Notes

Introduction

1. All translations were made by the authors.
2. We do not expand on the discussion of the origins of the word and its relationship with other words, although others have written about it extensively. For example, Tal (1979) wrote an etymological analysis of the word in order to clarify its meaning in relation to the concept of genocide; Ofer (1996b) focused on the process by which the term 'Shoah' was adopted in British Mandate Palestine and Israel between 1942 and 1953, and explored its meaning in relation to concepts such as 'heroism' and 'resurrection'; and Schiffrin's works (2001a and 2001b) compare the use of Holocaust-related terms in the cases of the annihilation of European Jewry and the imprisonment of American Japanese in internment camps during the Second World War. See also Alexander (2001), who investigated the growing widespread use of the term 'Shoah' among non-Hebrew-speakers.

1 Mourning Newspapers: Holocaust Commemoration and/as Nation-Building

1. Parts of this chapter have appeared in Zandberg (2010).
2. The *Kaddish* is a prayer that is part of the daily prayers but it is especially identified with commemorative rituals and said by mourners after the death of close relatives.
3. The Mishnah is the collection (63 tractates) of the codification of the Jewish Oral Law, the Halacha.
4. *Knesset Proceedings*, First Knesset, Third Sitting, 12 April 1952, Vol. 9, p. 1656.
5. *Knesset Proceedings*, Second Knesset, Fifth and Ninth Sittings, 25 February 1952, Vol. 11, p. 1409.
6. The 9 of Av (Tish'a B'Av) is a day of fasting and prayers commemorating the destruction of both the First and Second Temples in Jerusalem and the subsequent exile of the Jews from the Land of Israel.
7. Emmanuel Rengelblum was a historian who documented everyday life and death in the Warsaw Ghetto prior to his own execution in 1944 by the Nazis in Warsaw. Tzvia Lubetkin was among the leaders of the Warsaw Ghetto Uprising and later a public figure in Israel. Abba Kovner was a partisan during the Holocaust and later a poet in Israel. Two of the most prestigious Israeli poets, Natan Alterman and Uri Tzvi-Greenberg lived in Mandate Palestine during the Holocaust.
8. The Yishuv paratroopers were a group of British-trained volunteers who were dropped behind enemy lines in Nazi-occupied Europe during the last two years of the Second World War. Of the 37 volunteers, 12 were captured (7 of the 12 were subsequently executed, including the poet Hannah Szenes, discussed further in Chapter 2), while others succeeded in making contact with

a number of national resistance movements and in organizing immigration to Palestine in the immediate post-liberation period.

9. See, for example, the interviews in *Yedioth Aharonoth* with Professor Zvi Bachrach (2 May 1989), and Professor Dov Levin (2 May 2000). See also *Haaretz*, 30 April 1992; and *Davar*, 18 April 1993.
10. This was the identity that Zalfrond got when he entered the camp. *Kzetnic* (sometimes, *Ka-Zetnic* or *Ka-Tsetnik*) refers to the number tattooed on the arm of inmates in the concentration camps and means 'Concentration Camper' in Yiddish, deriving from *ka tzet*, the pronunciation of KZ, which is the abbreviation of *Konzentrationslager*.
11. Notable journalists who also published books about the Holocaust include Rachel Auerbach, Yosef Kermish, Moshe Kahanowitz, Rivka Kwiatkowski-Pinhasik and Chaim Lazar-Litai.
12. *The International Bible Contest* takes place annually in Jerusalem. It was founded by then Israeli Prime Minister David Ben-Gurion in 1958 and until the late 1970s was a significant part of Israel's Independence Day celebrations.
13. Amalek is described in the Torah as a nomadic nation that is Israel's eternal foe. Shortly after the Israelites left Egypt and were wandering the desert, the Amalekites attacked the weary Israelite nation, slaughtering the weak and elderly. The Amalekite then launched numerous raids against Israel during this period. In modern times, the name Amalek is a symbol of evil and hatred against the Jews.

2 Sonic Sorrow: Radio Broadcasts and the Creation of the Soundtrack of Memory

1. Parts of this chapter have appeared in Neiger et al. (2011b and 2011).
2. Radio Kol Hai's airing of the Holocaust Remembrance Day siren, 1 May 2011, YouTube, available at: http://www.youtube.com/watch?v=QB7noRkKYF8 (accessed 3 April 2014).
3. During 2009, a new radio station targeting the ultra-Orthodox audience stated its operation. The main goal of this station is to represent the community of religious Jews who immigrated to Israel or have roots in Arab countries (Mizrahim). Following that, Radio Kol Chai's 'About us' online statement was changed to address the new competition in order to target larger audiences who prefer a wider range of musical genres.
4. A series of coordinated attacks against Jews throughout Nazi Germany and Austria on 9–10 November 1938.

3 Programming Commemoration: Holocaust Remembrance Day Television Broadcasts on Public and Commercial Television

1. Parts of this chapter have appeared in Meyers et al. (2009).
2. As mentioned in the Introduction here, following Jewish tradition Holocaust Remembrance Day commences on the eve of Holocaust Remembrance Day and comes to an end the following evening.

3. Ratings data in Israel are measured by 'people metres' located in 578 Israeli households, which represent a total viewing audience of 5.472 million Israelis above the age of four. Ratings data were provided by the Israel Audience Research Board and compiled by Tele-Gal TNS.
4. Channels 1 and 2 Holocaust Remembrance Day broadcasts were obtained from the Channel 1 archive, the Second Authority for Television and Radio archive, the University of Haifa Library, Yad Vashem's Visual Center and from recordings made by the authors and their research assistants. All coded contents were viewed separately by the coders at a university laboratory or at their homes.
5. The coders were one of the authors here (Meyers), a graduate student and two undergraduate students who viewed two to three hours of broadcasting during each coding session.

4 'To Sell Holocaust Day to the Children': Narrating Traumatic Memories as Media Work

1. Parts of this chapter have appeared in Meyers et al. (2011); and in Zandberg et al. (2012).
2. Since 2006, Israeli regulatory agencies have limited the ability of local television channels to concentrate the airing of many documentary hours on specific days.

Conclusion: Communicating Awe between Traditional and New Media

1. Dan Margalit, journalist, introduction to *Erev Hadash* daily afternoon news programme, Israel Educational Television, Holocaust Remembrance Day, 17 April 1996.
2. See *Haaretz*, available at: http://www.haaretz.co.il (accessed 18 April 2012).
3. See, for instance, the title of Yerushalmi's seminal, *Zakhor* [Remember]*: Jewish History and Jewish Memory* (New York: Schocken, 1987).
4. See mako, available at: http://www.mako.co.il (accessed 18 April 2012).

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