

Contents

Editor's Welcome	2
AAJS Executives Directory	3
Gilman Announced as AAJS Keynote Speaker	4
AAJS Conference Registration Forms	5-6
In Memoriam: Professor Colin Tatz OA	7
Report: Australasian Association of Holocaust Organisations (AAHO) Conference	7-8
Zuckermann's New Revivalistic Release	9-10
Hebrew Video Pilot a Strategic Education Winner	10
Twentieth Anniversary of the Freilich Project, ANU	11
Jewish Studies Teaching Excellence Award Success at Sydney University	12
AAJS Member Essay:	13-16
Vacancies in Jewish Studies	17-18
Upcoming Conferences & Calls for Papers	18-19
Grants & Other Opportunities	20-21
Recent Books of Interest	22-24

Editor's Welcome

Welcome to the last 2019 AAJS Newsletter issue: a Chag Chanukah Sameach to all members! The Australian summer is in full swing, our 2020 Conference presenters are hard at work on their papers, and with bushfire season upon us early here in Australia, and at extreme levels in many parts of the country, we hope fervently that our members remain safe and free from disaster.

Planning for our 32nd annual Australian Association for Jewish Studies conference, to be held in February 2020 at the Sydney Jewish Museum, is well under way. Co-convenors Dr Avril Alba (University of Sydney), and Dr Jan Lanicek (University of NSW) are delighted to be able to announce that esteemed Professor Sander L Gilman of Emory University is to visit Australia in February and deliver the keynote lecture of the conference; in this issue you can find out more about Professor Gilman and his planned presentations for the conference and associated events. Registrations for the conference are selling fast – this issue includes a registration form, with early bird discounts still on offer, so treat yourself or a friend or colleague as a Chanukah gift and book now!

Sad news this issue, with the passing of Professor Colin Tatz AO in November. Professor Tatz, formerly of the Australian National University, was well-connected in the Australian Jewish Studies sector, contributor to the Australian Journal of Jewish Studies, and valued supervisor and colleague to many Australian academics in Jewish Studies. A brief obituary is included in this newsletter; former colleagues and students of Professor Tatz who would like to share public memorial statements in the next issue would be welcomed to do so

This issue we celebrate the achievements of many of our members, from new book

publications to special events and teaching accolades. Reports are offered from several recent events. Our member essay is from Patrick Casiano (Universities of Munich and Tel Aviv), a Yiddish translator and language teacher, who shares a story he uncovered in his research and translated on the transmission of Yiddish into Ethiopia in the 1960s.

For those using the summer to seek new opportunities to develop their research and career this summer, we include details of new vacancies in Jewish studies, including postdoctoral schemes, Assistant Professorships and Administrator roles. There are details of Calls for Papers, including a repeat of the CfP for the British Association for Jewish Studies conference. International fellowships overseas at multiple levels are also advertised. We highlight some of the new publications in our field which may be of interest.

On a personal note, this issue is somewhat bittersweet, as it is my last as Honorary Secretary and Newsletter Editor for the Association, as I move on to a postdoctoral position overseas. I gratefully acknowledge the support of the Australian Association for Jewish Studies, both its executive and regular members, in developing my career leading to this opportunity. The committee is seeking a new secretary and newsletter editor to be elected from the February 2020 conference onward, so if you are interested in contributing, reach out to your executive for more information!

On behalf of the committee, we hope you enjoy this quarter's newsletter, with all the news and opportunities available in the field of Australian Jewish Studies, and wish you a wonderful summer break!

*Jennifer Creese, University of Queensland
AAJS Newsletter Editor*

AAJS Executives Directory

As the new academic year begins, you may be looking for new opportunities in Jewish Studies. You may have new colleagues or contacts who have started positions in Australia in Jewish-related fields, newly-commenced PhD or Honours students working on Jewish topics, or be looking to expand your own networks or academic service activities.

To assist with all these endeavours, your Australian Association for Jewish Studies Executive Committee is here to help! Committee members are listed below with contact details; contact any member of the executive if you are unsure who best to address your query to and we will help!

President: Professor Ghil'ad Zuckermann (University of Adelaide)
Email: ghilad.zuckermann@adelaide.edu.au
Website: <http://www.zuckermann.org/>
Phone: +61 8 8313 5247

Vice President, NSW: Dr Jan Lanicek (University of New South Wales)
Email: j.lanicek@unsw.edu.au
Website:
<https://hal.arts.unsw.edu.au/about-us/people/jan-lanicek/>

Vice President, VIC: Dr Anna Hirsh (Jewish Holocaust Centre, Melbourne)
Email: anna.hirsh@gmail.com
Website: <https://au.linkedin.com/in/anna-hirsh-223a8616a>

Treasurer: Mrs Marilynne "Miri" Mill
Email: mirimill75@gmail.com

Secretary & Newsletter Editor: Vacant from January 2020

Membership Secretary: Mr Nathan Compton
Email: nathan.compton1@det.nsw.edu.au

Website/Online Coordinator: Dr Suzanne Faigan
Email: Suzanne.faigan@gmail.com

Co-Editors, Australian Journal of Jewish Study, Dr Jan Lanicek & Ms Jennifer Creese
Email: j.lanicek@unsw.edu.au
Email: jennifer.creese@uqconnect.edu.au

AAJS Executive Committee Members:
Dr Michael Abrahams-Sprod (University of Sydney),
Email: michael.abrahams-sprod@sydney.edu.au

Dr Avril Alba (University of Sydney)
Email: avril.alba@sydney.edu.au

Professor Emerita Suzanne Rutland (University of Sydney)
Email: suzanne.rutland@sydney.edu.au

Dr Lynne Swarts (University of Sydney)
Email: lswarts@bigpond.com

Gilman Announced as AAJS Keynote Speaker

The Australian Association for Jewish Studies is delighted to announce that Professor Sander L. Gilman will be the keynote speaker at its 32nd Annual Conference 'Imagining Jews: Jewish Imaginings'.

Professor Gilman is a distinguished professor of the Liberal Arts and Sciences as well as Professor of Psychiatry at Emory University. A cultural and literary historian, he is the author or editor of well over ninety books. His standard study *Jewish Self-Hatred*, the title of his Johns Hopkins University Press monograph of 1986, is still in print. His seminal work *The Jew's Body*, published in 1992, details the antisemitic rhetoric about the Jewish body and mind, including medical and popular depictions of the Jewish voice, feet, and nose. For twenty-five years he was a member of the humanities and medical faculties at Cornell University where he held the Goldwin Smith Professorship of Humane Studies. He has also held Distinguished Professorships at the University of Chicago and at the University of Illinois at Chicago and has been a visiting professor at numerous universities in North America, South Africa, The United Kingdom, Germany, Israel, China, and New Zealand. He was president of the Modern Language Association in 1995. He has been awarded a Doctor of Laws (honoris causa) at the University of Toronto in 1997, elected an honorary professor of the Free University in Berlin (2000), an honorary member of the American Psychoanalytic Association (2007), and made a Fellow of the American Academy of Arts and Sciences (2016).

Professor Gilman will open the conference with a keynote address entitled *You, too, could walk like a Gentile: Jews and Posture*. He will also give a public address at Sunday 9 February at 6pm at the Sydney Jewish Museum on the topic of *How Did Anti-Semitism and Racism Become Mental Illnesses? From Anti-Semitic Vienna to Segregated Topeka, Kansas And Beyond*.

More details for this public address on Sunday night only will be available from the Sydney Jewish Museum website, www.sjm.com.au, if you are unable to attend the whole conference but do not want to miss the opportunity of this distinguished speaker's visit.



Above: Prof. Sander L. Gilman, who will be the keynote speaker at the AAJS2020 conference in Sydney this February. Source: S. Gilman

To ensure you get to see Professor Gilman and hear his keynote address, as well as all the outstanding scholarly presentations and special events of the Australian Association for Jewish Studies 2020 Conference, secure your registration now! See the registration form on the following pages for more information and to secure your attendance.

Conference tickets are available for one or both days of the program, with special rates for students and pensioners, or even for individual sessions on each day. Early bird discounts on conference registration still apply, but will only be available until January 6th, so register as soon as possible to take advantage of great rates!



*Imagining Jews:
Jewish Imaginings*

The 32nd AAJS Conference, 9-10 February (Sunday-Monday) 2020

University of Sydney and University of NSW

Location: Sydney Jewish Museum

REGISTRATION FORM

Name:	Title (<i>please circle</i>) Professor/AssocProf/Dr Mr/Ms/Rabbi/Rev
Address	Phone: Mobile:
Email:	

Conference Fee: Includes registration, entrance to all sessions, programme, booklet of abstracts, morning and afternoon tea, two lunches and AAJS membership. Please place the tick in the appropriate box.

Tick	Registration type (Whole day registration includes lunch and morning teas. Two days includes cocktail reception on the Sunday evening.)	
EARLY BIRD Registration Until 6 January 2020		
	Two Days	\$260
	Two days – Student / Pensioner	\$130
	One day	\$175
	One day – Student / Pensioner	\$90
	Cocktail reception (included in 2-day registrations)	\$25
FULL Registration From 7 January 2020		
	Two Days	\$280
	Two days – Student / Pensioner	\$140
	One day	\$195
	One day – Student / Pensioner	\$100
	Individual session(s)	\$20 each
	Cocktail reception (included in 2-day registrations)	\$30

CONFERENCE PAYMENT

Payment may only be made by personal cheque, Visa or MasterCard.

1. Cheque:

If paying by cheque, please make your cheque payable to **Australian Association of Jewish Studies** and post with your completed registration form to:

*Nathan Compton
15 Wyattville Drive
West Hoxton 2171, NSW Australia*

2. Credit Card:

If paying by credit card, please send your completed registration form to Nathan Compton

via email to: nathan.compton1@det.nsw.edu.au

OR alternatively, you can organize payment via telephone: +61406 177 301

MasterCard [] Visa []

Credit card number: ____ / ____ / ____ / ____

Expiry Date ____ / ____

Cardholder's Name _____

Total Amount: AUD\$ _____ Signature: _____

*(Note that a surcharge will be added to payments by credit card:
2.25%- Standard Visa, Master Card; 3.25%- Premium Visa, MasterCard)*

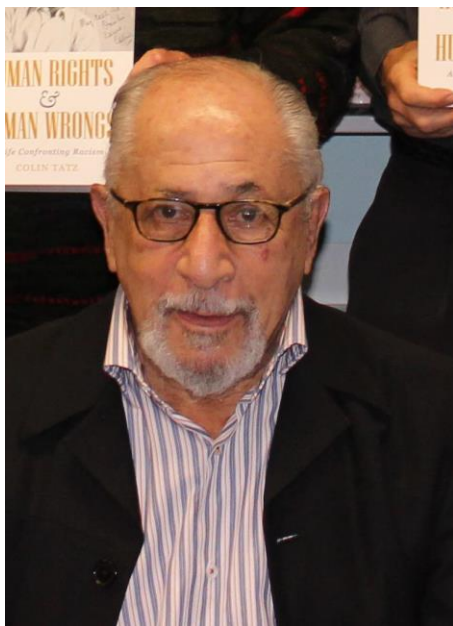
Please note: entry to the conference will be restricted to members and/or participants who have fully paid for entry (no exceptions).

In Memoriam: Professor Colin Tatz OA

On November 19th 2019, the Australian Jewish Studies, Holocaust Studies and Genocide Studies communities lost a beloved scholar, mentor, activist and friend with the passing of Professor Colin Tatz.

Born in South Africa in 1934, Colin migrated to Australia in 1961 and gained his PhD in 1964 at the Australian National University, working on Australian indigenous administration. He held posts at the University of New England and Macquarie University, the Australian National University and at the Australian Institute of Aboriginal and Torres Strait Islander Studies, Canberra. He was director of the Australian Institute for Holocaust and Genocide Studies, where he acted as mentor to many of Australia's most accomplished scholars on genocide studies focusing on the Holocaust and beyond.

On behalf of the Australian Association for Jewish Studies, the Executive Committee extend their condolences and wish a long life to Colin's wife Sandra and family.



Above: the late Professor Colin Tatz OA. Source: S. Tatz

Report: Australasian Association of Holocaust Organisations (AAHO) Conference Sydney Jewish Museum, Sunday 22 and Monday 23 September 2019

The second conference of the Australasian Association of Holocaust Organisations was held at the Sydney Jewish Museum in late September 2019. The first conference was held at the Jewish Holocaust Centre in Melbourne in November 2017. The idea of the conferences is to bring together representatives of all organisations involved with Holocaust memory, memorialisation and education., including scholars, museum professionals, educators and lay leaders. As with the previous conference, there was wide representation of such organisations from across Australia and New Zealand. It was decided to hold such conferences biennially, mainly alternating between Sydney and Melbourne. Rather than short presentations from each of the participating organisations, as was a feature of the previous conference, it was decided to focus more on key challenges and innovations relating to Holocaust memorialisation and education. These included panels dealing with new perspectives; using survivor testimony; integrating human rights into Holocaust education; and an update on the IHRA (International Holocaust Remembrance Alliance). There were presentations on specific new projects in Melbourne, New Zealand, Adelaide and Perth. Nicole Brittain also reported on initiatives in Holocaust education and memorialisation undertaken by Gandel Philanthropy.

The keynote address was given by Dr Susanne Urban, German Holocaust historian. She spoke on "Early Testimonies: 1067 Questionnaires and their Stories", focusing on the Arolsen archives, which include early testimonies, as well as other official documentation from the Red Cross such as

correspondence files, International Refugee Organisation (IRO) documents and Individual Files of the Child Search Branch, which tried to reunite families. 340,000 children registered with the Child Search Branch after the Shoah. She then presented a couple of case studies to highlight the significance to this archive.

Members of the AAJS were actively involved in a number of presentations. Our vice-presidents, Dr Anna Hirsh and Dr Jan Lanicek, and 2020 AAJS Conference convener, Dr Avril Alba, participated in the opening panel of the conference panel “Australia and the Holocaust: New Perspectives”. Dr Alba also participated with Professor Emerita Rutland in the panel that dealt with the IHRA - both are members of the Australian expert delegation. Conference convener Emeritus Professor Konrad Kwiet chaired some of the panels and spoke on the panel dealing with Dr Kaempfner’s “Lost Holocaust Journal” which was located at the SJM and translated by Susan Kadar. Dr Michael Abrahams-Sprod and Dr Joseph Toltz provided updates on their research projects, and Prof Emerita Rutland presented on a panel dealing with Hate Speech and Memory Laws, together with Alex Ryvchin of the Executive Council of Australian Jewry.

Participating in the conference proved a stimulating and relevant experience and I am sure that all participants appreciated being able to meet such a wide cross-section of those involved with Holocaust education and memorialisation, since networking is very important.

(Suzanne D. Rutland, University of Sydney)



*Above: Prof Suzanne Rutland and Sue Hempel (Jewish Holocaust Centre co-president) listen on stage to Dr Avril Alba (University of Sydney) present at the AAHO.
Below: Sue Hempel and Dr Avril Alba listen on stage to Prof Suzanne Rutland present. Source: S. Rutland*



Zuckermann's New Revivalistic Release

AAJS President Professor Ghil'ad Zuckermann's newest book *Revivalistics: From the Genesis of Israeli to Language Reclamation in Australia and Beyond* (Oxford University Press) has recently been released. It introduces for the first time a linguistic game-changer: revivalistics. Revivalistics is a trans-disciplinary field of enquiry surrounding language reclamation, revitalization and reinvigoration.

Revivalist-linguist Zuckermann makes a strong case for a clear distinction between revivalistics and documentary linguistics, the latter being the established field recording endangered languages before they fall asleep. Whilst documentary linguistics puts the language at the centre, revivalistics puts the language custodians at the centre.

The book is divided into two main parts, reflecting Zuckermann's fascinating and multifaceted journey into language revival from the Promised Land to the Lucky Country: analysing critically his Israeli mother tongue to reclaiming what he calls "dreaming Sleeping Beauties" in Australia and globally.

The first part of the book provides a groundbreaking analysis of the Hebrew revival, which took place in 1880s-1930s. Zuckermann's radical theory contradicts the conventional accounts that the language of the Hebrew Bible is now miraculously re-spoken by modern Israelis. He demonstrates in detail and a convincingly systematic way, how grammatical cross-fertilization with the revivalists' mother tongues is inevitable in the case of successful "revival languages". According to Zuckermann, "revival languages" contradict the tree model in historical linguistics. Whereas the tree model implies that a language only has one parent, Zuckermann argues that successful "revival languages" follow the Congruence Principle, which is statistical: the more contributing languages a linguistic feature occurs in, the more likely it is to persist in the emerging

revival language. According to Zuckermann, revival languages share many common characteristics, and they should therefore be classified under the "revival language" "family" rather than under a specific language family such as "Semitic".

The second part of the book applies lessons from the Israeli language to revival movements in Australia and globally. It also describes the "why" and "how" of revivalistics. It proposes systematically ethical, aesthetic and utilitarian reasons for language revival, suggesting for example that language, albeit intangible, is more important than land. It also offers practical methods for reviving languages, for example the quadrilateral Language Revival Diamond (LARD), featuring four core revivalistic quadrants: language custodians, linguistics, education and the public sphere. With regard to the public domain, for example, the book promotes Native Tongue Title, financial compensation for linguistic (language killing), as well as declaring Indigenous tongues the official languages of their region, and erecting multilingual signs, thus changing the lanGscape (linguistic landscape).

Zuckermann demonstrates two examples of righting the wrong of the past:

(a) A book written in 1844 (Dictionary of the Barnjarla Aboriginal language) in order to assist a German Lutheran missionary (Clamor Wilhelm Schürmann) to introduce Christianity to Aboriginal people at the expense of Aboriginal spirituality, is used 170 years later by a secular Jew (Zuckermann), to assist the Barnjarla people of Eyre Peninsula (South Australia) to reconnect with their own Aboriginal heritage, which was subject to "linguicide" (language killing) by Anglo-Celtic Australians.

(b) Technology, used for colonization (ships, weapons) and Stolen Generations ("governmental black cars kidnapping mixed-

race Aboriginal children from their mothers in order to forcibly assimilate them”), is employed (for example, in the form of Zuckermann’s free Barngarla Aboriginal Language Dictionary App) to assist Aboriginal people to reconnect with their cultural autonomy, intellectual sovereignty, spirituality and wellbeing.

The book ends with a plea to listen to the voice of Jenna Richards, an Aboriginal woman who takes part in Zuckermann’s Barngarla reclamation workshops: “Personally, I found the experience of learning our language liberating and went home feeling very overwhelmed because we were finally going to learn our “own” language, it gave me a sense of identity and I think if the whole family learnt our language then we would all feel totally different about ourselves and each other cause it’s almost like it gives you a purpose in life.” Barngarla woman Evelyn Walker (née Dohnt) adds: “Our ancestors are happy!”

Congratulations to Professor Zuckermann on this wonderful new publication!

Hebrew Education Pilot a Strategic Education Winner

Congratulations are due to member Dr Yona Gilead (The University of Sydney) who was awarded a 2020 Strategic Education Grant from the University for her project “Enhancing self-initiated L2 communication utilising interactive videos”. University of Sydney 2020 Strategic Education Grant are a University-wide competitive scheme. The grants fund projects delivering curriculum development, educational innovation, educational quality, student experience and participation improvement for units of study, major or degrees and other learning opportunities.

Dr Gilead’s innovative pilot project will deliver a selection of short silent video-segments (2-4 minutes) depicting a range of scenarios

appropriate to students’ target language skills and cultural knowledge. These silent videos will form the base material for students to harness their existing and emerging linguistic and cultural knowledge to analyse, design and produce real-world scenario-based dialogues/interactions in their target language. Each silent video segment will include language specific teaching-learning manual that will contain vocabulary, language structures, and social and cultural information. As well, the manuals will contain a range of activities taking into account students’ diverse needs, hence encouraging their creative use of the target language, its culture/s and behavioral codes.

In the Pilot stage the languages included are Chinese, German, and Dr Gilead’s own specialty area, Modern Hebrew. It is hoped that in coming years the project will be enlarged to include other languages offered in the School of Languages and Cultures., Sydney University.



Above: Successful University of Sydney Strategic Education Grant recipient Dr Yona Gilead. Source: University of Sydney

Twentieth Anniversary of the Freilich Project, ANU

The Herbert and Valmae Freilich Project celebrated its twentieth year anniversary at a special function held at the Australian National University on 19 September 2019. Established in July 1999, the Herbert and Valmae Freilich Project for the Study of Bigotry supports research into the causes, the histories and the effects of ethnic, cultural, religious and sexual bigotry and animosity. It also promotes public discussion of how such intolerance can be combatted - and co-existence promoted – through educational and social programs. It holds a range of events including lectures, conferences and seminars, many of which are open to the public. It also offers a small grants scheme to emerging researchers.

The keynote speaker at the anniversary was Professor Gareth Evans who spoke on "The changing face of Australian racism".

<https://www.gevans.org/speeches/Speech703.html>

Valmae Freilich also addressed the gathering, giving some background to the Freilich's Holocaust background, which motivated her late husband, Herbert, to set up the Foundation - now renamed Project - in 1999. She noted that when Herbert first made the suggestion in 1994, ANU did not know how to respond since they had not received a similar proposal for a privately sponsored foundation. Associate Professor Ben Penny, a previous director of the Foundation, spoke movingly of his reminiscences of working with Herbert and Valmae Freilich when he was running the Foundation.

More on the Freilich Project can be accessed here, including information about applying for a small grant:

<https://freilich.anu.edu.au/>



Above: Special guests at the 2019 Freilich Lecture. Back L-R Ibrahim Abraham, Dr Renata Grossi, Prof E. Suzanne Rutland; Front L-R: Prof Will Christie, Valmae Freilich, Prof Ben Penny.

Below: Professor Gareth Evans delivers the Freilich Lecture. Source: S Rutland



Jewish Studies Teaching Excellence Awards Success at Sydney University

Mazel Tov to Dr. Michael Abrahams-Sprod (University of Sydney) who received a Faculty of Arts & Social Sciences Teaching Excellence Award at a special awards ceremony at the University's MacLaurin Hall in October.

The dean of the Faculty of Arts and Social Sciences commented that: "Recipients have demonstrated an evidence informed approach to critical reflection on teaching and learning, evaluation of their teaching practice, engagement with higher education research, and a focus on improving student learning. Michael's nominees, above all, had made strong reference to his student-centred focus and his interdisciplinary teaching methods".

In further letters of support for his award, Chair of the Department, Dr Avril Alba, by way of example stressed the pathbreaking work he has undertaken in co-teaching (with the Department of History and the Department of Arabic Language and Cultures) the unit of study: 'HSTY: Palestine, Israel and the Middle East' exploring the Arab-Israeli-Palestinian conflict and his pivotal role in redeveloping the program in Jewish Civilisation, Thought and Culture. Head of the School of Languages and Cultures, Professor Adrian Vickers, commented on the important contribution Michael makes to the teaching culture of the School as a whole and to the nexus between teaching and research and that "in a School that has many excellent teachers, Michael stands out for his commitment and care in teaching".

For Michael, he comments as follows: "As an educator, I have always been passionate about sharing my subject knowledge, learning from my students and about developing students' abilities to become independent learners. My teaching philosophy is very

simple and is encapsulated in how I commence each unit of study. I explain to students that it is my hope that we will all learn from each other, that we will enjoy and be challenged by this learning time, that students will find assessment tasks meaningful and that at the conclusion of the unit, that each person, will have achieved positive outcomes and will go away with having felt part of a learning community and confident to apply skills learnt to real-world situations".

The award caps off a great year across the Department of Hebrew and Biblical Studies at The University of Sydney: find out more in their recent Annual Report:

<https://sydney.edu.au/content/dam/corporate/documents/faculty-of-arts-and-social-sciences/schools/slc/hebrew-biblical-jewish-studies-report-2018-2019.pdf>



Above: Dr Abrahams-Sprod receives his award from Prof. Annamarie Gross, Dean of the Faculty of Arts & Social Sciences. Source: University of Sydney

AAJS Member Essay

Yiddish in Ethiopia, 1963

Where is Yiddish spoken nowadays and where was it spoken in the past? What was its natural habitat where it was born and reached its maturity and what happened to the language once it was violently uprooted from its home area? These are standard questions which every introductory textbook to the Yiddish language or culture touches upon on its first pages. But none of these books delivers an answer as surprising as the one you are about to read. The story of a Yiddish-speaking Christian woman in Ethiopia.

What follows is a translation of an anonymous piece published in the newspaper לעצטע נייעס, on June 12th, 1963 on page 2. I came across this curiosity by accident while working on a research project about the history of German-Israeli relations and had to share it with my fellow Yiddish enthusiasts.

(Patrick Casiano, Tel Aviv, November 2019)

The Yiddish-speaking Abyssinian woman from Jerusalem – today she is an important clerk in the government in Addis Ababa

In Me'a She'arimⁱ she studied the book Tze'ena u-R'enaⁱⁱ and became friends with Hasidic children – now she is a government clerk of high standing in the Ministry of Foreign Affairs of King Haile Selassie and was appointed over public relations during the last African Summit Conference in Addis Ababa. – The successor of the Queen of Shebaⁱⁱⁱ still longs for Jerusalem.

(From our correspondent)

It is a strange phenomenon that a "Jewish spark" enters into the soul of a non-Jew and when this occurs great things can happen.^{iv} This Jewish spark accompanies him wherever he wanders on this planet and ignites Jewishness within him or at least a longing for a bit of Jewishness.

Five Israeli journalists who only recently returned from the African Summit Conference in Addis Ababa brought with them not only the emboldening news about the failure of Nasser's anti-Israeli intrigues, but also unusual greetings for the inhabitants of Jerusalem, and especially for the Jews of Me'a She'arim. Namely greetings from the young and skinny Abyssinian woman Elizabeth Yemana Barhan-Eile,^v a daughter of Jerusalem who was the Ethiopian liaison officer and the person in charge of public relations during the above-mentioned very important African Summit Conference.

The Israeli journalists were surprised to meet the beautiful and exotic Elizabeth with her dreamful Jewish-Hasidic eyes as a clerk in such a high position in Addis Ababa. Until recently she was an integral part of Jerusalem. What is she doing in Addis Ababa? How did she get there?

The story of Elizabeth Yemana Barhan-Eile is very typical for the cooperation and friendship between Israel and Ethiopia. Maybe this is the result of the connection which was once established by King Solomon and the Queen of Sheba. A connection which brought King Haile Selassie to Israel to spend the years of his exile there during the Italian occupation of Ethiopia. A connection which strengthened the determination of the Ethiopian king to resist Nasser's anti-Israeli intrigues and to

declare to the Israeli journalists during their welcoming reception that from now on the friendship and cooperation between Ethiopia and Israel will be increased even further.

A kinship as thick as blood

By her close connection with Israel and Jerusalem, the young Elizabeth Yemana Barhan-Eile also entered into a kinship as thick as blood. Two of her brothers were killed here during the War of Independence. Her father's grave is located in Jerusalem. And her mother lives in Jerusalem still today, since so many years.

Elizabeth came with her family to Jerusalem together with King Haile Selassie and his entourage. The king came to Jerusalem in order to stay there during his forced exile after Mussolini's mob conquered his country. The people of the "Ethiopian Colony", which was located in the Dvora ha-Nvi'a-street and the ha-Habashim-street, became well integrated and established friendly relations with the inhabitants of the surrounding area and especially with the Jews of Me'a She'arim. Elizabeth, who was still a small child, became friends with the Hasidic children of Me'a She'arim. She used to visit them in their small apartments in the Batei ha-Hungarim-quarter and learned from them Jewish customs and the Yiddish language. Today – while longing for the years of her childhood in Jerusalem – the exotic Elizabeth retells that she was a Shabbat Goy^{vi} in the Jewish neighborhood. But a Shabbat Goy who herself kept Jewish traditions. ... She recalls how she used to come to the women's section of the local synagogue. Her head was covered in a traditional garment and her dress was long and extended below the knee. She perpetually kept her eyes in the Tze'ena u-R'ena-book which the wife of rabbi Engelhart used to hand to Elizabeth, whom she called "Liesel".

Elizabeth's parents were Christians and when she grew up they sent her at first to a Russian monastery half the way to Jericho and after this to an English school and finally to the school for nurses at the Jewish Hadassa-hospital in Jerusalem. Meanwhile the year 1948 approached and with it the establishment of the State of Israel and the War of Independence in which Elizabeth's family paid a dear price. After the bridge of the Sheikh Jarrah-quarter was detonated and the connection between the new Jewish quarters outside the city walls and the Old City was interrupted, the family moved nearby an Ethiopian church. Meanwhile her father died and two of her brothers were killed by a shrapnel which landed in the courtyard of the church. The burden of providing for the family fell upon Elizabeth and her mother. Her mother was accepted as a cook in the Hadassa-hospital in Jerusalem and Elizabeth, who already completed nursing school, started to work in the Bikur Holim-hospital in Jerusalem. After the fighting ceased, Elizabeth was transferred to an infirmary in a camp for new immigrants near Petah Tikva.

In this camp for new immigrants, which held thousands of new immigrants from Eastern Europe and particularly many from Jemen, the exotic Liesel established good relations and became friends with the Jewish nurses from Germany, Poland, Hungary, Jugoslavia, Morocco and America. From them and from the new immigrants she learned new languages – German, Hungarian, Serbian, French – all this in addition to Hebrew, English and Arabic, which she learned in school, and Russian, which she learned in the monastery, and Yiddish, which she learned in Me'a She'arim.

She did not forget Yiddish

Today Elizabeth relates proudly that she has never forsaken or forgotten the Yiddish language. In the evenings she uses to listen to the Yiddish radio broadcastings of "Kol Israel la-Ole" and "Kol Israel la-Gola" and through her good ear and her gift for languages she even picked up the different dialects of the Yiddish language. Also today she tunes in with great interest to the Yiddish radio broadcastings from Jerusalem.

At the eve of the Sinai Campaign Elizabeth returned to her mother in Jerusalem and started to work as a clerk in the Ethiopian Consulate. She made many friends among Jewish students and government employees. "I have even had a close Jewish friend, but our romance was interrupted without my fault." – Elizabeth retells with a sound of deep sorrow.

The radical change in the life of Elizabeth Yemana Barhan occurred in the year 1958 when King Haile Selassie invited her to Addis Ababa where she was accepted as a stewardess in the Ethiopian airline. One year later she was accepted as a clerk with an area of responsibility in the Ethiopian Ministry of Foreign Affairs where she is making professional progress. Her intelligence (a Jewish head ...), responsibility and knowledge of a few languages impresses her superiors deeply. She is being sent to missions to Egypt, Sudan and the countries of North Africa.

The honeymoon in Jerusalem

Meanwhile Elizabeth married a high official in the Ethiopian airline, a graduate of a university in California. The young couple spent their honeymoon in Jerusalem where Elizabeth's mother is.

Besides the life in Me'a She'arim Elizabeth also saw the modern lifestyle in Israel and told her husband that she wants to live like a European woman, with an opinion of her own. And her husband, who studied in America, has accepted this. It is a demand which Elizabeth – an active member in the local women's organization – also tries to familiarize the Abyssinian women with.

Elizabeth Yemana Barhan Eile had a conversation with Israeli journalists in the big press room of the African Summit Conference where she served as a liaison officer. She talked with the Israeli journalists in a native Israeli "Sabra"–Hebrew, mixed with juicy Yiddish and interspersed with Arabic proverbs. While she talked a strong longing was discernable for Israel and Jerusalem which she left five years ago, without having cut off her emotional connection. During the conversation she kept on exchanging greetings with different African politicians who passed by. Mahmud Fawzi, the Egyptian Minister of Foreign Affairs, who recognized her from afar, politely drew her aside and asked her: "Miss Elizabeth, when will you honor us again with a visit to Cairo?" "Soon, soon", Elizabeth responded with kindness to the Egyptian politician and continued the conversation with her Israeli friends.

Suddenly a Christian priest with a long beard, and in the company of a beautiful young Ethiopian woman, appeared in the press room. Elizabeth shortly scrutinizes them and then she jokingly says to her Israeli friends in Yiddish:

"Look, a rabbi with a shikse^{vii} ...". And within this exotic Christian woman from Ethiopia – just like a Jewish girl which was cut off from her roots – there arises a longing for her friends from Me'a She'arim in Jerusalem. And she starts to sing "kala, kala" and "ve-taher libeinu" and other Hasidic songs in the press room of the African Summit Conference.

ⁱ Note by the translator: A quarter in Jerusalem. The epitome of ultra-ultra-orthodoxy in the Eastern European fashion.

ⁱⁱ Note by the translator: A classic of old Yiddish literature. Written around 1590 it explains the weekly Torah readings and intersperses materials from Rabbinical sources in order to achieve this. It was read especially by Jewish women because for the most part they didn't understand Hebrew. There are different translations into

English. One has been published under the title: "Tz'edah ur'edah: the classic anthology of Torah lore and midrashic commentary".

ⁱⁱⁱ Note by the translator: A queen from Ethiopia who traveled to King Solomon in Jerusalem in the tenth century BC because she heard about his famous wisdom. This common understanding is based on the plain text of the First Book of Kings chapter 10 verses 1-13 and the Second Book of Chronicles chapter 9 verses 1-12. The meticulous reading in the Rabbinical literature disputes some aspects of the common understanding, see for example Bava Batra 15b.

^{iv} Note by the translator: This is rather mere rhetoric than an in-depth teaching about the Jewish sole.

^v Note by the translator: The name of the lady in question is spelled as עלִיזָבֶט יִמָּנָא בִּאֲרֵהָאן-אִיִּלֵּעַ. And as it is known the letter Aleph can either be an "a" or an "o". So the second name could read Yemana, Yemona, Yemano or Yemona. The same holds true for the third name.

^{vi} Note by the translator: A non-Jew who is asked by a Jew to perform a deed which according to Jewish law the Jew is forbidden to do on Shabbat. There is no contradiction in this because Judaism (unlike other religions) does not consider its laws to be universally obligatory for all of humanity, but only for the Jewish nation, the people of Israel. According to Jewish law the same act may be permissible for a non-Jew to perform but forbidden for a Jew. Nevertheless: Using a Shabbat Goy is not a panacea to circumvent all seemingly unpleasant Shabbat restrictions and unfortunately in everyday practice this concept is often employed in halachically unpermissible ways.

^{vii} Note by the translator: A term for a non-Jewish woman (in the context of criticizing intermarriage).

(Translated by: Patrick Casiano, Ramat Gan, Israel. Patrick Casiano, universities of Munich and Tel Aviv, specializes in Middle Eastern studies, political science, history, specific languages and general linguistics. His personal website is: www.intellectual-services.com.)

Would you like to have a short essay published in the AAJS Newsletter? Detail your research, muse on an interesting finding or share an anecdote? Contact the Newsletter Editor if you would like to make a submission!

Vacancies in Jewish Studies

Associate Director, Taube Center for Jewish Studies, Stanford University (USA)

The Taube Center for Jewish Studies in the School of Humanities and Sciences (H&S) of Stanford University invites applications for an Associate Director for the Centre, beginning in 2020. The Associate Director position provides leadership on programmatic, curricular, and administrative issues. The Associate Director works closely with and as a thought partner to the Faculty Director to devise and implement the vision, strategy and goals of the Center for Jewish Studies and its affiliated faculty and students.

To be successful in this role, you will bring:

- Bachelor's degree and two years of relevant experience or combination of education, training, and relevant experience. Advanced degree may be required for some programs. Program administration and or research experience may be required.
- Demonstrated oral, written, and analytical skills, exhibiting fluency in area of specialization.
- Ability to oversee and provide basic direction to staff.

In addition, preferred requirements include:

- An advanced degree in Jewish Studies or relevant to the field of Jewish Studies is a desideratum.
- Ability with Hebrew is a plus, but not required.

Apply online at

<https://careerssearch.stanford.edu/jobs/associate-director-taube-center-for-jewish-studies-8624>. Please attach a resume and cover letter expressing your interest as well as including your experience with Jewish Studies.

Applications close **May 31 2020**.

Joint Berlin-Jerusalem Post-Doctoral Fellowship Program, Freie Universität Berlin/The Hebrew University of Jerusalem (Germany/Israel)

The Joint Berlin-Jerusalem Post-Doctoral Fellowship Program aims to promote research cooperation as a career track to leverage synergies between Freie Universität Berlin and The Hebrew University of Jerusalem. The two universities establish a joint Post-Doctoral Fellowship scheme with competitively awarded grants to foster the career development of young researchers. The goal of this initiative is to pool resources and attract highly promising postdoctoral researchers to the combined strengths of two renowned research universities working in partnership. The Joint Post-Doctoral Fellowship aims to empower PostDocs for their next career step at a leading international research university.

Each fellowship is awarded for 24 months, starting on October 1, 2020, and consists of two phases: Phase 1: 12 months of research at Freie Universität Berlin; Phase 2: 12 months of research at the Hebrew University of Jerusalem (or vice versa) The Post-Doctoral fellows will conduct their research projects under the joint supervision of Freie Universität and Hebrew University experienced researchers. The fellowship proposal may involve all disciplines, thematic or subject areas that exist at both universities or are complementary. A monthly stipend of € 2,000 and a one-time relocation allowance (€ 2,000).

Further detailed information, including specific requirements and link to application system, is available at <https://www.fu-berlin.de/en/international/doctoral-students-postdocs/joint-postdoc-fellowships-huji-fub/index.html>. The deadline is **January 31, 2020**.

Assistant Professor, Judaism, Syracuse University (USA)

The Department of Religion and the Jewish Studies Program in the College of Arts and Sciences at Syracuse University invite applications for the Phyllis Backer Professor of Jewish Studies, who will be appointed as a tenure-track assistant professor in the Department of Religion to begin August 2020. We are seeking a colleague broadly trained across the field of Jewish Studies with demonstrated facility in the study of Religion, including theories and methods. Candidates require a PhD in a relevant area in hand by beginning of appointment. Candidates should demonstrate areas of specialized interest in one of three rubrics but with possible points of overlap between: gender, texts in cultural context and ethnographic approaches to “lived religions.”

The successful candidate will make significant contributions both to the undergraduate and graduate curricula of the Department of Religion and of the undergraduate Jewish Studies Program. At the undergraduate level, we are looking for a scholar with specialized research focus in Jewish Studies, and teaching competence across a broad range of Jewish Studies outside her or his area of specialization. At the graduate level, in addition to Judaism, the successful candidate will contribute to one or more of the Religion Department’s methodological concentrations: communities & identities, critique-image-politics, texts & contexts. While scholars of all historical periods and geographical areas are welcome to apply, we are particularly interested in a scholar whose work contributes to the understanding of modern and contemporary Jewish texts, ideas, and cultures.

In addition to completing an online application, please include a letter of application, a curriculum vitae, sample syllabi and contact information for at least three letters of reference. Apply online at

<https://www.sujobopps.com/postings/82594>.

Applications to remain open until the position is filled.

Upcoming Conferences & Calls for Papers

World in Crisis: Reflections and Responses from Antiquity to the Present - British Association for Jewish Studies Annual Conference, 13th to 15th July 2020, University of Southampton and the Parkes Institute for the Study of Jewish/non-Jewish Relations

The annual conference of the British Association for Jewish Studies 2020 will explore Jewish perspectives on a world in crisis, whether real or imagined, in different spaces from antiquity to the present. Crisis can be found or understood in a variety of arenas of life from the political to the existential, and can be traumatic and yet, in some instances, lead to innovation. The conference aims to bring together scholars from diverse academic disciplines to explore Jewish perspectives of dramatic or perceived social, political, historical, ideological or religious change, originating from within Jewish worlds and without. The conference will assess Jewish engagement with change and crisis throughout history from the local to the transnational, including within the context of relationships with non-Jews. Analysis of the varied spectrum of reactions to and representation of times of crisis can do much to shed light on diversity within the Jewish experience in different contexts, whether impacting an individual or a community. Furthermore, challenges to the significance of the concept of crisis in Jewish history and culture, and emphasis on long-term trends are an important facet of this discussion. Papers will highlight the multiplicity of Jewish approaches to a world in crisis from resistance to rationalisation, whether literary or visual, and with an interdisciplinary perspective that characterises Jewish Studies. The conference

is intended to provide a forum for reflection and critical contributions to significant, long-standing or contemporary issues of crisis and response, and the place of Jews, Judaism and Jewish Studies within this.

We welcome papers that explore Jewish traditions in different parts of the world and in different historical periods. Topics can include, but will not be limited to the following:

- Jews and theological, religious, philosophical or ideological crisis
- Jews and political engagement or activism
- Cultural or social crisis and responses
- Jewish literary explorations of crisis whether real or imagined
- Visual representation of crisis: museums, art, film and television
- Antisemitism
- Nationalism and populism
- Reception, legacy and re-imagining of crisis
- Challenges to concepts of crisis in Jewish history and culture

Paper proposals should include an abstract of no more than 250 words and a speaker biography of maximum 100 words. Panel proposals are welcomed. Proposals should include a brief rationale for the panel of no more than 100 words, abstracts of maximum 250 words for each paper proposed as part of the panel, and speaker biographies of no more than 100 words each. Panels should be mixed in terms of gender, and, where possible, reflect a range of career stages.

We have a limited number of bursaries available for postgraduate students and early career researchers. If you would like to be considered, please state this as part of your proposal and send your CV (maximum 2 pages). Please send paper and panel

proposals and all conference-related correspondence to BAJS2020@soton.ac.uk.

The deadline for proposals is **Wednesday 15th January 2020**. Registration will open in April 2020.

Calls for Paper, Religions Journal, Upcoming Special Issues.

The forthcoming special issues of Religions Journal (<https://www.mdpi.com/journal/religions>), an Open Access international double-blind peer-review journal, may be of interest to Jewish Studies scholars:

- "Peace, Politics, and Religion" – Deadline **31 March 2020**. Guest Editor Prof Jeffrey Haynes (London Metropolitan University). https://www.mdpi.com/journal/religions/special_issues/Politics_Religion
- "Gender Studies of the Hebrew Bible and Western Religions" – Deadline **1 May 2020**. Guest Editor Dr Shawna Dolansky (Carleton University). https://www.mdpi.com/journal/religions/special_issues/hebrew_bible
- "Myth-making in the Hebrew Bible" – Deadline **31 May 2020**. Guest Editor Dr. Debra Scoggins Ballentine (Rutgers University). https://www.mdpi.com/journal/religions/special_issues/myth_HB

(Note: there is an article processing charge for this OA Journal.

Grants & Other Opportunities

Doctoral, Postdoctoral and Senior Fellowships. Maimonides Centre for Advanced Studies, Universität Hamburg.(Germany) 2020-2021

The Maimonides Centre for Advanced Studies (MCAS) at Universität Hamburg would like to invite researchers to apply for its junior and senior fellowship programme for the academic year 1 October 2020 to 30 September 2021. The Maimonides Centre for Advanced Studies is a Humanities Research Institute at Universität Hamburg led by Prof. Dr. Giuseppe Veltri. It is funded by the German Research Foundation. MCAS's central aim is to explore and research scepticism in Judaism in its dual manifestation both as a purely philosophical tradition and as a more general expression of sceptical strategies, concepts, and attitudes in the cultural field.

In the academic year 2020–21, research at MCAS will focus on the nature and scope of scepticism in Jewish contexts by problematising the reliability of the different alleged sources of knowledge. In traditional epistemology, the sceptical attack is usually directed towards reason or sense perception as avenues of knowledge. In the religious sphere, it can be directed at the reliability of revelation, prophecy, divination, or the authority of tradition, especially when they contradict human reason or everyday experience. The sceptical position is also relevant in cases of competing sources of knowledge (the paradigmatic case being reason versus revelation) or conflicting authorities, where sceptical arguments are used locally for the purpose of choosing one source over another.

The successful candidate's project should resonate productively with the annual topic as described. Priority will be given to projects dealing with (early) modern times.

Junior fellowships are awarded to advanced PhD students and postdoctoral researchers

(within four years of receipt of PhD) in Jewish studies, history, philosophy, Islamic studies, religious studies, or related fields in the humanities. Fellowship period: 12 months (1 October 2020 to 30 September 2021)

Senior fellowships are intended for researchers in Jewish studies, history, philosophy, Islamic studies, religious studies, or related fields in the humanities who have held a PhD for at least four years at the time of application (Category I) and for those who have achieved a professorship or an equivalent academic position (Category II). Fellowship period: 3–5 months, commencement of fellowship period: 1 October 2020

Applicants are requested to submit the following documents in one PDF file.

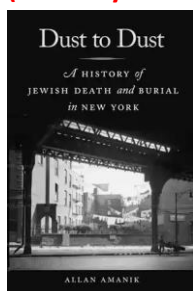
- A research proposal of two to three pages, including the project's relationship to the annual topic, the status quaestionis of the chosen topic, the candidate's prior research that is relevant to the proposed topic, a detailed programme of work with a timetable, and a description of the expected form of the outcome of the project
- A full CV and up-to-date publications list (max. 5 pages)
- A completed application form available from <https://www.maimonides-centre.uni-hamburg.de/dokumente/2019/application-form.pdf>
- A transcript of records/master's certificate (PhD fellowship) or PhD diploma (postdoctoral fellowship)
- Two letters of recommendation (junior fellows only; for the PhD fellowship, one of the letters must be written by the PhD supervisor) must be sent directly to MCAS by the referees.

Applications and recommendation letters may be submitted via e-mail until **15 January 2020** to maria.wazinski@uni-hamburg.de

2020 JDC Archives Fellowship Program

The American Jewish Joint Distribution Committee (JDC) Archives is pleased to announce that it is accepting applications for its 2020 fellowship program. In 2020, seven fellowships will be awarded to senior scholars, postdoctoral researchers, graduate students, and independent researchers to conduct research in the JDC Archives, either in New York or in Jerusalem. Topics in the fields of twentieth century Jewish history, modern history, social welfare, migration, and humanitarian assistance will be considered, as well as other areas of academic research covered in the JDC archival collections. Our finding aids can be consulted to identify relevant areas. The fellowship awards are \$2,000-\$5,000 and the deadline for submission is **January 21, 2020**. For more information, see <https://archives.jdc.org/jdc-archives-accepting-applications-for-2020-fellowships/>.

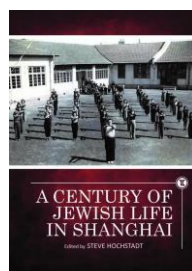
Recent Books of Interest
(Click any ISBN to purchase)



Dust to Dust: A History of Jewish Death and Burial in New York by Allan Amanik. NYU Press, 2019. [9781479800803](https://doi.org/10.1215/9781479800803)

Dust to Dust offers a three-hundred-year history of Jewish life in New York, literally from the ground up. Taking Jewish cemeteries as its subject matter, it follows the ways that Jewish New Yorkers have planned for death and burial from their earliest arrival in New Amsterdam to the twentieth century.

Allan Amanik charts a remarkable reciprocity among Jewish funerary provisions and the workings of family and communal life, tracing how financial and family concerns in death came to equal earlier priorities rooted in tradition and communal cohesion. At the same time, he shows how shifting emphases in death gave average Jewish families the ability to advocate for greater protections and entitlements such as widows' benefits and funeral insurance. Amanik ultimately concludes that planning for life's end helps to shape social systems in ways that often go unrecognized.



A Century of Jewish Life in Shanghai Edited by Steve Hochstadt. Touro University Press, 2019. [9781644691311](https://doi.org/10.1215/9781644691311)

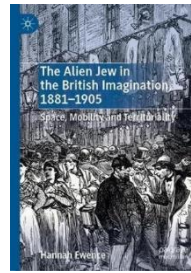
For a century, Jews were an unmistakable and prominent feature of Shanghai life. They built hotels and stood in bread lines, hobnobbed with the British and Chinese elites and were confined to a wartime ghetto. Jews taught at the Shanghai Conservatory of Music, sold Viennese pastries, and shared the worst slums with native Shanghainese. Three waves of Jews, representing three religious and ethnic communities, landed in Shanghai, remained separate for decades, but faced the calamity of World War II and ultimate dissolution together.

In this book, we hear their own words and the words of modern scholars explaining how Baghdadi, Russian and Central European Jews found their way to Shanghai, created lives in the world's most cosmopolitan city, and were forced to find new homes in the late 1940s. Divided into three sections, the collection's authors examine Jewish Shanghai before World War II, during the Holocaust and in contemporary reflection, in twelve unique essays, deftly weaved together by Steve Hochstadt and featuring contributions from AAJS members Dan Ben Canaan and Ann Atkinson, with a preface by Roger Citron.



Perspectives In Jewish Population Research
Edited by Stephen M Cohen, Jonathan S
Woocher & Bruce A Phillips. Routledge, 2019.
[9780367282684](https://doi.org/10.1080/9780367282684)

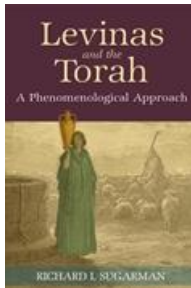
Addressing methodological and substantive research problems common to local Jewish population studies, the contributors to this book present the most recent research findings on such problems as how to design studies that will make a contribution to social science knowledge as well as have a strong impact on the planning process; methods of sampling that will optimize the trade-offs between costs and accuracy; how to develop a comparative framework so that results from individual communities may be fruitfully understood in a larger context; and which questions should be asked in surveys and how. Detailed essays discuss every step of the research process. The book includes a compendium of findings from several recent population studies as well as an annotated inventory of questionnaire items, all of which should prove useful to researchers and communities planning to undertake Jewish population studies.



The Alien Jew in the British Imagination, 1881–1905: Space, Mobility and Territoriality
by Hannah Ewence. Palgrave, 2019.
[9783030259754](https://doi.org/10.1017/9783030259754)

This book explores how fin de siècle Britain and Britons displaced spatially-charged apprehensions about imperial decline, urban decay and unpoliced borders onto Jews from Eastern Europe migrating westwards. The myriad of representations of the ‘alien Jew’ that emerged were the product of, but also a catalyst for, a decisive moment in Britain’s legal history: the fight for the 1905 Aliens Act.

Drawing upon a richly diverse collection of social and political commentary, including fiction, political testimony, ethnography, travel writing, journalism and cartography, this volume traces the shifting rhetoric around alien Jews as they journeyed from the Russian Pale of Settlement to London’s East End. By employing a unique and innovative reading of both the aliens debate and racialized discourse concerned with ‘the Jew’, Hannah Ewence demonstrates that ideas about ‘space’ and ‘place’ critically informed how migrants were viewed; an argument which remains valid in today’s world.



Levinas and the Torah
A Phenomenological Approach by Richard I
Sugarman. SUNY Press, 2019. [9781438475738](https://doi.org/10.1080/9781438475738)

A Levinasian commentary on the Torah. The French philosopher Emmanuel Levinas (1906–95) was one of the most original Jewish thinkers of the twentieth century. This book interprets the Hebrew Bible through the lens of Levinas’s religious philosophy. Richard I. Sugarman examines the Pentateuch using a phenomenological approach, drawing on both Levinas’s philosophical and Jewish writings. Sugarman puts Levinas in conversation with biblical commentators both classical and modern, including Rashi, Maimonides, Sforno, Hirsch, and Soloveitchik. He particularly highlights Levinas’s work on the Talmud and the Holocaust. Levinas’s reading is situated against the background of a renewed understanding of such phenomena as covenant, promise, different modalities of time, and justice. The volume is organized to reflect the fifty-four portions of the Torah read during the Jewish liturgical year. A preface provides an overview of Levinas’s life, approach, and place in contemporary Jewish thought. The reader emerges with a deeper understanding of both the Torah and the philosophy of a key Jewish thinker.



Waste Not: A Jewish Environmental Ethic by
Tanhum S. Yoreh. SUNY Press, 2019.
[9781438476698](https://doi.org/10.1080/9781438476698).

Bal tashhit, the Jewish prohibition against wastefulness and destruction, is considered to be an ecological ethical principle by contemporary Jewish environmentalists. *Waste Not* provides a comprehensive intellectual history of this concept, charting its evolution from the Bible through classical rabbinic literature, commentaries, codes of law, responsa, and the works of modern environmentalists. Tanhum S. Yoreh uses the methodology of tradition histories to identify pivotal moments in the development of the prohibition—in particular, its transition into an economic framework. He finds that *bal tashhit*’s earliest stages of conceptualization connect the prohibition against wastefulness with avoidance of self-harm. This connection is commonplace within contemporary environmental thought and a universalizing Jewish principle with important contributions to be made to Jewish and general societal ecological discourse. Yoreh’s narrative provides a foundation for understanding *bal tashhit* as an environmental ethic for today and tomorrow.

Call for Submissions, AAJS Newsletter No 76

Do you have a story, report or review you’d like to see in the next edition of the Australian Association for Jewish Studies Newsletter? Send your submissions, or even just your ideas, to jennifer.creese@uqconnect.edu.au