



ה מ ר כ ז ל א מ נ ו ת י ה ו ד י ת
THE CENTER FOR JEWISH ART
THE HEBREW UNIVERSITY OF JERUSALEM • האוניברסיטה העברית בירושלים



Activities Report of the Center for Jewish Art at the Hebrew University of Jerusalem



Ohel Jacob Hebrew Congregation in Malmesbury, South Africa (1911). Photo: V. Levin, 2023

January 2022 – November 2023

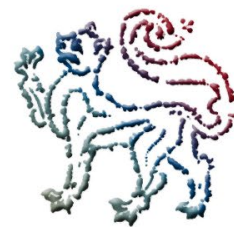
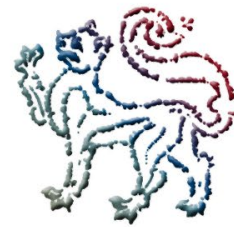


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The report was prepared by Dr. Anna Berezin and Dr. Vladimir Levin
and edited by Adam Frisch

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Research Projects

Synagogues in Podolia

The project is supported by the Israeli Science Foundation

The aim of the project is to research the history and architecture of the synagogues of Podolia – the cradle of Hasidism – built between the sixteenth and twentieth. We look at the synagogue not as an architectural structure, detached from any context, but as an integral part of local Jewish and non-Jewish history and culture, as a sacred space filled with diverse meanings, and as the most important part of the Jewish public sphere in both social and historical senses. Our research aims to reconstruct the sacred space of Podolian Jewry in its diverse and unique features, reveal its historical and architectural development and its relation to the non-Jewish environment.

The research will be based on *in situ* documentation, which the Center for Jewish Art has conducted since the early 1990s, on archival plans and photographs, and on extensive research into Jewish and non-Jewish textual sources, including newspapers and memoir literature.

The Russian invasion of Ukraine prevents us from travelling to Ukraine to conduct additional *in situ* work and keep our data on changes to the historical synagogues up to date (see two pictures below). We hope, however, to be able to perform the field work after the war in Ukraine comes to an end.

The results of this project, published as a monograph, will join Center's previous works on synagogue history and architecture: the two-volume catalogue *Synagogues in Lithuania* published in 2010–12, the two-volume monograph *Synagogues in Ukraine: Volhynia*, published in 2017, and the monographs *Synagogues in Latvia* by Sergey Kravtsov and *Jewish History and Material Culture in Siberia* by Anna Berezin and Vladimir Levin, which are in the final stage of preparation.



The Great Synagogue in Sataniv (early 17th century), southern façade before the "restoration." Photo: Vladimir Levin, 2010



The Great Synagogue in Sataniv (early 17th century), southern façade after the "restoration." Photo: Vladimir Levin, 2014

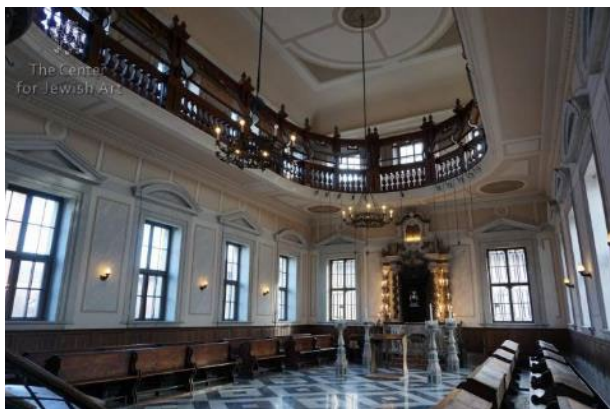


Women in the Synagogue: An Architectural and Sociological Study on Women's Sections in Central and Western Europe

The project is supported by the Fritz Thyssen Foundation

This is a cooperative research project between the Center for Jewish Art and the Bet Tfila Unit for Jewish Architecture in the Technische Universität Braunschweig, Germany. It aims at investigating the place of women in the synagogues of central and western Europe, their historic development and alteration in the Early Modern, Modern, and Post-Modern periods, until today. We intend to analyze the architectural aspects of those alterations, including the influence of Christian architecture, and especially to compare the changes in the synagogue arrangements for women with the changes in gender relations in Jewish society. For the first time, such analyses will be made using the *longue durée* approach, concluding with synagogues built in the present.

The project is based on the concepts developed by Dr. Vladimir Levin in his article “The Architecture of Gender: Women in the Eastern European Synagogue,” which was published in volume 35 of *Jewish History* in 2021. Levin analyzed preserved and destroyed buildings together with narrative sources, rabbinic *responsa*, and folktales and defined three possible spatial schemes for women's sections in eastern Europe: 1. the hierarchical type, inherited from Medieval Ashkenaz – where low rooms for women are attached on one or two sides of the men's lofty prayer hall and connected to the latter through small segment-headed openings in its walls; 2. “under the same roof” type – where the women's room is integrated into the main volume of the building, it is situated under the same roof but its connection to the men's prayer hall through small openings is identical with that of the synagogues of the hierarchical type; and 3. “under the same ceiling” type – where the women's section is completely integrated into the men's prayer hall, for example as an interior gallery on one, two or three sides of the hall.



Synagogue in Gorizia, Italy (mid-19th century). A gallery of an oval form is situated along four walls of the prayer hall.

Photo: Vladimir Levin, 2018



Ohel Jakob Synagogue in Munich, Germany (2006). Women's seats are placed in the lateral loges, slightly elevated from the main level.

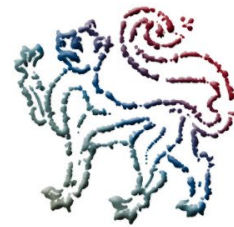
Photo: Ulrich Knufinke, 2008



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Holocaust Memorial Monuments Project

The project is supported by the Miller Center at University of Miami, Dr. Betsy Gidwitz (Chicago), and the Conference on Jewish Material Claims Against Germany

Today, Holocaust memorials are found in the public space of major American cities and a majority of European towns affected by the Holocaust. However, it took decades for monuments dedicated to Holocaust victims to emerge in these public spaces. Before Holocaust memorials occupied a prominent place in the cityscapes, memorials for murdered Jews were erected by Jewish communities in synagogues and Jewish cemeteries, i.e. interior Jewish spaces, or at the killing sites in eastern Europe. These memorials continue to not be visible to the general public.



*Memorial in the Jewish cemetery in Santa Fe, Argentina (1953).
Photo: Michele Migliore, 2022*

The cooperation project on Holocaust Memorial Monuments by the CJA, the Miller Center/Feldenkreis Program at the University of Miami (Dr. Haim Shaked), and the International Survey of Jewish Monuments (Dr. Samuel D. Gruber) aims to collect and preserve documentation about Holocaust memorial monuments, including standardized mapping, photography, description, and historical research. When complete, the database will include all monuments memorializing the Holocaust in all the countries affected by the Holocaust, and wherever the Holocaust is commemorated.

The project is in the pilot stage. Until now, we have documented and researched monuments in Greece, Serbia, Croatia, France, Denmark, Georgia, Uzbekistan, Argentina and are working on the monuments in Latvia, Lithuania, Ukraine, Poland, and in the following states in the USA: California, Connecticut, Massachusetts, New York, Pennsylvania, and Washington.

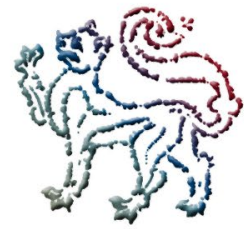
We are grateful to the following researchers cooperating with the project: Dr. Olga Ungar (for Serbia), Michele Migliori (for Argentina), Milda Jakulytė (for Lithuania), Marina Sedova (for Ukraine), and to Tzal Kaplun Foundation.



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Research of Visual Materials on East European Jewish Culture in the Central Archives for the History of the Jewish People

The project is supported by the Jewish National Fund (KKL-JNF)

The Central Archives for the History of the Jewish People in Jerusalem keeps an enormous collection of photographs and drawings revealing many aspects of eastern European Jewish culture. Some of these records are barely studied by researchers and have never been properly attributed and researched. This collaborative project aims to scan, recognize, describe and research little-known or unknown visual materials in the CAHJP and make them accessible for all in the Index of Jewish Art and at the website of the Archives.

The first batch of materials received from the CAHJP contained an outstanding discovery. A *refusenik*, Josef Schneider (1927-2006), photographed the half-destroyed vestibule of the eighteenth-century Great (Cold) Synagogue in Minsk just before its complete demolition by the Belorussian Soviet authorities in 1965. While exterior views of the synagogue are known, Schneider's photos kept in the CAHJP are the only known documentation of the synagogue's interior.



Vestibule of the Great (Cold) Synagogue in Minsk (18th century). Photo: Josef Schneider, 1964



Virtual Reconstruction of the wooden synagogue in Voupa (Wolpa), Belarus

The researchers of the Center for Jewish Art participated in the joint project of Musée d'Art et d'Histoire du Judaïsme (MAHJ) in Paris and the Belarusian-Jewish Cultural Heritage Center. The Belarusian-Jewish Cultural Heritage Center is an NGO established by young Belarusian Jews in order to preserve, develop and raise awareness of the Belarusian-Jewish cultural heritage, to explore the history of Jews in Belarus and the interconnections and reciprocal influences of these cultures. Like many cultural initiatives in Belarusian society, this Center was forced to relocate outside of Belarus, to escape persecutions by the tyrannical regime there.

The aim of this project is to research the famous wooden synagogue of Voupa (Wolpa) which burnt in 1941 and to create a faithful VR reconstruction of the building. The Center for Jewish Art created 3D virtual models of synagogues in the late 1990s and early 2000s when VR technology had not yet been invented. Thus, we could contribute our scholarly expertise based on the long experience of research of eastern European Jewish architecture and our understanding of the modeling process.

The VR reconstruction of the Voupa synagogue will be soon available in the Musée d'Art et d'Histoire du Judaïsme in Paris.



Virtual reconstruction of the Voupa (Wolpa) Synagogue. Belarusian-Jewish Cultural Heritage Center



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Revealed Architecture: Sacral and Secular Jewish Architecture in East Prussia

The project is supported by DFG – Deutsche Forschungsgemeinschaft

Since the former region of East Prussia was divided in 1945 between USSR/Russia and Poland, researchers have paid surprisingly little attention to either the history or the culture of the local Jewish community. A collaborative research project between the Center for Jewish Art and the Bet Tfila Unit for Jewish Architecture in the Technische Universität Braunschweig aims for the comprehensive documentation and research of Jewish architecture in East Prussia as part of the general architectural history of this region. The documentation of synagogues and cemetery chapels in the Polish part of former East Prussia was undertaken in 2020 and now our team is busy writing up the final text for a publication, which includes the results of *in situ* research and its analysis.



Cemetery Chapel in Olsztyn (Allenstein) (1913, arch. Erich Mendelsohn). Photo: Kamila Lenartowicz, 2020



Former synagogue in Barczewo (Wartenburg) (1894). Photo: Kamila Lenartowicz, 2020



Research Expeditions and Surveys

Romania

Supported by The Morris and Beverly Baker Foundation

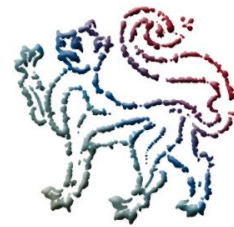
The research expedition by the Center for Jewish Art to Romania, generously supported by The Morris and Beverly Baker Foundation, was undertaken in May 2022. The expedition surveyed synagogues, Jewish cemeteries, cemetery chapels, communal buildings, and Holocaust memorial monuments in Hunedoara County in Transylvania, and Timiș and Caraș-Severin Counties in Romanian Banat. The expeditions also revisited Făgăraș and Brașov in the Brașov County. The researchers documented and surveyed eight synagogues, twenty-one Jewish cemeteries, seven cemetery chapels, and three Holocaust monuments.

To access the full expedition report, click [here](#).

The synagogue of Lugoj at the picture below was initially built in 1843 and was reconstructed in the late nineteenth century. The synagogue is well-preserved and well-maintained. A beautifully made pipe organ is placed in the women's gallery above the Torah ark (Fig. 26), which is regularly played in public concerts during the summer months.



Synagogue in Lugoj (1843). Photo: Vladimir Levin, 2022



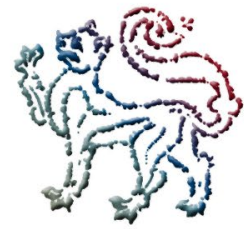
Vilnius, Lithuania

The expedition to Vilnius, the capital of Lithuania, was undertaken in November 2022, in the framework of the pilot phase of the Holocaust Memorial Monuments Research Project (see above, p. 5). The goal of the expedition was to analyze Holocaust memorial monuments in a single city and have it serve as a model for future research and documentation of monuments in other cities and countries. Vilnius was chosen because the tragedy of the Holocaust in this old and major center of Jewish culture is well documented and it includes a large variety of events, from mass murder to intensive cultural work to partisan uprising. We expected to find many Holocaust memorial monuments in Vilnius, but the reality overwhelmed our expectations. The expedition documented 51 memorials, more than in either Greece or Croatia.

The first Holocaust memorial in Vilnius – the monument at the murder site in Paneriai – was built in 1948 (but destroyed by the Soviet authorities by 1952) and the most recent one – a commemorative plaque to Stefanija Ladigienė, one of the Righteous Among the Nations – was unveiled in 2021. To access the full expedition report, click [here](#).



Chiune Sugihara Monument in Vilnius by Goikhy Sioko Kitagawa (1992). Photo: V. Levin, 2022



South Africa

Using the opportunity of his participation in a conference in the University of Cape Town in July 2023, Dr. Vladimir Levin surveyed former synagogues, Jewish cemeteries, and Holocaust memorial monuments in the Western Cape province.

During the first half of the twentieth century, Jews who arrived to South Africa, mainly from Lithuania, settled in many small towns across the country and built synagogues there. By the end of the century, however, the majority of those synagogues had been abandoned as South African Jews concentrated in three major cities. In the early twenty-first century, the intensive process of out-migration intensified and the population of Jews in South Africa is in constant decline. In this way, the unique built heritage of this peculiar Jewish group is in danger of completely disappearing. The synagogues in South Africa

are an interesting combination of the traditions of Anglo-Jewry, brought there in the nineteenth century, the traditions of Lithuanian Jews who immigrated to the country in the early twentieth century, and the influence of the earlier white population of Boors who cherished their connections to the Dutch culture of the Baroque period. For example, each surveyed synagogue has a corner stone inscribed in Hebrew and English (see the photo above).



Corner stone of the synagogue in Worcester (1926). Photo: V. Levin, 2023



Former synagogue in Worcester, South Africa (1926). Photo: V. Levin, 2023



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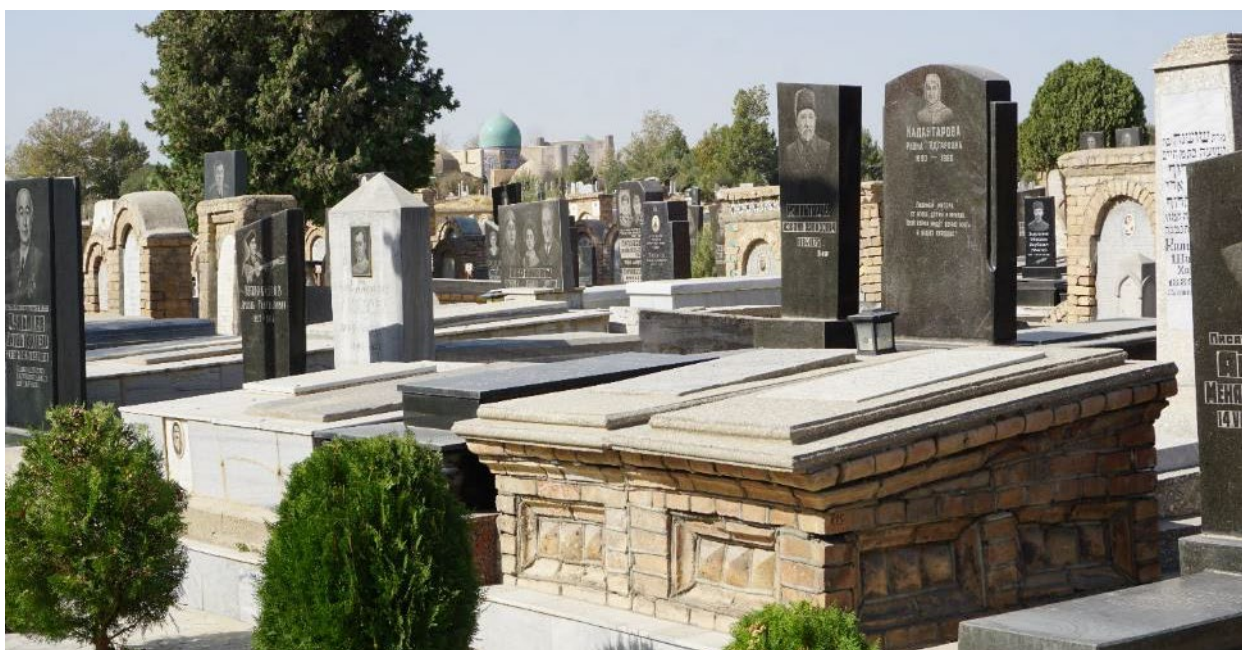
Uzbekistan

The researchers of the Center for Jewish Art arrived in Uzbekistan in 1992, right after the collapse of the Soviet Union. They were able to document the material culture of Bukharan Jews before the majority of them emigrated to Israel and the United States. Ten years later, in the first decade of the twenty-first century, the Center was sending an annual research expedition to Uzbekistan in order to conduct architectural measurements of Jewish dwelling houses. Those houses, decorated with Hebrew inscriptions and sometimes with wall paintings, were being sold en masse by emigrating Jews to new owners, who renovated them without respect to their historical features. The documentation of houses stopped in 2012, when our researchers were approached by the local KGB who tried to extort a bribe.



Entrance door to a Jewish house in Bukhara (late 19th century). Photo: V. Levin, 2022

During his private trip to Uzbekistan in 2022, Vladimir Levin was able to revisit some of the sites documented by the CJA previously and to survey extensively all Jewish cemeteries in Tashkent, Bukhara and Samarkand. The results of the survey are available in the Index of Jewish Art.



Cemetery of the Bukharan Jews in Samarkand, Uzbekistan. Photo: V. Levin, 2022



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Latvia

Using the opportunity of their visits to the University of Daugavpils in 2022 and 2023 in the framework of the Erasmus university exchange program, Dr. Sergey Kravtsov and Dr. Vladimir Levin surveyed synagogues, Jewish cemeteries, and Holocaust memorial monuments in the Latgale, Zemgale, and Kurzeme regions of Latvia. Before Latvian independence in 1918, Latgale was part of the Vitebsk province of the Russian Empire and its Jews belonged culturally to Belarusian Jewry. Kurzeme and Zemgale formed historical Courland, a region where the Jews developed under a strong influence of German culture.



The Center for Jewish Art extensively documented synagogues in Latvia in 2008 and 2009. The documentation materials, including photographs and architectural drawings, are available in the Index of Jewish Art; they also serve as a basis for a monograph by Dr. Sergey Kravtsov, *Synagogues in Latvia*, which will be published soon.

Some Latvian synagogues documented in 2008 and 2009 have since been destroyed. However, several others were restored to their former glory and opened to the public as museums. The wooden synagogue in Ludza, Latgale – the oldest preserved Latvian synagogue (built between 1800 and 1804) – was restored in 2015–2016.

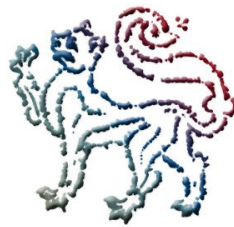
*Great Wooden Synagogue in Ludza (1800–1804)
before and after the 2016 restoration.
Photos: Sergey Kravtsov, 2009, 2023*



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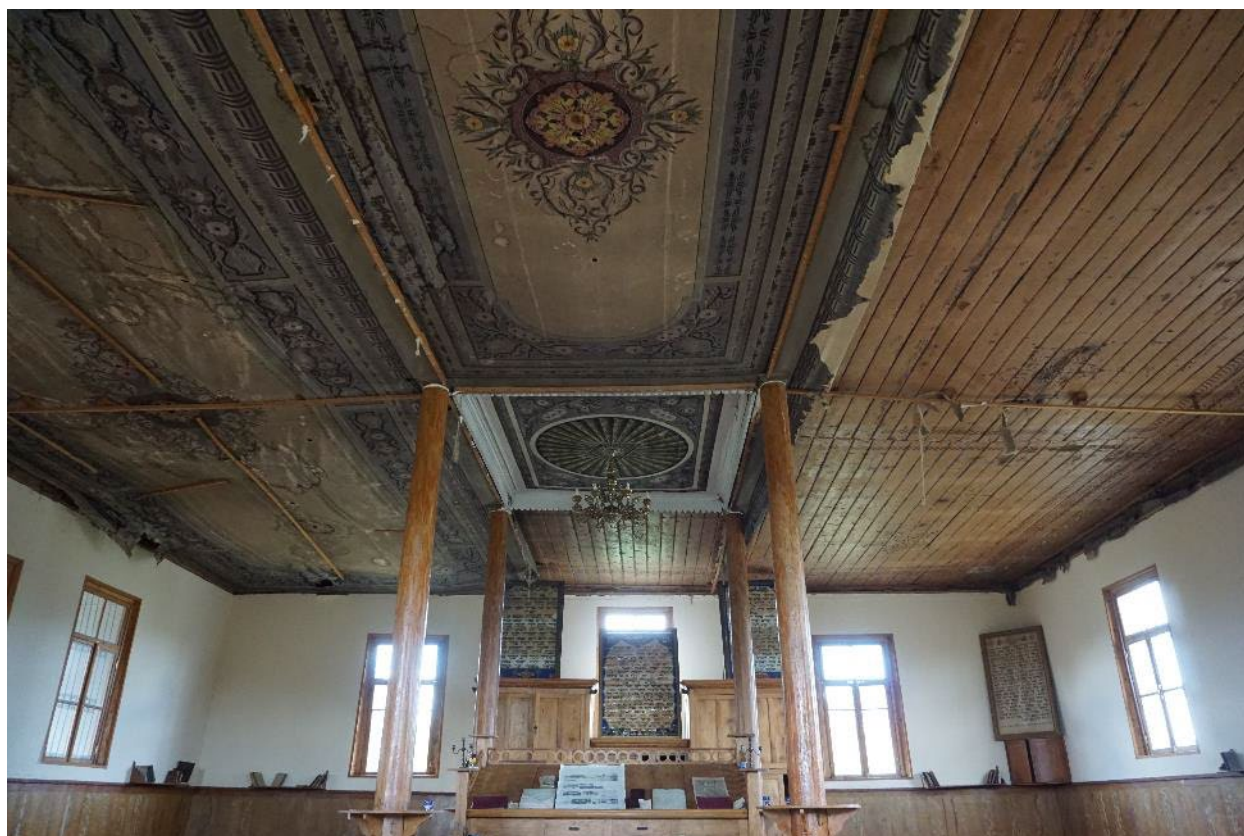


Georgia

The researchers of the Center for Jewish Art arrived in Georgia in 1997, several years after the collapse of the Soviet Union. Like in Uzbekistan, they were able to document the material culture of Georgian Jews before their mass emigration. During his private trip to Georgia in 2023, Vladimir Levin was able to survey almost all synagogues and Jewish cemeteries in this country. The results of the survey are available in the Index of Jewish Art.



Many synagogues have been renovated in recent years but some of them, unfortunately, lost their original features. In the wooden Great Synagogue in Kulashi – a part a complex of three synagogues – painted tappets decorating the ceiling recently fell down and exposed the original decorative painting.



Great Synagogue in Kulashi, Georgia (1902). Photos: V. Levin, 2023



Moravia, Czech Republic

Using the opportunity of his visit to the Palacký University of Olomouc in 2023 in the framework of the Erasmus university exchange program, Dr. Vladimir Levin systematically surveyed almost all of the synagogues of Moravia – the eastern region of the Czech Republic.

Some of Moravian synagogues are well known, well documented and well restored (for example, Boskovice, Mikulov, or Holešov). Other former synagogues, however, are less known and serve as Hussite churches (for example, the former synagogues in Vyškov and Rousínov shown below).



Former New Synagogue in Velké Meziříčí (1868), now used as a shop. Photo: V. Levin, 2023



*Former synagogue in Vyškov (1885).
Photos: V. Levin, 2023*



*Former Synagogue in Rousínov (1591, 1842).
Photos: V. Levin, 2023*



Poland

Using the opportunity of his participation in two conferences in Warsaw in June and September 2023, Dr. Vladimir Levin surveyed synagogues, Jewish cemeteries, and Holocaust memorial monuments in Warsaw and in the Lublin and Białystok regions of Poland.

Like in other countries of the former Eastern Bloc, the Center for Jewish Art began documenting Jewish material and visual heritage in Poland in the early 1990s, right after the fall of the Iron Curtain. Over the last thirty years, the situation of Jewish built heritage in Poland has been partially improved, with many synagogues being restored, renovated, or, at least protected from imminent collapse. Others, like the seventeenth-century Great Synagogue in Łęczna, still stand abandoned and closed to the public.

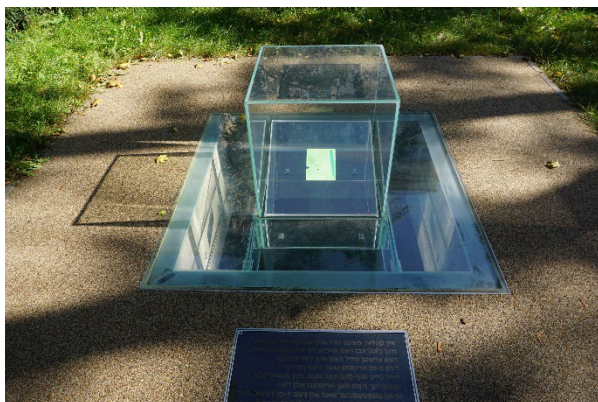
Over the same period, many memorials commemorating the Holocaust were erected in Poland by Jewish and Polish individuals, Jewish communities, and institutions, as well as by the state and local authorities.



*Great Synagogue in Łęczna (1648–55).
Photo: V. Levin, 2023*



*Beit Midrash in Łęczna (1859)
Photo: V. Levin, 2023*



Monument at the Finding Place of the Emanuel Ringelblum (Oneg Shabbat) Archive in Warsaw (2021). Photo: V. Levin, 2023



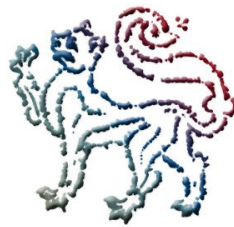
*Symbolic tomb of the Oneg Shabbat group at the Okopowa Jewish Cemetery in Warsaw (2023).
Photo: V. Levin, 2023*



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Denmark and Sweden

Using the opportunity of his participation in a conference at the University of Gothenburg in 2022 and his private visit to Denmark in 2023, Dr. Vladimir Levin surveyed synagogues, cemeteries, and Holocaust memorials in Gothenburg, Sweden, and in Copenhagen, Faarborg, Fredericia, Horsens, and Odense, Denmark.



Cemetery Chapel in the Old Jewish Cemetery in Gothenburg (late 19th century). Photo: V. Levin, 2022



Former synagogue in Horsens (1867). Photo: V. Levin, 2023



The Bezalel Narkiss Index of Jewish Art

*The maintenance and expansion of the Index is
supported by Dr. Betsy Gidwitz (Chicago)*

The Bezalel Narkiss Index of Jewish Art continues to expand. During the report period, the number of images available in the Index crossed the line of half a million. At the moment of writing of this report, there are 554,235 images available to all. About 80,000 people used the Index in 2022–23.

The development of the Index in the past two year is mainly concentrated on its backend. The site of the Index is often subjected to DDos attacks that cause interruption in its accessibility, it is also attacked when there are coordinated attacks against Israeli websites. Therefore, we concentrated on increasing the security of the Index and its protection against cyberattacks.

We are also improving the “search by date” function in the Index. This system is already available in the Holocaust Memorial Monuments division of the Index and it will be installed in the Index’s other divisions in the near future.



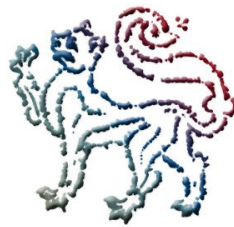
The City Temple in Vienna (1823–26). Photo: V. Levin, 2023



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ESJF – European Jewish Cemeteries Initiative

In 2021, the Center for Jewish Art started a cooperation with the ESJF – European Jewish Cemeteries Initiative, the core objective of which is to protect and preserve Jewish cemetery sites across Europe through the accurate delineation of cemetery boundaries and the construction of cemetery walls and locking gates.

The main operational base of the ESJF was located in Kyiv, Ukraine. After the Russian invasion of Ukraine in February 2022, ESJF staff succeeded in fleeing to western Europe, bringing with them their documentation of cemeteries. To make their documentation secure and accessible to the wide public, the ESJF transferred its documentation of all Jewish cemeteries in Georgia, Greece, Lithuania, Moldova, Poland, Ukraine, and Slovakia to the Index of Jewish Art.

It is well known that a considerable part of Jewish grave markers in the nineteenth century were made of wood. Very few, however, are preserved until today. The images from a former Ukraine shtetl of Narodychi below show that wooden grave markers were erected also after World War II.



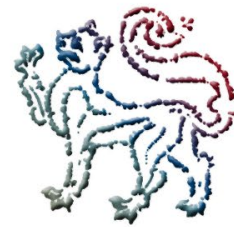
Wooden tombstone of 1964 in Narodychi, Zhytomyr region, Ukraine. Photo: ESJF, 2020



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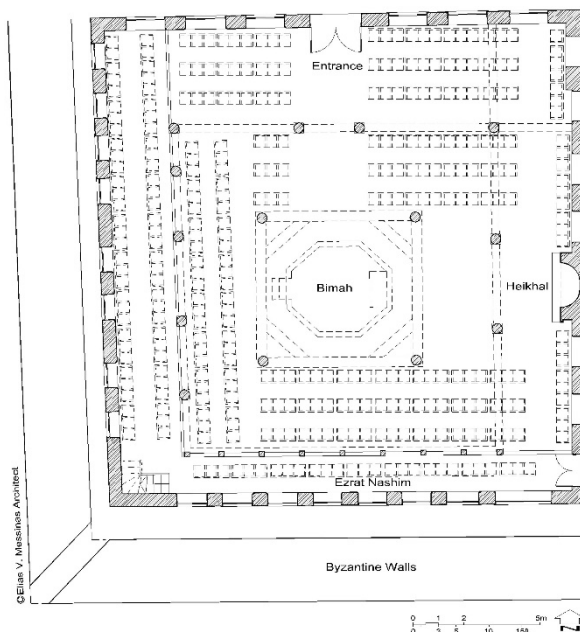
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Elias Messinas' Greek Synagogues Archive

From 2022, the Bezalel Narkiss Index of Jewish Art contains a digital copy of the archive collected by the architect Dr. Elias V. Messinas, the world-renown researcher of synagogues in Greece. This rich archive of architectural plans, photographs from different periods, and descriptions is an important addition to the Center's documentation of ritual objects and synagogue buildings undertaken between 2001 and 2003, and the documentation of Holocaust memorials conducted by Dr. Samuel D. Gruber. The Index of Jewish Art, thus, has the fullest possible representation of the material and visual culture of the Romaniote Jews – the unique community that have lived in Greece since Byzantine times.



Beit El Synagogue in Komotini (early 19th century) before its demolition in the 1990s.

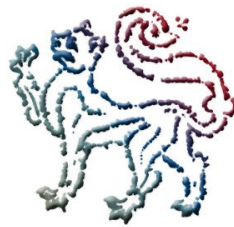
Ground plan and photo by Elias Messinas, 1993. Elias V. Messinas archive



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Our Interns

In 2022 and 2023, the Center for Jewish Art was glad to host three international interns. They came to Israel on the MASA program, which allows potential new immigrants to spend a few months in Israel to experience Israeli life before making their final decision on Aliyah.

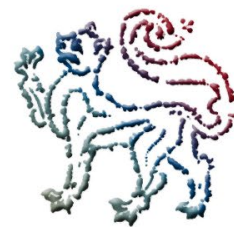
Zachary Mink came from Palm Desert, CA, USA, and conducted his internship in the CJA from June to August 2022. His work included uploading digital images to the Index and providing them with metadata and descriptions. Also, Zack edited the Center's reports and helped with the rearrangement of the Center's library.



Ekaterina Farber from St. Petersburg, Russia, was with the Center for Jewish Art from November 2022 to February 2023. She mainly worked with Jewish postcards from the Gross Family Collection.

Lev Kaminsky from Moscow, Russia, was with the Center from April to June 2023 and worked mainly with ephemera from the Gross Family Collection.





Conferences and Events

From March 28 to 31, 2022, the Center for Jewish Art together with Bet Tfila – Research Unit for Jewish Architecture organized the Fifth International Congress on Jewish Architecture, under the title “Jewish Topographies.” 34 researchers from Europe and Israel participated in the congress.

On 26 June 2022, the Center for Jewish Art together with the Jewish Public Library of Montreal organized an online workshop “A Book, a Manuscript, and an Object: The Life of Jewish Texts on Both Sides of the Glass.” Lectures were given by William Gross, Eddie Paul, Ekaterina Oleshkevich, Eddie Stone, and Nicole Beaudry McLachlan.

On 20 September 2022, the Center for Jewish Art together with the Art History Department of the Hebrew University and the Israel Museum organized an evening of lectures in honor of a new book by Richard I. Cohen and Mirjam Rajner, *Samuel Hirszenberg, 1865–1908: A Polish Jewish Artist in Turmoil* (London, 2022). Lectures were given by Amitai Mendelsohn, Yigal Zalmona, and Gal Ventura, as well as by Richard Cohen and Mirjam Rajner.

The researchers of the Center for Jewish Art gave the following papers at **international conferences and workshops**:

1. Sergey Kravtsov, *Lutsk: City and Shtetl, Synagogue and Community*, Jewish Studies Certificate Program, Kyiv-Mohyla Academy, Kyiv, Ukraine, 2 February 2022.
2. Anna Berezin, *Jewish Siberia*, the Fifth International Congress on Jewish Architecture “Jewish Topographies,” Bet Tfila – Research Unit for Jewish Architecture, TU Braunschweig, 28–31 March 2022.
3. Vladimir Levin, *European Values, Post-Soviet States, and Jewish Heritage*, Conference “A Jewish Europe? Virtual and Real-Life Spaces in the 21st Century,” University of Gothenburg and University of Southampton, Göteborg, Sweden, 3–5 May 2022.
4. Rina Talgam, *Similarities between the Liturgical Performance and the Modeling of the Sacred Space in the Synagogue and the Church*, Conference “Synagogal Liturgy in Late Antiquity,” University of Strasbourg, France, 23–25 May 2022.
5. Vladimir Levin, *Synagogues in Eastern Europe*, The 52nd Conference of the Koldewey Gesellschaft “Sakralbauten als „sprechende“ Zeugen jüdischer Geschichte,” Strasbourg, France, 25–29 May 2022.
6. Vladimir Levin, *Microhistory in a Giant Land: Synagogues in Siberia and the Myth on Siberian Jewry*, Conference “History from Below: Microhistorical Approaches to the History of East European Jewry,” Vilnius University, Lithuania, 4–5 July 2022.



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7. Anna Berezin, *Eastern European Jewish Ceremonial Textiles in the Age of the Second Industrial Revolution*, The 18th World Congress of Jewish Studies, Jerusalem, 8–12 August 2022.
8. Sergey Kravtsov, *Essays on Jewish History and Art in Slavic Lands: The Editors' Challenges*, The 18th World Congress of Jewish Studies, Jerusalem, 8–12 August 2022.
9. Vladimir Levin and Ekaterina Oleshkevich, *Graveyard Geography: What Can We Learn from Jewish Tombstones in Central and Eastern Europe?* The 18th World Congress of Jewish Studies, Jerusalem, 8–12 August 2022.
10. Anna Berezin, "There is nothing to document here": *Jewish Ritual Objects in Russian Regional Museums*, International Conference "Jewish Museums and Collections in Russia and USSR," The Jewish Museum and Tolerance Center, Moscow, Russia, 23 November 2022.
11. Vladimir Levin was the respondent to a panel "New Jewish Neighborhoods in the Early Twentieth Century: Class, Gender and Community" in the 54th Annual Conference of the Association of Jewish Studies, Boston, MA, USA, 18–19 December 2022.
12. Rina Talgam, *Migration of Characters in Ancient Jewish, Christian and 'Pagan' Art*, International and Interdisciplinary Conference "The Migration of Characters in Ancient Jewish, Ancient Christian & Greco-Roman Literature and Art," Bonn University, 8–10 February 2023.
13. Vladimir Levin, *The Road to Modernity: The Synagogue as Propaganda*, Bridging Jewish Worlds: A Conference in Honor of Prof. Eli Lederhendler, The Hebrew University of Jerusalem, 16–17 March 2023.
14. Vladimir Levin and Anna Berezin participated in the honorary event at the University of Vienna to celebrate the centenary of the birth of Prof. Kurt Schubert on 28 March 2023. Vladimir Levin addressed the audience together with Austrian dignitaries. On the next day, Anna Berezin presented the activities of the Center for Jewish Art at a small workshop dedicated to cooperation between the Hebrew University, the University of Vienna, and the Palacký University of Olomouc.
15. Rina Talgam, *Between Synagogues and Churches in Late Antiquity; Liturgical and Artistic Aspects*, The Annual Conference of the Israeli Association for Byzantine Studies, Yad Ben-Zvi, Jerusalem, 30 March 2023.
16. Sergey Kravtsov, *Synagogues in Latvia: Architectural Historian's View*, lecture at the Jews of Latvia Museum, Riga, 25 April 2023.
17. Sergey Kravtsov, *The Peitavas Street Synagogue in Riga: Between Art Nouveau and Jewish National Romanticism*, lecture at the Daugavpils University, Latvia, 27 April 2023.



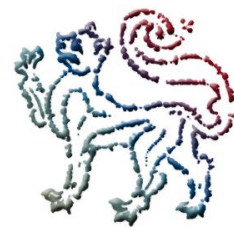
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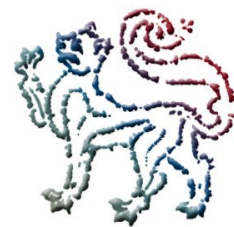


18. Rina Talgam, *What the Elephant Mosaic Panel Has to do with Fourth-Century Jerusalem*, A Symposium honoring Prof. Oded Irshai, The Hebrew University of Jerusalem, 22 May 2023.
19. Vladimir Levin, *Tombstones, Stonemasons, and Mental Maps: Jewish Graveyard Networks in Croatia and Beyond*, Central European Jewish Communities in the Toleration and Emancipation Period 1781–1938, Kurt and Ursula Schubert Center for Jewish Studies, Palacký University of Olomouc, 24–25 May 2023.
20. Vladimir Levin, *Transnational Synagogues: Architectural Features, Behavioral Modes, and Imagined Communities*, International conference "East Central Europe at the Crossroads: Jewish Transnational Networks and Identities," POLIN Museum, Warsaw, 18–20 June 2023.
21. Vladimir Levin, *Litvak Synagogues in Lite and Around the World: Architecture, Way of Life, Identity*, Litvak Diaspora Conference, Kaplan Centre for Jewish Studies, University of Cape Town, South Africa, 3–5 July 2023.
22. Anna Berezin, *Synagogue Textiles from Belarus, Lithuania, Poland, and Ukraine in the Nineteenth and the First Half of the Twentieth Centuries: Identification and Iconography*, The Twelfth Congress of the European Association for Jewish Studies, Frankfurt, 16–20 July 2023.
23. Vladimir Levin, *Nature in the East-European Synagogue*, The Twelfth Congress of the European Association for Jewish Studies, Frankfurt, 16–20 July 2023.
24. Vladimir Levin was a participant in the 25th Lelewel Debate, "The Orphaned Synagogue in the Urban Space. Why Do We Recall Them?" in the framework of the conference "Jewish or Common Heritage? (Dis-)appropriation of Synagogue Architecture in East-Central Europe since 1945," German Historical Institute in Warsaw, 12–14 September 2023.



Recent Publications by the CJA Researchers

1. Victoria Gerasimova and Vladimir Levin (guest editors), *Jewish History and Culture in Siberia – Judaic-Slavic Journal* 1(5) (2021), 300 pp.
2. Sergey Kravtsov, “Prostranstvo sinagog vo L’vove: istoria, vyzovy i problemy rekonstruktsii,” in *Evrei Evropy: sostoyanie, nasledie i perspektivy*, in series *Ezhegodnik Evro-Aziatskogo Evreiskogo Kongressa*, vol. 3 (Herzliya: EAEK, 2021), 133–144.
3. Anna Berezin and Vladimir Levin, “Siberian Myth in Jewish History: The Jews of Siberia as a Religious Group,” *Jewish-Slavic Journal* 1(5) (2021): 17–67.
4. Vladimir Levin, “Synagogues in the System of Jewish Self-Government in Tsarist Russia,” *Polin: Studies in Polish Jewry* 34 (2022): 261–281.
5. Vladimir Levin, “Synagogues in Lite,” *Kwartalnik Historii Żydów/Jewish History Quarterly*, 2 (282) (2022), pp. 317–341.
6. Vladimir Levin, “Maps, Synagogues, the City of Vilne, and Zalmen Szyk,” *Colloquia* 48 (2022): 98–112.
7. Sergey Kravtsov and Polona Vidmar (eds.), *Jewish-Slavic Cultural Horizons: Essays on Jewish History and Art in Slavic Lands*, vol. 27 in series *Jews and Slavs* (Jerusalem and Ljubljana: Center for Slavic Languages and Literatures, the Hebrew University of Jerusalem, and the Research Centre of the Slovenian Academy of Sciences and Arts, 2022).
8. Sergey Kravtsov, “Choral Synagogue in Kharkiv,” *Series Byzantina. Ukrainica* 2 (2022).
<http://seriesbyzantina.eu/ukrainica/>
9. Sergey Kravtsov, “Brods’ka Synagogue in Odesa,” *Series Byzantina. Ukrainica* 6 (2022).
<http://seriesbyzantina.eu/ukrainica/>
10. Sergey Kravtsov, “Afterword: Lift up Your Eyes on High, and See,” in Thomas C. Hubka, *The Resplendent Synagogue: Architecture and Worship in an Eighteenth-Century Polish Community*, 2nd ed. (Waltham, Massachusetts: Brandeis University Press, 2022), 167–169.
11. Rina Talgam, “The Mosaic Floors of the Palatial Mansion,” in: H. Geva, *Jewish Quarter Excavations in the Old City of Jerusalem Conducted by Nahman Avigad, 1969–1982*, vol. VIII (Jerusalem: Israel Exploration Society and the Institute of Archaeology at the Hebrew University of Jerusalem, 2022), 236–244.



12. Rina Talgam, "Space and Ritual in the Ancient Synagogue and Early Church in the Levant," in: K. Zetterholm and A. Runesson (eds.), *Negotiating Identities: Conflict, Conversion, and Consolidation in Early Judaism and Christianity (200 BCE – 600 CE)* (Lanham, Maryland: Lexington Books, 2022), 239–291.
13. Vladimir Levin, "Jewish Cultural Heritage in the USSR and After its Collapse," in *Becoming Post-Communist: Jews and the New Political Cultures of Russia and Eastern Europe*, ed. Eli Lederhendler (= *Studies in Contemporary Jewry*, vol. 33) (New York: Oxford University Press, 2022), pp. 86–120.
14. Vladimir Levin and Anna Berezin, "Jewish Prayer in the Heart of Russia: Synagogues along the Volga," *Ars Judaica, The Bar Ilan Journal of Jewish Art* 18 (2022): 111–144.
15. Anna Berezin and Vladimir Levin, "Frontier Jews: The Communities of Siberia and Their Architecture," in *Jewish Communities in Modern Asia: Their Rise, Demise and Resurgence*, ed. Rotem Kowner (Cambridge: Cambridge University Press, 2023), pp. 66–88.
16. Rina Talgam, "Synagogue Mosaics: Old and New Questions in the Light of the Archaeological Discoveries in the Past Two Decades," in: K. Kogman Appel and S. Fine (eds.), *Brill Handbook of Jewish Art* (Leiden: Brill). Forthcoming.
17. Ilia Rodov and Sergey Kravtsov, "Synagogue Architecture of Early Modern Eastern Europe," in *Handbook of Jewish Visual Cultures*, Katrin Kogman-Appel (ed.) (Leiden: Brill). Forthcoming.
18. Sergey Kravtsov, "Domed Synagogues in Ruthenia, Podolia and Volhynia: Space, Decoration, Meaning," in Vladimir Levin, Sharon Liberman Mintz and Rina Talgam (eds.), *Studies in Jewish Visual Cultures in Honor of Professor Shalom Sabar*. Forthcoming.
19. Sergey Kravtsov, "The Israelite Hospital in Lemberg/Lwów/Lviv: Its Architecture and Architects," in Ewa Herbst (ed.), *120 Years of the Lazarus Hospital in Lemberg/Lviv/Lwów*, (Boston: Academic Studies Press). Forthcoming.
20. Sergey Kravtsov, "The Space of Synagogues in Lviv: History and Challenges," in *After Soviet State Antisemitism: Emigration, Transformation, and the Re-Building of Jewish Life Since 1991*, Yohanan Petrovsky-Shtern and Vladimir (Ze'ev) Khanin eds. (Berlin and Boston: De Gruyter/ Oldenbourg Publ., 2023). Accepted for publication.
21. Sergey Kravtsov, "Synagogue Architecture in Galicia and Bukovina," in Judith Kalik et al. (eds.), *Atlas of Jewish Galicia and Bukovina*. Accepted for publication, forthcoming.
22. Sergey Kravtsov, "Synahohy," in *Entsyklopediia istorii Ukrainy*, add. vol. 2. Accepted for publication, forthcoming.



23. Sergey Kravtsov, "Lemberg, Turei-Zahav-Synagoge," in *Handbuch zur Geschichte der Kunst in Ostmitteleuropa*, vol. 5 (Leipzig: Leibniz-Institut für Geschichte und Kultur des östlichen Europas, 2023). Accepted for publication.
24. Sergey Kravtsov, "Jewish Architecture: An Overview," in *Oxford Encyclopedia of Religion and the Arts in the West: Renaissance to the Present* (Oxford: Oxford University Press). Accepted for publication.
25. Sergey Kravtsov, *Synagogues in Latvia* (Leiden: Brill). Forthcoming.
26. Vladimir Levin, "Synagogues in Eastern Europe at the Time of War and Revolution," in: Joshua Karlip (ed.), *World War I, Nationalism, and Jewish Culture* (New York: Yeshiva University). Forthcoming.
27. Anna Berezin and Vladimir Levin, "Siberian Myth in the Jewish History," in Natalie Wynn and Mara Ioannides (eds.), *Immigration in Myth and Reality* (Cambridge: Cambridge Scholars' Publishing). Forthcoming.
28. Rina Talgam, "Adapting to Change: Eastern Galilee in Late Antiquity", in: E. Iricinschi and C. Kotsifou (eds.), *Coping with Religious Change in Late-Antique Eastern Mediterranean* (Tübingen: Mohr Siebeck), in print.
29. Rina Talgam, "Zodiac (Tierkreis) Iconography," *Reallexikon für Antike und Christentum*, (Franz Joseph Dölger-Institut, Universität Bonn). Forthcoming.
30. D. Avshalom-Gorni, A. Najjar and Rina Talgam, "The Synagogue at Magdala," in: Uzi Leibner, Lee I. Levine and Zeev Weiss (eds.), *Ancient Synagogues Revealed, 1981–2022* (Jerusalem: Israel Exploration Society, 2023), 78–88.
31. Rina Talgam, *The Magdala Stone; Emerging Liturgical Space in the Ancient Synagogue and Church*, manuscript submitted to a publisher.
32. Vladimir Levin, "Together and Apart: Social Aspects of Lithuanian Synagogues," in Lara Lempertene, Shaul Stampfer, and Marcin Wodziński (eds.), *Jewish Religious Life in Lithuania* (Boston: Brill Publishers). Accepted for publication.
33. Vladimir Levin and Ekaterina Oleshkevich, "Tombstones, Stonemasons, and Mental Maps: Jewish Graveyard Networks in Croatia and Beyond," *European Journal of Jewish Studies*. Accepted for publication.
34. Vladimir Levin, Sharon Liberman Mintz, Rina Talgam (eds.), *Welcoming Visuality: New Studies in Jewish Art and Material Culture* (Boston: Brill Publishers). Accepted for publication.



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35. Vladimir Levin, "Torah Shields as Votive Donations in Eastern Europe in the Eighteenth and Nineteenth Centuries," in Vladimir Levin, Sharon Liberman Mintz, Rina Talgam (eds.), *Welcoming Visuality: New Studies in Jewish Art and Material Culture* (Boston: Brill Publishers). Accepted for publication.
36. Anna Berezin, "Phylacteries: Visual Arts," in *The Encyclopedia of the Bible and its Reception (EBR)* (Berlin: De Gruyter), Vol. 24. Forthcoming.
37. Anna Berezin and Vladimir Levin, monograph *Jewish History and Material Culture in Siberia*. In the last stage of preparation.