

# Program in Judaic Studies

WINTER 2004-2005

PERELMAN INSTITUTE  
PRINCETON UNIVERSITY



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## DIRECTOR'S MESSAGE

**WE'VE MOVED!!** In fall 2004, we began our second term in residence in our new building, itself a new addition to the campus, just opposite the Joseph Henry House and a step or two from Nassau Street. Firestone Library is just across the way. We have our own offices



on the second floor and our own handsomely furnished seminar room, which is equipped with state-of-the-art media capabilities. A number of our courses now meet there and it is large enough to accommodate visiting speakers in a small seminar format. The spacious windows there overlook the newly renovated East Pyne-Chancellor

Green building, which along with our building and the Henry House are now known as the Andlinger Humanities

*Our new building is the Scheide Caldwell House.*

Complex. The architecture and landscape design, with connecting walkways and easy access among the different buildings situates Judaic Studies as an integral part of the entire grouping. As I wrote on this page last year, this prime location

gives evidence of the administration's commitment to a strong Judaic Studies program with high visibility on campus. Our experience now over these last months has more than fulfilled our expectations. We urge you to come and see for yourselves.

**BULLETIN!** Late breaking news. Our new accommodations have been housed in the Humanities Programs Building – an accurate, if rather unmemorable, designation. But by the time you get this newsletter (in early 2005), the building will be called Scheide Caldwell House. The donor is none other than William Scheide, '36, noted musicologist and owner of the fabulous private library collection that is associated with the Department of Rare Books and Special Collections in Firestone Library. The Scheide Library is located in Firestone Library and among other treasures holds the world's first four printed Bibles: the Gutenberg Bible, the Mentelin Bible, the 36-Line Bible and the 1462 Bible. There will be an official dedication of the building in spring 2005.

**THE ACADEMIC FRONT.** 2003-04 was a very active year with the return of several of our faculty from leave, two visiting professors from Israel, and the introduction of several new courses. In fall 2003, **Dan Rabinowitz**, a noted Israeli sociologist and anthropol-

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ogist, gave a course on ethnic minorities in Israel (for Near Eastern Studies) and during the spring semester **Israel Yuval** of the Hebrew University, renowned scholar of medieval Judaism, team taught a course with our own **Peter Schäfer**, on Christianity and the Rabbis in late antiquity.

The core of any Judaic Studies program revolves, of course, on a roster of courses that focus directly on topics in Jewish history, religion, thought, and culture. But we also take pride in the number of our offerings that seek to integrate Judaism and Jewish life within a larger historical and intellectual framework. Thus, for example, a regular part of our



curriculum includes "Jews, Christians, and Gentiles in the Ancient World," taught by **John Gager** (Religion) and

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# COURSES

## FALL SEMESTER 2003

**The Golem: The Creation of  
an Artificial Man**  
*Peter Schäfer*

**From Pale to Pampa: Jews and  
Judaism in Latin American Literature**  
Edna Aizenberg  
(Marymount Manhattan College)

**Modern Jewish History and the  
Urban Experience**  
Jenna Weissman Joselit

**Rabbinic Judaism: Literature,  
History, and Beliefs**  
Peter Schäfer

**Religion and Literature In the  
Old Testament: Through the  
Babylonian Exile**  
Martha Himmelfarb

**Jewish Thought and Modern Society**  
Leora Batnitzky

**Jews, Gentiles, and Christians  
in the Ancient World**  
John Gager

**Masterworks of Hebrew Literature  
in Translation**  
James Diamond

**Jews, Muslims, and Christians  
in the Middle Ages**  
Mark Cohen

**Minorities in Contemporary  
Israel and the Middle East**  
Dan Rabinowitz (University of Tel Aviv)

**Readings in Judeo-Arabic**  
Mark Cohen

**Elementary Hebrew**  
Esther Robbins

**Intermediate Hebrew**  
Esther Robbins

**Aspects of Israeli Culture in Hebrew**  
Esther Robbins

On leave: Barbara Mann [NES] and  
Olga Litvak [History]

## SPRING SEMESTER 2004

**Introduction to Judaism:  
Religion, History, Ethics**  
Burton Visotzky  
(Jewish Theological Seminary)

**Culture Mavens: American  
Jews and the Arts**  
Jenna Weissman Joselit

**A Literary Tour of the Middle East:  
Short Stories from Israel and the  
Arab World**  
James Diamond

**The Jewish Enlightenment  
and Its Critics**  
Olga Litvak

**Christianity and the Rabbis  
in Late Antiquity**  
Peter Schäfer and Yisrael Yuval  
(Hebrew University)

**Judaism in the Greco-Roman World**  
Martha Himmelfarb

**Reason and Revelation  
in Jewish Thought**  
Leora Batnitzky

**Special Topics in the Study of  
Religion: Rabbinic Cosmology  
and Its Contexts**  
Peter Schäfer & David Stern  
(University of Pennsylvania)

**Land-Identity-Nation: An  
Introduction to Israeli Literature**  
Barbara Mann

**Problems in Near Eastern Jewish  
History: Poverty and Charity in  
the Jewish Community of the  
Geniza World**  
Mark Cohen

**Elementary Hebrew II**  
Esther Robbins

**Intermediate Hebrew II**  
Esther Robbins

**Advanced Hebrew II**  
Barbara Mann

## FALL SEMESTER 2004

**Topics in Judaic Studies: Prejudice  
on Trial: Antisemitism, the Courts,  
and the Law**  
Jenna Weissman-Joselit

**Texts and Images of the Holocaust**  
Froma Zeitlin

**Modern Jewish History: 1750-Present**  
Olga Litvak

**Topics in Germanic Culture and  
Society: "Nation and "Diaspora"  
in German Jewish Literature**  
Andrea Schatz, Society of Fellows

**The Jewish Presence in Modern  
French Fiction and Film**  
David Bellos

**Jewish Mysticism: From the  
Beginnings to Kabbala**  
Peter Schäfer

**Religion and Literature of the  
Old Testament: Through the  
Babylonian Exile**  
Martha Himmelfarb

**Jewish Thought and Modern Society**  
Leora Batnitzky

**Jews, Gentiles, and Christians  
in the Ancient World**  
John Gager

**Studies in Greco-Roman Religions:  
Genres of Rabbinic Literature**  
Peter Schäfer

**Jews, Muslims, and Christians  
in the Middle Ages**  
Mark Cohen

**The Ancient Near East: From  
City-State to Empire**  
Beate Pongratz-Leisten

**Readings in Judeo-Arabic**  
Mark Cohen

**Elementary Hebrew**  
Esther Robbins

**Intermediate Hebrew**  
Esther Robbins

**Advanced Hebrew: Aspects of  
Israeli Culture**  
Phillip Hollander

# STUDENTS



Drucker Prize winners Liz Bailey and Orly Lieberman.

## THE CLASS OF 2004

### JUDAIC STUDIES CERTIFICATE STUDENTS

We are proud to congratulate **Minda Lee Arrow**, **Elizabeth Rose Bailey**, **Andrea Joy Campbell**, **Daniel Freuman**, **Beth Gordon**, **Orly Lieberman**, and **Delia Ugwu-Oju** the 2004 Princeton University graduates who earned the Certificate in Judaic Studies.

### THE CAROLYN L. DRUCKER (CLASS OF 1980) PRIZE

Through the generosity of the Drucker family, the Program awards an annual prize for the best senior thesis in Judaic Studies. Before the establishment of the program, the prize was offered under the auspices of the Committee for Jewish Studies, the program's predecessor.

The 2004 Drucker winners were **Elizabeth Rose Bailey** for "The Quest of the *Commentary* Intellectuals: Anti-Semitism, Racism and the Search for Identity in Postwar America 1945-1955," and **Orly Lieberman** for "Wrestling with Ambiguity: Jewish and Christian Exegeses by the River Jabbok," both in the Department of Religion.



2004 Certificate Students.

## ALUMNI 2004

**Minda Lee Arrow** is a research assistant at the Washington Institute for Near East Policy in Washington, DC.

**Elizabeth Bailey** is working for the Erie County Commission on the Status of Women as the Coordinator of the Women Below 30 Initiative. The Commission, she observes, has not been adequately addressing the needs of the under-30 female population in the county; they brought her on as an intern to design, implement and oversee an initiative to introduce the Commission to the target population and assess the population's needs so that the Commission may readjust its goals accordingly. She is also volunteering for the Literacy Volunteers of Buffalo as an ESL reading tutor, singing with the Contemporary Music Ensemble at her father's Church, and studying for the LSATs. She will be applying for Peace Corps soon, but might put it off until after law school.

**Andrea J. Campbell** is currently living in NJ and working in downtown Manhattan at a maritime law firm – Freehill, Hogan, & Mahar, LLP. 80 Pine Street, NY, NY 10005. Her hope is to work there for a year while she begins to apply to law schools.

**Daniel E. Freuman** is currently working at J.P. Morgan in the investment banking division. He writes, "I am working in the natural resources group covering companies in the following sectors: oil & gas, metals & mining, chemicals, and power. To sum up what I do in one sentence, I help these companies by giving them strategic advice regarding their financial situations and advise them on mergers and acquisitions as well as capital raising (via debt and equity issuances)."

**Beth Gordon** is spending this year as a Jewish Campus Service Corps (JCSC) Fellow at Johns Hopkins University in Baltimore, MD. She spends her days meeting and engaging students by going for coffee, attending lectures, organizing sports activities, and running many programs involving free food for students!! She plans on applying to graduate school to study Urban Planning beginning next fall.

**Orly Lieberman** is happily living in New York City and studying at the Drisha Institute, engaged in full time Jewish text study.

**Delia Ugwu-Oju** is a legal assistant at Paul, Weiss, Rifkind, Wharton & Garrison in New York City, planning to take her LSAT's later this year and tentatively apply to law school for the next year.

## JUDAIC STUDIES SENIOR THESES 2004

**Minda Lee Arrow**

### **Realist Kings: Pragmatic Foreign Policy in Saudi Arabia, 1948-1973**

My thesis examines Saudi foreign policy during the Arab-Israeli wars. It demonstrates the invalidity of scholarship asserting that Israel constituted the greatest threat to Saudi Arabia and represented Riyadh's most serious foreign policy concern. Instead, through the extensive use of primary sources from Washington's National Archives, the paper demonstrates that Israel has been a secondary or even tertiary concern for Saudi policy-makers. Thus, even during times of war, Saudi Arabia avoided active engagement against Israel. Although Riyadh engaged in rhetoric and propaganda against Israel, its primary goal was to protect itself in inter-Arab battles. Indeed, during the period surrounding the 1948 Israeli War of Independence, the 1956 Suez Crisis, and the June War of 1967 other Arab states represented the greatest threats to the al-Saud monarchy. While the West's relationship with Israel was faulted for the 1973 oil embargo, the huge profits earned by Saudi Arabia during this time suggest that other motivations were at work behind this decision. In all these cases, Saudi foreign policy developed in a manner consistent with traditional international relations theories on realism and should not be seen as motivated by ideological considerations.

**Elizabeth Rose Bailey**

### **The Quest of the *Commentary* Intellectuals: Anti-Semitism, Racism and the Search for Identity in Postwar America 1945-1955**

This thesis employs a close reading of related articles in *Commentary* and *Partisan Review* from 1945 to 1955, analyzing the relationship between the source material, the time period, and conceptions of Jewishness. It deals with a peculiar decade sandwiched between two explosive moments in history, the

Holocaust and the beginnings of the Civil Rights Movement. My findings reflect a broader idea that Jewishness is defined by a constant effort to reconstruct one's ideas of identity and selfhood. 1945 marked both the end of World War II and the beginning of *Commentary* magazine, a left-wing Jewish journal produced by a group known to historians as the New York Intellectuals. These thinkers, who also staffed *Partisan Review*, spent a considerable amount of time writing about anti-Semitism. At the same time, they wrote many articles about race and racism, and cultivated professional relationships with several members of the African-American intelligentsia, the most notable including Richard Wright, Ralph Ellison and James Baldwin. Why would a group of white, Jewish intellectuals write about racism or publish African-American writers? The *Commentary* intellectuals were struggling with their own Jewishness, so they attempted to construct an ethnic Jewishness, in which Judaism or a belief in God was not a necessary component. Instead of religiosity, their Jewishness was dependent on a common association with a historical and cultural tradition. In addition to considerations of Jewishness as an ethnicity, these intellectuals were constantly debating the role of anti-Semitism in the construction of Jewish identity. These interests informed their relationships with the African-American writers, because the Jewish intellectuals were interested in the parallel role of racism in the construction of African-American identity. Since the Jewish intellectuals did not award themselves the authority to write about African-American identity, they turned to African-American writers as proxies to provide an otherwise inaccessible point of view from which the Jewish thinkers could draw insight into their own situation. The result was a mass of articles in both journals about identity, both Jewish and African-American, in the face of external persecution. These articles were connected by a broader conversation about Jewishness and Jewish identity conducted by the *Commentary* intellectuals in the postwar decade.

**Andrea Joy Campbell**

### **The Representation of Conflict, Competition and Consensus Between Blacks and Jews in Black New York Newspapers Between 1950 and 1979**

Prior to WWII, few people wrote on the relationship between blacks and Jews. Following the ravages of Nazism, scholars and journalists attempted to connect the historical persecution of the Jews and the discrimination against the blacks in the United States. In the 1950's and 1960's researchers began to produce a plethora of material, including books, articles, reports, and studies, on the possibility and reality of a black-Jewish alliance. These researchers believed a black-Jewish partnership existed prior to WWII, but differed as to what happened to that alliance following the war. Some argued that black-Jewish relations improved, while others contended that there was greater conflict between the two groups. Despite opposing views about black-Jewish relations after WWII, what cannot be denied is that a connection between blacks and Jews did exist.

For this thesis, I chose to closely examine black attitudes toward the Jews between 1950 and 1979. Based on articles from two black New York newspapers – the *New York Amsterdam News* and the *New York Age* – I selected several controversial case studies – the black-Jewish alliance, the Quota-Merit Debate, the Andrew Young resignation, and the Arab-Israeli Dispute – to test my hypothesis. This hypothesis claims the existence of a black-Jewish alliance following WWII, however the black community differed in its opinions regarding the necessity of that alliance. Key to determining these attitudes was the ways in which they perceived the respective plights of blacks and Jews. For instance, (1) many blacks thought the plight of blacks and Jews was the same. They believed the alliance was necessary in the fight against racism and discrimination and tended to ignore or minimize conflict. (2) Other blacks perceived their problems as different than those of the Jews. They thought the alliance was unnecessary and emphasized conflict by forming committees,

protests, rallies, and riots. Rather than focusing on the issue at hand, they ran tangential issues that sought to blame the Jews for their plight. (3) Although a minority view, some blacks agreed with the second group that black and Jewish problems were dissimilar. Yet, instead of blaming the Jews for their plight, they insisted that blacks could learn about advancement and mobility from the Jews.

**Beth Hannah Gordon**  
**Testing Tradition: The Effects of Inter-marriage on American Jewish Identity**

To the American outsider, Judaism is a culture with inimitable traditions; language, food restrictions, and customary practices remind the non-Jew that he/she is not a member of the community. It is the existence of these, and other, boundaries that has raised many questions about American Jewish identity. How do Jews maintain their boundaries? How has modern Judaism tested these boundaries, and what makes the Jewish case different from others? How does this community respond when its borders are threatened? I define the term “community” as a word implying the character of American Jews as a whole, as they constitute a national community united by a commonality of shared customs, traditions, affiliations, memberships, and contributions to certain organizations. The most prominent threat to American Jewry is the increasing trend of intermarriage, or Jewish-Gentile marriages.

After surveying the literature regarding group boundaries, membership, and specifically the Jewish communal response to intermarriage practices, I evaluate demographic trends in order to define how the American Jewish population has been changing. I then move from the national demographic trends to the inconsistency between practices of secular and religious Jews and ideologies of Jewish community leaders. Here, it became necessary to incorporate data from a tangible local Jewish community and for my thesis I chose Tucson, AZ. Exploring a single community that is



2004 Judaic Studies Theses Students.

representative of the non-mainstream Jewish enclave provides a rich resource and illuminates many of the issues at hand. These conflicts of boundaries in the Jewish community manifest themselves in marital relationships where Gentile spouses commit to a marriage with someone whose Jewish identity is a top priority in family life. I incorporate reports of the interviews I conducted with 11 different individuals involved in various aspects of Tucson’s Jewish communal life.

While American Judaism does not have a single voice, it is important for Jews to continue to have one identity, especially in the face of Jewish-Gentile unions. There are borders that will always remain, but I argue that the entire community should be as welcoming to the inquisitive outsider as possible. By educating and sharing Judaism with non-Jews, it is possible to reinforce Jewish culture while reaching further across its borders into American life.

**Ellen Horrow**  
**Cold War in a Hot Land: The United States and the Partition of Palestine, 1946-1948**

This thesis examines the role played by U.S. Cold War policy in the creation of U.S. policy towards Palestine. That policy has presented scholars with a significant dilemma, since at times U.S. policy appeared to support the establishment of a Jewish state in Palestine, while other policies acted to prevent this from occurring. Prior explanations have focused on competing interests within the U.S. government, namely President Truman’s desire to support the State of Israel and the State Department’s desire to support Arab interests. My thesis seeks to explain these seemingly contradictory U.S. decisions and the ultimate

decision to support the establishment of the State of Israel by examining the issue within the larger context of the beginnings of the Cold War. Using State Department documents procured from both the published Foreign Relations of the United States series as well as additional research from the National Archives, I propose that U.S. policy makers applied an explicit formulation of U.S. foreign interests – that is, the containment of the Soviet Union in Europe — to the Palestine situation. With the development of projects aimed at bolstering European security, namely the European Recovery Program or Marshall Plan, came the desire to reduce U.S. involvement in other areas of the world because such endeavors threatened to reduce the resources the U.S. could expend in protecting the security of Western Europe. At every major juncture within the Palestine controversy U.S. policy makers made decisions designed to minimize the extent of U.S. commitments in Palestine. As the situation within Palestine and Europe changed from 1946 through 1948, U.S. policy makers altered their specific policies within the Palestine area to concur with their overall policy framework designed to pursue neither Jewish nor Arab interests, but rather American interests.

**Orly Lieberman**  
**Wrestling with Ambiguity: Jewish and Christian Exegetes by the River Jabbok**

My thesis explores how Biblical commentators approach the Bible. I looked at how various sources, including different translations and targums of the Bible, midrash, and the writings of early Christians authors, responded to the story of Jacob crossing the river Jabbok

(Senior Theses *continued on page 6*)

(Senior Theses *continued from page 5*)

found in *Genesis 32*. This narrative also contains the momentous struggle with the angel and the renaming of Jacob as “Israel”. In the course of this study, it becomes apparent that through their clarifications and illuminations of the story the Biblical translators and commentators strove to maintain the applicability of the Bible to their present lives.

**Delia Virginia Ugwu-Oju**  
**Brothers of a Different Color:**  
**Reflections of the Black-Jewish**  
**Alliance During the Civil Rights**  
**Movement**

Although blacks were the prime focus and contributors toward the American struggle for freedom, the battle for civil equality could not have been won if not for the participation of non-black Americans. As American society moved from earlier periods of black docility and Jim Crow to the landmark legislation of the mid-sixties, it was only after the American Jewish community joined the civil rights movement that America witnessed an unparalleled change in political and social dynamism. The end of the Second World War witnessed a peak in Jewish involvement in the fight for civil rights. My intent was to chronicle this initial period of activism and demonstrate that the special alliance between Jews and blacks dictated, in very important ways, the direction this country was heading with regard to racial equality. Blacks and Jews each brought something of their own to the table, and both were able to change the racial direction of the country in a variety of ways. What, modern historians ask, made Jews privy to civil rights involvement? Why were these two groups, Jews and blacks, so distinctively aligned in the American fight for equality? As mentioned earlier, Jewish involvement, gave the black struggle for equality a greater impact. Conversely, the courage of black activists, exposing the wrongs of American segregation, encouraged American Jews to fully combat the ‘good ol’ boy’ system which also discriminated against Jews.



## GRADUATE FELLOWSHIPS

A new initiative was implemented for 2003-04 graduate school applicants who demonstrate a major interest in some aspect of Judaic Studies. In consultation with the relevant department, the Program is now offering top up fellowships, with the understanding that the students will maintain research interests in Judaic Studies throughout their graduate careers. Additionally, there are opportunities for draw-down and dissertation assistance later on in students’ graduate careers.

*The Program is  
now offering top up  
fellowships.*

The following 2003 incoming students were the first to benefit from the new Judaic Studies graduate fellowships: **Gregg Gardner** in the

Department of Religion studies ancient Judaism within Greco-Roman and Christian context, specifically focuses on the economy of ancient Palestine during the Mishnaic and Talmudic periods; **Danielle Shani** in the Department of Politics concentrates on political theory relating to Israel’s attempt to reach a constitution by consensus; **Jamie Sherman** in the Department of Anthropology studies ties between gender and power and the prescriptive models embedded within representations, fictional and ‘real,’ in the contemporary Middle East; and **Uriel Simonsohn** in the Department of Near Eastern Studies focuses on social history of non-Muslim communities in the Middle Ages, namely Jews and Christians, and hopes to conduct comparative work through the extensive use of documents found in the Cairo Geniza and contemporary Christian literature.

The following 2004 incoming students were awarded Judaic Studies fellowships:

**Yaron Ayalon** in the Department of Near Eastern Studies will explore the history of the lower social strata in Middle Eastern and Ottoman contexts; **Adam Jackson** in the Department of Religion will investigate Jewish experiences of and attitudes toward Roman rule and culture during the empire and late antiquity; **Meir Soloveitchik** in the Department of Religion will study Jewish and Christian theology, particularly the theology of thinkers who ponder the relationship between these two faiths.; **Alan Verskin** in the department of Near Eastern Studies will primarily focus on the study of social and intellectual interactions between Jews and Muslims in the medieval period; and **Moulie Vidas** in the Department of Religion is interested in interpreting rabbinic literature in the context of religious theory.

Additionally, **Holger Zellentin**, a fourth year student in the Department of Religion was awarded a research fellowship for his dissertation preliminarily titled “Late Antiquity Upside Down: Rabbinic Parodies of Jewish, Christian and Gentile Literature.”

# GRADUATE STUDENTS

Although the Program in Judaic Studies is designed for undergraduates, there are many graduate students at Princeton who are pursuing topics relevant to Judaic Studies within their home departments. At the present time, these include Anthropology, Architecture, Comparative Literature, English, Germanic Languages and Literature, History, Music, Near Eastern Studies, Politics, and Religion.

**Abby Bender, *English***, is a 2004-2005 Woodrow Wilson Foundation Charlotte W. Newcombe Dissertation Fellow. Her dissertation, entitled “Out of Egypt and into Bondage: Exodus and the Location of Irish Identity from the Revival to the Republic,” investigates the ways in which the Biblical story of Exodus—a narrative that lends itself to a range of political ideologies—has been appropriated, interrogated, and reinvented in the Irish national imagination.

**Jesse Ferris, *Near Eastern Studies***, is a second year PhD candidate. He holds a BA in History from Yale University and is writing a dissertation on the Cold War in the Middle East.

**Gregg Gardner, *Religion***, is a second year student focusing on Jewish history and literature in the Greco-Roman period. He is interested in the socio-economic history of ancient Judea and Galilee, a fusion of his B.A. studies in economics at Binghamton University and M.A. studies in Jewish history and archaeology at the Hebrew University of Jerusalem. He has recently investigated market activity in first century Jerusalem, ancient synagogues, benefaction in Hellenistic Judea, and astrology in late antique Jewish society. A participant in the Program in Judaic Studies and Program in the Ancient World, Gregg spent the summer of 2004 at an archaeological excavation in Yotvata, Israel.

**Philip Lieberman, *Near Eastern Studies***, is a second year student who earned an MA in Talmud and Rabbinics from the Jewish Theological Seminary of America. His dissertation will concern the economic life of the Jewish community of Egypt in the medieval period, specifically involving networks of Jewish traders in the 11th-13th centuries. His current projects involve an unsigned responsum which he believes can be traced to Elisha Gallico (16th c, Safed), concerning married life, and the self-conception of the Babylonian Yeshivot as seen through Geniza documents, focusing specifically on language used in appeals for charitable donations.

**Edward Muston, *Comparative Literature***, is currently a second year student who works on post-war fiction in German, French, and English. At present he is completing course requirements and compiling his general reading lists.

**Kevin Osterloh, *Religion***, is a fifth-year student in the Programs in the Ancient World and Judaic Studies. His dissertation, “Constructing the Ethnos-Politeia: Reinventing Judaean Communal Identity in a Hellenistic World Contending with Rome,” analyzes collective identity and cultural appropriation amongst Judeans, Romans, and Greeks. He intends to demonstrate how Judaean elites of the 2nd-century BCE rein-

vented their communal identity through the appropriation and subversion of elements of Greekness. He graduated *summa cum laude* in Hebrew and Ancient History & Classics from Ohio State University, received an MA in Hebrew and Judaic Studies from New York University, and was a 2003-04 dissertation fellow at the Princeton Center for the Study of Religion.

**William Plevan, *Religion***. Bill Plevan is in the third year of the Religion department’s program in Religion and Philosophy after earning his rabbinic ordination from the Jewish Theological Seminary. He is interested in modern Jewish thought, philosophy of religion, and moral, political and legal philosophy. He is currently working on a paper entitled “Democracy and the Jewish Tradition: Mordecai Kaplan and the Democratization of Judaism” for the 2004 American Academy of Religion Conference in San Antonio, Texas.

**Elliot Ratzman, *Religion***. This year, Elliot is finishing up in the Religion, Ethics and Politics program, and is an adjunct instructor at Vassar College. His dissertation, “Jewish Thought and the Problem of the 20th Century” examines issues of political and ethical agency in the light of recent diaspora Jewish philosophers (Michael Wyschogrod, Gillian Rose, Michael Walzer, David Novak, Steven Schwarzschild, Emil Fackenheim, and Emmanuel Levinas). He is also working on a book about his years in Israel, tentatively entitled “After Zion: Israel in Theory and Practice.” A native of Cincinnati, Ohio, he has a BA and MA in Philosophy from Ohio University, a MTS from Harvard Divinity School, and studied at the Hebrew University from 1997-1999.

**Danielle Shani, *Politics***. She is a second year student whose work is in the field of public opinion and political psychology, with special interest in the implications to democratic theory. She came to Princeton after completing a BA (in Political Science and Philosophy) and MA (in Political Philosophy) in Tel-Aviv University, both *summa cum laude*. The title of her MA thesis was “Aristotle, Politics, and the Virtue of Emotions”. Apart from her studies, she also worked in the Israeli Institute for Democracy (2001-2003) on two projects: (1) led the “Israeli Democracy Index”, a project which was established to evaluate annually the quality and functioning of Israeli democracy, in which she co-authored the book “Auditing the Israeli Democracy – 2003.” (2) engaged in the project “Constitution by Consensus,” which includes extensive and intensive deliberations, involving various segments of Israeli society, a process through which a national constitution is to evolve. Her task was to evaluate this initiative, examine the outcome of the deliberations, and recommend guidelines for activity. Before joining the Israeli Institute for Democracy she worked in journalism (1994-2001), first as a reporter in the Israeli Army Radio Station (Galei-Zahal), one of the most popular networks in the country, and later as an editor in *Yediot Acharonot*, Israel’s most widely circulated newspaper.

**Jamie Sherman, *Anthropology***. She is a second year graduate student and holds a BFA in Theatre Arts from the University of Tel Aviv (1992) and an interdisciplinary MA from NYU in

gender, Hebrew Bible, and Performance Studies. The title of her Master's Thesis was "Roadside Attractions: Textual Excavation of Ancient Near Eastern Gender Relations and the Notion of Sacred Prostitution as Evoked in Genesis 38." Her main areas of interest are topics of gender/body/performance and also memory, presence and absence.

**Uriel Simonsohn**, *Near Eastern Studies*. In his second year, Simonsohn earned his undergraduate and graduate degrees from Tel Aviv university in Jewish and Islamic history. The title of his Masters thesis was "The Status of non-Muslim Communities in Fatimid Egypt," in which he compared the judicial work of the supreme Fatimid legislator of the 10<sup>th</sup> century, al-Qadhi al-Nu'man, concerning non-Muslim issues, with evidence found in the Cairo Geniza and Christian historiography. His main interest is the social history of non-Muslim communities in the Middle Ages, namely Jews and Christians, and hopes to conduct comparative work through the extensive use of documents found in the Cairo Geniza and contemporary Christian literature.

**David Snyder**, *Architecture*. He is a fifth-year graduate student with a BA from Columbia University (1988), a BA from the Jewish Theological Seminary (1988), and a Master of Architecture from Yale (1991). His dissertation is entitled "Jewish Space and the Modern Metropolis: Urban Renewal in Prague and Warsaw, 1885-1950." It is an investigation of the architectural and urban qualities—both imagined and real—that constituted the particular ghetto spaces in postwar Warsaw and fin-de-siècle Prague in order to determine what role the figure of the Jewish ghetto played in urban renewal schemes in both cities. By positioning the ghetto space as the archetypal marker of difference in the modern city, this project will ultimately suggest a series of linkages and points of tension — 1) between ethnicity, multiculturalism, liberalism, and the construction of identity, 2) between perception and physical reality, and 3) between modernity and history. From these perspectives, the ghetto space, it is argued, elucidates the shifting concerns within the discourses of modern architectural and urban planning. The Program in Jewish Studies granted him summer funds in 2003 to pursue archival research in Berlin and Prague in support of his dissertation. He was awarded a Fulbright fellowship for study in Poland (1992) and was the recipient of a research fellowship at the Center for Jewish History in New York City (2004).

**Adriana X. Tatum**, *Comparative Literature*, is entering her fourth year of graduate study. Her research focuses on modern Hebrew poetry of the 20th century, with an emphasis on issues of translation, multilingualism, and national canon-building. She works closely on the poetry of Esther Raab, Leah Goldberg, and Harold Schimmel. Adriana graduated in 1998 from the College of William and Mary with a B. A. in Literary and Cultural Studies. As an undergraduate, she studied Latin American Modernist poetry and published several translations of Ecuadorian poetry. Prior to coming to Princeton, she attended the Hebrew University of Jerusalem.

**Alan Verskin**, *Near Eastern Studies*, is a first year doctoral student. He received his B.A. from the University of Toronto and his A.M. from the Divinity School at the University of Chicago. His primary area of research is the study of social and intellectual interactions between Jews and Muslims in the medieval period. He presently holds a doctoral fellowship from the Social Sciences and Humanities Research Council of Canada (2004-2008). He has published *Reading Strauss on Maimonides: A New Approach* (*Textual Reasoning* Vol. 3, No. 1, June 2004,) and a book review of Lenn Goodman's *Islamic Humanism* (*Journal of Religion*, October 2004).

**Natasha Zaretsky**, *Anthropology*, is a fifth year graduate student who is currently writing her dissertation on the Jewish community in Buenos Aires, Argentina, entitled "Memory, Violence, and the Politics of Belonging: European Jews in Buenos Aires, Argentina". She just returned from her fieldwork in Buenos Aires, supported by a Fulbright IIE grant (2003), and has been awarded a fellowship from the Fellowship of Woodrow Wilson Scholars (2004-2005). She received her BA from Dartmouth College in anthropology in 1997, where she also earned a Senior Fellowship (1996-1997) for a project entitled "Negotiating Identities, Transcending Boundaries: Soviet Jewish immigrants in Brooklyn, New York." Her most current projects include "Singing towards Justice: Memory, Performance, and Social Change in a Yiddish Chorus of Buenos Aires," Latin American Jewish Studies Association Research Conference, Dartmouth College, Hanover, NH (June 2004); "Walls of Memory: Security, Violence, and Belonging in Buenos Aires, Argentina," American Ethnological Society Conference, Atlanta, GA (April 2004); and "Reflections on Commemorative Practices and Security after the AMIA Bombing", Memory Studies Group, Institute of Economic and Social Development (IDES), Buenos Aires, Argentina (November 2003)

**Holger Zellentin**, *Religion*, is a fourth year student in the field of Late Antiquity. His dissertation is preliminarily titled "Late Antiquity Upside Down: Rabbinic Parodies of Jewish, Christian and Gentile Literature." He received his undergraduate education in France and holds one Masters Degree in Divinity, and one in Hebrew and Aramaic Language, both from the University of Amsterdam. Before coming to Princeton he studied in Jerusalem and Berlin. He is currently organizing a conference on Heresy in Late Antiquity under the auspices of Professor Peter Schäfer.

Other graduate students working in areas relevant to Jewish Studies are the following: Seth D. Abelson (Comparative Literature), Yaron Ayalon (Near Eastern Studies), Amit Bein (Near Eastern Studies), Soelwe I Curdts (Comparative Literature), Joshua Derman (History), Joshua Dubler (Religion), Eduard Iricinschi (Religion), Adam Jackson (Religion), Hannah Johnson (English), Ernestina Osorio (Architecture), Hanoch Sheinman (Philosophy), Amy Shuster (Politics), Maya Soifer (History), Meir Soloveitchik (Religion), Bella Tandler (Near Eastern Studies), Natasha Tessone (English), Moulie Vidas (Religion), Keri Walsh (English), and Eric Yellin (History).



## SUMMER FUNDING

In the summer of 2004, the Program in Judaic Studies assisted four undergraduate and nine graduate students with special funding grants for summer projects. **Jonathan Chavkin** ('05) studied Hebrew for thesis research; **Henryk Jaronowski** ('06) served as an intern at the Jewish Museum in Vienna; **Sarit Kattan** ('06) studied Arabic to use primary sources for her senior thesis; and **Rena Lauer** ('05) studied intensive French to prepare her for the primary research she will do for her senior thesis on medieval French Jewry. The graduate students varied in level from I-IV. **Jesse Ferris** (NES 2<sup>nd</sup> year) to fund pre-dissertation research in Israel and study Arabic; **Gregg Gardner** (REL 1<sup>st</sup> year) to participate in an excavation in Israel; **Eduard Iricinschi** (REL 2<sup>nd</sup> year) to study intensive Hebrew at JTS; **Edward Muston** (COM 1<sup>st</sup> year) for the study of exile literature in the Swiss National Museum; **Kevin Osterloh** (REL 4<sup>th</sup> year) for research and German language study; **Jamie Sherman** (SOC 1<sup>st</sup> year) for an ethnographic project in Morocco on the public lives of Jewish women and to study Arabic; **Philippa Townsend** (REL 3<sup>rd</sup> year) for study in Israel; and **Holger Zellentin** (REL 3<sup>rd</sup> year) for dissertation research in the Netherlands and Germany. These are well worth reading. They give a sense of the variety of opportunities for research in Judaic Studies and are proof, if proof were needed, of the vitality of such studies at Princeton.

### JONATHAN CHAVKIN

This summer I took an intensive beginning Hebrew course, which gave me a great base in Hebrew. I plan to continue my study of Hebrew after graduation, perhaps pursuing a graduate degree in Jewish studies or attending rabbinical school.

### HENRYK JARONOWSKI

I want to thank the Program in Judaic Studies for its generous summer grant which allowed me to do a nine-week internship at the Jewish Museum in Vienna.

My internship at the Jewish Museum covered two major tasks. The former was to catalog a collection of 130 LPs of Yiddish folk songs which had been transferred onto CD. I needed to copy down all the pertinent information on the record cover and organize this information into a catalog. I wanted to use a MARC library-style catalog system, but it wasn't available to me, so I put all the information into an organized text file, the codes and conventions of which I put in a short catalog manual. The major problems were standardizing my transliteration of Yiddish out of Hebrew characters and standardizing reconstructions of transliterations based on the varying transliterations which appeared on the record covers.

My second task was to write for the exhibition catalog of two exhibitions by an Israeli artist, Oz Almog, who sometimes works in conjunction with the Jewish Museum. He wanted the text in English for the introductions to his exhibitions "Colors of War" and "Camouflage", as well as other text for "Colors of War". Over the course of weeks, I wrote a 13-page introduction for "Colors of War" and a 5-page introduction for "Camouflage", as well as text for the Israel section of "Colors of War".

Before I came to Vienna, I contacted the Chief Rabbi of Vienna, Paul Chaim Eisenberg, asking if a congregant of his had a spare room for the summer. He put me in touch with a member of the congregation who, in coordination with three of her friends, offered me accommodations in various apartments over the course of the summer. Through this congregant, I had the opportunity to have Shabbes at various friends' houses over the summer: an Orthodox banker, an Orthodox fur merchant, and a Chasid. I also went to all kinds of synagogues: I got an aliyah in the little *shtibl* where those two Orthodox men prayed, I attended a Bar Mitzvah at the mainstream Stadttempel, built in 1815, and I also went to the Reform synagogue where my host plays the piano. I also visited Prague and Krakow during the summer, and saw the synagogues and Jewish cemeteries in both cities. The one in Krakow was



especially meaningful to me, since my family was from Krakow and I even managed to happen upon some of my family names in the New Jewish Cemetery there.

The fact that my university's Program in Judaic Studies supported my efforts with the Jewish Museum to preserve the Jewish culture of Eastern Europe (through cataloging the Yiddish folksongs) and bring the art of a Jewish Israeli artist to Vienna is meaningful to me. Moreover, I was moved by the opportunity to live and be a part of Jewish life in a city which my grandmother, who grew up in Berlin and Krakow, visited as a girl. It is the kind of experience that one remembers for a lifetime.

### SARIT KATTAN

I am grateful for the Judaic Studies' generosity in funding my studies at the Middlebury College Arabic Language Program this summer, where I completed my third year of Classical Arabic and solidified my grasp on the structure of the language as well as my speaking skills. In addition to language study, I wrote my final Arabic research paper for the program, entitled "Jewish, Christian and Muslim Polemics in the Middle Ages," which allowed me both to begin early preparation for my fall Junior Paper as well as use my newly-acquired language skills to read select texts in their original language.

I was able to return to school with a strong enough Arabic background to begin studying Judaeo-Arabic with Professor Mark Cohen and write a JP about the relationship of specific

(Summer Funding *continued next page*)

Judaeo-Arabic religious phraseology to later Hebrew translations. I am researching the Early Middle Ages text “*Polemus Nestor haKomer*, Polemic of Nestor the Priest” to better understand the translation methods used when the document was translated from Judaeo-Arabic to Hebrew, focusing on ancient Hebrew words which, as a result of the translation process, adopted new definitions based on the definition of Arabic cognates. In the Judaeo-Arabic course, we read Saadya and Maimonides as preparation for reading Cairo Geniza manuscripts, which are important for future studies in Jewish social and religious history. I plan on focusing my spring JP on Judaeo-Arabic magical (and mystical?) documents found in and out of the Geniza.

Learning about the Geniza has been an unparalleled experience for me, as the documents in the Geniza span many centuries and continents. The Geniza has become the framework in which I can place within a common history many different communities, ideologies, traditions, schools of thought and cultures, that have in the past been compartmentalized within scholarship. This new perspective is invaluable to my understanding of time and space in Jewish history.

### RENA LAUER

This summer, with the generous help of the Program in Judaic Studies, I was able to take an intensive French language course. I had no prior French experience, and now am able to read thesis sources in French.

This language is important for my thesis because I am translating and writing about a Parisian manuscript in Hebrew detailing a little-known thirteenth-century disputation between the Jews of Paris and a convert to Christianity. This manuscript has never been translated into English, only into French, and has only been written about in one small French monograph. The French language skills, therefore, allow me to explore both the French translation of the text as well as the short secondary work.

### JESSE FERRIS

This summer, funds provided by Princeton University and the Program in Judaic Studies enabled me to travel to Israel in order to begin dissertation research and study Arabic. I am in the initial stages of research towards a dissertation on the Cold War and the Middle East. More specifically, I am examining the policies of the Soviet Union and Egypt from the outbreak of the civil war in Yemen until the outbreak of the Arab-Israeli war of June 1967. I devoted last summer to honing my Russian language skills in Russia. I dedicated this summer mainly to Arabic.

I enrolled in an intensive course in advanced spoken and written Arabic at the Jewish-Arab Center for Peace in Givat Haviva, Israel. I studied Arabic for six hours a day in the classroom with a superb team of Jewish and Arab teachers from the region. Some classes emphasized journalistic and literary language, while others focused on the local Palestinian dialect through the study of songs and folk tales. After class, study continued with several hours of written homework, oral practice, and listening exercises. Then, in the evenings, I would speak Arabic as a guest residing with an Arab family in the nearby village of Kafar Kara. The home-stay program added a cultural dimension of inestimable value to the classroom experience. Another cultural aspect was a tour of the surrounding Arab villages and a visit to an Arab middle school in the city of Umm al-Fahm. Overall, the course was superb and I made excellent progress.

In the remainder of the summer, I continued to take private lessons in written Arabic with an Islamic scholar of the Ahmadiya movement in Haifa. We worked on Arabic newspapers and biographical material of the sort I will need to use in my research. I also met with local Arabs on a less formal basis to continue my study of the spoken language. In my spare time, I read Arabic newspapers and biographies of Egyptian generals and prepared written transcriptions of recorded Arabic radio and television programs.

Since the beginning of September, I have turned to initial research on my dissertation. I was able to attain affiliate status at the University of Haifa and borrower status at the university library. I have begun to read through the corpus of literature about the Yemeni civil war, Soviet policy in the Middle East, and the background of the Six Day War. If time permits, I will begin primary source research at the archives of the Israeli Foreign Ministry before returning to Princeton in the Spring.



Gregg Gardner at Yotvata, Israel

### GREGG GARDNER

As my research interests, the socio-economic history of Judea and Galilee in late antiquity, demand a strong command of archaeological evidence, I spent this past summer participating in an archaeological excavation in Yotvata, Israel - located about a half-hour north of the Red Sea. Under the supervision of Prof. Jodi Magness of the University of North Carolina at Chapel Hill, Prof. Gwyn Davies of Florida International University, and Dr. Uzi Avner of the Arava Institute for Environmental Studies, I excavated a Roman military installation that had operated from the third through sixth centuries CE. The dig supervisors took time to teach me important excavation skills, such as



drawing balks, land-surveying, taking elevation points, artifact preservation and recording methods. My knowledge of Hebrew came in handy as I was twice asked to supervise groups of Israelis from local kibbutzim who had come to our site to dig for the day. I also delivered an evening lecture to the excavation participants on my recent research at Princeton on the Babylonian Talmud. The program also included a tour of local archaeological sites, such as Masada, which are related to my field of interest. Following the excavation, I spent a day in Beit Shemesh examining artifacts at the Israel Antiquities Authority's storehouses. This past summer I learned a great deal about archaeology which could only be learned "in the field" and am very grateful to the Program in Judaic Studies for providing financial assistance.

### EDWARD IRICINSCHI

For four weeks, between July 12 and August 6, 2004, I studied Modern Hebrew. To begin with, I registered for the summer Ulpan organized at Columbia University/Barnard Hillel, New York, by Rothberg International School at the Hebrew University of Jerusalem. Classes met Monday, Tuesday, Thursday, and Friday, 9am -1:30pm, and Wednesdays 9am -2:30pm. At the end of the course, I received five credit points, representing the equivalent of a semester, which were done at the rate of twenty-five weekly hours.

After taking the placement test, I was assigned to the class Aleph/2 (advanced introductory level), and studied for the rest of Ulpan from the following textbook: *Hebrew from Scratch*, under the supervision of Prof. Rachel Garber, from the Hebrew University of Jerusalem. I am proud to say that my final grade was A, reflecting a score of 94 on a scale of 1 to 100. It may be also useful to add that this final grade includes the grades I received for weekly written homework and class-tests, the oral final project, and the final exam.

How do my summer studies in Hebrew help my academic development at Princeton University? Currently, I precept for an introductory course in the Hebrew Bible, offered by Prof. Martha Himmelfarb (REL 230). On the other hand, as part of my preparation for the general examination in Second Temple Judaism and Rabbinic Literature, this fall I am auditing an advanced reading course in Genres of the Rabbinic Literature, offered by Prof. Peter Schaefer (REL 504). Needless to say, access to the original Hebrew texts, crucial for both these academic tasks, has been greatly facilitated by my Hebrew summer studies. On a more personal note, I must say I am pleased to recommend this summer course for all the Princeton students who would like to further their knowledge of the Hebrew language.

### EDWARD MUSTON

Thanks to the support of the Program in Judaic Studies, I was able to conduct pre-generals research at the Swiss National Library in Berne during the summer of 2004. My research focused on the plight of refugees in Switzerland during WWII, specifically, the difficulties faced by refugees who sought to sustain themselves through the production of literary works. The policies of the Swiss government forced these writers to the very margins of society, insofar as they were prohibited from contributing to literary journals and newspapers. Thus, for many refugees, asylum in Switzerland became a delicate balancing act of earning enough money to survive without jeopardizing their residence permits.

This research highlighted the contrast between the actual conditions of asylum in Switzerland during the war and the idealized recollection of these conditions that defined Swiss national identity after the war.

It is, precisely, the way in which these xenophobic policies and cultural tendencies disappear from cultural consciousness after the war as 'everyday life' reasserts itself that becomes a major concern not

only for Swiss, but also Austrian and German writers. Thus, this research has provided me with an invaluable insight into the type of selective memory and intentional forgetting that appears repeatedly in my study of post-war literature in German, French, and English.

### KEVIN LEE OSTERLOH

The funding I received this past summer 2004 enabled me to complete several research and study goals. It allowed me to meet the cost of living and research here in Princeton and to pay for the cost of tuition and living expenses in Munich, Germany, where I studied in August at Munich's Goethe Institute.

While in Princeton from June through July, I continued work on two chapters of my dissertation, one on Polybius' view of the Roman *politeia*, the other on the nature of collective organization in the Classical Mediterranean during the Hellenistic period. With respect to the Polybius chapter, I met on two occasions with my adviser in the Classics Dept., Harriet Flower, in order to gain feedback on the first draft. I then proceeded to locate and begin the reading of those secondary sources outlined by her as containing necessary information for the next stage of this chapter's evolution.

My work on the chapter on the nature of collective identity in the 2<sup>nd</sup> century BCE Mediterranean was assisted by an ongoing dialogue with Tessa Rajak, a visiting fellow during the past year at the Princeton Institute for Advanced Studies who is on faculty at the University of Reading, England. Before her departure in August, I submitted drafts of my dissertation proposal to her for review, with an eye toward accessing her views on the issue of collective identity. Amongst much else that we discussed were the works of Jonathan M. Hall, (1997) *Ethnic Identity in Greek Antiquity*, and his more recent (2002) *Hellenicity*. These discussions have helped to forge a proper working methodology for the continued research and writing of this chapter.

(Summer Funding *continued next page*)

(Funding continued from page 11)

From August 16-27, I attended a 2-week, super-intensive German language course at the Goethe Institute in Munich. Despite the dominance of English as the modern-day intellectual lingua franca, German remains a key secondary source language for research. Not only must I be able to comprehend the insights of late 19<sup>th</sup> and early 20<sup>th</sup> century German scholarship in the field of Jewish Studies and Classics, much work in the field today continues to be written in the German language, e.g. Schröder's *Die väterlichen Gesetze* (1996) and Habicht's *2. Makkabäerbuch* (1976). The super-intensive program was a great success. I am presently working through Schröder's work at a much improved pace, and my adviser Peter Schäfer can attest to the marked improvement in my German language skills. Not only am I now able to reference German scholarship with much greater ease, a new world of tangible scholarly exchange with future German colleagues in my field has become a real possibility.

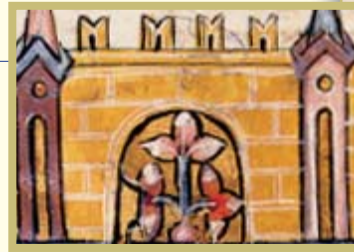
Many thanks for Judaic Studies' generous assistance over the past summer. It has, as in summers past, provided an inestimable contribution to my scholarly profile.

### JAMIE SHERMAN

I spent this summer doing language study and exploratory fieldwork in Morocco. The first part of the trip was spent traveling to Casablanca, Marrakesh, and Essoueira. I then attended a language program in colloquial Moroccan Arabic at the Arabic Language Institute in Fez. I attended a conference held by the AIMS Institute in Tangier on Jews in the Maghreb (that region of North Africa). I also spent a few days in the capital city of Rabat, and even managed a weekend trip into the Sahara before I left. It was an informative and productive trip. I got a good sense of the geography of the country, not to mention a close acquaintance with the public transportation system (which is quite good and affordable). Aside from the language study, which was excellent and vastly improved my ability to communicate, I learned a great deal about the make up

and character of the dwindling Jewish community that still lives in Morocco today. At the AIMS conference I heard papers by scholars working in the region from a variety of disciplinary perspectives, from History to Literature to Anthropology. I made contact with several anthropologists whose work was relevant to my own interests in the area. In Casablanca, I had the chance to visit one of the small, working synagogues, and chat in a combination of English and limping French (mine) with some of the women who were sitting in the hallway during services. I was surprised by the number of young women with young children and babies, given that literature tends to emphasize the elderly. Casablanca, however, is home to the vast majority of Jews living in Morocco today, and there are about 5,000 Jewish Moroccans in Casablanca. The women I encountered were urbane and francophone, speaking French not only to me, but to each other and to the children as well. Interestingly, I heard no Arabic in the building. In Fez, because I spent more time there, I was able to spend some time at the Jewish community center. There, more in keeping with my expectations, the community was mostly elderly. There too, French dominated the conversation, though a few spoke Arabic here and there. The community center ran a kosher restaurant in their courtyard, and functioned as a meeting place for the eighty-odd Jewish residents of Fez. I had several very interesting meetings with the administrator of the center, who had emigrated to Israel as a young man, but returned to Fez following the death of his father, to claim some inheritance. Since then, and for the past five years, he has spent part of his year in each place. I also sat for some time with the Rabbi of Fez' Jewish community. He told me many stories about the character and history of Fez' Jewish community, beginning with the influx of Spanish Jewry in 1492, and the disputes between Moroccan Jewish residents and the Spanish newcomers.

This summer's travels were invaluable as a way to evaluate some of my own suppositions and presuppositions about



Morocco, about Judaism, about anthropology (my field) and my future fieldwork projects. It enabled me to make valuable professional contacts, and to improve my language skills. It wasn't always an easy trip, but it was an invaluable academic and personal experience.

### PHILIPPA TOWNSEND

With the generous financial assistance of the Program in Judaic Studies, I was able to spend this summer studying Hebrew and exploring historical sites in Israel that are relevant for my research. My dissertation project focuses on first to third-century Christianity, and while most of the texts I work on are in Greek, Latin or Coptic, I wanted to develop greater competence also in Hebrew in order to be able to refer to rabbinic sources.

During the first part of the summer, I took intensive Hebrew language classes at the School of Oriental and African Studies in London, in order to improve my basic Hebrew skills. Then in August, I traveled to Israel to visit some of the historical sites that are central to our understanding of the first century Jewish Society of Jesus and his followers. I stayed in Jerusalem's Old City and divided my time between exploring the abundance of archeological remains and museums in Jerusalem itself, and traveling to other places of interest. A highlight of my time was a visit to Qumran, to see the desert site of the Dead Sea Scrolls community. I was also able to view the scrolls themselves, which are now beautifully displayed in the Israel Museums Shrine of the Book. Other places I was able to visit included

Masada, where the last Jewish fighters held out against the Romans during the first century revolt; Nazareth, the home town of Jesus; Sepphoris, with its breathtaking synagogue mosaics; and in the Palestinian territories, Bethlehem and the intriguing hill fortress of Herodium. My trip was extremely educational on many levels, enabling me finally to explore for myself the geographical and physical context of ancient Judaism and in particular the early Jesus movement.

### HOLGER ZELLENTIN

This summer I engaged in the following academic activities: July 1<sup>st</sup> – July 8<sup>th</sup> I visited several archeological sites in Asia Minor (Turkey), especially the Hellenistic city of Perge and the Roman theatre and aqueduct at Aspendos, both in the region of Pamphylia.

I then returned to Europe and participated in the annual congress of the European Association of Biblical Studies, held July 25<sup>th</sup>- 28<sup>th</sup> at the University of Groningen in the Netherlands. My paper, titled “Is Magic Noteworthy- Rabbinic Perspectives and a Modern Category” was well received, and an ongoing discussion with some of the specialists on the field has ensued. Furthermore, the conference allowed for a continued intellectual exchange with several European scholars.

The rest of the summer I spent in Israel. I arranged a private class of both literary and spoken Arabic with Ulpan Akiva, Netanya. The class was very efficient, combining intensive reading sessions of Modern Standard Arabic with speaking exercises in the Palestinian Dialect and daily contact with the Arabic-speaking population. The class now serves as a solid basis for further studies in Arabic. In Tel Aviv and Jerusalem, I also made use of the local academic institutions and met with professors from Tel Aviv University and the Hebrew University of Jerusalem. I am truly indebted to the Program in Judaic Studies for its generous funding.

## STUDYING ARABIC IN ISRAEL

by Jesse Ferris

This summer, the support of the Judaic Studies Program enabled me to travel to Israel in order to begin dissertation research and study Arabic. Since much of my stay involved such thoroughly unremarkable activities as library research, translation, and language classes, I would like to use this column to share an unexpected dimension of my experience.

I enrolled in an intensive course in advanced spoken and written Arabic taught by a superb team of Jewish and Arab teachers at the Jewish-Arab Center for Peace in Givat Haviva, Israel. The mix of teachers proved ideal – the Jewish teachers were well attuned to the difficulties of learning Arabic as a foreign language, while the Arabs helped students gain fluency in the local dialect and provided an astonishing exposure to local culture. Many of us, who had come bent entirely on language acquisition, were surprised at the extent to which understanding the culture came to be inseparable from learning the language.

Consider the use of proverbs, for example. Unlike English, Arabic proverbs play a major role in everyday speech. Correct usage depends on a sensitive understanding of local etiquette – what to say (and more importantly, what not to say), as well as when and how to say it. Arabic contains a vast number of proverbs, and each applies to a highly specific social situation. One example will suffice. Imagine that you are a homeowner who wants to install a second sink in your kitchen. You invite a plumber over to survey the scene and do the job. He suggests locating the sink next to the existing one, but you say that your wife prefers to have it on the opposite side of the kitchen, next to the refrigerator. He argues with you, explaining that his suggestion presents significant advantages in terms of the existing pipe infrastructure, efficiency, and of course cost. But you are immovable. At last, with a sigh, he gives up and proceeds to tear up the tile floor, muttering under his lip:

“*urbut il-bmaar matrah ma biquul lak sabbo,*” or: “tie the donkey wherever his owner tells you.” Here you are the owner of the donkey and the plumber is a servant who has given you excellent advice on where to park your donkey, which you have stubbornly rejected. Now how often does a situation like *that* arise?

Or consider the usage of formal addresses and formulaic sayings. Even the most basic situations such as greetings and partings are regulated by a complex code. At first, this is quite daunting to the non-native speaker, but mastering it is a delightful part of acquiring the language and using it in practice. Take the simple situation of asking a stranger for directions. The English “excuse me!” is not enough in Arabic (although it will do *in extremis*). For a young man, use *ya zalame* (O, man). For an older man, stick with *ya ammi* (O, my uncle). For an educated person, employ *ya ustaadh* (O, teacher). Address a religious or aged person respectfully as *ya sheikh* (O, old man or chief). To someone who has been on pilgrimage to Mecca, say *ya hajj* (O, pilgrim). To a woman, in order to avoid any appearance of a come-on, say *ya ukhti* (O, my sister). And so on!

It is often noted that Hebrew lacks swear words. The oaths and curses used in everyday parlance are overwhelmingly Arabic (and some Russian). But the linguistic current flows in both directions. Hebrew words are increasingly used in colloquial Arabic, causing many Arab elders to lament the loss of linguistic purity (a fictional notion that ignores centuries of Ottoman-Turkish influence on spoken Arabic before the creation of the state of Israel). To the Hebrew speaker, however, this is a fascinating phenomenon. For some modern technological concepts, like “computer,” local Arabs have simply adopted the Hebrew *makhshesh*, despite the existence of a perfectly adequate (and closely related) term in modern standard Arabic, *hasnub*. For cell-phone, the Hebrew *pelefon* (literally, “wonder phone,” pronounced in Arabic *belefon*) is current, rather than the cumbersome *haatif nakkal* (portable phone). There are

(Studying Arabic in Israel *continued on page 14*)



even more mundane examples of the penetration of

Hebrew into Arabic, such as *beseder* (Hebrew for OK), which frequently punctuates Arabic phone conversations, or *tsamuud* to designate fashionably tight-fitting clothing. Of course, both Jews and Arabs in Israel widely employ the comic Arabic-English hybrid “*yalla, bye!*” to end phone calls.

Studying Arabic in Israel is a unique and contradictory experience. We may easily forget that Israel is not only the focus of conflict between Arabs and Jews, but of genuine attempts at coexistence and reconciliation. Coexistence may be tense and imperfect, but it is also very real, contributing richly to the multicultural panoply that is contemporary Israel. A desire to go beyond classroom discussions on Arab culture led me to a decision to complement the classroom experience with a home stay in one of the surrounding villages. This proved somewhat difficult to arrange. Many families were unwilling to incur the risk of hosting a Jew in the wake of the violent riots that marked the beginning of the present Intifada. Moreover, the presence of an unmarried male among the women of the family may pose a threat to family honor. Finally, the matter was arranged, and I began to spend my evenings and nights with a wonderful family in the picturesque village of Kafr Qara’, overlooking the valley of ‘Ara in north-central Israel.

Our encounter illustrated both the degree of coexistence between Jews and Arabs in the present and some of the major obstacles to be faced in the future. Iyad, a young lawyer and former deputy mayor of the village, is advancing to the top of Israel’s judiciary within the Muslim (Shari’i) religious court system – which deals primarily with personal status laws in Israel’s Muslim community. His wife Layla juggles her job as a teacher of mathematics at a local middle school, with raising three children and managing the household. Despite their relative success, the couple exemplifies the difficulties of professional advancement for educated Arabs

in Israeli society today. Like Layla, the vast majority of educated Arabs in Israel are employed in the field of education. Despite strict anti-discrimination laws, engineers, scientists, and other professionals find it difficult to get hired in a predominately Jewish business sector. Lawyers in the private sector report that even Arab clients prefer to hire Jewish lawyers, because they believe that Jewish lawyers can better navigate the peculiarities of the Israeli judicial system. As a result, many Arab lawyers like Iyad feel a strong incentive to specialize in religious law, in which there is a strict separation between the Rabbinic, Muslim, Christian, and Druze court systems, but the opportunities for advancement and wealth-creation are more limited.

Iyad’s parents live in a wing of the same house. In the evenings, numerous brothers, sisters and their families converge on the homestead and remain until late at night chatting on the porch and drinking bottomless cups of Arabic coffee or strong herbal tea. My room on the bottom floor was situated some fifty yards from the village mosque, and so I got accustomed to being awakened along with the rest of the household by a piercing call to prayer at precisely 4:50 each morning. On the other side of the house, the Islamic movement was building a community center. Men from the village would gather each night after work volunteer a few hours of their time to help with the construction. In such circumstances, even non-religious families (the term “secular” does not apply) are pressed into a religiously regimented lifestyle that leaves little space or time for privacy and introspection. Families or individuals who exhibit outward signs of westernization are subjected to close scrutiny from family and neighbors, who exert a strong social force for social and religious conformity.

Marriage was a salient topic of conversation both in the classroom and in the village. In the so-called “triangle” region of north-central Israel, wedding and engagement gifts constitute the single largest expense for a typical Arab household during the summer months. Arab weddings are often huge events, involving many hundreds and often thousands of invitees. In a

closely-knit village society, where large families organized in huge clans live under tight social constraints leading to an extraordinary degree of solidarity and social pressure, declining invitations is simply not done. An average family typically receives dozens of invitations over the course of one summer. The attendant expenditure (not to mention the tight social calendar) is staggering, forcing many into debt and, occasionally, even causing bankruptcy.

Arab society is changing rapidly in tandem with the rest of Israel. Nowhere is this transformation more evident than in the delicate question of the status of women. For example, the tradition of honor-killing – a practice of murdering female family members for committing offenses against the family honor – is gradually undergoing a fascinating evolution in certain strata of Israeli-Arab society. Under the impact of modernization and the rule of law, a non-violent version of this practice has emerged, which entails public excommunication of the offender by the family, often through newspaper advertisements. At the same time, the very persistence of such practices serves to illustrate the enormous differences that exist between Jewish and Arab societies as a whole. These differences are astonishing, considering how small and modern contemporary Israel is, and how closely the two communities interact in many spheres of life. And yet, when one considers the deep divisions within Jewish society in Israel – between Ashkenazis and Sephardis, orthodox and secular, rich and poor – perhaps they are not so surprising after all.

It is often said that ignorance breeds conflict. This suggests the panacea of learning as an answer to war. I think this is simplistic. It is too much to hope that mere understanding will eliminate real conflicts of interests between peoples and states.

But an understanding of the cultural origins of difference can at least help us manage conflicts more wisely and minimize their consequences. To that end, learning languages abroad is as good a start as any.

*Jesse Ferris is a third-year PhD candidate in the Department of Near Eastern Studies. He is writing a dissertation on the Cold War in the Middle East.*

## COMMITTEE

### JUDAIC STUDIES COMMITTEE

As of July 1, 2004

**Froma Zeitlin**, *Director, Program in Judaic Studies, Ewing Professor of Greek Language and Literature, and Professor of Comparative Literature*

**Leora Batnitzky**, *Associate Professor of Religion, Richard Stockton Preceptor*

**David Bellos**, *Professor of French, Comparative Literature*

**Mark Cohen**, *Professor of Near Eastern Studies*

**Stanley Corngold**, *Professor of Germanic Languages and Literatures, Comparative Literature*

**John Gager**, *William H. Danforth Professor of Religion*

**Anthony Grafton**, *Henry Putnam University Professor of History, Director, Humanities Council*

**Jan T. Gross**, *Norman B. Tomlinson '16 and '48 Professor of War and Society, Professor of History*

**Wendy Heller**, *Associate Professor of Music*

**Daniel Heller-Roazen**, *Assistant Professor of Comparative Literature*

**Martha Himmelfarb**, *Professor of Religion, Chair*

**Stanley Katz**, *Lecturer with rank of Professor of Public and International Affairs; Faculty Chair, Undergraduate Program; Director, Center for Arts and Cultural Policy Studies*

**Ulrich Knoepfmacher**, *William and Annie S. Paton Foundation Professor of Ancient and Modern Literature, Professor of English*

**Thomas Y. Levin**, *Associate Professor of Germanic Languages and Literatures*

**Olga Litvak**, *Assistant Professor of History*

**Deborah Nord**, *Professor of English, Women & Gender Studies*

**Andrew Plaks**, *Professor of East Asian Studies, Comparative Literature*

**Theodore Rabb**, *Professor of History*

**Anson Rabinbach**, *Professor of History; Director, Program in European Cultural Studies (ECS)*

**Esther Robbins**, *Lecturer in Hebrew, Near Eastern Studies*

**Lawrence Rosen**, *Professor of Anthropology*

**Peter Schäfer**, *Ronald O. Perelman Professor of Judaic Studies, Professor of Religion*

**Esther Schor**, *Professor of English*

**Avrom Udovitch**, *Khedouri A. Zilkha Professor of Jewish Civilization in the Near East, Professor of Near Eastern Studies*

### JUDAIC STUDIES ADVISORY COUNCIL

We are grateful to the members of the Advisory Council of the Program in Judaic Studies for their dedication and support. Below is the list of members as of July 1, 2004. Asterisks indicate new members. We tender heartfelt thanks to Paula Hyman of Yale University and James Shapiro of Columbia University, who served as members of our Council from December 2001 to July, 2004.

**Robert Alter**, *University of California, Berkeley*

**Mark Biderman** '67

**Melvin Jules Bukiet**, *writer, Sarah Lawrence College*

**Joseph Fath**, *Princeton, NJ*

**Ruth Fath**, *Princeton, NJ*

**\*Talya Fishman**, *University of Pennsylvania*

**Fanya Gottesfeld-Heller**, *New York, NY*

**\*Marcella Kanfer Rolnick** '95

**\*Ivan G. Marcus**, *Yale University*

**\*David N. Myers**, *University of California Los Angeles*

**Debra G. Perelman** '96

**Ronald O. Perelman**, *New York, NY*

**Mark Podwal**, *artist, New York, NY*

**Emily Rose** GS '01

**Philip Wachs** '78

**Ruth Westheimer**, *New York, NY*

**Mark Wilf** '84

**James Young**, *University of Massachusetts, Amherst*

**Bruce Zuckerman** '69, *University of Southern California*

**Sidney Lapidus** '59, *Sits with Council*



Advisory Council members Robert Alter and Mark Wilf with Froma Zeitlin.



Liz Bailey and Dr. Ruth Westheimer.

# FACULTY RESEARCH & NEWS

2004

**LEORA BATNITZKY**, Associate Professor of Religion, has just completed a new book on the philosophies of Leo Strauss and Emmanuel Levinas, titled *Strauss and Levinas: Philosophy and the Politics of Revelation*. She is also the author of *Idolatry and Representation: The Philosophy of Franz Rosenzweig Reconsidered* and the editor of the forthcoming *Martin Buber: Schriften zur Philosophie und Religion*. Funded by a three-year New Directions Fellowship from the Andrew Mellon Foundation, she is now beginning a new project on the relation between modern legal theory and religious thought. Since 2004 she is the co-editor, with Peter Schäfer, of the *Jewish Studies Quarterly* and currently serves as Director of Graduate Studies in the Department of Religion. This past year she presented papers at Brandeis University, Stanford University, Arizona State University, as well as at three different international conferences in Germany. In 2003-2004 she published articles in *Cardozo Law Review*, *Jewish Studies Quarterly*, *Yale French Studies*, as well as in the edited collections *Religion after Metaphysics* and *Women and Gender in Jewish Philosophy*.

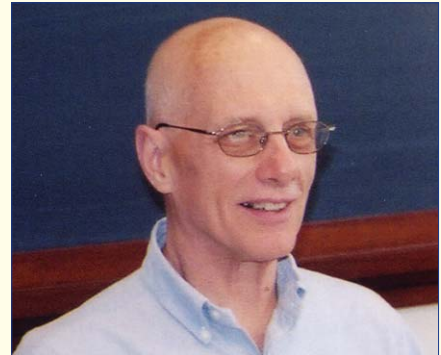
**DAVID BELLOS**, Professor of French Languages and Literatures, was on leave in 2002-03. A specialist in literary biographies (Georges Perec; Jacques Tati), he is currently writing a study of Romain Gary (1914-80), a French novelist, film director, and diplomat of Litvak origin, who twice won the Prix Goncourt (once under the name of Gary – itself a pseudonym — and the other under a different name). Gary has been described as “a romantic and tragic figure, whose fictions extended well beyond his books.” This semester Bellos is teaching JDS/FRE367, “The Jewish Presence in French Fiction and Film since 1945”, where he introduces students to the writing of André Schwarz-Bart, Elie Wiesel, Albert Memmi and Robert Bober, alongside Georges Perec and Romain Gary.

**MARK COHEN**, Professor of Near Eastern Studies, specializes in Jewish

history in the medieval Islamic world and in the documents from the Cairo Geniza. His most recent book, *Under Crescent and Cross: The Jews in the Middle Ages* (1994), has appeared in Turkish and Hebrew translations and will soon appear in German. He completed a two-volume project on poverty and charity in the Jewish community of medieval Egypt while a Fellow of the Wissenschaftskolleg in Berlin in 2002-2003. These books will be published by Princeton University Press in 2005. While on leave, he lectured in Berlin, Budapest, and Granada. In 2001-2002 he was recipient of a project grant from the Center for the Study of Religion for his research on poverty and charity and in May 2002 directed a conference on “Poverty and Charity: Judaism, Christianity, Islam” sponsored by CSR. He has edited the conference proceedings and they will appear at the end of 2004 as a special issue of the *Journal of Interdisciplinary History*. In the summer of 2004 he directed a summer university course on “Jews and Muslims in the Middle Ages” at the Central European University in Budapest with students from 16 different home countries, mainly from the former communist bloc. Cohen is a member of the prestigious American Academy for Jewish Research.

**STANLEY CORNGOLD** recently published a book on Franz Kafka entitled *Lambent Traces* (Princeton UP, 2004), which treats Kafka as a neo-Gnostic thinker and writer. Norton will bring out in 2005 his *Selected Stories of Franz Kafka*, which he has newly translated with commentary. He recently returned from a year’s leave spent half in residence at the Institute for Advanced Study and half at the Internationales Forschungszentrum Kulturwissenschaften in Vienna. There he lectured on “The Great War and Modern German Memory,” which will shortly appear in the *Cambridge Companion to the Literature of the First World War*. His essay on “Franz Kafka: The Radical Modernist” also appeared in the *Cambridge Companion to the Modern*

*German Novel*. He has recently published “Wie ein Fallbeil . . .”: Kafka über Kunst und Ethik,” in *Skepsis und literarische Imagination* (Munich: Fink); “Kafka and the Dialect of Minor Literature,” in *Debating World Literature* (London: Verso); “Kraus and Nietzsche: Frères semblables?” in *Nietzsche and Austrian Culture* (Vienna: Universitäts- und Landesbibliothek); “The Death of the Author: the Case of Paul de Man” in *Literary Research/recherche littéraire* and has several articles in press, incl. “Hegel, Schopenhauer, and Cannibalism” and “Thirteen Ways of Seeing a Vermin: Metaphor and Chiasm in Kafka’s *Metamorphosis*.” His next book projects are *Kafka Before the Law*, which will translate Kafka’s legal writings and comment on their imbrication in his poetic work, and a book of linked essays entitled *The Will to Art: or, the Aesthetic Ideology*.



Professor John Gager.

**JOHN GAGER** is the Danforth Professor of Religion. His scholarly concerns are the religions of the Roman Empire, especially early Christianity, and relations between Jews and Christians in the early centuries of the common era. He is the author of *Moses in Greco-Roman Paganism; Kingdom and Community: The Social World of Early Christianity; The Origins of Anti-Semitism; Curse Tablets and Binding Spells from the Ancient World; and Reinventing Paul*.

**ANTHONY GRAFTON**, Henry Putnam University Professor and currently, Chair of the Council on the Humanities,





works on European intellectual history. His special interests lie in the history of the classical tradition, chiefly during the Renaissance, in the history of science and scholarship, and in the history of books and readers. Author of *Joseph Scaliger: A Study in the History of Classical Scholarship*, vol. 2: (1993); *Commerce with the Classics* (1997); *The Footnote: A Curious History* (1997); and *Cardano's Cosmos* (1999), his most recent book is *Leon Battista Alberti: Master Builder of the Italian Renaissance*. He takes a strong interest in the ways that Christian thinkers interpreted and appropriated Jewish magical practices and exegetical techniques; in 1999-2000 he was a member of a research group studying Christian Hebraism at the Center for Advanced Judaic Studies of the University of Pennsylvania, and he hopes to join the Center again, in 2005-2006, for a year devoted to the Jewish book. One of his current research projects is a study of learned magic in Renaissance Europe, which includes a close look at Christian versions of Kabbalah. In fall 2002 he was awarded the internationally prestigious Balzan Prize (Switzerland), in the field of the History of the Humanities. It carries a stipend of 1,000,000 Swiss Francs.

**JAN T. GROSS**, the Norman B. Tomlinson '16 and '48 Professor of War and Society in the Department of History, author of *Neighbors: The Destruction of the Jewish Community in Jedwabne, Poland* (2001), is finishing a book manuscript entitled *Fear – Anti-Semitism in Poland after Auschwitz: An Essay in Historical Interpretation*. It will be published next year by Random House.

**WENDY HELLER**, Associate Professor of Music, was promoted to tenure last spring. She is the author of *Emblems of Eloquence: Opera and Women's Voices in Seventeenth-Century Venice*.

**DANIEL HELLER-ROAZEN**, Assistant Professor of Comparative Literature, is on leave from Princeton for the 2004-2005 academic year with an

Andrew W. Mellon New Directions Fellowship. His areas of interest include Greek and Roman letters; the transmission of classical learning to the Arabic world and to the Latin West; the vernacular literatures of the European Middle Ages; medieval Arabic, Hebrew and Latin philosophy; and twentieth-century philosophy. He is the author of *Fortune's Faces: The Roman de la Rose and the Poetics of Contingency* (The Johns Hopkins University Press, 2003) as well as editor of Giorgio Agamben's *Potentialities: Collected Essays in Philosophy* (Stanford University Press, 1999). He has written articles on classical, medieval, and modern literature and philosophy published or forthcoming in *Diacritics*, *Littérature*, *MLN*, *October*, *Paraglyph*, *Parallax*, *Romania*, and *South Atlantic Quarterly*. His next book, *Echolalias: On the Forgetting of Language*, with fascinating remarks about Hebrew and Yiddish, is forthcoming from Zone Books in March, 2005.

**MARTHA HIMMELFARB**, Professor of Religion and Chair of the Department of Religion, has completed 'A Kingdom of Priests': *Ancestry and Merit in the Second Temple Period* and has begun work on a book about apocalypses for *Blackwell's Brief History* series.

**STANLEY KATZ**, Lecturer with rank of Professor in Public and International Affairs, Faculty Chair of the Woodrow Wilson School Undergraduate Program, Director of the Princeton University Center for Arts and Cultural Policy Studies, Acting Director of Law and Public Affairs, and Past-President of the Center for Jewish Life. Together with Benny Gidron of Ben-Gurion University, he recently published a book, *Mobilizing For Peace*, on the role of nongovernmental organizations in the peace processes in Northern Ireland, Israel and South Africa (Oxford University Press, 2002). In Israel, the research team was led by Tamar Hermann of the Tami Steinmetz Center for Peace in Tel Aviv.



Professor Ulrich C. Knoepfelmacher.

**ULRICH C. KNOEPLMACHER**, Professor of English and Paton Foundation Professor of Ancient and Modern Literature, specializes in Romantic and Victorian literature as well as children's literature. He recently published the Penguin editions of *The Complete Fairy Tales of George MacDonald* and Frances Hodgson Burnett's *A Little Princess*, and is finishing a memoir called *Oruro: Growing Up Jewish in the Andes* about his life as a refugee child in South America. Together with Professor Claudia Johnson, he has devised and taught courses on the intersection of Englishness and Jewishness in British literature, most recently in spring 2002.

**THOMAS Y. LEVIN**, Associate Professor of Germanic Languages and Literatures and Director of Graduate Studies, teaches courses that range from the history of aesthetic theory and Frankfurt School cultural theory to the history and theory of media (Weimar cinema, rhetoric of new media, archaeologies of vision). A former fellow at the Internationales Forschungszentrum Kulturwissenschaften (Vienna) and at the Institute for Advanced Study (Budapest), Levin has recently published

a study of the origins of synthetic sound in the late 1920's, and is currently completing a small book on the work of Guy Debord and the Situationist International. In 2004-05, he is a Fellow at the Getty Institute.

**OLGA LITVAK**, Assistant Professor of History, has recently finished her first book, entitled *Russia's First Jewish Soldiers in History and Memory*, soon to be published by Indiana University Press. She is currently working on a study of the Kishinev pogrom of 1903 as a cultural event and the origin of the Jewish twentieth century. She is also planning a book on Jewish artists and the making of the Russian imperial image. Litvak serves on the editorial board of YIVO's forthcoming Encyclopedia of Eastern European Jewish History and Culture, as the editor of the section devoted to painting and sculpture. This fall, she is teaching her survey in modern Jewish history as well as a junior seminar on the relationship between literary and historical narrative; in the spring, she will teach a sophomore seminar in historical methodology as well as a brand new course in Russian history, entitled "The East in the West: Russia, Europe and the Search for Civil Society."



Professor Deborah Nord.

**DEBORAH NORD**, Professor of English. Prof. Nord spent the 2003-04 academic year on leave to finish a draft of her book, *Myths of Origin: Gypsies and the Nineteenth-Century British*

*Imagination*. She is currently planning a conference, together with her colleague Maria DiBattista, for April 2005 entitled "Women, Art, and Politics, 1918-50." Her essay "Return from Exile": Community, Nation, and Gender in George Eliot's Fiction" will appear in a *Looking Forward, Looking Backward: A Women's Studies Reader* (forthcoming). Prof. Nord serves on the advisory board of the newly created North American Victorian Studies Association.

**THEODORE K. RABB**, Professor of History, has written on various aspects of the relationship between Jewish and general history in early modern Europe, and taught a pioneering course on this subject at Princeton with Mark Cohen and Natalie Davis. He serves on the Board of Governors of the Hebrew University of Jerusalem, and is a member and former chair of the Academic Advisory Committee for the Hebrew University's Rothberg School for Overseas Students.

**ANSON RABINBACH**, Professor of History and Director of the Program in European Cultural Studies, specializes in 20th century European history, with an emphasis on German intellectual history. He teaches courses on European culture, intellectuals, fascism, and the history of technology. Rabinbach is the author of *The Crisis of Austrian Socialism* (1983); *The Human Motor* (1990); and *In the Shadow of Catastrophe: German Intellectuals Between Apocalypse and Enlightenment* (1997); and is also the co-editor of *New German Critique*. He is currently co-editing *The Nazi Culture Sourcebook* (with Sander Gilman). In Spring 2003 he organized an international conference at Princeton on the Humanities under Nazi Germany, with publication of the papers expected next year.

**LAWRENCE ROSEN**, W. N. Cromwell Professor of Anthropology. His book, *The Justice of Islam*, was published by Oxford in 2000, and *The Culture of Islam*, was published in 2002 by the

University of Chicago Press. Both books contain discussions of Muslim-Jewish relations in North Africa. He is presently completing a book entitled *Drawn From Memory* that explores the lives of four North Africans, both Muslim and Jewish. He also retains an appointment as an Adjunct Professor of Law at Columbia Law School.



Peter Schäfer and advisee Orly Lieberman.

**PETER SCHÄFER**, the Perelman Professor of Judaic Studies, returned to Princeton after a year of leave as a full-time member of the faculty. His recent book, *Mirror of His Beauty: Feminine Images of God from the Bible to the Early Kabbalah*, was published by Princeton University Press (2002, paperback 2004). Together with William Jordan (History) and Michael Cook (Near Eastern Studies), he edits a series for the Press entitled *Jews, Christians, and Moslems from the Ancient to the Modern World*. Ten books have already been published in this series, with more to come. Schäfer also edits another series *Texts and Studies in Ancient Judaism* and the three most recent volumes are derived from three conferences sponsored by Judaic Studies at Princeton: *The Talmud Yerushalmi and Graeco-Roman Culture III* (2002); *The Bar Kokhba War Reconsidered: New Perspectives on the Second Jewish Revolt against Rome* (2003), and *The Ways that Never Parted: Jews and Christians in Late Antiquity and the Early Middle Ages*, Adam H. Becker and Annette Yoshiko Reed, eds. (2003). In fall 2002,



work was started on an ambitious long-term collaborative project under his guidance: an edition, translation, and commentary on *Sefer Hasidim*, an important pietist text of the medieval period. Schäfer continues as editor, along with Leora Batnitzky (Religion), of the *Jewish Studies Quarterly*, with offices now transferred to Princeton.

**ESTHER SCHOR**, Professor of English, is working on a biography of Emma Lazarus for Schocken's Jewish Lives series. Most recently, she has published a volume of poems, *The Hills of Holland*, published by Archer Books ([www.archer-books.com](http://www.archer-books.com)) and edited the *Cambridge Companion to Mary Shelley*. Her teaching for the Program includes "The Bible as Literature," "Introduction to Jewish Studies," and a new course slated for the near future on Yiddish Literature and Culture.

**ABRAHAM L. UDOVITCH**, Khedouri A. Zilkha Professor of Jewish Civilization in the Near East, Department of Near Eastern Studies. He is co-editor of the journal, *Studia Islamica* and a member of the Executive Committee of the *Encyclopaedia of Islam*. He is also on the World Executive Committee of the International Center for Peace in the Middle East. He is a member of the Board of Overseers of Koc University in Istanbul. His current research centers on a study of the social and economic life of the 11th century Mediterranean world based on a collection of about 500 Geniza documents relating to the career of a merchant by the name of Nahray ben Nissim. He is also working on a short monograph on rural society in 11th century Egypt as reflected in the Geniza documents. His other projects include one on intercommunal relations in the medieval Near East and another in the field of Islamic law.

**FROMA ZEITLIN**, Director of the Program in Judaic Studies is the Charles Ewing Professor of Greek Language and Literature (in the Classics Department) and Professor of Comparative Literature.

She was on leave 2003-04 at the Institute for Advanced Studies in Princeton, but continued to direct the Program (with help from the committee). In addition to her recent publications in Classics, her essay entitled "New Soundings in Holocaust Literature: A Surfeit of Memory," appeared in a collective volume, *Catastrophe and Meaning*, eds. Moishe Postone and Eric Santner (University of Chicago Press 2003). In April 2004 she participated in a conference at Dartmouth College, "Contested Identities of the Holocaust," at which she gave a paper entitled, "the Places Where They Walked: Journeying to a Vanished World," on the phenomenon of travel pilgrimages to Eastern Europe. In June 2004, she attended a conference in Leiden, the Netherlands, on "The Generation After and Literature of the Holocaust," where she gave a paper, "Imaginary Tales in the Land of the Perpetrators," which treated three recent works of fiction by authors in the US, Germany, and Britain, respectively. She also contributed an essay, "Teaching the Perpetrators," to an MLA volume, *Teaching the Holocaust* (2005).

## ADJUNCT FACULTY

**JAMES S. DIAMOND**, Lecturer in the Departments of Religion, Near Eastern Studies, and Comparative Literature, regularly offers courses for the Program. In 2003-04, he taught "Masterworks of Hebrew Literature in Translation," and "A Literary Tour of the Middle East: Arab and Israeli Short Stories." In fall 2004 he taught a Freshman Seminar on the topic "The Problem of Suffering," and will teach JDS 201 "Introduction to Judaism: Religion, History, Ethics" in the spring. At the Annual Conference of the Association for Jewish Studies in Chicago

(2004) he participated in a Round Table discussion on "Confronting the Israeli/Palestinian Conflict in the College Classroom and Campus." His paper was entitled "Israel on Campus: A Town vs. Gown Affair."

**JENNA WEISSMAN JOSELIT**, noted historian, author, lecturer, and curator, specializes in the study of material culture and its relationship to daily life. As a Visiting Professor, she regularly teaches courses at Princeton in such varied programs as Freshman Seminars, American Studies and, most particularly, Judaic Studies in collaboration with the Department of History. She has offered seminars on "The Making of Americans: Material Culture and the Immigrant Experience," "The Exhibition in Modern and Postmodern Culture," "Getting Dressed" and on different aspects of modern Jewish history, including "Modern Jewish History and the Urban Experience." In spring 2003, Joselit introduced a new course, "Culture Mavens: American Jews and the Performing Arts," that has been offered three times in as many years. In fall 2004, Joselit taught another new seminar, "Prejudice on Trial: Antisemitism, the Courts, and the Law," which drew a wide range of students from those majoring in the sciences to those in the humanities. Outside the classroom, Weissman Joselit has been heavily involved in the nation-wide effort to mark the 350th anniversary celebration of Jewish settlement in the United States. It has taken her from Omaha, Nebraska, where she delivered the keynote address at a Creighton University conference on popular culture to the Library of Congress where she not only delivered a public lecture on American Jewish history but also consulted on the Library of Congress's exhibition, "From Haven to Home." A frequent contributor to both *The New Republic* and TNR Online, as well as a longtime columnist for the *Forward*, Joselit is currently working on a new book about America's relationship to the Ten Commandments.

(Faculty continued next page)

## VISITORS 2003-2004

**EDNA AIZENBERG**, A world-renowned Borges scholar, Prof. Aizenberg has been an activist for human rights in Latin America and an advocate for multiculturalism in Latin American Studies. She is Professor and Chair of Hispanic Studies at Marymount Manhattan College and Adjunct Professor of Jewish Literature at the Jewish Theological Seminary of America. She taught “From Pale to Pampas: Jews and Judaism in Latin American Literature,” (Comparative Literature).

**DAN RABINOWITZ**, an anthropologist, is Senior Lecturer at the Department of Sociology and Anthropology at Tel-Aviv University. His academic research areas include The Palestinian citizens of Israel, Nationalism, Ethnicity; social aspects of environmental issues and demographic projections in ethnically divided states and regions. A regular contributor to the op-ed page of *Haaretz*, he is a leading commentator on politics, environmental issues and society in Israel and the Middle East. He was President of the Israeli Anthropological Association 1998 - 2001, and is a Founding Member of PALISAD — a group of Palestinian and Israeli academics involved in on-going exchange and intellectual debate since 1998. He taught “Minorities in Contemporary Israel and the Middle East,” (Near Eastern Studies).

**BURTON VISOTSKY** holds the Nathan and Janet Appleman Chair in Midrash and Interreligious Studies at the Jewish Theological Seminary. He has served as the Associate and Acting Dean of the Graduate School (1991-96), as the founding Rabbi of the egalitarian worship service of the Seminary Synagogue and as the director of the Louis Finkelstein Institute for Religious and Social Studies at JTS. Professor Visotzky has been a visiting scholar at Oxford University and a visiting fellow and life member of Clare Hall, University of Cambridge as well as a visiting faculty member at Princeton Theological Seminary, Hebrew Union College and at the Russian State University of the Humanities. Dr. Visotzky also is Adjunct Professor of Biblical Studies at Union Theological Seminary, New York. He taught JDS 201, “Introduction to Judaism: Religion, History, Ethics.”

**YISRAEL JACOB YUVAL**, a scholar of medieval Jewish-Christian relations at Hebrew University in Jerusalem, writes about the continuous interchange between Judaism and Christianity. He is the author of *Scholars in Their Time: The Religious Leadership of German Jewry in the Late Middle Ages* (1989) and *Two Nations in Your Womb: Perceptions of Jews and Christians* (2000). Yuval was a Stewart Fellow for the Council of the Humanities in Religion in the spring and team taught a course “Christianity and the Rabbis in Late Antiquity” with Peter Schäfer.

## DIRECTOR'S MESSAGE

(continued from page 1)



Froma Zeitlin, Uli Knoepfelmacher, and Jim Diamond hanging the new mezuzah.

“Jews, Christians, and Moslems in the Middle Ages,” offered by Mark Cohen (NES). **Leora Batnitzky**, our specialist in modern Judaism, looks at existentialist philosophy across Jewish and Christian lines to include Soren Kierkegaard, Martin Buber, Martin Heidegger, Jean-Paul Sartre, and Emmanuel Levinas in the mix. Likewise, she uses a comparative approach in the field of religion and law. In the literary sphere, we experimented with a course on Latin-American writers, “From Pale to Pampa: Jews and Judaism in Latin American Literature,” and another on “Arab and Israeli Short Stories.” We will continue to encourage such combinations and are hoping to introduce a team-taught seminar on Black-Jewish relations in the near future.

As we add up the ledger of losses and gains among our faculty, we bid a sad farewell to our two “Barbaras” at the close of spring 2004. In the first instance, **Barbara Hahn** of the German department left to divide her time between Vanderbilt University and Berlin, and **Barbara Mann** in the Near Eastern Studies department departed for the Jewish Theological Seminary. In both instances, we hope for speedy replacements – German-Jewish Studies in the case of Hahn, and modern Hebrew literature or perhaps Israel Studies, more generally, in the case of Mann. On the other hand, we welcome **Jan T. Gross**, the new Norman B. Tomlinson '16 and '48 Professor of War and Society, to the Department of History. I introduced him on this page last year, noting his specialization in the history of Eastern Europe. In spring 2005, for example, he will teach “Holocaust Controversies: Historiography and Politics,” with **Anson Rabinbach**, and another, more general course, “Between Resistance and Collaboration: The Experience of the Second World War in Europe.” In addition to Gross,

we welcome two other faculty members to our committee. **Wendy Heller**, now an associate professor in the Department of Music, is a specialist primarily in baroque opera, but she has other talents and interests as well. A practicing cantor for over 15 years, she has an abiding interest in Jewish music, from its beginnings. She has already given a freshman seminar on liturgical music in the Judaeo-Christian tradition, and we are looking forward to a course on “Jewish Music from the Bible to Klezmer” in the near future. Second is **Daniel Heller-Roazen**, Department of Comparative Literature, who ranges widely over medieval literature and culture, with a strong interest in Hebrew and Arabic, in addition to a host of other languages and interests. One of the great virtues of Princeton as an institution is the cooperative spirit among faculty and between departments and programs. As we continue to build upon our previous successes and have become known in the university at large for our excellent teaching and collegiality, we note that our enrollments for fall 2004 have nearly doubled in size.

For all our successes, as we grow, we still have a way to go. We are hoping to maintain (and increase) our offerings in **American Jewish Studies**, and to gain a stronger foothold in the social sciences, But topping the list of fundraising efforts is an endowed chair in **Hebrew Bible**, which is essential to any Judaic Studies Program as the gateway to any serious study of Jewish culture and religion. Second is a visiting professorship, which would permit us to bring important scholars and teachers to the campus on a rotating basis, with fields of study open, and third, is an endowed post-doctoral fellowship specifically earmarked for Judaic Studies. We take pleasure, however, in the appointment of **Andrea Schatz** as a general member of the Princeton Society of Fellows for a three-year term (2004-2007). Schatz, a young German scholar, works on early modern and modern Jewish culture, focusing on social and cultural transformations that produced new forms of knowledge and led to reinterpretations of Jewish history and reconceptualizations of the diaspora.



In 2003-04, she was a Fellow at the Center for Advanced Judaic Studies at the University of Pennsylvania. In addition to her research, she will be teaching five courses of interest to JDS over the next three years.

**GENERAL REFLECTIONS.**

Memory and commemoration are concepts that are deeply embedded in Jewish thought and culture. 2004 was an especially rich year in anniversaries, which I would like to mention here for the record – in the fields of philosophy, history, and literature.

**800:** 2004 marks the 800th anniversary of the death of the renowned medieval Jewish philosopher, legal scholar and Jewish leader, Moses ben Maimon or **Maimonides** (1138-1204). Maimonides was the most original and influential Jewish thinker in pre-modern times. In addition to producing a centrally important corpus of legal and philosophical writings that shaped Jewish thinking and practice in many regions of the world over the centuries, his *Guide to the Perplexed* entered Western history through St. Thomas Aquinas who quoted Maimonides in Latin translation. Though born in Cordoba, Spain, he lived most of his life in Egypt where he served as physician to the Jewish community and to the Moslem court.

**350.** 2004 marks 350 years of **Jewish life in America**. 1654-2004. This reckoning takes as its starting point the arrival of Jewish refugees in New Amsterdam, who were fleeing persecution in Recife, Brazil. The 23 Recife Jews were to become the first Jewish com-

munity in North America, although individual Jews had been there possibly as early as the Spanish conquistadors in the west.

**100:** 2004 is the centennial year of the master storyteller **Isaac Bashevis Singer**, who in 1978 became the seventh American to be awarded the Nobel Prize for Literature and the first author in general, who wrote in Yiddish. A prolific writer of novels, short stories, and autobiographies, Singer came to the United States in 1935 and dazzled and often scandalized readers with the earthy richness of his imagination.

*See the next issue of our Newsletter for JDS contributions to the nation-wide celebrations.*



The design of our logo represents the traditional Jewish symbol of the seven-branched Menorah, flanked by Princeton tigers. The Hebrew words, “strong as a tiger,” heads the list of attributes in a famous line from *Pirkei Avot* (*Sayings of Our Fathers*), 5.23.

# EVENTS

## LECTURES AND EVENTS 2003-2004

The Program in Judaic Studies has become widely known for the variety of events we sponsor or co-sponsor, whether lectures, film series, symposia and panel discussions. 2003-04 was no exception. It is noteworthy that we began and closed the academic year with appearances by two noted Jewish authors. **Amos Oz** gave a passionate lecture on "Israel: Peace and War," and **Michael Chabon**, author of the Pulitzer Prize-winning novel, *The Amazing Adventures of Kavalier and Clay*, attracted a rapturous crowd for "Golems and Charlotte Russes."

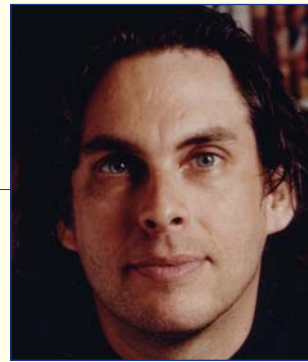
**FILMS:** Spanning the entire year was an Israeli film series, coordinated by Hebrew lecturer Esther Robbins, featuring "The Smile of the Lamb," "My Michael," "Keep on Dancing," "ROAD 181: Fragments of A Journey in Palestine-Israel," "Channels of Rage," "Aviv," "Laisse Moi Taimer," "Giraffes," and "A Warrior of Peace." In several instances, the director of the film or a feature actor was present at the screening for discussion.

**ISRAELI CULTURAL SERIES:** An Israeli-Arab Cultural Series, the Sallam-Shalom! Series, also coordinated by Robbins was an ongoing project throughout the year. It proved a great success. The programs included a talk by **Dr. Miriam Yahil-Wax**, entitled "The Muse of Censorship Jewish Arab Theatre in Israel," a classical music performance by **Inbal Megiddo**, cellist born in Jerusalem, and **Saleem Abboud-Ashkar**, pianist born in Nazareth, and a presentation by **The Sultana Ensemble: An Israeli Moroccan Musical Experience.**

**FALL 2003:** A busy roster of lectures in the fall, each co-sponsored with different departments, covered a range of topics, including music, architecture, history, and the current Middle East. **Jeffrey Summit**, Tufts University, offered two lectures: "Melody as Code: Music and Identity in Contemporary Jewish Worship" and "Abayudaya: The Music and Culture of the Jews of Uganda." **Noam Zohar**, Bar Ilan University, presented "From Archaeology to Architecture: Renovating our Model for the Study of Rabbinic Redaction,"; Three speakers each discussed a different Jewish community worldwide: **Cormac O Grada**, Davis Center Fellow from University College Dublin, spoke on "Jewish Ireland, Gaelic Golus: Towards an Economic and Demographic History c. 1870-1939" and "The Economic Demography of Jewish Dublin: Culture, Class, and Social Networks," **Minna Rozen**, Visiting Ertegun Professor, Princeton, lectured on "The Last Ottoman Century and Beyond: The Jews in Turkey and the Balkans 1808-1945, and **Edna Aizenberg**, Marymount Manhattan College, discussed "Argentine Space, Jewish Memory: Memorials to the Blown Apart and Disappeared in Buenos Aires. Finally, we heard **Michael Walzer**, Institute for Advanced Study, "The Four Wars of Israel-Palestine"; **Dan**



Amos Oz



Michael Chabon

**Rabinowitz**, Tel Aviv University and visiting professor, Princeton, "Better Management or Deep Change? Ethnic Relations in Israel After the Orr Commission Report" and "Between Morality and Pragmatism: The Palestinian Refugees and Peace in the Middle East"; and **Amos Oz**, Ben Gurion University, "Israel: Peace and War" on the Geneva Accord. The year ended with a panel discussion on "The Future of Zionism: Three Perspectives." Featuring **Michael Walzer**, **Bradley Hirschfeld**, and **Ze'eva Cohen**, with **James Diamond**, moderator.

**Colloquium:** On Sunday, February 29, our own Perelman Professor of Judaic Studies, Peter Schäfer spearheaded the fascinating colloquium "**Sefer Hasidim and Jewish-Christian Relations in the Middle Ages.**" He was joined by **Israel Yuval** of Hebrew University, **Haym Soloveitchik** of Yeshiva University, and **Talya Fishman** of the University of Pennsylvania, all of whom delivered presentations on the topic ranging from "The Midrash, Sefer Hasidim, and the Changing Faces of God" to "Jews and Christians in Sefer Hasidim." **William Jordan** of Princeton was the respondent.

**SPRING 2004 LECTURES:** Our spring schedule of lectures was so full that we often had two or three speakers in one week. February and March welcomed **Shaul Shaked**, Hebrew University of Jerusalem, "The Rabbi and His Neighbors: Magic Bowls from Sassanian Babylonia and Their Jewish Setting"; **David Berger**, Brooklyn College and the CUNY Graduate Center, "Jewish Messiahs: Failures & Hope"; **Gideon Libson**, Hebrew University, "Jewish Law and Islamic Law to the Time of Maimonides"; **Samuel Gruber**, Research Director of the U.S. Commission for the Preservation of America's Heritage Abroad and President of the International Survey of Jewish Monuments, "Arise and Build: The Art and Architecture of American Synagogues"; **Philip Alexander**, University Manchester, "Targum Lamentations and the Tradition of 'Mourning for Zion' in Judaism and Late Antiquity"; **Caroline Bynum**, Institute for Advanced Study, "The Presence of Objects: Medieval Anti-Judaism in Modern Germany"; **Albert Baumgarten**, Bar Ilan University, "Prophecy Power: The Pharisees of Ant. 17.41-45"; **Adam Sutcliffe**, University of Illinois/Institute for Advanced Study, "The Enlightenment, Judaism, and the Paradoxes of Toleration"; **Dominique Frischer**, author, "Baron de Hirsch (1831-1896) and the Resettlement of European Jews in the New World"; **Andrei S. Markovits**, University of Michigan, "Anti-Americanism and Anti-Semitism: A Steady Tandem in West European Public Discourse"; **Noam Zohar**, Bar Ilan University, "How to Think about Tiny Embryos: Exploring a Jewish Approach to Stem-cell Research"; **Yoav Peled**, Tel Aviv University, "From Oslo to the Hague: The Derailment of the Israeli-Palestinian



Tony Kushner

Peace Process and Its Consequences”; and visiting professor **Minna Rozen**, University of Tel Aviv, “Memory and History: The Last Chief Rabbi of Thessaloniki.” Our additional speakers in April were: **Tessa Rajak**, University of Reading, UK/Institute for Advanced Study, “Whose Septuagint?: Recovering the Greek Bible”; **Ian Balfour**, York University, UK, “On the Judaic and the Sublime”; and **Kenneth Gross**, University of Rochester and visiting professor, Princeton, “The Presence of Shylock.” Finally, on March 23, there was a panel discussion between **Murray Friedman** of Temple University and Henry **Louis Gates, Jr.**, of Harvard University on “**The Relationship Between African-Americans and Jews.**”

In April, we hosted three named lectures.

**BIDERMAN LECTURE** (April 14): **David Engel**, the Maurice R. and Corinne P. Greenberg Professor of Holocaust Studies, Professor of Hebrew and Judaic Studies, and Professor of History presented the 6<sup>th</sup> Annual Biderman Lecture. An expert in modern Jewish political history, the history of the Jews in Eastern Europe, and the Holocaust, he is the author of numerous books and essays. His memorable lecture, entitled “Moral Judgment & Holocaust History: Jewish-Nazi Collaboration on Trial,” discussed the aftereffects of two case histories: Michal Weichert (Krakow) and Caleb Perechodnik (Otwock) to demonstrate changing attitudes on this painful subject.

**MYTELKA LECTURE** (April 22): **Hana Wirth-Nesher** of Tel Aviv University presented the 3<sup>rd</sup> Annual Jeannette Krieger and Herman D. Mytelka Memorial Lecture on Jewish Civilization. She fascinated her audience with the topic “The Accented Imagination: Speaking and Writing Jewish America.” The lecture drew upon her just completed book, *Call It English: The Languages of Jewish American Writing*. Wirth-Nesher is the Haber Professor for the Jewish Experience in the United States at Tel Aviv University and in spring 2004 was a visiting Starr Fellow at Harvard University. A specialist in Jewish literature (e.g., Henry Roth, Sholem Aleichem, I. B. Singer, and Abraham Cahan), she co-edited the *Cambridge Companion to Jewish American Literature* (2003).

**DRUCKER LECTURE** (April 28): **Michael Chabon**, author of *The Mysteries of Pittsburgh* (1988) and *Wonder Boys* (1995), won the Pulitzer Prize for his third novel, *The Amazing Adventures of Kavalier & Clay* (2000). The title of his talk for the Carolyn L. Drucker '80 Memorial Lecture was “Golems and Charlotte Russes,” in which he read from his latest unpublished work to an enthralled capacity audience in Dodds Auditorium.

## HIGHLIGHTS OF FALL 2004

### NOVEMBER 4

**Tony Kushner**, “An Evening With Tony Kushner” The Biderman Lecture featuring McCarter Theater Artistic Director **Emily Mann**.

### NOVEMBER 11

**Ernst van Alphen**, UC Berkeley & University of Leiden, “Visual Archives and the Holocaust.”

### NOVEMBER 22

**Renata Stih**, artist (Prof. University of Applied Sciences, Berlin) and **Frieder Schnock**, artist and art historian (Ph.D., lecturer TFH, Berlin), “Public Space and Memory,” Visual Presentation of “Places of Remembrance: Memorial in Berlin-Schoenberg,” “Bus Stop,” and lecture.

### DECEMBER 7

**Deborah Lipstadt**, Emory University “American Jewish Responses to Antisemitism: From Complacency to Hysteria,” The Faber Lecture.

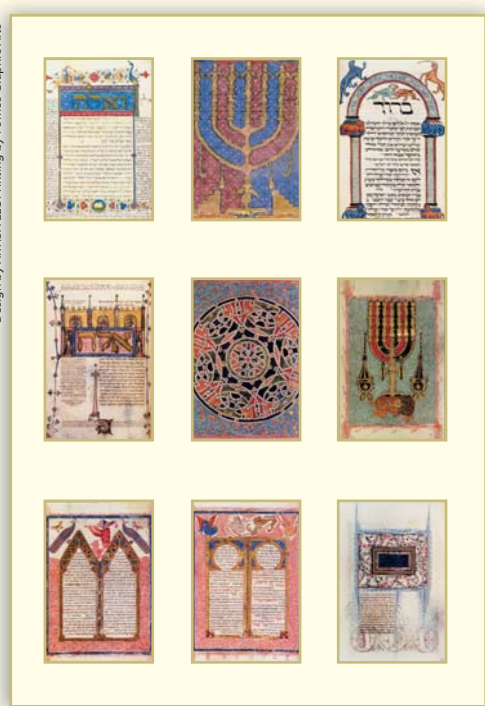


## PROGRAMS SPRING 2005

The following are some of the events scheduled for the spring semester. Watch your mail and email for all of the details:

- Ra'anan Boustan**, University of Minnesota
- Adrienne Cooper**, Yiddish chanteuse
- Nicholas de Lange**, University of Cambridge
- Susan Einbinder**, Hebrew Union College
- Isaiah Gafni**, Hebrew University of Jerusalem
- Walter Laqueur**, The Drucker Lecture
- Daniel Lasker**, Ben Gurion University
- Daniel Mendelsohn**, author
- Paul Mendes-Flohr**, University of Chicago
- Anita Shapira**, Tel Aviv University

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