

Scatter of the Literature, March 2020–December 2022*

Rachel Leket-Mor

Arizona State University Library

Nadav Sharon

University of Toronto Libraries

Abrams, Rebecca, and César Merchán-Hamann, eds. *Jewish Treasures from Oxford Libraries*. Oxford: Bodleian Library Publishing, 2020. <https://press.uchicago.edu/ucp/books/book/distributed/J/bo50746413.html>.

Representing four centuries of collecting, this book features Hebrew manuscripts and rare books from the Bodleian Library and Oxford colleges, accompanied with essays. Collection highlights include a fragment of Maimonides' autograph draft of the Mishneh Torah, the earliest dated fragment of the Talmud, illuminated manuscripts of the Hebrew Bible, festival prayer books, and one of the oldest surviving Jewish seals in England.

Ahmed, Mohamed A. H. "18th-Century Judeo-Arabic Documents from the Prize Papers Collection." *Journal of Jewish Languages* 10, no. 1 (2020): 1–23. <https://doi.org/10.1163/22134638-06011141>.

The Prize Papers Collection held at the National Archives in Kew contains more than 280 letters and documents in Judeo-Arabic (Arabic written in Hebrew script) taken from the British cartel ship *Venus* in 1800. Most of the letters and documents belonged to Shlomo Bū Sha'ra, an Algerian Jewish merchant who travelled between Algeria and Europe on business during the late 18th century. This article introduces the Judeo-Arabic documents from the Prize Papers Collection. It applies a linguistic analysis to a sample of 15 letters and documents, and transcribes and translates three documents written in Arabic and Judeo-Arabic scripts.

Al-Skali, Dr. Iyad Younis Mohammed, and Sarah Hussein Mohamed Ali. "The Role of International Agreements in Protecting the Hebrew Manuscripts." *Tikrit University Journal for Rights* 4, no. 4 (November 2, 2020): 26–57. <http://tujr.tu.edu.iq/index.php/t/article/view/500>. [Arabic]

The article presents the transfer of Hebrew manuscripts from Iraq to the Iraqi Jewish Archive as an illegal activity, performed by colonialist forces, and proposes to enforce criminal laws, laws of antiquities, the Environmental Protection Act, or tourism law on those involved.

* Wherever possible, annotations to these citations are based on those provided by indexing and abstracting services.

Anderson, Bradford A., and Jason McElligott. “Jewish and Hebrew Books in Marsh’s Library: Materiality and Intercultural Engagement in Early Modern Ireland.” *Religions* 11, no. 11 (November 2020): 597. <https://doi.org/10.3390/rel11110597>.

Marsh’s Library in Dublin, Ireland was founded in the early eighteenth century by Archbishop Narcissus Marsh. The library’s extensive collection of Jewish and Hebrew books includes Hebrew Bibles, Talmudic texts, rabbinic writings, and Yiddish books that date back to the early modern period. This study explores a cross section of these books to learn how they inform our understanding of early modern history, religion, and intercultural engagement. The focus is on Christian engagement with Jewish culture in the seventeenth and eighteenth centuries, the production, use, and travel of Jewish books in early modern Europe, and snapshots of Jewish life in early modern Ireland and beyond.

Bar-Levav, Avriel. “Table Talk and the Bond of Reading: A Jewish Broadsheet for Meals.” *Polin: Studies in Polish Jewry* 33, no. 1 (2021): 97–116. <https://academic.oup.com/liverpool-scholarship-online/book/37585/chapter-abstract/331853444?redirectedFrom=fulltext>.

The chapter presents an unknown broadsheet comprised of various texts which are studied and performed at mealtimes, illustrating Jewish personalized table rituals as they developed in Eastern Europe during the eighteenth century. Dynamic Jewish rituals, newly emergent sensibilities, communication technologies, towering personalities, influential books and other printed materials, and the spread of new ideologies are also discussed.

Bar-On, Shraga. “*If You Seek to Take Advice from the Torah, It Will Be Given*: Jewish Bibliomancy through the Generations.” In *Unveiling the Hidden—Anticipating the Future*, edited by Josefina Rodríguez-Arribas and Dorian Gieseler Greenbaum, 161–91. Leiden: Brill, 2021. https://doi.org/10.1163/9789004445703_007.

This chapter traces the roots of the contemporary practice of the lot of the Gaon Rabbi Elijah ben Solomon Zalman (1720–1797) in Jewish culture, which reveals extensive and variegated utilizations of the Torah as a means of divination from antiquity. Thus, in contrast to other divination techniques, bibliomancy was awarded legitimacy within Jewish culture as an expression of “mantic pietism.” This chapter suggests that this divination technique was misattributed to Elijah of Vilna, known as the Vilna Gaon, due to a confusion between his initials with another Rabbi Elijah. Through this mistaken attribution, the technique became embedded within the basic ethos of Lithuanian Jewish culture, which saw the Torah as the focal point of Jewish life.

Rustow, Marina. *The Lost Archive: Traces of a Caliphate in a Cairo Synagogue*. New Jersey: Princeton University Press, 2020.

The lost archive of the Fatimid caliphate (909–1171), survived in the Cairo geniza, was

recycled as scrap paper and deposited there by medieval Jews. Rustow reconsider the long-standing but mistaken consensus that before 1500 the dynasties of the Islamic Middle East produced few documents, and preserved even fewer.

Bohus, Kata, Atina Grossmann, Werner Hanak, and Mirjam Wenzel, eds. *Our Courage—Jews in Europe 1945–48*. Berlin, Boston: De Gruyter Oldenbourg, 2020. <https://doi.org/10.1515/9783110653076>.

- Bohus, Kata. “Rescue Attempts: The Hungarian Jewish Museum and Jewish Cultural Heritage After 1945.” In *Our Courage—Jews in Europe 1945–48*, edited by Kata Bohus et al., 238–41 Berlin, Boston: De Gruyter Oldenbourg, 2020. <https://doi.org/10.1515/9783110653076-019>.
- Gallas, Elisabeth. “Fragments from a Lost World: The Rescue and Restitution of Jewish Cultural Assets in the Postwar Period.” In *Our Courage—Jews in Europe 1945–48*, edited by Kata Bohus, et al., 220–37. Berlin, Boston: De Gruyter Oldenbourg, 2020. <https://doi.org/10.1515/9783110653076-018>.
- Riedel, Erik. “Art Prints as a Medium for the Documentation and Memorialization of the Genocide.” In *Our Courage—Jews in Europe 1945–48*, edited by Kata Bohus, et al., 56–63. Berlin, Boston: De Gruyter Oldenbourg, 2020. <https://doi.org/10.1515/9783110653076-005>.

Boyarin, Jonathan. “Stumbling Upon the Archive.” *Cambridge Journal of Postcolonial Literary Inquiry* 9, no. 1 (January 2022): 110–13. <https://doi.org/10.1017/pli.2021.32>.

Bubar, Mallory. “The Archive of the Fictitious: USHMM’s Daniel’s Story as Educational Memory.” *Holocaust Studies* (2021). <https://doi.org/10.1080/17504902.2021.1992197>.

The United States Holocaust Memorial Museum’s exhibition, Daniel’s Story sits precisely at the midpoint between archive and fictional narrative, using historical accounts and archival material to construct a childhood for a fictitious ‘Daniel’ to be experienced by museum visitors. While Daniel’s Story raises concerns regarding over-identification, it also presents an educational tool made more palatable within the framework of the permanent exhibition. Using Alison Landsberg’s notion of prosthetic memory, this article analyses the purpose of this exhibition within the context of the archive, the historical boundaries it simultaneously crosses and respects, as well as the message of the ‘artifacts’ themselves.

Bušek, Michal. “In Search of Books Missing from the Prague Jewish Community Library.” *Judaica Bohemiae* LVII, no. 1 (2022): 101–13. <https://www.ceeol.com/search/article-detail?id=1046626>.

The Library of the Jewish Religious Community in Prague (JRCP Library) has made up the historical core of the book collection of the Jewish Museum in Prague (JMP) since 1945,

when it came under the management of the museum. Archival documents confirm that acquiring the JRCP Library was one of the JMP's priorities, in which Jiří Weil was particularly active across the region of Bohemia.

Carlson Hasler, Laura. *Archival Historiography in Jewish Antiquity*. New York: Oxford University Press, 2020. <https://doi.org/10.1093/oso/9780190918729.001.0001>.

Well over half of Ezra-Nehemiah is not a narrative but rather a patchwork of cited texts that are frequently intervening in the story. The capacity of citations in Ezra-Nehemiah to offend the historiographical, aesthetic, and theological sensibilities of scholars invites the question of what citation accomplishes in this context. This book labels the citation style in Ezra-Nehemiah as “archival historiography.” It argues that the act of citation in Ezra-Nehemiah forms an alternative site of archiving and this hybrid literary form prioritizes the assembly and organization of documents over the production of a seamless narrative. The book argues that citation in Ezra-Nehemiah is aimed at reestablishing a community by organizing memory into retrievable texts. Archival historiography thus constitutes an essential act of communal recovery and represents the cultural vitality of the Judean community after the losses of exile and while living in the long shadow of imperial rule.

Cassin, Caroline. “Jean-Claude Kuperminc Was the Privileged Witness of the Return from Moscow of the Archives Looted.” *TheArtLawLover*, December 18, 2020. <https://www.theart-lawlover.com/post/jean-claude-kuperminc-was-the-privileged-witness-of-the-return-from-moscow-of-the-archives-looted>. [Interview]

Jean-Claude Kuperminc has directed the library of the Alliance Israelite Universelle for more than thirty years. He was the privileged witness of the return from Moscow of the archives looted by the Germans and then by the Russians.

Cazenave, Jennifer. *An Archive of the Catastrophe: The Unused Footage of Claude Lanzmann's 'Shoah'*. Albany: SUNY Press, 2019.

Claude Lanzmann's 1985 magnum opus, *Shoah*, is a canonical documentary on the Holocaust—and in film history. Over the course of twelve years, Lanzmann gathered 230 hours of location filming and interviews with survivors, witnesses, and perpetrators, which he condensed into a 9½-hour film. The unused footage was scattered and inaccessible for years before it was restored and digitized by the United States Holocaust Memorial Museum. Cazenave presents the first comprehensive study of this collection, arguing that the outtakes pose a major challenge to the representational and theoretical paradigms produced by the documentary. They lend fresh insight into issues raised by the film, including questions of resistance, rescue, refugees, and, above all, gender—Lanzmann's twenty hours of interviews with women make up a mere ten minutes of the finished documentary.

Margolis Chesner, Michelle. “Building the Foundations of Scholarship at Home: Salo Baron and the Judaica Collections at Columbia University Libraries.” In *Salo Baron: The Past and Future of Jewish Studies in America*, edited by Rebecca Kobrin, 153–73. NY: Columbia University Press, 2022. <https://doi.org/10.7312/kobr20484-009>.

Cohen-Hattab, Kobi, and Oded Heilbronner. “Mamlakhtiyut (Statism) and the Establishment of a National Archive in Israel: A Study in Theory, History, and Practice, from the Late 1940s to the Early 1950s.” *Israel Studies* 27, no. 3 (2022): 1–23. <https://muse.jhu.edu/article/861279>.

The article questions why the Central Zionist Archives (CZA), the institutional archive that served the two main pre-State infrastructures, the Zionist Organization and the Jewish Agency, was not reorganized by the first government headed by David Ben-Gurion as the national archives of Israel in 1948.

Dahl, Izabela A. “Witnessing the Holocaust: Jewish Experiences and the Collection of the Polish Source Institute in Lund.” In *Early Holocaust Memory in Sweden: Archives, Testimonies and Reflections*, edited by Johannes Heuman and Pontus Rudberg, 67–91. The Holocaust and Its Contexts. Cham: Springer International Publishing, 2021. https://doi.org/10.1007/978-3-030-55532-0_3.

The Polish Source Institute (PIŻ) in Lund in southern Sweden collected over 500 testimonies from Polish survivors in Sweden. The study analyses the work of the archive’s founder Zygmunt Łakociński and examines what role the Holocaust played in this documentation project. The author shows that the Polish national experience was the focal point of this collection. However, the institute also created a small Jewish section for interviews with Polish-Jewish survivors in Sweden. As the Jewish witnesses describe, Jewish life in Poland before the war was, despite widely spread antisemitism, strongly flourishing, and Polish-Jewish relations were deeply entangled. The complexity of these relations makes it impossible to view Polish history of war-suffering without considering the war-suffering of Polish Jews.

Dillenburg, Elizabeth, Howard Louthan, and Drew B. Thomas, eds. *Print Culture at the Crossroads*. Leiden: Brill, 2021. <https://brill.com/edcollbook/title/59642>.

- Paluch, Agata. “The Circulation of Jewish Esoteric Knowledge in Manuscript and Print: The Case of Early Modern East-Central Europe.” In *Print Culture at the Crossroads*, edited by Elizabeth Dillenburg et al., 472–93. https://doi.org/10.1163/9789004462342_025.
- Sixtová, Olga. “Publishing Books in Early Modern Jewish Prague.” In *Print Culture at the Crossroads*, edited by Elizabeth Dillenburg et al., 367–86. Leiden: Brill, 2021. https://doi.org/10.1163/9789004462342_020.
- Sládek, Pavel. “Printing of Learned Literature in Hebrew, 1510–1630: Toward a New Understanding of Early Modern Jewish Practices of Reading.” In *Print Culture at the*

Crossroads, edited by Elizabeth Dillenburg et al., 387–410. Leiden: Brill. 2021. https://doi.org/10.1163/9789004462342_021.

- Teplitsky, Joshua. “Trusting Facts, Trusting People: Approbata, Endorsements, and Authoritative Knowledge in the Early Modern Jewish Book Trade.” In *Print Culture at the Crossroads*, edited by Elizabeth Dillenburg et al., 435–50. Leiden: Brill. 2021. https://doi.org/10.1163/9789004462342_023.

Dunkelgrün, Theodor. “Introduction to the Special Issue: The Jewish Bookshop of the World: Aspects of Print and Manuscript Culture in Early Modern Amsterdam to the Memory of Shlomo Berger (1953–2015).” *Studia Rosenthaliana: Journal of the History, Culture and Heritage of the Jews in the Netherlands* 46, no. 1–2 (November 2020): 7–28. <https://doi.org/10.5117/SR2020.1-2.001.DUNK>.

Dwor, Richa. “Charlotte Montefiore, Marion Hartog, and Jewish Women’s Periodical Publishing.” *Victorian Periodicals Review* 54, no. 1 (2021): 89–113. <https://doi.org/10.1353/vpr.2021.0003>.

Amid the robust market in Victorian Anglo-Jewish periodicals, only two were edited by women: Charlotte Montefiore’s *Cheap Jewish Library: Dedicated to the Working Classes* (1841–49) and Marion Hartog’s *Jewish Sabbath Journal: A Penny and Moral Magazine for the Young* (1855). Their contrasting fortunes reveal the challenges of female editorship of religious periodicals and clarify implicit Anglo-Jewish attitudes about the parameters of Jewish identity. Intolerance toward women’s theological interventions and a preference for framing the identity of British Jews in nationalist terms within a wider international Jewish public sphere determined the fates of these two women-edited periodicals.

Estraikh, Gennady. “Soviet Publications of Holocaust Diaries in the 1960s: Anne Frank and Masha Rolnikaite.” *Holocaust and Genocide Studies* 36, 1 (2002): 60–73. <https://doi.org/10.1093/hgs/dcac004>.

A strict ban on organized Jewish activities apart from those of a limited number of religious bodies, coupled with the state monopoly on all publishing, simplified the Soviet Union’s control over Holocaust-related publication. The appearance of any such work was an idiosyncratic event, associated with concurrent political and cultural contexts and official agendas. The relatively liberal climate of the first post-Stalinist decade raised the possibility of such events. Soviet publication of both the diary of Anne Frank and Masha Rolnikaite’s *I Must Tell* reflected in part foreign policy considerations, but each played a rather different role in the Soviet cultural sphere. Anne Frank’s diary—not reprinted for three decades—would be referred to as, and possibly read only as, an important anti-fascist narrative with distant relevance to wartime events in the Soviet Union. Masha Rolnikaite (Rolnik), a survivor of the Vilnius ghetto, would become a widely published belletrist “Soviet Anne Frank.”

Freedman, V. “Making Dewey Jewey: Gershom Scholem as a Librarian.” In “*Scholar and Kabbalist*”: *The Life and Work of Gershom Scholem*, edited by N. Zadoff and M. Zadoff, 253–71. Leiden: Brill, 2018. <https://discovery.ucl.ac.uk/id/eprint/1474915/>.

After immigrating to Palestine in 1923, Scholem worked as a librarian at the Jewish National and University Library in Jerusalem before embarking on a full-time academic career in 1927. This brief episode was nonetheless highly influential in the field of Judaica librarianship because of Scholem’s adaptation of the Dewey Decimal Classification for the library’s Judaica Department. This article outlines the characteristics of Scholem’s scheme, and it describes the institutional and historical context in which he worked during this period. It analyzes how the scheme was shaped both by this specific context and by Scholem’s family background and early life, his Zionist outlook, his distinctive approach to Jewish Studies, and his academic interests.

Gallas, Elisabeth, Anna Holzer-Kawalko, Caroline Jessen, and Yfaat Weiss, eds. *Contested Heritage: Jewish Cultural Property after 1945*. Göttingen: Vandenhoeck & Ruprecht, 2019. <https://doi.org/10.13109/9783666310836>.

In the wake of the Nazi regime’s policies, European Jewish cultural property was dispersed, dislocated, and destroyed. Books, manuscripts, and artworks were either taken by their fleeing owners and were transferred to different places worldwide, or they fell prey to systematic looting and destruction under German occupation. The volume illuminates the political and cultural implications of this displaced property by presenting essays with newly discovered archival material and illustrations.

Gellman, Uriel. “Popular Religion and Modernity: Jewish Magic Books in Eastern Europe in the Nineteenth Century.” *Polin Studies in Polish Jewry* 33, no. 1 (2021): 185–202. muse.jhu.edu/article/780386.

Glogower, Abigail. “Pure Process: Building a Julius Friedman Collection at the Filson Historical Society.” *Ohio Valley History* 20, no. 3 (2020): 82–89. <https://muse.jhu.edu/article/771889>.

Glogower, Abigail, Sarah Dorpinghaus, and Heather Fox. “Collecting Kentucky Jewish History: Covenant and Collaboration.” *Journal of Jewish Identities* 13, no. 2 (2020): 233–51. <https://doi.org/10.1353/jji.2020.0022>.

In this essay, Jewish and non-Jewish Kentucky archivists argue that Jewish history matters to local histories; that its preservation should be a shared endeavor founded on mutual respect between a minority community and area archival institutions; and finally, that this approach to collecting Jewish history offers immense intellectual and logistical benefits for Jews and non-Jews alike.

Goldfarb Cohen, Shai. “Collaborative Navigation and Negotiation of Jewish Texts Online: The Case of Project Zug as a Digital Havruta Platform.” *Journal of Jewish Education* 88, no. 2 (2022): 1–27. <https://doi.org/10.1080/15244113.2021.1985407>.

This study aims to understand how learners collaboratively interpret Jewish sacred texts using informal online collaborative learning platforms. This case study focuses on Project Zug, an online *havruta* (paired couple) platform for the learning of Jewish texts. Based on 13 semi-structured interviews with Project Zug participants and using sociocultural frameworks of learning, I present how Project Zug created a digital *havruta* community of practice enabling dynamic learning identities.

Hamad, Anan. “History of Palestinian Libraries and Archives Under Israeli Occupation (1948-1993).” *Progressive Librarian: A Journal for Critical Studies & Progressive Politics in Librarianship* 48 (2021): 7–30. <http://www.progressivelibrariansguild.org/PL/PL48/007hamad.pdf>.

This article discusses the history of Palestinian libraries under Israel from the founding of the State of Israel in 1948 until 1993, the date the Palestinian territories were returned to the Palestinian National Authority. However, for essential background we begin with a brief sketch of the development of Palestinian libraries from the Ottoman era through the period of the British occupation of Palestinian lands.

Hansson, Joacim. “Classification Systems for Jewish Libraries and Bibliographies—Philosophy, Warrants and Relation to Non-Jewish Bibliographic Practice.” *Journal of Religious & Theological Information* 21, 3–4 (2022): 99–121. <https://doi.org/10.1080/10477845.2022.2038047>.

This article analyzes bibliographic classification systems for Jewish libraries and Judaica from a cultural perspective, partly detached from their function as document retrieval tools. Theoretically and methodologically, the study refers to the significance of warrants as formulated in Library and Information Science. With specific interest in the relation between Jewish and non-Jewish classification and bibliography, examples are given of systems from Europe and the USA, primarily from the twentieth century. Results indicate that bibliographic classification systems not only represent documents but reproduce cultural and ideological preferences of both designers and historical situations. In their effort to document religion in a bibliographic context, the example systems help to formulate various aspects of Judaism through both hierarchical structuring and subject definition.

Hantzaroula, Pothiti. “Meaning, Memory and Archive: The Politics of the Creation of Archival Material on the Holocaust.” In *Child Survivors of the Holocaust in Greece: Memory, Testimony, and Subjectivity*, 29–55. London: Routledge, 2020. <https://doi.org/10.4324/9780429507984-3>.

Addresses the “archive fever” by exploring the role of the archive in shaping our understanding of the fact and the ways in which its function as an archetype of historical factuality

impacted upon our modern understanding of testimony and memory. Investigating the impact of public discourses of the post-Shoah era on testimony, I retrace the genealogies of the testimonial post-Shoah culture and the shifts on the status of testimony. Furthermore, by examining oral and written testimonies by Greek survivors over a long period that spans from the end of the Shoah to nowadays, I focus on the transformations of testimonial narratives in relation to the public discourses and on the impact of archival collections of testimonies such as the VHA/USC Shoah Foundation in shaping testimony. The chapter investigates the extent to which the examination of the memory of the Holocaust and its influence on identity in Greece, which had one of the highest death rates in the European Jewish population, shifts some of our taken-for-granted assumptions about the development of Holocaust memory.

Heller, Marvin J., ed. *Essays on the Making of the Early Hebrew Book*. Leiden: Brill, 2021. <https://brill.com/view/title/56038>.

A collection of articles on early Hebrew printing, encompassing motifs on title pages as well as the entitling of Hebrew books; authors and places of publication addressing such topics as a much republished book opposed to gambling, authors of books on philology and on the massacres of *tah-ye-tat* (1648–49); diverse and disparate places of printing. Included is a section on Christian-Hebraism with articles on Altdorf, where polemical books were published, and another on William Wotten, a Christian vicar who published the first English translation of Mishnayot.

Heß, Cordelia. *The Medieval Archive of Antisemitism in Nineteenth-Century Sweden*. Berlin: De Gruyter, 2022. <https://www.degruyter.com/document/isbn/9783110757408/html>.

The significance of religion for the development of modern racist antisemitism is a much debated topic in the study of Jewish-Christian relations. This book, the first study on antisemitism in nineteenth-century Sweden, provides new insights into the debate from the specific case of a country in which religious homogeneity was the considered ideal long into the modern era. Between 1800 and 1900, approximately 150 books and pamphlets were printed in Sweden on the subject of Judaism and Jews. About one third comprised of translations mostly from German, but to a lesser extent also from French and English. Two thirds were Swedish originals, covering all genres and topics, but with a majority on religious topics: conversion, supersessionism, and accusations of deicide and bloodlust. The latter stem from the vastly popular medieval legends of Ahasverus, Pilate, and Judas which were printed in only slightly adapted forms and accompanied by medieval texts connecting these apocryphal figures to contemporary Jews, ascribing them a physical, essential, and biological coherence and continuity—a specific Jewish temporality shaped in medieval passion piety, which remained functional and intelligible in the modern period. Relying on medieval models and their combination of religious and racist imagery, nineteenth-century debates were informed by a comprehensive and mostly negative “knowledge” about Jews.

Holtschneider, Hannah. “Narrating the Archive? Family Collections, the Archive, and the Historian.” *Shofar: An Interdisciplinary Journal of Jewish Studies* 37, no. 3 (2019): 331–60. <https://doi.org/10.1353/sho.2019.0040>.

This article seeks to open a discursive space in which to reflect on issues of Holocaust historiography arising from emerging research on personal archives collected by “ordinary” people in relation to the Holocaust. The explorations, intended as a discussion piece, are anchored in a specific context, namely that of the Dorrieth Sim Collection (DMSC) which is held in the Scottish Jewish Archives Centre (SJAC) in Glasgow. This collection offers a focus to concretize the historiographical discussion in a largely un-researched collection, while enabling consideration of a range of related collections and publications. The article investigates the historiographical practices of those involved in the collection, preservation, presentation, and publication processes, and considers the inherent ethical choices, choices that highlight the agency of the family, the archivist, and the scholar. Ethical choices, here, the investment of specific meanings and claims to significance, are amplified in this context because of their connection to genocide. I suggest that a “transparent historiography” that accounts for the research process within the published narrative could address the challenges arising from the necessity to be selective about what to collect, preserve, and write about, and how to do so. I borrow from other fields of research and professional practice to highlight possible avenues along which to advance historiographical discussion.

Huskamp Peterson, Trudy. “The Fate of Seized Archives: Retained, Returned, Destroyed?” *Storia della storiografia: rivista internazionale* 79, no. 1 (2021): 65–82. <http://digital.casalini.it/10.19272/202111501004>.

Iakerson, Shimon M. “Who Was Collecting Hebrew Books in the Capital of Russian Empire and Why.” *Pis'mennye Pamiatniki Vostoka* 18, no. 1 (April 14, 2021): 74–83. <https://doi.org/10.17816/WMO63141>.

By the beginning of the 20th century a unique collection of Hebrew manuscripts (more than 20,000 units) and first printed books was formed in the capital of the Russian Empire. These books ended up in St. Petersburg as part of several private collections, such as the collection of a Protestant paleographer and Biblical scholar Konstantin von Tischendorf, of the Karaite leader Avraam Firkovich, of the Archimandrite Antonin Kapustin, of the Barons Günzburg, of a First Guild merchant Moses Aryeh Leib Friedland and of an Orientalist Professor Daniel Chwolson. The history of these collections and the motives of the collecting activity of their owners are the subject of this article.

Jessen, Caroline. “Introduction: Material Transfer—Intellectual Transfer: Salman Schocken’s Collections.” *The Leo Baeck Institute Year Book* 67, Issue 1 (October 2022): 151–54. <https://doi.org/10.1093/leobaeck/ybac014>.

Salman Schocken (Margonin, Poznań, 1877–Pontresina, Switzerland, 1959) was the owner of a large chain of department stores in Germany and an active Zionist, but his name is first and foremost tied to the history of the Jewish book. As the founder of the Schocken Verlag in Berlin (1931–1938), he was one of the prominent Jewish publishers in the first half of the twentieth century, and continued his work with publishing houses in Jerusalem (later moving to Tel Aviv) and New York. As Volker Dahm’s trailblazing research has shown, Schocken held a central position in the renaissance of Jewish culture in Germany between the wars, and an important role in the renewal of modern Hebrew literature. The ‘Bücherei des Schocken-Verlages’ series, published between 1933 and 1938, remains a monument to German-Jewish cultural life between the world wars.

Joshi, Saumyata. “I Am Also a We: Archiving the Women’s Silence in Partition and Holocaust Narratives.” *International Journal of English Literature and Social Sciences* 5, no. 4 (2020): 1303–6. <https://doi.org/10.22161/ijels.54.71>.

This paper seeks to analyze the women narratives which reside in the shadows of Partition of India (1947) and Holocaust of World War II (1941–1945) which find no acknowledgement within historical folds of the respective events. Doing so raises a pertinent question, as to why women irrespective of their status of being a first world woman or a third world woman share a same fate during moments of crises and even otherwise. There is a widespread criticism that a gendered reading of Partition and Holocaust often deviates one from understanding the history and actuality of the political causes behind such occurrences. But discussing the experiences and memories of women who endured rape, violation, and sexual abuse during these massacres does not belittle the collective suffering borne by Sikh, Hindu, Muslim and Jewish population. Rather, it adds another dimension to history which deepens our understanding of these historical junctures which forces women across the globe to live in silence.

Kaiser, Max. “Zionism, Assimilationism and Antifascism: Divergent International Jewish Pathways in Three Post-War Australian Jewish Magazines.” In *The Transnational Voices of Australia’s Migrant and Minority Press*, edited by Catherine Dewhirst and Richard Scully, 107–25. Palgrave Studies in the History of the Media. Cham: Springer International Publishing, 2020. https://doi.org/10.1007/978-3-030-43639-1_6.

In the immediate post-war period, Jewish communities worldwide sought to draw political lessons from the events of the Holocaust, the rise of fascism and the Second World War. At the same time, diasporic Jewish communities were struggling to create new political frameworks to understand the establishment of the State of Israel. In Australia, these conditions produced an intense level of cultural and political debate in the Jewish community. This chapter examines three major Jewish magazines of this period: *Unity*; *The Zionist*; and *The Australian Jewish Outlook*. These magazines reflected different perspectives on Jewish politics, representing antifascist, Zionist and assimilationist ideas, respectively. A central feature of these magazines was a transnational political imagination. The issues of Jews in Australia were refracted through an international lens.

Klein, Michele. “Nineteenth-Century Jewish Portrait Albums.” *Journal of Modern Jewish Studies* 21, no. 2 (2022): 253–60. <https://doi.org/10.1080/14725886.2021.1988545>.

The portrait albums of nineteenth-century bourgeois Jews, which reified their social world, provided a space in which women exerted their agency and forged new identities, in national and cosmopolitan environments, beyond the family.

Kossewska, Elżbieta. *Polish Jews in Israel: Polish-Language Press, Culture, and Politics*. Translated by Scotia Gilroy. *Studies in Jewish History and Culture* 66. Leiden; Boston: Brill, 2021. <https://brill.com/display/title/58515?language=en>.

Elżbieta Kossewska presents a study of the political history of Polish Jews in Israel and their cultural and intellectual achievements, with particular emphasis on the Polish-language press. The book describes Polish immigrants’ adaptation in Israeli society after World War II, and shows the shifting of emigrants’ attitudes and viewpoints against the backdrop of the Israeli political system. The book contains numerous testimonies, memoirs, and personal documents from Polish journalists and writers that have never been published before. These anecdotes, biographical curiosities, and fascinating details create an evocative and colorful picture of the lives of key figures of post-war Polish life in Israel.

Krištofová, Alica. “Hebrew Book Printers in the Jewish Writings Fund of the Library of the Trenčín Museum in Trenčín.” *Studia Bibliographica Posoniensia* 2021 (n.d.): 147–63. <https://www.ulib.sk/files/sk/publikacie-ukb/studia-bibliographica-posoniensia/spb2021.pdf>. [Slovak]

The library fund of the Trenčín Museum contains an interesting collection of Jewish writings, originating from members of the Jewish community in Trenčín. Most of the older titles of the 18th and 19th centuries were printed by Jewish book printers, confirming the fact that book printing was one of the widespread Jewish crafts. Some of them had become prominent figures in the art of book printing, such as Jozef Hraschanzky, born in Fulmek in Moravia, who was titled as an imperial-royal privileged German-Jewish court book printer; Jakob B. Brandeis, a successful Prague publisher and bookseller; or the Viennese book printer Adalbert della Torre.

Kusel, Susan, and Rebecca Levitan. “Diversity Needs Jewish Books: A Missing Piece of the Diversity Conversation.” *2022 Children’s Book Festival Prerecorded Sessions*, January 1, 2022. https://aquila.usm.edu/cbf22_prerecorded/6. [Video]

The FBI reports that 58 percent of all religious hate crimes target Jewish people despite the fact that only 2 percent of America’s population identifies as Jewish. This hate can be fought with education and the building of empathy through literature. Jewish books are about far more than the Holocaust and the holidays. They provide windows and mirrors into many other cultures (not all Jews are white or European). Learn more about this often-misunderstood

category of literature and how you can make it a part of your diverse collection. The rising tide of antisemitism makes this an urgent topic.

Lavie, Amir. “The Past Is Not a Foreign Country: Archival Mentalities and the Development of the Canadian-Jewish Community’s Archival Landscape During the Nineteen Seventies,” PhD Thesis, The University of Toronto, 2019. <https://tspace.library.utoronto.ca/handle/1807/100501>.

Through an analysis of a plethora of contemporary published and archival materials, this dissertation examines the processes of creation, growth, consolidation, and professionalization of the Canadian Jewish community’s archival programs during the 1970s. Exploring the debates, decisions, and struggles that stimulated the emergence and accompanied and determined the direction of the community’s archival landscape, the research positions archival history as part of community members’ negotiation with internal generational and demographic transitions and as part of their responses to the socio-political transformations that reshaped contemporary Canadian public life. The dissertation thus offers a case study that proves just how embedded is the archival domain within the social realities that surround it and how the overarching goal of any archival repository, to accurately document and represent the organization or group that mandates its activities, is also manifested in its own historical processes of creation, growth, and professionalization.

Lehnardt, Andreas, ed. *European Genizah: Newly Discovered Hebrew Binding Fragments in Context*. European Genizah Texts and Studies 5; Studies in Jewish History and Culture 63. Boston, Leiden: Brill, 2020. <https://brill.com/edcollbook/title/35083>.

This volume includes contributions presented at two conferences, in Mainz and Jerusalem, and presents new discoveries of binding fragments in several European libraries and archives and abroad. It presents newly discovered texts with unknown Jewish writings from the Middle Ages and analyses fragments of well-known texts, such as textual witnesses of Midrashim. One chapter overviews recent discoveries in certain collections, some of them far beyond the geographical horizon of the original project, but certainly all of European origin. Other chapters study palaeographical and codicological issues of manuscript fragments and Ashkenazic inscriptions. A final article refers to the beginnings of scholarly interest in Hebrew binding fragments in Germany and sheds light on the part played by Christian Hebraists in its development.

Lerner, Alexis. “Analyzing Holocaust Archives through a Quantitative Lens.” In *The Routledge Handbook of Religion, Mass Atrocity, and Genocide*, edited by Sara E. Brown and Stephen D. Smith. Routledge, 2021. <https://www.taylorfrancis.com/chapters/edit/10.4324/9780429317026-46/analyzing-holocaust-archives-quantitative-lens-alexis-lerner>.

Due to a Nazi proclivity to record medical examinations, deportations, and executions—as well as a general post-war effort to record survivor testimonies—the Holocaust is extraor-

dinarily well documented. In this chapter, I demonstrate how quantitative and computational frameworks can aid scholarly study of this sensitive subject matter. A quantitative (or “numerate”) approach is useful to extract and contextualize meaning regarding past events, make predictions, and identify temporal and geographic patterns. These methodological approaches and epistemological lenses can also reveal completely new relationships and patterns among variables. Further, by leveraging advanced computer algorithms and statistical tests, scholars can collect and process data on a larger universe of cases, as these tools are designed to improve “big data” analytics. Given a numerate analysis of individual and collective tragedy, this chapter concludes with an ethics-based discussion of consent, survivorship, and selection biases, and prohibition moral dilemma. Practiced carefully, these results could accelerate the field of genocide studies, and its related subdisciplines of conflict, ethnic violence, and identity politics studies.

Levy, Amit. “The Archive as Storyteller: Refractions of German-Jewish Oriental Studies Migration in Personal Archives.” In *Jahrbuch Des Dubnow-Instituts / Dubnow Institute Yearbook XVII* (2018). <https://doi.org/10.13109/9783666370809.425>.

The School of Oriental Studies was established at the newly founded Hebrew University of Jerusalem in 1926 by scholars of Oriental studies who had been trained at German universities and immigrated to Palestine, transforming their textual encounter with the Orient into a physical one. In recent years, their archival collections at the National Library of Israel—many of them previously unknown or forgotten—were discovered, restored, and catalogued. This personal and scholarly transformation left its mark on the scholars’ estates, whose provenance and arrangement are a representation—or rather, a refraction—of the Orientalist knowledge migration process, especially after the Nazi rise to power in 1933. The scholarly estate of the Frankfurt-based professor of Semitic languages Josef Horovitz (1874–1931), founder and first director of the School of Oriental Studies in Jerusalem in absentia, was rejected by the University of Frankfurt, and consequently sent to Jerusalem, where it was somewhat reluctantly accepted and then forgotten for many years. The Arabic teacher and historian of science in Islam Martin Meir Plessner (1900–1973), who found the separation of science and politics utterly crucial (and difficult for an Arabic and Islam expert at the heart of the Arab-Jewish conflict), had his estate divided between two archival institutions for this reason. The stories of these archives are stories of rejection, exile, struggle, and neglect—and possibly, eventual redemption

Luft, Aliza. “How Do you Repair a Broken World? Conflict(ing) Archives after the Holocaust.” *Qualitative Sociology* 43, 317–343 (2020).

In contrast to the portrayal of archives as neutral sites that contain evidence of times past, this paper examines the construction of three archives during and after the Holocaust to highlight the challenges involved in gathering, preserving, and sharing documents produced by victimized populations. Specifically, I analyze the construction of, and conflicts among, the ar-

chives of the Centre de Documentation Juive Contemporaine in Paris, the YIVO Institute for Jewish Research in New York, and the International Institute for Holocaust Research at Yad Vashem in Jerusalem. Each archive purports to contain the history of Jews in France during the Holocaust and strived in its aftermath not only to gather the remnants of European Jewish history but to reconstitute it, leading to contestations over what it meant to be Jewish in turn. Through analysis of the conflicts among these three archives, I show how debates over the possession of documents after genocide became symbolic debates about Jewish history and identity that would shape each of these archives for generations to come. I generalize from the example to discuss the practical implications of working with conflicting archives and examine the broader lessons for social scientists who wish to give “voice to the voiceless” by working with documents produced by victimized populations.

Lustig, Jason. “Bernhard Brillig and the Reconstruction of Jewish Archives in Postwar Germany.” In *Rebuilding Jewish Life in Germany*, edited by Jay Howard Geller and Michael Meng, 48–64. New Brunswick, N.J.: Rutgers University Press, 2020. <https://www.degruyter.com/document/doi/10.36019/9781978800755-004/html>.

Mack, Merav, and Benjamin Balint. *Jerusalem: City of the Book*. Yale University Press, New Haven, 2019.

By showing how Jerusalem has been imagined by its writers and shelved by its librarians, Mack and Balint tell the untold history of how the peoples of the book have populated the city with texts.

Mampieri, Martina. “From Menasseh ben Israel to Solomon Proops: Amsterdam Jewish Druckwesen in the Library of Isaiah Sonne.” *Studia Rosenthaliana* 46: 7–116 (2020). <https://doi.org/10.5117/sr2020.1-2.005.mamp>.

The Isaiah Sonne collection, today preserved in the library of the Ben-Zvi Institute in Jerusalem, contains some seventy copies of Jewish books in several languages (Hebrew, Spanish, Portuguese, Latin, and Dutch) printed in Amsterdam during the seventeenth and eighteenth centuries. This sub-collection within Sonne’s wider library, second in number only his copies of Venetian editions, confirms Sonne’s particular interest in Jewish printing in Amsterdam—an interest that runs through his published scholarship and through these books, in the form of Sonne’s marginalia. By connecting his interest as a book collector to his scholarship on Amsterdam Jewry in the early modern era, this article intends to give a first presentation of the Amsterdam editions from the Sonne collection and reflect on the circulation of his particular copies throughout time and space on the basis of material evidence.

Mampieri, Martina. “Notes for a Biography: A Portrait of Isaiah Sonne (1887–1960).” *Zutot* 19, no. 1 (February 28, 2022): 1–10. <https://doi.org/10.1163/18750214-bja10018>.

Isaiah Sonne (1887–1960) was a distinguished scholar, paleographer, bibliographer, librarian, book dealer, and collector whose activities spanned Habsburg Galicia, Fascist Italy, Mandatory Palestine, and the United States during the first six decades of the 20th century. Although he was a prolific author and appreciated by many individuals especially because of his paleographic skills and profound knowledge of Jewish manuscripts and early printed books, his life and scholarship have only received modest attention since his death. The portrait offered in this brief article represents the first fruits of a book project that aims to produce the very first cultural biography of this scholar.

Mann, Barbara E. *The Object of Jewish Literature: A Material History*. New Haven: Yale University Press, 2022. <https://yalebooks.yale.edu/book/9780300234114/the-object-of-jewish-literature/>.

With the rise of digital media, the “death of the book” has been widely discussed. But the physical object of the book persists. Here, through the lens of materiality and objects, Barbara E. Mann tells a history of modern Jewish literature, from novels and poetry to graphic novels and artists’ books. Bringing contemporary work on secularism and design in conversation with literary history, she offers a new and distinctive frame for understanding how literary genres emerge. The long twentieth century, a period of tremendous physical upheaval and geographic movement, witnessed the production of a multilingual canon of writing by Jewish authors. Literature’s objecthood is felt not only in the physical qualities of books—bindings, covers, typography, illustrations—but also through the ways in which materiality itself became a practical foundation for literary expression.

Merriman-Cohen, Jamie Elyse. “Diversity, Inclusion, Underrepresented Communities, and Historic Preservation: A Study of Preserving Jewish Heritage in the Seattle Central Area Engaging an Intersectional Framework.” Master’s thesis, University of Washington, 2021. <https://digital.lib.washington.edu/443/researchworks/handle/1773/48338>.

The historic preservation field is grappling with a “diversity deficit:” resources that are officially recognized as significant do not fully represent America’s diverse population, and historically marginalized communities are underrepresented in National Register of Historic Places listings and local landmark designations. Historic preservation has focused on diversity and inclusion by developing context statements and conducting surveys and inventories of resources associated with underrepresented communities. These efforts have increased diversity; however they often take a “single lens” approach and don’t fully recognize the experiences of multiple underrepresented groups who have coexisted, intersected, and occupied the same spaces, or include the intersectional qualities of identity. Intersectionality is entering the preservation field as a paradigm for creating a truly diverse, democratic, and socially just practice by attending to the complexities of identity, contested spaces, and difficult histories, and building coalitions amongst diverse stakeholders with mutual interests in heritage preservation. The Jewish experience in the Seattle Central Area offers an important

case study for how an intersectional framework can be engaged to elevate and preserve the heritage of multiple underrepresented communities. Using historic preservation tools such as developing a historic context statement and conducting a survey and inventory of sites associated with Jewish history, along with two case studies of current preservation projects that engage intersectionality, this thesis explores and offers recommendations for how Jewish history can be preserved through formal preservation practices and informal placemaking initiatives in an urban environment that has been the historic home of significant concentrations of Jewish, Black, and Asian populations.

O’Hare Special Collections Walsh Family Library, Fordham University. “Jerusalem in the Stacks.” *Student Publications* 2 (2021). Exhibition curated by and catalogue edited by Sarit Kattan Gribetz, with contributions from Students from THEO 4009 “Medieval Jerusalem: Jewish, Christian, Muslim Perspectives.” https://research.library.fordham.edu/jewish_studentpubs/2.

Osterbur, Megan, and Christina Kiel. “Tweeting in Echo Chambers? Analyzing Twitter Discourse between American Jewish Interest Groups.” *Journal of Information Technology & Politics* 18, no. 2 (October 30, 2020): 194–213. <https://doi.org/10.1080/19331681.2020.1838396>.

Recent research of interest groups’ use of Twitter focuses on its use for intra-group member mobilization. Less has been said about social media’s effects on the discourse within an issue community. Do interest groups that are part of a larger community, but whose positions divert from each other, use Twitter to engage each other? Our research explores whether groups within a defined issue community—American-Jewish organizations advocating on U.S.-Israel relations—use Twitter for dialog, or whether their Twitter networks represent echo chambers. Based on the results of our social network analysis we find the use of Twitter is more complex than the black-and-white narrative of echo chamber vs. public sphere. We find groups interact with both supporters and detractors, using Twitter’s communication tools (we focus here on @mentions) strategically—but on balance the results of our analysis support a “sphericules” interpretation of social media.

Pasternak, Gil. “The National Is Personal: Domestic Photographs in Israel’s Authorized Digital Heritage.” *Photography and Culture* 14, no. 3 (2021): 339–70. <https://doi.org/10.1080/17514517.2021.1935090>.

This article explores the consequences of the digital heritagization of domestic photographs that the State of Israel has initiated as part of its aspiration to settle increasing tensions between traditional national values and modern identities in Israel’s Jewish hegemonic social sphere. The process has been realized through the implementation of the community-based crowdsourcing initiative Israel Revealed to the Eye. Launched in 2011, it was designed to identify valued expressions of perceived national heritage in the photographs kept in the households of Israeli citizens across the country, and incorporate them into a centralized database for their safeguarding, study and public deployment. The article opens with an in-

vestigation of the various circumstances that have officially led the state to consider domestic photographs as cultural resources of national significance. As well as examining whose heritage the digitized photographs effectively safeguard once absorbed into the database, it then analyzes how their collection through coordinated crowdsourcing activities has reconditioned definitions and understanding of national heritage in the country. In doing so, the article demonstrates that the digital heritagization of the photographs has assisted in mitigating citizens' conflictual approaches to Israel's national heritage without repressing contestations of the dominant cultural status quo.

Pataricza, Dóra, Simo Muir, Sofie Lene Bak, Bjarke Følner, Vibeke Kieding Banik, and Pontus Rudberg. "Jewish Archives and Sources in the Nordic Countries: The Current State of Affairs and Future Perspectives." *Nordisk Judaistik/Scandinavian Jewish Studies* 32, no. 2 (December 20, 2021): 54–80. <https://doi.org/10.30752/nj.111889>.

This article aims to give an overview of Jewish archives and archival sources in Denmark, Finland, Norway, and Sweden. Besides describing significant existing collections, the article looks into ongoing archival projects, digitizing and infrastructure programs, and maps out future challenges.

Perani, Mauro, ed. *Medieval Hebrew Manuscripts Reused as Book-Bindings in Italy: European Genizah Texts and Studies, Volume 6*. Studies in Jewish History and Culture 69. Leiden: Brill, 2022. <https://doi.org/10.1163/9789004470996>.

This richly illustrated volume offers the most comprehensive and updated survey on about sixteen thousand Hebrew manuscript fragments reused as book-bindings and preserved in hundreds of libraries and archives in Italy. Contributions by the leading scholars in the field elucidate specific collections and genres no less than individual fragments, bringing to new life a forgotten library of medieval Jewish books, as almost 160 Talmudic codices, which include the Mishna, Tosefta, Palestinian Talmud and, for the most part, the Babylonian one, and several hitherto unknown texts.

Peschel, Lisa. "'The Law of What Can Be Said': The Archive and Theatrical in the Terezin Ghetto." In *The Camp: Narratives of Internment and Exclusion*, edited by Colman Hogan and Marta Marin-Dòmine, 366–383. Newcastle: Cambridge Scholars Publishing, 2021.

Pilarczyk, Krzysztof. *Bibliological and Religious Studies on the Hebrew Book: Collected Essays*. Göttingen: Vandenhoeck & Ruprecht Verlage, 2022. <https://www.vandenhoeck-ruprecht-verlage.com/themen-entdecken/theologie-und-religion/kirchengeschichte/57432/bibliological-and-religious-studies-on-the-hebrew-book>.

The presented essays are divided into three groups. The first article concerns the book pro-

duced by Jews in Central and Eastern Europe against the background of the world production of Hebrew books. The second, the printing of the New Testament in Yiddish in the first half of the 16th century in Krakow. This also includes two articles on the Talmud. The first article illustrates the intellectual effort of Polish Jews who faced the challenge of printing Talmudic tractates with valuable documentary annexes. The second presents the difficulties that the Jewish printers had to face when persecuted by the Polish censorship authorities. The last group opens with an article describing one of the most valuable European collections of Judaica—old prints from the Jagiellonian Library in Krakow, from the former Prussian State Library in Berlin. The second presents a part of the Saraval’s collection—priceless Hebrew incunabula that were transferred from Prague to Wrocław. The third concerns the 14th-century Wolff Haggadah with a “Polish” episode in the background. Together, all the articles form a selective introduction to the little-known world of the Hebrew book.

Poling, Alixandra. “The Teaching of Jewish Values through Humor within the PJ Library Book Collection.” *Francelia Butler Conference*, July 23, 2021. https://digitalcommons.hollins.edu/fbc/2021/critical_pdf/2.

Rayan, Tamara N. “Archival Imperialism: Examining Israel’s Six Day War Files in the Era of ‘Decolonization’.” *Across the Disciplines* 18, no. 1–2 (2021): 108–20. <https://doi.org/10.37514/ATD-J.2021.18.1-2.09>.

This research investigates how the interventions of records’ creators and archivists have shaped the Six Day War Files Collection to sustain Israel’s own narrative of the War. Using a theoretical framework of settler colonialism, epistemic delinking, and symbolic annihilation, this narrative is deconstructed to showcase how it has served to further Israeli colonialism at the expense of Palestinians being marginalized as a people and Palestine being erased as an autonomous state. In constructing this narrative, Palestinians were excluded from the telling of the Six Day War, and in instances where they could not be erased, they were misrepresented or maligned. By delinking the records from their colonial context and unsettling this narrative, Palestinians’ experience of coloniality can be reinstated where it was excluded. This paper offers a novel perspective to the current archival scholarship regarding Palestine, revealing how symbolic annihilation in the archive extends and is an extension of systemic annihilation. Moreover, it challenges traditional archival practices which have historically paved the way for acts of imperialism to occur unquestioned.

Rothbart, Zack. “COVID-19 Crisis Response at the National Library of Israel: Confronting Challenges and Maximising Opportunities.” *Alexandria* 30, no. 2–3 (2020): 126–34. <https://doi.org/10.1177/0955749020980140>.

Founded in 1892, the National Library of Israel (NLI) serves as the vibrant institution of national memory for the Jewish people worldwide and Israelis of all backgrounds and faiths. Its four core collections—Israel, Judaica, Islam and Middle East, and the Humanities—tell

the historical, cultural and intellectual story of the Jewish people, the State of Israel and the Land of Israel and its region throughout the ages. The NLI's current transformative renewal aims to encourage diverse audiences in Israel and across the globe to engage with these treasures in meaningful ways through a range of innovative educational, cultural and digital initiatives. The most tangible manifestation of this transformation is the new NLI campus, now under construction adjacent to the Knesset (Israeli Parliament) in Jerusalem, and on schedule to open its doors in 2022. NLI's renewal and dual mandate requiring it to engage diverse domestic and international audiences, as well as the massive construction project underway, have in many ways magnified the challenges posed by this difficult period, as well as—and perhaps even more so—the opportunities it presents. While the response to these unprecedented and unforeseen circumstances has largely been ad hoc, the NLI approach has been guided by the goal of protecting the health and welfare of its staff and users, and identifying strategic opportunities to not only make the most of the difficulties presented by this complex new reality but also build programs and initiatives to help achieve strategic goals. Following a brief summary of the crisis in Israel, this article presents a number of examples of the physical, logistical and programmatic adaptations NLI has implemented in attempting to maximise potential opportunities in best fulfilling its mission during this time.

Rozental, Rotem. "Photographic Archives, Nationalism and The Foundation of the Jewish State, 1903–1948." PhD diss., State University of New York at Binghamton, 2019. <https://www.proquest.com/docview/2297181352/abstract/43ADC38DFF914735PQ/1>.

Although the histories of Zionism are heavily researched, little scholarly attention had been given to the institutional photographic archives that articulated, preserved and distributed the Zionist movement's narratives, extending their impact and outreach during the first half of the twentieth century. Existing scholarship has further neglected analysis of the ways in which photographic archives played a pivotal role in the formation of the Zionist subject, as an embodied reality and as an imagined ideal. Photographic archives were also central to the promotion of Zionism in the Middle East and globally, since it was through archival systems that Zionism's propaganda mechanisms and forms of public appeal were shaped. A reading of the histories of the Zionist nationalist movement in relation to photographic practices, archival systems and distribution technologies reveals crucial aspects of the movement's activity in pre-1948 Palestine that still resonate in the cultural, social and political landscape of the region today. The study thus begins in the folders and file cards of the Jewish National Fund, the fundraising mechanism for the Zionist movement. It is here, in the first photographic archive established by the Zionist Movement, that initial parameters and coordinates were outlined for the visual construction of the Zionist subject, the territory in which it will dwell, and the financial mechanisms that will assure its existence.

Sabbagh-Khoury, Areej. "Settler Colonialism and the Archives of Apprehension." *Current Sociology* (2022). <https://doi.org/10.1177/00113921221100580>.

The “archival turn” has prompted historical scholarship to reevaluate the positivist sourcing of knowledge, especially in contentious contexts. The archive’s configuration, and attendant mechanisms of classification, apprehension, and attribution indicate colonial governance just as much as inscribed histories and discourses. Scholarship on the Zionist movement in early-20th century Palestine has been slow to adopt the analytical shift from archive as source to archive as subject. This article examines archiving, forms of classification, and the organization of settler colonial history in the context of the Zionist movement’s leftist pole. Cases from the author’s fieldwork are used to introduce the term archives of apprehension: how the informational practices and anxiety over territorial reversibility that settler colonial archives are built upon in fact preserve the collective indigenous presence that colonization tries to marginalize. The article concludes by considering how historical sociology can better instrumentalize such archives to learn about the emergence and endurance of entangled settler/native socialites.

Schinker, Ellie R. “Creating Archival Access: Benyamin Lukin and Late Soviet Scholar-Activism.” *Jewish Quarterly Review* 112, no. 2 (2022): 224–27. <https://doi.org/10.1353/jqr.2022.0010>.

Schneidawind, Julia. “A Diaspora of Books—Franz Rosenzweig’s Library in Tunis.” *Jewish Culture and History* 22, no. 2 (June 19, 2021): 1–14. <https://doi.org/10.1080/1462169X.2021.1916706>.

This article examines the fate of Franz Rosenzweig’s private library which is today part of the National Library of Tunisia. With the German-Jewish philosopher’s death in 1929, the collection passed to his son Rafael, who fled Germany for Palestine in 1939. The library with about 3,000 volumes was to follow him, but the cargo ship was diverted to Tunis during the Second World War. The article sheds light on the context of the collection’s origin and significance in the life of Franz Rosenzweig and his environment, the odyssey of the books to Tunisia and the aftermath of the collection until today.

Selchaif, Leila. “The Iraqi Jewish Archive in Exile: A Legal Argument for Equitable Return Practice.” *Northeastern University Law Review* 14 (February 28, 2022). <https://nulawreview.org/volume-14-issue-1-articles/selchaif>.

In 2003, U.S. troops raiding Saddam Hussein’s secret police headquarters recovered the Iraqi Jewish Archive (Archive), a collection of tens of thousands of books and historical documents. The Ba’th party had removed these materials from Iraqi Jews beginning in the 1950s, when most of the country’s Jewish population fled the country and left behind their property. Since the Archive’s 2003 recovery, the U.S. National Archives and Records Administration has digitized, restored, and housed the collection. Although the U.S. is bound by written obligation to return the Archive to Iraq, over the eighteen years that it has remained in America, Iraqi Jews have publicly called for its return instead to their own community. There has recently been increased public interest in, and institutional willingness to, repatriate historically looted cultural heritage, and the Iraqi Jewish Archive is poised to offer a powerful blueprint for further action, particularly because its situation is so complicated. Un-

like in the case of Nazi-looted artwork, which often has a clear owner and path to restitution, the Archive is currently in the possession of one country and facing a claim for ownership from another, as well as from people, estranged from that country, that counter that claim. Furthermore, returning the Archive to Iraqi Jews is far from a simple prospect—there are arguments against splitting the Archive, significant barriers to identifying property owners, and the looming question of where the Archive would best be housed. Additionally, the traditional process by which Jewish ownership of the Archive might be recognized—through the courts—is not likely to be successful, and would surely have deep financial and temporal costs. While this Note discusses legal strategies, it ultimately recommends utilizing restorative justice practices to reach an equitable and forthright solution. A collaborative approach should be attempted, because the Iraqi Jewish Archive has the power to set a strong example for future equitable return practice. Equitably returning the Archive provides an opportunity to put into practice a form of recognition and reconciliation that should be implemented in future cultural heritage negotiations.

Shoemaker, Sarah M., ed. *Honoring the History of the Brandeis Library: An Insight into Brandeis' Special Collections*. Waltham, Massachusetts: Brandeis University Press, 2021. <https://press.uchicago.edu/ucp/books/book/distributed/H/bo86883900.html>.

This special-edition book features sixty of these rare books and manuscripts from the library's Special Collections. Full-color images accompany descriptions written by Brandeis faculty, graduate students, librarians, and scholars.

Sienna, Noam. "Making Jewish Books in North Africa, 1700–1900." PhD diss. University of Minnesota, 2020. <https://conservancy.umn.edu/handle/11299/241316>.

Books can be many things, in addition to vehicles for text: they can also be artisanal crafts, commercial merchandise, family heirlooms, illicit contraband, religious relics, and more. Beyond their status as objects, books are also nodes in a social network, part of a complex cultural system that connects people, objects, places, and ideas. This dissertation presents the Jewish book itself as a vital source for Jewish history, showing that the study of Jewish books, and their makers and readers, has the potential to reshape our understanding of Jewish society during the complex and turbulent transition into modernity. Drawing on contemporary scholarship in book history, and the emerging subfield of Jewish book history, I propose a methodology that combines bibliography, material culture, textual interpretation, and social history. In this dissertation, I argue that Jewish books must be studied as both material and social objects, paying attention to how they were brought into being, how they took their particular physical and visual forms, and how they were woven into the everyday lives of individuals and communities. I focus on how North African Jews were involved in the making of books in both manuscript and print, both in North Africa and abroad, demonstrating that book-making was a primary link between Jewish communities in North Africa and their coreligionists in Europe and the Ottoman Empire. Examining the material and social aspects of the produc-

tion of North African Jewish books in the 18th and 19th centuries, I highlight how the Jewish book illuminates the encounter between the world of a text and the world of its readers.

Srougo, Shai. “Use of Port Archives Made Public: Criticism of Hegemonic History Pertaining to the Jewish Presence in Greek Thessaloniki.” *Archival Science*, October 29, 2022. <https://doi.org/10.1007/s10502-022-09405-3>.

The Thessaloniki Port Archives, whose collections were recently catalogued, cover the history of the waterfront from the 1920s to the present day. Among their various collections, the Minutes Books of the Port Authority for the 1920s–1940s are a unique repository that sheds light on unknown chapters in the history of local Jews who found a living in dock works. While the Jewish Salonikian historiography identifies the early 1920s as the period in which local Jews were in fact excluded from the port labor market, the Minutes Books tell a very different story; a reality of continued presence until the German Occupation of World War II. Studying the dock activities contributes to the ongoing discussion on Greek Jewry in terms of memory, metanarrative, and archiving, and by using the postmodern lens on the archiving process, this research will also be able to offer new perspectives on the economic history of Salonikian Jews in the challenging times of the interwar years, and in World War II as well.

Stein, Dina. “Samaritan Stories in the Israel Folktale Archives: Poetics and Cultural Exchange in Modern Israel.” In *The Samaritans: A Biblical People*, edited by Steven Fine, 187–92. Leiden: Brill, 2022. https://doi.org/10.1163/9789004466913_021.

Stone, Gerald K. *Catalog of the Gerald K. Stone Collection of Judaica: A Bibliographical Resource for Canadian Jewish Studies*. Boston: Academic Studies Press, 2020.

Gerald K. Stone has collected books about Canadian Jewry since the 1980s. This volume is a descriptive catalog of his Judaica collection. Logically organized, indexed, and selectively annotated, the Catalog identifies nearly 6,000 documentary resources which collectively promote an understanding of Jewish life, literature, and history in Canada.

Thor Tureby, Malin. “‘No, I Never Thought That We Were Different.’ Vulnerability, Descriptive Discourses and Agency in the Archive.” In *From Dust to Dawn: Archival Studies After the Archival Turn*, edited by Ann Öhrberg, Tim Berndtsson, Otto Fischer, and Annie Mattsson, 333–358. Uppsala: Uppsala Rethorical Studies, 2022. <http://urn.kb.se/resolve?urn=urn:nbn:se:mau:diva-50340>.

With the point of departure in discussions on knowledge production within the research filed of oral history and Judith Butler’s discussions on vulnerability and agency this article explores the collecting practices and archiving of stories from one group that often is referred to as vulnerable in Swedish society, the Jewish minority. The analysis is based on life stories

kept in the archive of the Nordic Museum in Stockholm (Nordiska museet), that came about as the result of project focusing on Jewish memories in Sweden. The article explores in which ways the different actors—the professionals from the museum and the interviewees—in the knowledge production reaffirmed or contested prevailing discourses about Jewishness in the 1990's and how this is manifested in different ways during the collecting process, archival practices and in the archived materials. The analysis demonstrates how a memory institution, despite the best intentions, might contribute to maintaining stereotyping discourses on for example Jewishness. However, the analysis also gives examples on how vulnerability enters agency when some of the individual Jewish narrators resisted certain descriptive discourses on Jewishness during the interviewees and the archival process. Hence, an important conclusion from this study is that the power of the knowledge production in the archive does not only belong to the initiators and interviewers working with the collection, but also to the individual narrators – when their acts of resistance is recognized as central in the creation of the collection and its archived narratives.

Trachtenberg, Barry. *The Holocaust & the Exile of Yiddish: A History of the Algemeyne Entsiklopedye*. New Brunswick, NJ: Rutgers University Press, 2022.

Wallach, Kerry. “Digital German-Jewish Futures: Experiential Learning, Activism, and Entertainment.” In *The Future of the German-Jewish Past*, edited by Gideon Reuveni and Diana Franklin, 239–52. Memory and the Question of Antisemitism. Purdue University Press, 2021. <https://doi.org/10.2307/j.ctv15pjxvw.24>.

Watson, A. M., et al. “Transcription Enhancement of a Digitised Multi-Lingual Pamphlet Collection: A Case Study and Guide for Similar Projects.” Report. *UCL Library Services: London, UK*. London, UK: UCL Library Services, February 1, 2021. <https://discovery.ucl.ac.uk/id/eprint/10121599/>. [Report]

UCL Library Services holds an extensive collection of over 9,000 Jewish pamphlets, many of these extremely rare. Over the past five years, UCL has embarked on a project to widen access to this collection through an extensive programme of cataloguing, conservation and digitisation. With the cataloguing complete and the most fragile items conserved, the focus is now on making these texts available to global audiences via UCL Digital Collections website. The pamphlets were ranked for rarity, significance and fragility and the highest-scoring selected for digitisation. Unique identifiers allocated at the point of cataloguing were used to track individual pamphlets through the stages of the project. This guide details the text-enhancement methods used, highlighting particular issues relating to Hebrew scripts and early-printed texts.

Wilde, Anna E. de. “Sales Catalogues of Jewish-Owned Private Libraries in the Dutch Republic during the Long Eighteenth Century: A Preliminary Overview.” In *Book Trade Catalogues in Early Modern Europe*, edited by Arthur der Weduwen, Andrew Pettegree, and Graeme Kemp, 212–48. Leiden: Brill, 2021. https://doi.org/10.1163/9789004422247_010.

Scholars have long recognised that the study of early modern sales catalogues and private libraries requires more attention within Hebrew bibliography and Jewish book history. Despite some valuable case studies, a comprehensive historical overview and commonly accepted typologies are lacking. The source material is puzzling in its diversity and complexity, and there are many details that are unknown about historical bookselling and cataloguing practices. Because of these ambiguities it is essential to first address the question of how to define a Jewish book catalogue, and to gain an understanding of the catalogue genre itself, before being able to attempt a detailed study of the books listed in sales catalogues. Thus, the focus is particularly on the type and form of the catalogues, rather than their content.

Zuckerman, Laurel. “Linked Data and Holocaust Era Art Markets: Gaps and Dysfunctions in the Knowledge Supply Chain,” n.d., 12. <https://ceur-ws.org/Vol-2810/paper2.pdf>.

Without robust quality control, insights gained by exploiting linked data will be incomplete, unreliable and misleading. Much of what passes for quality control, however, is not designed to verify complete end-to-end real world processes but only certain isolated steps, leaving gaps for errors which too often are not only tolerated but considered “normal”. This paper presents the alarming results of a series of entity reconciliation tests in the domain of Nazi looted art. Only 6 percent of plundered Jewish collectors were correctly matched to LOD entities. The causes were multiple: missing or confusing Wikimedia content, LOD or authority files, dysfunctions across languages, redirects, problematic labelling, and a bias towards fictional characters over real people. It is not clear who, if anyone, is responsible for verifying and correcting these complex errors stemming from the intersection of multiple jurisdictions, raising the question of governance, in particular where marginalized communities are concerned. Conceived as a first step in an ongoing, iterative process, the paper concludes with some suggestions on how to monitor and improve the usefulness and reliability of linked data, as well as the urgency of doing so.