, Judeo-German, Judeo-Italian, Judeo-Spanish and many more. We will examine how through a historic shift Jewish and non-Jewish translations have grown apart and come to the surprising conclusion that English translations of the Haggadah have stood apart from all other Jewish translations until well into the late 21st century. The first English translation of the Haggadah was published in London in 1770. The Haggadah has since been published in countless variant English versions with different English retranslations of the base text. Translations are always interpretations in which choices are made among various possible meanings which can be assigned to a passage. But whereas novels, poems, as well as Bibles and prayer books are usually translated by professionals, the Haggadah seems to be fair game for anyone with some English knowledge. Not many other non-English texts have been retranslated into English so many times, by so many different translators, with such a wide range of expertise, over such a long period of time, in so many different...
countries. The data thus produced (with about 11,000 words per translation) has never been analysed, least of all with the aid of digital tools. This presentation is part of a larger study investigating the feasibility of using algorithmically facilitated, comparative close reading, to get a deeper understanding of the extant variant English translations of the Haggadah, from 1770 to today. The presenter maintains a blog which can be accessed here: http://www.tinyurl.com/JewishDH

Avraham Roos is currently doing his PhD studies at the Amsterdam School for Culture and History which is part of the University of Amsterdam. His supervisors are Prof. Dr. L.W.M Bod (Computational and Digital Humanities, UvA) and co-supervisor Dr. T. Cheesman (Reader of German) of Swansea University, Wales. Avraham did his MA (English) at the University of Liverpool. Avraham lives in Israel and is a lecturer at teacher trainer colleges. He also has a personal Haggadah collection of over 1000 Haggadot.

Saar, Ortal-Paz
Utrecht University

Emotions in late-antique Jewish epitaphs: Palestine and the diaspora

This paper explores the ways in which emotions are expressed in late-antique Jewish funerary inscriptions (2nd-7th centuries CE), subsequently comparing texts uncovered in Palestine with those deriving from the Diaspora. Funerary inscriptions range from basic ones, briefly identifying the deceased ("Sarah, daughter of Kyrios, lies here"), to long and complex ones, eulogizing the departed person or expressing the intense grief which their death had caused their loved ones ("If only I who reared you, Justus my child, could place you in a golden coffin. Now Lord [grant] his sleep in peace. [Receive] the infant Justus… aged 4 years 8 months"). Some texts display direct speech, highlighting strong emotions long after the words have been engraved. Others, while using a more detached mode of indirect speech, nevertheless exhibit emotions like sorrow, love, gratitude and respect. By surveying and analyzing the modes of expression in these Jewish epitaphs, and plotting them geographically, this paper attempts to chart a map of the emotions expressed centuries ago.

Ortal-Paz Saar researches religious studies and Jewish cultural history. She is particularly interested in portraying the interaction between different religious traditions. Previously focusing on ancient and medieval magic and rituals, she is currently undertaking a new project at Utrecht University, on The Renaissance of Hebrew among the Jews of the Western Diaspora. Her present work focuses on Jewish funerary inscriptions from Late Antiquity to the Middle Ages, and above all, on the lives these texts commemorate.

Sakal, Vered
University of Pennsylvania

Land of the free - the encounter between Judaism and Liberalism in the New World

The travels of Eastern European Jews to the "goldene medina" constitute a glorious chapter in the history of the wanderings of the Jewish People. But while much has been written about Jewish immigration to the United States from the historical, sociological and anthropological points of view, less attention has been given to the political and epistemological dimensions of this movement. The proposed paper focuses on this less explored topics, offering a political-conceptual reading of texts and ideas of Rabbis and scholars who moved from a conservative and mostly non-
democratic environment, to a country with a declared liberal ethos. What are the response options open to an Orthodox leader who emigrates from one of the Eastern European countries to the "land of the free"? The paper will analyze the writings of a number of rabbis who emigrated to the United States from Hungary, Lithuania and Russia at the end of the 19th century and the beginning of the 20th century, and will discuss the attitudes and practices that characterize the way in which they coped with the liberal reality in the United States. Focusing mainly on two topics: the voluntarization of religion and the effect of political pluralism on the religious notion of truth, we will characterize the central challenges of the movement between the old and the new world. Consequently, we will find that the rabbis whose writings we shall analyze present a dual identity of continued immigration: alongside their recognition of the many advantages that their transition into a liberal country offers them, mainly in the image of religious freedom and civil equality, they contended with the conceptual challenges that the liberal way of life poses to the way in which they understood what Judaism is and how it is supposed to come about. Thus, they shaped different strategies for coping with the continued challenge of establishing and preserving an Orthodox way of life and identity in a country where religion is defined as voluntary and as an individual project.

Vered Sakal is a fellow at the Herbert D. Katz Center for Advanced Judaic Studies at the University of Pennsylvania, and a lecturer at the Ono Academic College. She holds a PhD in Jewish thought from the Hebrew University of Jerusalem, and completed a post-doctorate at the Tikva Center for Law and Jewish Civilization at NYU. Her fields of research are modern Jewish thought and liberal theory. Vered was ordained as a Rabbi by Hebrew Union College in Jerusalem.

Şamlıoğlu-Berk, Zehra An Alliance Impact: Agricultural Schools and Class Consciousness within Ottoman Jewry

Bogazici University

The history of Ottoman Jewry goes way back to the prior of great expulsion from Spain in 1492. Before the arrival of Sephardic Jews to the Ottoman lands there were Romaniote Jews. Economy was a core drive for the Ottoman Empire to welcome the immigration of the Sephardic Jews. With their arrival Jewish people also brought with themselves their centuries old tradition of enterprise and involvement in many fields of economy like finance, international trade, and use of advanced technology. The foundation of the Alliance Israelite Universelle changed the flow of history for Eastern Jewry as well as the Jewish community of the Ottoman Empire. Alliance’s education activities led to new cultural divisions and contributed to the creation of a new French speaking middle bourgeoisie class in the Ottoman Jewry. The basic aim of the Alliance was the transformation of the Middle Eastern and North African Jewry through schooling. Alliance opened vocational schools within the borders of Ottoman Empire that could appeal to the different sectors of economy. In this respect the leading branch for these schools was agriculture besides modern manual crafts and trade. Alliance was not just offering education to the youth; it was also providing them with better job opportunities and social life options after they completed their education. In this paper I would like to make an analysis of these schools (namely Mikve Israel, Bornova, Akhisar (Or Yehuda), Sazilar, Mihaliççik, Polatlı and Salonica Agricultural Schools) in terms of their contribution to the economic condition of Jewish people and also to the Ottoman Empire and how these schools contributed class-consciousness within the Jewish community in the long run. Moreover, I will also examine whether these schools brought any innovation to the agricultural
facilities or whether they had any influence on the agricultural schools of the Ottoman Empire in general.

I am Zehra Şamlıoğlu-Berk. I have a BA degree in English Language and Literature and an MA degree in Cultural Studies. I have an MA thesis entitled as The Language of Exile: Language and Memory in Istanbul Jewry. I am now a PhD candidate at Bogazici University in the Ataturk Institute for Modern Turkish History. I am currently studying rural crime and punishment in the 19th century Ottoman Empire through court records. In this study I will explore how Muslim and non-Muslim populations in rural provinces reacted to the Tanzimat and the new legal changes in the 19th Ottoman Empire.

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<td>University College London</td>
<td>Leaving aside attempts at correction and outright mistakes, when medieval Hebrew scribes aspired to faithfully transmit a literary work, what aspects of their exemplars did they feel free to consciously change, and what aspects did they maintain as constants? Considering different scribes, what was the spectrum of fidelity? What factors impacted the scribal decision to change from the exemplar? Drawing on my editing of Isaac Israeli’s Yesod Olam (Toledo 1310) and Abraham bar Hayya’s (‘Hiyya's') calendrical work (France 1123), I shall map answers to these questions, accompanied by some illustrative images. Below are some conclusions that have emerged thus far. Relating to the theme of the conference, in several areas in which change is standard, the change results from the text's transmission to a different geographical location. These areas include the transliteration of vernacular words, such as the names of the months within the solar year and saints' days. These are modified to local pronunciation. Another area where change of geographical location impacts the text is in the use of local orthographic traditions, i.e. defective or plene spelling to indicate short vowels, attaching of the preposition 'shel' (= 'of') to the subsequent word. I am unsure whether other changes, which are the result of different usage preferences with identical meaning, such as an Ashkenazic manuscript family choice of the attached form she__ instead of the freestanding from 'asher (both mean 'that' / 'which'), are the result of geographical movement or merely coincide with geographical movement. On the other hand, many abbreviations are maintained from copy to copy, even across geographical regions. On the spectrum of fidelity, we find some copies that are so faithful to their exemplars that they even repeat word-breaks that, in the exemplars, resulted simply from space considerations – this even with change in geographical region.</td>
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Dr Israel M. Sandman is a researcher at University College London's Department of Hebrew & Jewish Studies, where, for the past eight years, he has been critically editing and translating medieval Hebrew calendrical works from manuscripts. His research and teaching embrace medieval Hebrew manuscripts and medieval Jewish thought. His recent publications include 'The Transmission of Sephardic Scientific Works in Italy' in Texts in Transit in the Medieval Mediterranean, and 'Beyond the Generic: Contextual Interpretations of Mediaeval Jewish Female Iconography', in Visualising Jews Through the Ages: Literary and Material Representations of Jewishness and Judaism.
As Barbara Mann states, ‘...[s]pace within Jewish culture has always [been] described in relation to Others...’1, which is true of Jewishness, Jews and their beliefs and culture, both within a historical context and in the present. The Jew as 'other' is an important theme that will weave throughout this paper, as too the space that the Jew should occupy. Further within the context of asylum spaces in Britain during the late nineteenth and early twentieth centuries, Jews were doubly seen as others among others, an alien alien.2 With this claim in mind, I propose to explore Jews, Jewishness and Jewish spaces, or the lack thereof, within the context of the lived experience of Jewish asylum patients admitted to the Royal Edinburgh Asylum, Morningside, and the Glasgow Royal Asylum, Gartnavel, between 1870 and 1939. This inquiry will be accomplished through an examination of the certification/admission papers, patient registers and patient case notes that pertain to both Jewish patient admissions and a control sample of non-Jewish patients, in addition to annual reports the institutions produced that help open a window onto institutional practices of the two asylums. Taken together, these records will give insight into the Jewish patient experience, and also suggest a number of themes speaking to the theme of the Jews in lunatic asylums as 'alien aliens'. Additionally, periodicals such as The Lancet and The Jewish Echo will be used to gain a perspective on the common beliefs and attitudes directed towards Jews from within the medical establishment, well as the wider public, and the Scottish Jewish reaction to such projections. It is hoped that, by exploring Jewishness and Jewish space through the lens of the robust and well established academic field of asylum histories (and geographies) that a case can be made for a strong relationship between Jewish studies and asylum studies as fields of study that in practice have significant connections to one another.

I am a PhD candidate from the University of Glasgow in the Department of Geographical and Earth Sciences, where my research has focused on the lived experiences of Jewish patients admitted to the Royal Asylums of Edinburgh and Glasgow between 1870 and 1939. I earned an MLitt in History and MSc in Archives and Records Management from the University of Glasgow. I completed my undergraduate studies at the University of Delaware, earning a BA in History and a BA in English Literature.
from Isaiah were used as a code word in the Warsaw Ghetto (Isa.58:13), and famous phrases from Isaiah are written on the Holocaust Memorials in Jerusalem (Isa.56:5) and Washington (Isa.43:10,12). The best biblical formulation of the doctrine of hester panim "the hiding of God's face" comes from Isaiah (Isa.45:15; Berkovits). Finally in Israel a disproportionate number of place-names come from Isaiah, including Neve Shalom, an ecumenical kibbutz, as does the popular song Mayim be-sason celebrating finding water in the Negev (Isa.12:3).


Schatz, Andrea  
Exploring links and lineages: Abraham Zacut's Sefer Yuḥasin in Cracow

It did not take long for Ashkenazic readers living north of the Alps to become acquainted with new geographical and historical literature from Italy and the Ottoman Empire through editions produced closer to home. Abraham Zacut's Sefer Yuḥasin was published in Isaac ben Aron Prostitz's printing press in Cracow (1580–81) after the work, which had been written in Salamanca and Tunis, had been printed, with several supplements, in Constantinople. The Cracow edition included supplements as well, among them a few excerpts from Abraham Farissol's – as yet unpublished – geographical treatise Iggeret orhot 'olam, written in Venice, and historical notes by Moses Isserles. This paper will examine how the Cracow edition of Sefer Yuḥasin, with its sources linked to various different places and circumstances, contributed to shaping the geographical and historical imagination of its Ashkenazic readers.

Dr Andrea Schatz is a Reader in Jewish Studies at King's College London. She has published on fictitious and non-fictitious travel writing in the Early Haskalah (Isaac Euchel, Samuel Romanelli), and now writes on geography, history and politics in Jewish chronicles circulating in early modern Ashkenaz. She also pursues her interest in the Hebrew and Yiddish languages as they shaped Ashkenazic interpretations of nation and diaspora. Recently, she edited the volume Josephus in Modern Jewish Culture (tbp 2017), an outcome of the AHRC-funded research project "The Reception of Josephus in Jewish Culture from the Eighteenth Century to the Present" (Oxford).

Scheidenbach, Esther  
The migration background of the Jews in Ancient Rome

Around 600 ancient Jewish burial inscriptions have been found in Rome and its surrounding. These epitaphs bear witness of migration from different regions to Rome. The mentioning of place names and ethnic groups as well as some of the congregation names can be used to identify regions from which Jews came to Rome. This paper will present the different indications for migration in the Jewish epitaphs from Rome and will categorise these means in their significance. It will be
shown that specific cultural connections were expressed by referring to other places in the epitaphs. Furthermore, it will be asked which impact cultural connections and regional traditions might have had on the congregations in Rome and their organisation.

Esther Schneidenbach is a PhD student of Ancient History at the LMU Munich under the supervision of Professor Martin Zimmermann (LMU), Professor Franz-Alto Bauer (LMU) and Professor Erich Gruen (Berkeley). She is writing her PhD on the Jewish congregations of Rome in antiquity and has published two articles. Her magister dissertation on the Jewish Monteverde Catacomb has won the outstanding thesis award from the History Faculty, Tübingen University. She held a PhD scholarship at the LMU, and was awarded research scholarships for Berkeley and the OCHJS in Oxford. She is currently working at the German Archaeological Institute. Further Information: http://www.grk-prestige-im-altertum.uni-muenchen.de/stipendiaten/schneidenbach.

Schvarcz, Benjamin
Hebrew University of Jerusalem

Conflicting political views of Palestinian and Babylonian rabbis: questioning the status of city inhabitants

This paper will first articulate a theory of the city underpinning a discussion of the early Palestinian rabbis (tannaim) about 'laws of neighbors.' These laws are the subject matter of three chapters in the Mishna and two parallel chapters in the Tosefta. I will examine the variety of legal questions dealt with by the rabbis in these five chapters to show how "partnership" (in Hebrew: shutafut, שותפות) emerges as a fundamental concept for understanding not only the internal dynamics among individual neighbors but also the politics of membership in the city. This political concept of partnership legitimizes the civic duties imposed on the inhabitants of the city although, as I will argue, it is not the result of contracts, consent, or promises between partners. It is based instead on the view that people who live together necessarily and spontaneously generate spheres of partnership among themselves. Through analysis of rabbinic texts I will unpack the political ramifications of this theory of partnership. The second goal of this paper is to analyze how later Babylonian rabbis reject certain implications of this theory of partnership. The Babylonian Talmud problematizes this theory while proposing corrective measures in four areas: Torah learning, security tax, charity, and effective governance. I will outline the Babylonian Talmud's critical reaction to the early rabbinic 'laws of neighbors' and its attempt to instill specific virtues in its readers. By analyzing the conflicting political views between an early rabbinic Palestinian text and a later rabbinic Babylonian reaction, I endeavor in this paper to draw out a more complex picture of the nature of a changing political idea over space and time occurring at the heart of Jewish tradition.

Benjamin Schvarcz is in his fourth year as a PhD candidate at the Political Science Department of the Hebrew University of Jerusalem, and a doctoral fellow at the Kohelet Forum in Israel. His dissertation—which he writes under the guidance of Professor Dan Avnon (Hebrew University) and Professor Beth Berkowitz (Barnard College)—focuses on social and political thought underlying rabbinic civil law in tractate Nezikin of the Babylonian Talmud. Benjamin is a former Young Scholar at the Israel Democracy Institute.
Zev (William) Wolf-Schur – an intellectual, author, journalist, Hebrew teacher, Maskil and Zionist – published in the 1880s remarkable accounts of his travels in the Far East in the later-half of the 1870s, covering modern-day India, Myanmar (Burma), Malaysia, Aceh (Sumatra), Singapore, the Philippines and Hong Kong. Schur was a Litvak and a product of both traditional Jewish schooling, and secular academic education which he acquired in Berlin. This inherent duality – a Jew and a European – is clearly apparent in his point of view, his understanding and his depiction of the Far East, with its sights, its cultures and especially with its contemporary politics. Thus, while he described India as technologically inferior to Europe in every way his sensitivities, as a member of a repressed minority in Russia, enabled him to acknowledge the evils of British colonial rule. Being a Maskil, he was dedicated to enlightening his readers about the world outside their limited traditional space (the metaphorical "Four cubits of Beis hamidrash") in Russia, so he wrote of the climate, and the exotic wildlife and foods of the Far East. Yet more than anything else Schur was interested in the different races of people he met, and their customs, beliefs and histories. Naturally, the Jews Schur met on his travels – easterners and westerners alike – were of particular interest for him, as was the "evidence" he found for the survival of ancient Jewish traditions in India among non-Jewish groups. Mostly forgotten today, Schur's accounts are a unique example of 19th century travel literature in Hebrew, portraying regions where Jews rarely travelled, and offering a cultural and anthropological study previously unknown to Hebrew readers.

The "Yeshiva" comes to America

The proposed paper aims to deal with the process by which the Modern Yeshiva arrived in America, and how these institutions redefined American Orthodoxy. Alongside their role as centers for study, whose educational model would come to dominate Jewish education in the late Modern era, the Yeshivas became concentrations of both human and financial resources, whose power and influence over Orthodox Jewry grew rapidly. As a result the Modern Yeshiva became the platform for major developments which revolutionized the world of Eastern European Orthodoxy, and heavily influenced the rest of the Jewish world. Among the products of the "Yeshiva revolution" one may count four defining processes: (1) the gradual transition from a model of authoritative leadership – communal Rabbis and institutions, to one of charismatic leadership – the Rosh Yeshiva (dean of the Yeshiva), upon which the myth of the Gedolim (lit. "great ones") would rise; (2) the creation of trans-local communities, at the center of which lay the Yeshivas and their leaders, replacing the local community in defining the individual's group identity, affiliation and loyalty; (3) the transformation of Torah education from the privilege of an elitist minority to the standard education for Orthodox society; (4) the elevation of
Torah study from a central value to the utmost fundamental value for Jewish life, and the positioning of the institutions and scholars of Torah at the heart of the Eastern European Orthodox ethos. This revolution, which began in Eastern Europe in the early 19th century, culminated in the late 20th century in America, following the establishment and transplantation of Eastern European Yeshivas from Europe to America during the 1930-1940s. This process and the factors that contributed to its success, in particular the ways in which conditions in America were conducive to its development, will be the topic of this paper.

Alon Shalev is a Ph.D. candidate in the Department of Jewish Thought at the Hebrew University in Jerusalem. His proposed thesis title is "'The Yeshivish': Lithuanian-Orthodox Ideology, History and Theology in America, 1930-1980", under the supervision of Prof. Benjamin Brown. His M.A. thesis examined the life and works of one of American Orthodoxy's major thinkers, R. Isaac (Yitzchak) Hutner, author of multi-volume work "Pachad Yitzchak".

Sherzer, Adi
Ben-Gurion University

The Jewish Collective and the Israeli Narrative: World Jewry as presented in Israel's first Independence Days

Forming both a civil religion and an official ritual system is one of the nation-state's unwritten objectives. The state generates and implements these using a wide-spectrum of tools, including national holidays and their rituals. This process of generating collective identity forces the memory agents to clearly define the boundaries of the collective and design the narrative accordingly. In-depth readings of texts produced by Israeli authorities during the 50's regarding Independence Day shows that from the very beginning it was described as a Jewish-ethnic holiday aimed at world Jewry and not as an Israeli-civic holiday aimed exclusively at Israeli citizens. Independence Day was conceived of as part of the Jewish holiday cycle and notable resources were allocated to implement it in the Jewish Diaspora, especially in the West. The inclusion of Diaspora Jews as a central part of the holiday's 'intended recipients' led to two versions of adjusted narrative with intentionally blurred boundaries:

1. The first version can be found in most of the official addresses of Israeli public figures to Jews celebrating abroad. It describes the Jews of the world as 'present absentees' in the Israeli story: They are part of the story, but not an integral part of it; they are important as witnesses, but as long as they stay abroad they will not be able to participate.

2. The second version can be found in various educational and popular materials. It describes the story of Israel as one link in a long chain of Jewish mythology, a legend that took place 'in those days in our times', and is therefore part of the collective autobiography of any Jew.

The two versions suggest two techniques to expand the borders of Israeli identity in order to integrate the Jew into it or vice-versa. One way or another, they reflect an Israeli need to form bonds with the Diaspora even at its most scared moment, and not only for utilitarian reasons.

Adi Sherzer is a Rottenstrech doctoral fellow at the Ben-Gurion Research Institute for the study of Israel and Zionism at the Ben-Gurion University of the Negev. His research focuses on the relationship between Jewish rituals, texts and traditions and the Israeli national narrative. His current study seeks to examine the creation of new
traditions during the first Israeli national holidays. He is a tutor at The Woodman-Scheller Israel Studies M.A. International Program, advisor to Israel's National Ceremony and Information center and editor of the bilingual academic journal Israelis.

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<th>Shrell-Fox, Paul; Palmer, Craig</th>
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<td>The Schechter Institute and Efrata Academic college; University of Missouri</td>
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An evolutionary explanation of religion proposes that religious traditions were favored by natural selection because they had the effect of increasing the long-term descendant-leaving success of the ancestors who transmitted those traditions. This explanation has been referred to as the descendant-leaving strategy (DLS) explanation of religion by Steadman and Palmer (1995; 2008). The phrases "descendant-leaving strategy" and "descendant-leaving success" are used to emphasize that evolutionary success is better measured over many generations than it is by "success" over one or two generations. The word "strategy" has been previously used only in the evolutionary sense of a behavior having the consequence of being favored by selection, implying no explicit awareness of, or desire for, that consequence. We, however, deviate from previous research on the DLS explanation of religion by examining the extent to which long-term descendant-leaving success may have been an explicitly stated strategy, and not just an unintended consequence. To evaluate this hypothesis, this paper examines certain aspects of the religious traditions biblical, Mishnaic, Talmudic and other rabbinic literature of Judaism. We hope to answer the question: To what extent is the descendant-leaving success proposed to be the function of religion an explicitly stated goal of Judaism. The Midrash in which Moshe is "thrown back" into Rabbi Akiva's classroom can provide an example. Moshe, the Midrash tells us, wanted to ensure that his teachings would be followed in the future. His mind was ill-at-ease as he could not understand Akiva's teachings. That until Akiva proclaimed that this was indeed Torah I'Moshe mi'Sinai. To some the thought that religion in general and Judaism in particular would be anything other than an explicit system of influencing future generations' behavior may seem banal. However, we hope that this undertaking helps to bridge the ever-widening gap between certain evolutionary theorists and theologians.

Paul Shrell-Fox, the presenting author is a rabbi and psychologist in Jerusalem. He teaches at The Schechter Institute and Efrata Academic college and maintains a small clinical/research clinic. His areas of interest include the Evolution of Jewish Law and Religious Practice.

Craig Palmer is currently Professor of Anthropology at The University of Missouri. He will soon be on the staff of the Holocaust Museum of Southwest Florida. The two are collaborating on future projects that will explore the as yet unexplained extreme altruism of righteous gentiles during the Shoah.
The image of Jewish Autonomous Region in Russian-language USSR media of the 1930s

During and after the creation of JAR, the Soviet government conducted a massive propaganda campaign, promoting the move to the Far East within the Jewish population of western regions of the USSR. The media has played the important part of the effort, including the visual arts, such as lottery posters, cinema, for example, The Seekers of Happiness, and, perhaps, most widespread media outlet, the newspapers and magazines in Yiddish. However, the Soviet government also run the similar, albeit a smaller-scale effort in the Russian-language media. That campaign was simultaneously directed towards the primarily Russian-speaking young urban Jewish population and the non-Jews. The propaganda texts, describing life in JAR, were used in order to support an overall drive encouraging the residents of the western parts of USSR to move to the Siberia and the Far East in order to become the part of the great industrialization process. Some of those journalist pieces were translated from Yiddish and some were created in Russian, exclusively for the Russian-language press. The proposed paper will research the body of texts, appearing in the main Soviet newspapers of the 1930s, such as Pravda, Izvestia, and Komsomolskaya Pravda, dealing with the migration of Jewish population of the USSR to Birobidzhan and the depictions of the settlers' new life in the socialist Promised Land. The deeper analysis of this body of texts is essential for understanding the unique role of JAR in the diverse array of the Stalin's and post-Stalin national republics, autonomous regions and districts. Until the 1948 and the creation of Israel, JAR has served as a showcase for the Soviet national policy, being the only one region, that was specifically created to host the formerly stateless nation, as Jews were called in Soviet media.

Nelly Shulman holds a BA and MA in Hebrew and Jewish studies from the Leo Baeck College in London and a teaching degree in the Russian Language from the Moscow State University. For the ten years, she has worked as a Director of Education and Outreach at the World Union for Progressive Judaism in Minsk and Moscow. Recently she has concentrated on the journalism and independent research in the areas of Holocaust, history of culture and the history of Soviet Union. She is a columnist for the number of newspapers and magazines in Russia. She is an author of four historical novels and is currently working on the fifth. She is an alumna of the Nachum Goldman Fellowship and a recipient of the fellowship of the Finnish Writers Association. www.nellyshulman.com

Beyond a closed box: A Yeminite Pentateuch manuscript, its box binding and production models

Yemenite scribal activity and manuscript production continued long after the golden ages of manuscript production in European and Middle-Eastern Jewish geo-cultural zones. Thanks to the distinctive history, geography, and character of its Jewish communities, manuscript production continued to thrive until the establishment of the country's first printing press in Sana'a in the second half of the nineteenth century. In the last thirty years considerable progress has been made with the study of the intellectual history of the Yemenite Jewish community through the publication of research in the fields of Hebrew and Judaeo-Arabic philosophical texts, exact sciences and liturgical scriptures. On the contrary little has been explored in regards
to the physical characteristic of these manuscripts and on their role as cross-cultural objects. The paper presented here analyses a biblical and liturgical manuscript produced in 1844 in Yemen, held at the John Rylands University Library. This study deals mainly with two specific aspects of the codex. Firstly, I will focus on the codicological features of the book, some of which closely resemble those of contemporary Islamic manuscripts. Secondly, I will take into consideration the significant influence of books produced by Western Jewish communities on their Yemenite counterpart in general, as well as on this particular manuscript. The analysis of the codex shows the importance of localising Yemenite manuscripts into the wider network of books that were produced and travelled in the context of Islamic Yemen and the rest of the Arabian Peninsula, and beyond. This case study also sheds light on the close connection of the Yemenite community with the other Jewish communities of the Diaspora, and in particular with those of the Mediterranean, and on the role that these played in shaping the manuscript production and culture of this apparently isolated Jewish enclave.

Dr Stefania Silvestri is Research Associate at the John Rylands Research Institute, University of Manchester, responsible for cataloguing and researching the manuscripts in Hebrew scripts in the project HeSMaC. Stefania studied at Ca' Foscari University of Venice, where she obtained her PhD in 2013 with a thesis on Medieval Hebrew Bibles from the Iberian Peninsula. Her main area of research is Jewish material culture from the Middle Ages to the Early Modern Period. She has recently started a project on Hebrew manuscripts produced in Early Modern Yemen.

### Sklarz, Miriam
Orot Israel College

The Forefathers' journeys mark their descendants' path - from passivity to activism in Nachmanides' typological exegesis

Nachmanides' Biblical exegesis is intended "to reassure the students, wearied by the exile and its troubles, who read the weekly and holiday portions". One of the most significant ways in which he addresses this target audience is to apply typological exegesis showing that the wanderings of the three Forefathers allude to the three exiles that befell their descendants – at the hands of Egypt, Babylon, and Rome. We wish to present an apparent development throughout Nahmanides' commentary which has not yet, been systematically explored: While the first Forefathers are depicted as unaware of the consequences of their journeys and struggles, later figures are treated as proceeding in clear awareness of their actions' impact, accordingly planning their course in order to influence the future of their descendants. This transition becomes apparent both from the contents of Ramban's comments and from his terminology. A possible explanation for this transition is that while the memory of the first two exiles had long passed when Nahmanides (Gerona, 1194-1270) was writing his commentary, he views the struggles of Jacob and Moses against their common foe – Esau and his descendants - as symbolizing the third Roman Empire and the ensuing exile under its Christian rule. For the target audience, bent under Esau's yoke, the personal and active involvement of the Patriarchs in facing their common enemy may well have served as a source of strength and comfort.

Dr. Miriam Sklarz is a senior lecturer of Bible studies and the academic coordinator of the graduate program in Bible and Rabbinic literature in `Orot Israel` Academic College of Education, Rechovot, Israel. Her research deals with Jewish Medieval
Bible exegesis, Biblical poetry, and methods of teaching Bible in school and in teacher training. She is very involved in making biblical research accessible and meaningful to broad and diverse audiences through her courses and public lectures.

**Smithuis, Renate**

University of Manchester

**Donning borrowed clothes: Judah Halevi, Ibn Kammuna and Shi’i Theology**

In his "polemical work in disguise" *Examination of the Inquiries into the Three Faiths* the Jewish philosopher from Baghdad Ibn Kammuna (d. 1284) offers an account of Judaism that is based on Judah Halevi's *Kuzari*. In this paper I explore some of Halevi's leading ideas in close conversation with Shi‘i thought and discuss the reasons why Ibn Kammuna might have deemed the inclusion of the former's idiosyncratic theories into the *Examination* fit for purpose.

Dr Renate Smithuis is a lecturer of medieval Jewish studies at the University of Manchester. She is currently principal investigator of the "Online Catalogue of Codices, Scrolls and Other Texts in Hebrew Script at the University of Manchester (John Rylands) Library" project and co-editor of the Manchester-based journals *Melilah* and the Journal of Semitic Studies. Current research interests include the thirteenth-century Jewish reception of Maimonidean thought (Jacob Anatoli, Abraham Abulafia) as well as Ibn Kammuna's links to the Persianate world.

**Sperber, Haim**

Western Galilee College

**Yiddish newspapers and mass immigration, 1897-1924**

Most widespread European Jewish newspapers in the second half of the nineteenth century were in Hebrew (Ha-Magid; Ha-Meliltz, Ha-Zefira). Yiddish newspapers were rare, and most of them were local newspapers. Following the mass immigration to America most widespread Jewish newspapers were in Yiddish (Forverts; Der Morgen Zshurnal; Die Varheit; Yudishes Tagblatt). Only in post-World War I period, Yiddish newspapers (Heint, Der Moment) became widespread, in many attributes following the American model. The only exception was the Yiddish daily Der Fraynd that appeared in Russia in 1903. This paper deals with the question why was Yiddish journalism very popular in America while it appeared so late in Eastern Europe, where Yiddish was the Vox Populi. We claim here that during the period of mass immigration Yiddish newspapers became a major social and cultural agent for the immigrant as well a major tool of informing immigrants on affairs in Eastern Europe. All Yiddish newspapers had sections of correspondence with the old country. Another important role of the Yiddish newspaper was helping immigrants to find their relatives in the new country. Personal advertisement sections were full with such requests. The Agenda of these newspapers was always social rather than political. Zionism and nationalism were less important that issues related to the Jewish immigrants. Michaels and Manor emphasized this while writing concerning New York Yiddish Socialist newspaper, but the point they make is also valid to the non-socialist Yiddish newspapers.

Haim Sperber is a senior lecturer in Jewish History and serves as the academic coordinator of the Multi-disciplinary department at the Western Galilee College in Israel. Dr Sperber main fields of research are: Deserted Jewish women (Agunot), 1850-1914; Jewish immigration and criminal networks; Jewish immigrants’ relationship with their families in the origin countries; Nineteenth Century Anglo-
In the preface to his play script, The Dybbuk (1914), a tale of a young bride possessed by the spirit of her dead beloved, S. Ansky writes: "throughout the play there is a battle between… the individual's striving for happiness and the survival of the nation." Thus Ansky, an ethnographer and historian who set out to recapture the already disappearing culture of the Jewish shtetl, reinvented this culture in the Jewish imagination in what is surely Jewish theatre's most popular theatrical production (over 2000 performances to date). This talk will explore how the 'dybbuk' became a vehicle to present Jewish culture to the post-war British world in Glasgow's Jewish Arts Festival, 1951. As I will argue, the festival, meant to focus on the life and vitality of Jewish culture, remained haunted by the spectre of the Shoah. And despite its best efforts to push death backstage, Glasgow's Jewish Institute Players' production—as well as the play's dominant themes—reveal how the trauma of recent history continued to haunt Jewish memory in the immediate aftermath of WWII.

Mia Spiro is Lecturer in Jewish Studies at the School of Critical Studies, University of Glasgow. She is the author of Anti-Nazi Modernism: The Challenges of Resistance in 1930s Fiction (Northwestern UP, 2013) and has published several articles on Jewish representation in literature and film in the period leading up to WWII and the Holocaust. She is currently working on a project, entitled Monsters and Migration: Golems, Vampires, and the Ghosts of War, which examines how elements of the supernatural have been used by modern writers and artists to grapple with oppression, migration, and antisemitism in the first half of the twentieth century.

The Arab conquests of the seventh and eighth centuries marked a major turning point in the history of the Middle East, and were formative for relations between Jews, Christians and the newly developing religion of Islam. Jewish apocalyptic literature experienced a revival in Late Antiquity due to the political turmoil associated with conquest, which was regarded as a sign of the messianic era and the coming age. Compositions such as Nistarot Rabbi Shimon ben Yohai provide an important insight into Jewish responses to the conquests of the seventh and eighth centuries, and their attitudes to Christian Byzantines and Arabs at this time, which often manifested in religious competition. This paper will focus on the representation of the Arabs through biblical exegesis in apocalyptic texts from this formative period of contact and conflict.

Helen Spurling is Associate Professor of History at the University of Southampton and the Parkes Institute for the Study of Jewish/non-Jewish Relations. Her research focuses on intercultural relations in Late Antiquity in the Eastern Mediterranean, biblical exegesis and apocalypticism. She published The Book of Genesis in Late
Stępień, Monika
University of Warsaw

The return of Polish Jews to their hometowns in light of personal accounts

Polish Jews, scattered around the world, reminisce about their hometowns. They return to Poland resulting from their recurring visions of the past and the urges to see their life stories, interrupted by the WWII and emigration, as coherent and whole. Though each returnee follows a memory trail through his hometown, according to his own biographical experiences, one can extract a few common categories from the sites visited – places connected with: childhood and youth; family history; the history and heritage of the local Jewish community; the history and culture of the city; and, the Holocaust (places experienced by the survivor or those of close relation, places of martyrdom of the Jewish community). Such diverse stops on the memory trail show the dual identity of the cities – each possessing a glorious past, but also one stigmatized by blood, murder and loss. The absence of the returnees' families, the murdered Jewish community, is equivalent to the lack of a natural environment of memory. Those returning are looking for a new commemorative milieu, involving all who remember, including their school friends, teachers, neighbours, local activists involved in preserving Jewish heritage, etc. Finally, the returnees are coming back to their homeland – to the houses in which they were born, but ones that are no longer home. In my presentation, I will focus on the three cities of Warsaw, Łódź and Kraków – the largest pre-war Jewish communities within Poland's present-day borders. Comparing the subjects' returns to the three cities described in Jewish personal accounts, I will focus on the phenomena of a broader, more universal nature, but will also depict the typicalities and distinctiveness of the returns to each of the cities.

Dr Monika Stępień is a Research Assistant at the Department of Hebrew Studies, University of Warsaw, a member of the Polish Association for Jewish Studies and a stipendist of the National Science Centre (Poland). Her dissertation entitled „The City Recounted. The Image of Post-war Kraków in Selected Works of Jewish Literature" was awarded 1st Honorable Mention in the 6th edition of the Majer Bałaban Contest – a contest held by Warsaw's Jewish Historical Institute for the best Master's and Doctoral theses on the Jews and Israel. She also works at the Galicia Jewish Museum.

Szczepan-Wojnarska, Anna Marta
Cardinal Wyszyński’s University in Warsaw

Shadows of the success stories

George Salton in "Psalm 123", Eva Hoffman in "Lost in Translation" and Henryk Dasko in "Gdansk's Warsaw Train Station" describe the paradigm of exilic fate in their autobiographical prose. Although they belong to different generations (born before the WWII and straight after it) they share the experience of undisturbed, happy childhood in Poland where they perceive the world as complete and coherent. The turning point of their experience is the fact that they became suddenly marked by political and historical forces as strangers and expelled from the paradise of integrity and consistent identity. This move was undeserved, unexpected and characterized by rapidity, lack of logical justification, absurdity, very limited choice.
of destination and it was accompanied by sense of total loss, despite of final successful outcome of the entire process. This move manifests itself also in the authors' time perception and language usage. Surprisingly enough each author was able to come to Poland again and confront one's own memories with the current reality, and their own absence in their own places. All these factors intersect with each other revealing various levels of auto narrative manners. Finally, the categories such as belonging are confronted with dispersion and transformation by the process of constant translation of languages and cultures that mirror, imitate, deform or supplement each other. The aim of this paper is to identify and to investigate the factors of success and pain evoked by the forced move of Jews from Peoples Republic of Poland as displayed in the selected autobiographical writings.

Anna Szczepan-Wojnarska - an associate professor in literature studies at Cardinal Wyszynski University in Warsaw. 2012 - 2016 a Head of Institute of Polish Philology and since 2014 a Chair of PhD Studies at Faculty of Humanities. Books published: "...you will get married to a fire" J. Liebert. The experience of transcendence in the life and the works of Jerzy Liebert. Universitas, Cracow 2003; To Forgive God. A figure of Job in the literature related to WWII. Universitas, Cracow 2008. Research interests include: relations between literature and religion, literary anthropology and transcultural literary studies, translation theory, poetry of 20th and 21st century.

Magda Sara Szwabowicz (1986) is currently finishing her PhD dissertation at the Department of Hebrew Studies, University of Warsaw. Alumni of Paideia-Project Incubator (Stockholm, 2010). Studied Hebrew Literature at Tel Aviv University (2011-2012) as a Government of Israel scholarship holder. Was granted with research grant by the Institute for the History of Polish Jewry and Israel-Poland
Relations (Tel Aviv University, 2013-2014). Her M.A. thesis on Hebrew literary journals printed in Warsaw between two World Wars was awarded with a prize by University of Warsaw's Friends Association (2011). Her doctoral dissertation focus on Hebrew literary life in interwar Poland. Has professional experience as translator and Hebrew lecturer.

**Tavim, José; Mucznik, Lucia**

*University of Lisboa*

*Jews in the archives, moving Jews: results on a project concerning "Portuguese Jewish Mediaeval Sources"*

The aim of this paper is to reveal one of the aspects of the Jewish live in Portugal during the Middle Ages: their mobility. Besides the more intense migratory movements resulting from persecution and expulsion, we are interested in revealing evidence of a Jewish mobility considered from a daily life viewpoint, as well as the motives behind these diverse forms of displacement. Our project entitled "Portuguese Jewish Mediaeval Sources", based in fieldwork carried in the National Archive of the Torre do Tombo in Lisbon (Central Archives), as well as in provincial archives - whether district, municipal or ecclesiastical - is funded by the Rothschild Foundation, and its hosted in CIDEHUS, a research centre belonging to the University of Évora. Access to provincial sources stored in these archives - ecclesiastical and council books, but also scrolls and parchments - give us, as we shall see, a new overview of the Jewish movements in macro and micro scale of analysis, for which we will give several examples based on known and unknown sources.

José Alberto Rodrigues da Silva Tavim got a PhD in Portuguese Studies by the Universidade Nova de Lisboa and he is Senior Researcher and Professor at the Centro de História, Faculdade de Letras, Universidade de Lisboa, as also Collaborator Member at the Research Center CIDEHUS, in Évora University (Portugal). He is also the Chair of the Seminar "The Jews in Portugal and in the Diaspora", at Universidade de Lisboa.

**Tobias, Michael**

*JewishGen*

*The Ancestral Origins and Dispersal of Scottish Jewry*

The ancestral towns of Jewish Immigrant families to Scotland from Central and Eastern Europe were identified by analysing the Scottish Birth Registrations of Jewish immigrant families. Those Birth certificates stated the dates and places of the parents’ marriages. Many of the town names were corrupted and the names and countries had changed several times in the period since the families immigrated. Despite this it was still possible to correctly identify the vast majority of towns and plot them geographically and in time sequence to see if any patterns emerged. Publicly available Censuses from 1841 to 1911 were examined to study the immigrant families once settled in Scotland. The residence patterns of Jewish families in the two main cities of Edinburgh and Glasgow were studied and plotted, using standardized enumeration districts to 1901 boundaries and Ordnance Survey maps from the 1890s. Finally, passenger lists were examined for the Glasgow to New York route to investigate the quantity and timing of Jewish migrants and transmigrants who passed through Scotland on their way to the USA.

Michael Tobias has a BSc Honours degree in Mathematics and Physics and qualified as an Actuary. He has a Masters Degree in Genealogical, Palaeographic
Tzion, Orit
Ben-Gurion University

The dispute prophet – a look at two Hebrew biblical inscriptions in two Christian pieces of art.

This study focuses on two unique biblical Hebrew inscriptions from the Book of Isaiah found on two famous pieces of Christian artwork. The one is found on a fresco by Raphael, situated over the Alter of St. Anne in the church of St. Augustine in Rome. The other is an alter fresco by Durante Alberti, situated in the Annunciation Chapel at the church of Santa Maria ai Monti in Rome. The goal of this work is to study the circumstances, in which these Hebrew inscriptions have appeared, as well as their role and their contribution, as part of the general decorative display, to the unity of the artwork and its overall significance. At the heart of this research lies the assumption that the unique use of Hebrew inscriptions from the Book of Isaiah in religious Christian paintings is tightly related to the complex reality of the Jews living among Christians in Rome during the 16th century. Discussing this assumption, reference is made to historical events that played a role in the formation of the relationship between the two religions. The unique use of Hebrew inscriptions from the Book of Isaiah in religious Christian paintings is discussed in depth in light of a broader phenomenon where Hebrew texts were used in religious Christian paintings in the later 15th century and early 16th century. The main findings of this research endeavor assert that the Hebrew inscriptions in each of the paintings in each of the churches facilitated the educational, Christian theological messages for which they were written. In this respect, it may be claimed that the unified notion underlying the decorative array of each alter contributes to the Christian campaign while reflecting a phase in the development of the Christian theological methodology attempting to imbue Christian values in Jewish scriptures.

B.A. - 2007-2011- Ben Gurion University of the Negev - Department of the Arts and the Department of Bible, Archaeology and Ancient Near Eastern Studies.


Urban, Susanne
Schum-Stade

The Worms Machzor: a book on the move from "Warmaisa" to Jerusalem

1,000 years of Jewish life in Worms survived Crusades, Pogroms and wars. Finally the Shoah destroyed the community. Remains of the synagogue as well as core parts of the Jewish Community Archive and the Worms Machzor from the 13th century were rescued. The motif to save these relics from destruction by the City Archivist is unclear. After the war ended, the Jewish Cultural Restitution (JCR)
intended to transfer the Archive's remains and the Machzor to Jerusalem. This decision was refused by the City Archivist. His motifs are again not clear: should the remains stay in Worms to illustrate mainly the general medieval city's history – somehow a detachment from the recent times and its atrocities? Was it to present Germany's "good will" after the Shoah to dis-play Jewish artefacts (like anthropological objects)? Hannah Arendt was involved in the negotiations between Worms and the JCR. She com-piled inventories of Jewish cultural artefacts. Arendt was convinced that the relics of renowned "Warmaisa" should be sent to Jerusalem.

In 1957 the Worms Machzor was transferred to Israel, although parts of the agreement between the city and the State of Israel are confusing as one paragraph names the City Archivist as "Rescuer" of the Jewish heritage. The presentation will follow the Machzor's journey to and in Worms and to Israel. We see how an outstanding liturgical book was for centuries connected with one specific place, the Worms Synagogue. After the Machzor "survived" the Shoah I want to discuss the reasons behind this and the City Archivist's role. The presentation will illustrate the book's way to Israel and Arendt's part as well as how the agreement between Israel and Worms can be interpreted. Finally and briefly it will be shown how this book's story can be used in educational approaches towards Jewish history and German memory.

Since 11/2015 Managing Director for the Association of ShUM-Cities Speyer, Worms and Mainz.
2004: Fellow Researcher in Yad Vashem.
1990-2004: Co-Editor Jewish Journal Tribune/ Frankfurt.

She has published extensively on e.g. Youth Aliyah, Antisemitism after 1945 and Displaced Persons. She curates exhibitions, e.g. on Death Marches and Displaced Persons or Judaism and Wine and creates Educational Materials. Her recent research focuses on early testimonies and spaces of memory.

van ‘t Westeinde, Jessica
University of Tubingen

All roads lead to Rome: "Jewish" travel to the centre of the Empire in the later Roman (Amoraic) Period

Rome, the centre and largest metropolis of the Roman Empire, even if abandoned as imperial residence, remained an attractive destination for travellers in the later Roman Period. In this paper, applying the methodology of Individualisation (Rüpke), I wish to investigate if this was the same for those who would identify as "Jewish." My aim is to scrutinise later developments after the Roman-Jewish wars. Who would travel to Rome, and what for: trade, intellectual pursuits, or religious and/or political motivation? Could these movements be interpreted as migration, diaspora, or occasional visits? There exist attest of rabbinic attempts to "claim" the Roman Jewish community, yet inscriptions do not quite testify of such rabbinic influence. The rabbinic accounts mention travel to Rome, in which case it would be worth investigating the existence of didaskaleia or yeshivot, and to draw parallels with other individual religious agents. In this case we do not only have travelling people, but also travelling discourses. The nature of Jewish groups in Rome might have had a positive impact on Jewish migrants: the Roman Jews engaged in trade, there was
economic as well as intellectual activity; and, if we could draw a parallel with patterns among the Romans: people of higher echelons of society often had contacts across the empire, and travelled or hosted travellers (visitors, dignities). The character of the Jewish population of Rome fit within the profile of the metropolis as (semi-) autonomous (e.g. the Roman Senate). This might have been part of what made Rome so attractive: the independence and anonymity almost-guaranteed in such a large and bristling town. It attracted those interested to have a share or leave a lasting imprint in the eternal city: individual religious agents, including rabbis.

Jessica van ’t Westeinde obtained her PhD from Durham University. Whilst her doctoral thesis dealt with Roman aristocrats, during a visiting fellowship at Aarhus University in 2016 she made a shift to the study of Judaism in late antiquity. She is currently a postdoctoral research fellow at the Institut für antikes Judentum, University of Tübingen. Her research concentrates on the formation of Jewish "Diaspora" identity after Bar Kokhba in the Roman Empire. She investigates patterns of group formation and the creation of religious boundaries from an interdisciplinary perspective, thereby testing out new methodologies – including cultural evolutionary and cognitive neuroscientific theory.

Vasyutinsky, Daria
Ben-Gurion University

How the private archive and library of Avraham Harkavy made their way to Kiev and what came out of it

Avraham Harkavy was one of the founding fathers of the Oriental and Jewish Studies in Russia, the first and most important librarian of the Firkowicz collection, and one of a few Jews who make significant career as public servant within the topheavy, authoritarian regime of the Russian Empire. He continued his research of Firkowicz collections until his death in 1819. Shortly before his death, he sold his collection of books and manuscripts to the Society for Promotion of Jewish Enlightenment, and donated his correspondence to the Jewish Historical and Ethnographical Society. In the 1920th, his immensely important private archive made its way to Kiev, first to the Institute of Jewish Proletarian Culture, and later to some deserted churches and damp basements. As part of my PhD project I wrote comprehensive biography of Avraham Harkavy that is almost entirely based on archival materials. Significant part of the research was done in Kiev, in the Vernadsky library, and in the Central State Historical archive where the remnants of Harkavy’s archive are now kept. In my lecture I'll address the flowing questions: how and when Harkavy's archive and library made their way to Kiev; how happened that they were lost for almost fifty years; contents and state of preservation of the surviving part of the archive; contents and importance of the archive; materials from the Firkowicz collections and from the Firkowicz private archive in the archive of Harkavy.

My name is Daria Vasyutinsky Shapira, I was born in St.-Petersburg, Russia, and studied Semitic languages at the Oriental department of St. Petersburg State University. I repatriated to Israel in 2006. In the year 2013 I became a PhD candidate at the Goldstein-Goren Department of Jewish Thought of the Ben-Gurion University of the Negev and this academic year I am completing my PhD project. My research is focused on the early stages of the Russian Oriental studies, beginnings of research of the Firkowicz collections manuscripts, the emergence of Russian Jewish studies, and the first Jews in the Russian academia.
Viezel, Eran  
Ben-Gurion University  
Exegesis which move and the paradox of the plain meaning: a melancholy reading of Jewish exegesis on the Pentateuch in the Middle Ages

The Medieval Jewish commentators believed that the Pentateuch is divine, and therefore as perfect as God Himself. However, the Pentateuch was formed over hundreds of years, and it includes materials reflecting different schools of thought. In fact, it is very far from reflecting perfection. Researching the corpus of Medieval Jewish exegesis while conscious of the weighty expectations that commentators have of the text is an aesthetically moving experience. Exegetical wordiness is suddenly understood as an attempt at distraction from a fundamental discomfort. This discomfort is what pushes the commentators continuously to interpret the Pentateuch, and essentially to search unceasingly for a solution which will fully resolve the literary evidence with the basic belief that the Pentateuch is perfect. But the exegetical failure is predetermined. This melancholy reading of the corpus of biblical exegesis typifies the modern reader, expert in critical Biblical study, but is very far from the emotional experience of the commentators themselves as they wrote their commentaries. However, in several especially interesting cases, one can identify in the work of the commentators an echo of [follows Julia Kristeva] the dawning of soleil noir in the heavens of the divine Pentateuch.

Eran Viezel, Ph.D. 2009 Hebrew University, Jerusalem, is a senior lecturer at the Department of Bible, Archaeology and Ancient Near Eastern Studies at Ben Gurion University of the Negev, Beer Sheva. His main field of research is Jewish exegesis. Among his publications are The Commentary on Chronicles Attributed to Rashi (Jerusalem: Magnes, 2010), ‘To Settle the Plain Meaning of the Verse’: Studies in Biblical Exegesis (Jerusalem: The Bialik Institute, 2011) (with Sara Japhet), tens of academic articles, and in addition two books of poems and a novel.

Wallen, Jeffrey  
Hampshire College  
The migration of objects and the trusteeship of memory

How do the ways in which we interpret the meanings, stories, and memories of objects change, as they pass from the hands of those who brought these objects with them when migrating, to the domain of the public museum and archival collection? And what can we understand about cultural relations and about the experiences and memories of migration from these particular instances of material culture--the objects that people took with them when migrating? At the core of this paper will be a particular collection of objects: the material objects offered up to the Jewish Museum Berlin by emigrants who left Germany in the years 1933-41. In conjunction with Aubrey Pomerance, head of the Archives of the Jewish Museum Berlin, I have been studying the objects that Jews took with them when fleeing Germany, and which much later they or their descendants sent back to Germany. I will explore questions of migration, memory, and material culture at these different moments: Living with these objects over time, and over generations. As containers of memories of migration, what meanings have these objects gained--and lost--and how are they embedded in the lives of their possessors? Entrusting these objects to the Jewish Museum Berlin, and the significance of these objects once they have passed from the private and familial to the public and collective domain. How do these objects signify differently for others--for the researcher, for the artist, for the museum visitor--than for the migrants themselves? I will examine some of the different ways in which material culture is linked to collective as opposed to individual
memory of migration. I will conclude with some broader remarks and speculations about memory, material culture, and migration that extend beyond this particular set of emigrants.

Jeffrey Wallen is professor of comparative literature at Hampshire College, in Amherst, Massachusetts, (and was Dean of Humanities, Arts, and Cultural Studies from 2012-2015). He has taught as a visiting professor at the Free University Berlin and at the University of Toulouse, and is the director of Hampshire's semester-long study abroad program in Berlin. He has published widely on nineteenth- and twentieth-century European literature; on biography and literary portraiture; on eyewitness testimony, Holocaust literature and film, and Berlin Jewish history; and on debates about education. He is currently working on a study of the archive in contemporary thought and art.

Wallman, Adrienne  
Lancaster University  
Forging new Jewish identities, reclaiming Jewish pasts: spiritual and physical journeys of Jewish genealogists

Drawing on extracts from my interviews with people carrying out Jewish genealogy, I will explore movement as a personal journey of ancestral discovery, reclamation and change. For one interviewee, learning and understanding more about her Jewish roots has led to a deeper identification with Jewish religious practice. Another, told that she had Jewish ancestry but unable to find evidence for it, describes how this lack of evidence has resulted in frustration and anger, but has also led to a desire to be recognised as Jewish herself by going through a formal religious conversion. In contrast, an interviewee from a traditional Orthodox Jewish background describes the changing family dynamics and shifts in Jewish practice at the Passover Seder, resulting from one of his sons marrying a woman with Jamaican slavery ancestry and creating a new multi-racial family. Other interviewees see their Jewishness as a cultural identity, rooted in an emotional identification with places from which their ancestors fled or were expelled. They describe the impact visiting these ancestral towns had on them and how these visits have enabled them to reclaim their ancestral heritage, with one interviewee of Sephardi ancestry planning to take advantage of new citizenship laws to move permanently to Portugal. Some interviewees have discovered the extent of their Jewish ancestry later in life and learnt that they had relatives who were murdered in the Holocaust. They powerfully describe how visiting camps such as Sobibor and Auschwitz, where their ancestors perished, has resulted in their seeing the Holocaust not just as a historical event but also as a part of their own life. Movement is thus shown to be multi-dimensional, encompassing emotional journeys as well as travel through space and time, exemplifying the complexity of Jewish identity.

I am in the third year of a part-time PhD in the Department of History at Lancaster University, researching the impact that doing Jewish genealogy has on personal identity, and how the results can be used within museum displays and learning programmes. Prior to starting my doctoral research I had a 40 year career in museums, heritage, arts and educational television, including working as director and curator at Manchester Jewish Museum.
Donald Weber is Lucia, Ruth, and Elizabeth MacGregor Professor of English at Mount Holyoke College. He is the author of Haunted in the New World: Jewish American Culture from Cahan to The Goldbergs (2005). His most recent essay is "Peckhlach: Mike Leigh's British Jewish Soul," in Hidden in Plain Sight: Jews and Jewishness in British Film, Television, and Popular Culture ed. Nathan Abrams (2016). His current book project maps contemporary Jewish American literature and popular culture, with chapters on the new immigrant writing, standup comedy, film, and frumm and ex-frumm narratives.
illustrate that memory of the Kindertransports is hybrid and not uniform. National narratives will not be lost in this process but rather they will be redefined, re-evaluated, and transformed by the host nations’ relationship with the local, the national, and the global. This will reveal that there is a distinct international memory of the Kindertransports that shows that there are common elements that exist in each host nation's narrative of the transports. This will be shown by focusing on fictional representations of the Kindertransports. A common thread that is found throughout the various novels that have been written by different authors from different backgrounds and nations is the loss of the self. This paper therefore aims to explore how literary works reflect upon how the Kinders' identities are constantly shifting throughout different novels and how this reflects global debates surrounding the Kindertransports today. The paper will first consider how the character of the Kind is presented, I will then discuss whether the authors reproduce traditional narratives or if they breakaway from convention, and finally I will then consider what these common threads tell us about the international narrative of the Kindertransports.

I am currently in the second year of my PhD at Nottingham Trent University. I am funded by Midlands3Cities/AHRC and my research focuses on memories of the Kindertransports in national and international perspectives. My Masters dissertation focused on the fictionalisation of the Kindertransports: A conventional or unconventional narrative? I also received a scholarship to study for my Masters. I have recently been on placement at Beth Shalom (The National Holocaust Centre) in Nottinghamshire and have helped create two exhibitions which include – Rethinking and reevaluating the narratives of the Kindertransports through identity, artefacts, and testimony and Legacies of the Holocaust.

Wynn, Natalie
Trinity College Dublin
The migration of an ideology: Liberal Judaism in Ireland, 1946-1967
This paper will explore how the movement of ideas leads to a process whereby the original ideas are adapted and transformed in response to distinctive local circumstances and requirements. The Dublin Jewish Progressive Congregation (DJPC) was founded in 1946 by a circle of mostly Irish-born, Orthodox Jews who invited Israel Mattuck, the leading rabbi of the Union of Liberal and Progressive Synagogues (ULPS), to address a Jewish public meeting in Dublin in January 1946. The DJPC was established two weeks later. Despite this apparently decisive act, most of the founders of the DJPC had little real knowledge of the principles of Liberal Judaism. Coming from a very conservative community their main concern was not religious reform in any radical sense. Rather, the intention was to foster a more intellectually satisfying engagement with Judaism so as to be more in tune – as they saw it – with the conditions of contemporary life. This paper will examine how the DJPC negotiated a careful line between traditional practice and belief and the agenda of Liberal Judaism, resulting in the construction and maintainance of a cautious, local expression of Liberal Judaism. I will investigate how the founders and early leaders of the DJPC asserted control over their own identity and sought to safeguard local authority over matters of rites and practices such as liturgy and conversion to Judaism. The paper will also consider how issues such as the traditionally strong Zionist leanings of Irish Jewry, and residual resentments between the Anglo-Jewish 'centre' in London and its former 'provincial' satellite in Dublin may
have contributed to the frequently uneasy relationship between the DJPC and ULPS in the early days, that led to a motion to secede from ULPS in 1961.

Natalie Wynn is a postdoctoral researcher affiliated to the Herzog Centre for Jewish and Near Eastern Religions and Culture, Trinity College Dublin. Her research focuses on Irish Jewish history in the late nineteenth and early twentieth centuries; and, in particular, on the broader Jewish context of Irish Jewish history and historiography.

Zaban, Hila
Warwick University
Transforming the Holy City: cultural and spatial effects caused by Western Jews moving to Jerusalem

This paper deals with the effects western Jewish immigration from USA, France and the UK has on its places of settlement. I discuss the case-study of Baka, a Jerusalem neighbourhood, where many western Jews settle. Although in Israel this immigration is ideologically termed aliya, I prefer to refer to it as 'lifestyle migration' (Benson and O'Reilly 2009) as these are immigrants by choice, coming from privileged backgrounds, who are motivated to come to Israel because they wish to belong to the majority group; because they want to lead a Jewish lifestyle they are comfortable with; and because as Zionists they wish to live in Israel. It is a particular quality of life for which they are searching. Israel, on its part, welcomes these immigrants and does much to attract and support them following their immigration. Once in Israel, western immigrants tend to cluster together and form language and culture-based enclave communities. Two such communities, of English- and French-speakers, exist in the studied neighbourhood. My research focuses on the effects that such segregation-by-choice has on the place. I focus on western immigrants' effects on Baka's processes of gentrification, the housing market, the commercial sphere, religiosity, and residents' modes of participation in local affairs. In my presentation I will talk about some of these effects in greater depth. The presentation will also address a research I have recently started, which aims to look at the cultural backgrounds of full-time or part-time immigrants and frequent visitors to Israel, in the places where they are from. Focusing particularly on London Jews, I will argue that many of the effects we see in Jerusalem are a result of the lifestyle UK Jews lead in Britain. As a minority group, Jews are used to living closely together in their own communities where they have access to community organisations that support their lifestyle. This type of lifestyle is then rebuilt in Israel.

Hila Zaban is a Leverhulme Early Career Fellow at the Department of Sociology at Warwick University. She received her PhD from the Department of Sociology and Anthropology at Ben Gurion University, where she trained as an urban anthropologist, followed by an Israel Institute fellowship at SOAS. Hila's work focuses on urban transformation – gentrification in particular, combined with high-status lifestyle migration. Her current research deals with British Jews' connections with Israel and how these transform Israeli urban locales and London's Jewish communities. Hila published her work in several peer-reviewed journals such as Urban Studies, City, Journal of International Migration and Integration, and Israel Studies.
Scholars throughout the ages, from the time of the Babylonian Talmud to David Novak and most recently Moshe Lavee, have pondered the tradition behind the so-called "Noahide Laws," the seven canonical and four additional prescriptions imposed upon non-Jews by various Tannaim, especially in Tosefta 'Avodah Zarah 8:4-8. The more recent hypotheses about this tradition range from universal law in the time of the Bible to Hittite or Maccabean law, or to specific sectarian observances during the Second Temple period. This paper argues we can reconstruct a strikingly simple, yet stringent legal principle for a Biblical derivation of the Noahide laws that is based on the rules governing the conduct of the gerim in the Hebrew Bible, the non-Israelite "residents" of special prominence in the Holiness Code (Leviticus 17-26). The link between the gerim and the Noahide laws is already hinted to in Sifra BeHar Sinai 8:1 (on Leviticus 25:47) and Bavli 'Avodah Zarah 64b, and has been considered in passing but never fully explored in Western scholarship. A detailed exploration of the laws of the gerim reveals that the entirety of canonical and non-canonical laws mentioned in the Tosefta has a clear exegetical basis in the Biblical laws which the rabbis understood to apply to the gerim. This paper thereby shows a hitherto imperfectly understood link between Biblical and rabbinic law, and sheds light on the precise process by which the rabbis came to understand the Gerim of the Bible as either full or partial converts. The suggested hypothesis, moreover, parallels the derivation of the so-called "Decree of the Apostles" in the Acts of the Apostles according to a Jürgen Wehnert, allowing us to triangulate and compare an exegetical principle unknowingly shared by the rabbis and the first "Christians" with markedly different outcomes.

Holger Zellentin holds a PhD from Princeton University (2007) and is currently Associate Professor in Jewish Studies at the University of Nottingham. He has previously taught at the University of California, Berkeley, and at the Graduate Theological Union. Professor Zellentin has been a mid-career fellow at the British Academy, and is a holder of the prestigious Philip Leverhulme Prize. Among his publications are Rabbinic Parodies of Jewish and Christian Literature (2011); The Qur'an's Legal Culture: The Didascalia Apostolorum as a Point of Departure (2013) and a monograph titled Law and Literature from the Bible to the Qur'an which is under contract with Oxford University Press.

"Torah of the heart": the metaphors shaping Ahad Ha'am's conception of the Jewish nation

This paper is based upon a chapter of my PhD dissertation (in progress), which examines diverse views of the concept of the "nation" by analyzing the metaphors employed to define it. Taking the Zionist movement as a case study, I discuss the thought of several writers via the Conceptual Metaphor Analysis (CMA) approach developed by George Lakoff and others. Seeking to develop Benedict Anderson's well-known notion of the "imagined community," I ask how—i.e., through which metaphors—the Jewish nation is imagined. The chapter presented here addresses the thought of Asher Ginzberg (1856–1927), the Jewish national thinker known as Ahad Ha'am, one of the prominent leaders of the Hibbat Zion movement in Russia and a fierce critic of Herzl and political Zionism. Ahad Ha'am's cultural nationalism, known as "spiritual-Zionism," not only represented a unique approach within the Zionist movement but also became a cornerstone of modern Jewish secular thought.
as a whole. Employing this innovative rhetorical method, I examine the metaphors underlying Ahad Ha'am's thought, demonstrating how they serve him in his various political and ideological polemics, shaping his distinctive conception of the nation. Seeking to undermine the "building" metaphor common in "practical Zionism" circles, he counters it with that of the "heart." The "field" metaphor also plays a crucial role in developing his unique secular-cultural conception of Judaism, affording him a way of confronting Berdyczewski's radical revolutionary secularism on the one hand and Herzl's political Zionism on the other.

Eliran Zered is a PhD student in Political Studies at Bar-Ilan University, Israel. His dissertation examines the concept of the "nation" in the writings of several prominent Zionist thinkers via an analysis of the conceptual metaphors employed to define it. He is a teaching assistant in the Department of Political Studies at Bar-Ilan University and a recipient of the President's Scholarship. Eliran gained his MA in Political Science from the Hebrew University of Jerusalem and his BA in Behavioral Studies from Ben-Gurion University.

Zion, Eldad

Emissaries from the Land of Dreams: depictions of Eretz Yisra'el in 18th century writings of Shadarim

Shadarim (Sheliḥyey de-raban'an) emissaries were sent by the Jewish communities in Palestine to their fellow Jews in the diaspora. The main purpose of their sheliḥut (mission) was to collect money for the communities they represented. On their journeys many of the Shadarim, as agents of transited knowledge, wrote books which they usually published during their travels. In some of these books they glorified Eretz Yisra'el aiming at stirring religious fervour for the Holy Land and raising donations for the pining away Jewish communities that 'guard the Holy Places'. For generations, Jewish knowledge of Eretz Yisra'el had come from religious texts. Within this textual genealogy, the 'books of glorification' created by the Shadarim, are a unique sub-corpus, indispensable in the shaping of a new understanding of Eretz Yisra'el among the Jewish communities in the diaspora. My presentation will discuss three of these books that were printed in the first half of the 18th century after "Aliyat ha-Havurah Kedoshah" (1700) to Jerusalem, namely: (1) Moshe Hagiz's Sefat 'Emet (1707, Amsterdam); (2) Sha'alu Shelom Yerushalayim by Gedaliah of Siemiatycze (1716, Berlin) (3) Yehudah Poliastro's Zikharon bi-Yerushalayim (1743, Constantinople). I shall show some of the dominant rhetorical means (such as intertextuality, metaphors, and oral traditions) these works employ. Based on these notions the paper will discuss some of the various ways and means by which those books brought about a shift in the traditional approach to Eretz Yisra'el and created an altered geographical memory. The findings of the proposed paper, derived from the three analysed works, are part of a myriad of textual devices denoting the beginning of a new process turning Eretz Yisra'el from an abstract, theological locus into an actual geopolitical territory.

Eldad Zion is a PhD candidate, and teacher of Hebrew, at the Department of Hebrew, Aramaic and Jewish Studies and at the Amsterdam School of History, University of Amsterdam. In his dissertation, he studies the literature of the Shadarim and pre-national Jewish literature from the 18th and 19th centuries. He completed his MA at the Cohn Institute for the History and Philosophy of Science and Ideas, Tel Aviv University (Magna cum laude, 2016) with a dissertation titled: "A historical and philosophical study of two protocols of the Jewish-Israeli consciousness
committee 1956". He holds a BA in Jewish Philosophy (2014) and a dual BA in History and Philosophy (2011), Tel Aviv University.

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Jewish women are increasingly moving into participatory and leadership positions in communal spaces. Women's inhabitancy of these spaces is ground-breaking and worthy of inquiry since they remain primarily under male control and uphold patriarchal power structures. Traditionally, four interconnected spaces "house" Jewish collective identity: the Beit Midrash (narrative, values and culture), the Beit Knesset (ritual and communal membership), the Beit Din (judiciary and normative regulation) and the Bayit HaYehudi/HaLe'umi (family, nationhood, and connectedness via place). Together, they constitute hierarchical boundaries and differential belonging, creating a highly-gendered citizenship to "the Jewish home". These institutions, though evolving, continue to define Jewish life today and shape the character of Israel-as-Jewish-State, both symbolically and legally. This paper offers a critical examination of how Jewish-Israeli public "Houses" (Bayit/Beit) re/produce gendered dis/belongings and how they are challenged. It focuses on one influential space – Israel's Rabbinic Court (IRC), a contentious religious national institution accorded sole power over Jewish citizens' marriage and divorce by the democratic State. It analyses the politics of Jewish-Orthodox women activists' embodied homemaking within the IRC: both processes whereby religious women inhabiting the IRC as homeowners transform it, and how exposure to this "unhomely" space transforms them. This case-study shows how being "at home" and displaced are interrelated, and can be simultaneous lived experiences occurring within the same space. I discuss these concepts in the context of cultural and political belonging, as processual, interactive and culturally contingent notions. This stretches the limits of current research which links these supposedly oppositional terms to territorial or spatial dis/location. Applying notions of a "homing desire" and the "unhomely", this paper highlights the vital role of imagining as a transformative act, and the role of homemaking as a political strategy of socio-cultural change. Overall, this paper challenges the boundaries between public and private, holiness and desecration, and belonging and displacement.

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