

ABSTRACTS

Jewish art in France in the Middle Ages : Illuminated manuscripts, Gabrielle Sed-Rajna

Illuminated manuscripts are the only examples remaining to us of the artistic production of the Jewish people of France in the Middle Ages. In addition to their often excellent artistic quality, these illuminations are also precious as historical testaments. They are proof that Jewish artisans maintained ongoing professional relations with their Christian colleagues, and that in a period when those in political power were doing their best to prevent such contacts, or were even trying to exclude the Jewish population entirely, an objective fully achieved with the expulsion of 1306.

From the art of Judaism to Jewish art. An outline of an historiography of Jewish art in France, Dominique Jarrassé

Between 1850 and 1950 debates and thinking on Jewish art were begun in France that proved essential for the historical understanding of the notion that such forms as Judaic art, Israelite art and Jewish painting, etc. were part of the modes of Jewish identity.

The artistic patronage of Alphonse de Rothschild, Pauline Prévost-Marcilhacy

In the context of the years of anti-semitism, the patronage of Alphonse de Rothschild did not limit itself to its denominational context, but took on a dimension that was both national and

patriotic. Aided both by Léon Gauchez and the journal *L'Art*, Alphonse de Rothschild endowed museums in the provinces with rather academic works of art according to a pedagogical and universalist ideal.

Jewish artists of the Paris School or the conquest of liberty, Brigitte Haus

Inspired by the *Haskalah*, young secular Russian Jews turned to art to search for a new definition of Jewish identity. Between 1900 and 1931, they gathered in the great artistic centers of the West, particularly in Paris, the capital of art and liberty. Most of them chose to project their sentiments in the expressionist style.

The Museum of the Art and History of Judaism: The Stakes, Laurence Sigal

Creating a Jewish museum in France was a long and complex process. Through its collections, the Museum of the Art and History of Judaism focuses on three periods in which France held a particular position : The Middle Ages, Judaism after the Emancipation and Jewish presences in the Arts in the Twentieth Century.

The Dreyfus Affair and the rise of colonial antisemitism in Algeria, Michel Abitbol

Contrary to the accepted notion, the antisemitism of the French in Algeria was not imported from France on the occasion of the Dreyfus Affair. It was a local phenomenon, political in

essence, consubstantial with the colonial mentality. This phenomenon was based essentially on a caste system that intended to eliminate the Jews from all levels of the State. It first appeared at the beginning of the 1870s, when Algerian Jews were allowed to participate in elections following the Crémieux Decree. If antisemitism was particularly rabid in 1898, it lasted as long as the French presence in Algeria.

The Caisse des dépôts et consignations and Jewish property confiscated during the war, Jean Laloum

In December 1941, the German military command in France imposed a billion franc «fine» on Jews in occupied french territory. The UGIF was put in charge of collecting the sum but was incapable of carrying it out. Consequently, the UGIF was replaced by the *Caisse des dépôts et consignations*, itself already in charge of collecting the proceeds of the sale of businesses, goods and valuable belonging

to Jewish people. How was this transfer of funds to the german authorities effected ? What was the attitude of the *Caisse* after the Liberation ? What about restitution procedures ?

The reception of North-African Jews by community institutions (1961-1965),
Colette Zytnicki

How did Jewish institutions react upon the arrival of North-African Jews? Confronted with a massive and largely unforeseen influx, these institutions mobilized to transform an accident of colonial history into a «genuine opportunity for Judaism in France». After reviewing the characteristics of this migration, the article analyzes the principles of the reception policy set up by social organizations : immediate aid to new arrivals, but also, due to these new arrivals, a new dynamism was injected into a community whose centrifugal tendencies had been worrisome to those in charge.