

# Program in Judaic Studies

FALL 2006

# NEWS

PERELMAN INSTITUTE  
PRINCETON UNIVERSITY



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## DIRECTOR'S MESSAGE

The academic year 2005-2006 was my first full year as the Program's director – a demanding and challenging year, but also a lot of fun. Serving Princeton's Program in Judaic Studies as its director is a great opportunity to help in shaping the future of the Program as an ever more integrated and interactive part of our university's humanities, to meet wonderful people and to continue to learn. Whatever we have achieved during this past year was possible only through the continuous support of our Advisory Council, our Judaic Studies Interdepartmental Committee, and, in particular, the dedication and creative input of the members of our Executive Committee. It goes without saying that we all are dependent on the professional care of Marcie Citron, the Program manager, and Reyne Schleifer, the Program associate. I am deeply grateful to all of you and look forward to further productive exchange for the benefit of our Program.



Photo: John Jameson, Office of Communication

for American Jewish Studies, administered jointly by Princeton's Programs in Judaic Studies and American Studies, will be used to develop new courses and invite speakers to campus. Beginning this spring term, we will phase in courses in American Jewish Studies to be taught on a more regular basis, as well as other events that will help us to put the field more visibly on the map

We celebrated the Lapidus endowment with a luncheon on September 28, at which Sid, his wife Ruth, and his children Janet and Roy were present. Sid graciously accepted our gift (see the photo on this page), marking this extraordinary event: a bronze Liberty Bell Hanukkah lamp, designed by Manfred Anson, New York 1999. Branched candle fonts detach from the large Liberty Bell base, and each bell constituting the eight candles (as well as the ninth *shammash* candle) is engraved with the name and dates of important Revolutionary era Jewish Americans. The entire Hanukkah lamp is cast by hand and hand-finished. It is one of only eleven original pieces, each individually cast. In addition to the luncheon, there will

be an inaugural lecture this coming March, featuring Leon Wieseltier.

## UPDATE ON CURRICULAR IMPROVEMENTS

Since American Jewish Studies is well on its way to being realized, we can focus now on other burning issues related to our curriculum. For quite some time, we have been lamenting the lack of an endowed chair fully dedicated to the study of the Hebrew Bible. We haven't yet reached this goal, but I am happy to report that an important step in this direction has been made: we have reached an agreement with the university to finance, with our resources, a lectureship in Hebrew Bible for a period of three years, and in turn the university will include the endowment necessary for a chair in Hebrew Bible in its new fundraising campaign. We are confident that this lectureship initiative will indeed serve as the jump-start that will assure the Hebrew Bible a permanent and professional place in our curriculum. Among a large number of applicants for the lectureship, Simi Chavel of the Hebrew University in Jerusalem was chosen as our new lecturer in

## LAPIDUS FAMILY FUND FOR AMERICAN JEWISH STUDIES

In last year's Newsletter we were able to announce as "breaking news" the significant gift donated by Sidney Lapidus '59 (P84, P88, P93) for the establishment of "The Lapidus Family Fund for American Jewish Studies." Sidney Lapidus and his wife, Ruth, have created this fund at our university to expand and enhance studies pertaining to the history of Jewish life in America. With this new fund the untiring efforts in particular of Sean Wilentz, Starry Schor, and Froma Zeitlin, efficiently supported by the Development office, have come to fruition. The Lapidus Family Fund



Sidney Lapidus with the Bronze Liberty Bell Hannukia.

(Director's Message continued on page 21)

# COURSES

## FALL SEMESTER 2005

### *Survey courses:*

**Topics in Hebrew Literature: Love and Death in Hebrew Narrative from the Bible to Contemporary Israeli Fiction**  
James Diamond

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

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

**Jewish History Through the Middle Ages**  
Olga Litvak

### *Antiquity:*

**Ancient Near Eastern History: From City-State to Empire**  
Beate Pongratz-Leisten

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

**Studies in Greco-Roman Religions: The Origins of Jewish Mysticism**  
Martha Himmelfarb and Peter Schäfer

### *Middle Ages:*

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

**Readings in Medieval Hebrew Literature**  
Andras P. Hamori

**Readings in Judeo-Arabic**  
Mark Cohen

### *Modern Period:*

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

**Topics in American Literature: American Jewish Writers**  
Deborah Nord

### *Language Courses:*

**Elementary Hebrew**  
Esther Robbins

**Intermediate Hebrew**  
Esther Robbins

**Advanced Hebrew: Aspects of Israeli Culture**  
Esther Robbins

## SPRING SEMESTER 2006

### *Survey courses:*

**Introduction to Judaism: Religion, History, Ethics**  
James Diamond

**Jewish Messianism from the Bible to the Modern Period**  
Peter Schäfer

**The Family in Jewish Tradition**  
Ruth Westheimer

**The Transformation of Exile: American-Jewish History, 1492-Present**  
Olga Litvak

**Natural Law in Judaism and Christianity**  
David Novak

**Problems in Near Eastern Jewish History**  
Mark Cohen

### *Antiquity:*

**The Bible as Literature**  
Esther Schor

**Religion and Literature of the Old Testament: Wisdom Literature and the Post-Exilic Period**  
Martha Himmelfarb

**Studies in Greco-Roman Religions: Apocalypse Writings in the Ancient World**  
Elaine H. Pagels

### *Modern Period:*

**Jewish Thought and Modern Society**  
Leora Batnitzky

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

**The Voices of Yiddish: Literature, Film, Music**  
Esther Schor

**Children in War: Caught in Europe in the Nazi Web**  
Froma Zeitlin

**Venice – Amsterdam – Berlin: Religious Difference and Literature**  
Andrea Schatz

**Between Resistance and Collaboration: The Experience of the Second World War in Europe**  
Jan T. Gross

### *Language Courses:*

**Biblical Hebrew**  
Emmanuel Papoutsakis

**Elementary Hebrew**  
Esther Robbins

**Intermediate Hebrew**  
Esther Robbins

**Advanced Hebrew**  
Esther Robbins

## FALL SEMESTER 2006

### *Survey courses:*

**Great Books of the Jewish Tradition**  
Martha Himmelfarb

**Topics in Judaic Studies: Gender, Sexuality, and the Body in Judaism: From Biblical Israel to Contemporary America**  
Froma Zeitlin

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

### *Antiquity:*

**Religion and Literature of the Old Testament: Through the Babylonian Exile**  
Simeon Chavel

**The Origins of Monotheism: Shaping the Divine in the Ancient Near East**  
Beate Pongratz-Leisten

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

**Jesus in the Talmud**  
Peter Schäfer

### *Middle Ages:*

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

**Readings in Judeo-Arabic**  
Mark Cohen

### *Modern Period:*

**Early Modern Philosophy: Spinoza**  
Dan Garber

**Performing the Jew on Stage**  
Alyssa Quint

**The Jewish Presence in French Literature Since 1945**  
David Bellos

### *Language Courses:*

**Introduction to Biblical Hebrew II**  
Emmanuel Papoutsakis

**Elementary Hebrew**  
Esther Robbins

**Intermediate Hebrew**  
Esther Robbins

**Advanced Hebrew: Aspects of Israeli Culture**  
Esther Robbins

# STUDENTS



Eric Herschthal, Caroline Block, Sarit Kattan Gribetz, Deborah Arotzky Fishman, Ali Shames-Dawson and Dylan Taatz.

## THE CLASS OF 2006

### JEWISH STUDIES CERTIFICATE STUDENTS

We are proud to congratulate **Deborah Mollie Arotzky, Caroline Mohr Block, Eric Brandon Herschthal, Sarit J. Kattan Gribetz, Ali Shames-Dawson, and Dylan Henry Tatz**, the 2006 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 2006 Drucker First Prize was awarded to **Sarit Jolanda Kattan Gribetz** for “‘And God Spoke to Moses and Aaron:’ Rabbinic Authority and Identity in the *Mekhilta de Rabbi Ishmael*” in the Department of Religion. The Second Prize co-winners were **Rachel Lief Axelbank** for “Everywhere the Same: A Collection of Short Stories on the Orthodox Jews of Dublin” in the Department of Anthropology and **Nathaniel Fintz** for “Milton’s Hebraic Dynamism: *Paradise Lost* and John Selden’s Talmudic Scholarship” in the Department of English.

## 2006 ALUMNI

**Caroline Block** is currently working as an investment banking analyst in the Financial Institutions Group of Deutsche Bank and living in New York City.

**Sarit Kattan Gribetz** spent the summer at Middlebury College studying advanced Arabic and will be in Jerusalem this year on a Fulbright Scholarship studying Midrash, Talmud, and ancient archaeology at the Hebrew University.

**Deborah Arotzky Fishman** is working as program associate for the American Zionist Movement in New York City. It is a communications position involving publishing a monthly newsletter and writing content for websites as well as designing new programming and increasing awareness of existing programming.

**Eric Herschthal** is writing for *The Forward*, the New York-based Jewish weekly. He is also freelancing for other publications, like the *Jewish Press*, *The Jewish Week*, and Nextbook.com, as well as non-Jewish forums.

**Ali Shames-Dawson** is a Princeton Project 55 Fellow at the Link Community School in Newark, NJ. Link is a seventh and eighth grade independent school that caters to underprivileged students of all ability levels. She taught math over the summer at their Summer Academy for incoming seventh graders. Her responsibilities for the school year include serving as the athletic director, teaching a high school prep class, and creating and teaching a brand new Reading and Writing Lab for both the seventh and eighth graders. The Reading and Writing Lab is geared toward developing critical reading skills and improving writing technique. From Ali: “Link is an incredibly exciting place from day to day, and although I miss Firestone, I am thrilled to be working with inner city youth. It sure is a change of pace!”

**Dylan Tatz** is currently working at the American Jewish Committee in the Office of the Executive Director. His focus is on donor relations, major gift cultivation, and international affairs.



## JUDAIC STUDIES SENIOR THESES, 2006

**Deborah M. Arotzky,**  
*Department of Slavic Languages and Literature*

### A Soviet Holocaust Novel: Analysis of Time, Space, and Circumstances In Anatoly Rybakov's *Heavy Sand*

This thesis is a literary and historical analysis of the novel *Heavy Sand* by Anatoly Rybakov, a moving tale of the heroism of ordinary people under times of great duress. First, I focus on a historical analysis of the Holocaust, essential to understanding the full scope of the tragedy which Rybakov describes in *Heavy Sand*. In addition, I examine the silence in Soviet Russia on issues pertaining to the Holocaust and its effect on a sense of Jewish identity. *Heavy Sand* constitutes a remarkable achievement in that it addresses a subject matter traditionally eradicated or glossed over in Soviet work. Second, I give literary background on *Heavy Sand*, necessary because relatively little literary criticism has been published on this novel. I reflect on *Heavy Sand* as an exploration of a Jewish topic in the Russian literature of the Soviet period, look at Rybakov's biographical information, and investigate its narrator and narrative technique. Then, I explore the history of the publication of the novel and its critical reception. Finally, I look at three symbols: sand, forest and stone. Time is symbolized by sand, to which the novel's title, *Heavy Sand*, refers. The many references to sand evoke the passing of time. The idea of space is incorporated through snapshots of the two main settings of the novel, the town and the forest. More than simple places, the town and the forest gain an added dimension as powerful representations of the characters themselves. The element of stone represents memory.

This novel can be understood better by examining its two interlocking strands: time and space. In order to mark time within the novel, it is necessary to examine the progressive march of generations. Rybakov draws out the life cycle motif by accenting the generation gap, seen especially through differences in courtship and family rearing between the four generations. Yet the generation gap can also be treated as a study in space, of the way in which all the generations share in living in the same area with a love that binds over

all distances. I discuss the spatial and temporal aspects of the life cycle, specifically the components of labor, love and family. The time, the period leading up to and during the Holocaust, and the place, a small village in the Ukraine, are extraordinarily unique circumstances of the novel, which explode with drama, trauma and, ultimately, tragedy. Rybakov has captured this situation in an exceptionally compassionate light which strikes a deep chord in the reader despite the substantial barriers in space and time which separate the reader from the events described.

**Caroline M. Block,**  
*Department of Anthropology*

### Confessions of an Abstraction-Monger: Authorial Presence and Jewish Persona in Durkheim's *Science de Sociologie*

While on the one hand, fellow Parisian intellectual Henri Bergson labeled Émile Durkheim an "abstraction-monger" more concerned with his own theories than with facts, on the other, the question of Durkheim's identity as a French Jew and the effects of that identity on his texts has become a matter of epic contention. Are we to receive Durkheim's writings as documents of objective, abstract scientific theory, or as personal, even confessional writings of a French Jewish intellectual at the turn of the century?

My thesis examines the debate over this Jewish persona and authorial presence—including studies which range from biographical inquiries and historical background checks to close readings of his texts themselves in their attempts to isolate Durkheim's voice, and to define his authorial presence as specifically Jewish—in addition to those studies that, while certainly pertinent to this debate, use a more general framework to question the nature of his authorial presence. Since the beauty of an abstraction lies in its capacity for multiple seamless applications, the recognition of an authorial presence, complete with the concrete baggage of an actual human being—his life and its historical and social context—forces the reader to seriously reconsider both the author and his texts.

As the founder and developer of the science of sociology, Émile Durkheim leaves to cultural anthropology a rich legacy of social theory that remains an

important basis for our understanding of the nature of society and the sacred. As the subject of an intense scholarly debate over the nature of his Jewish persona and its manifestation in his authorial presence between the textual lines of that social theory, he embodies the continued development of anthropology as "a science whose progress is marked less by a perfection of consensus than by a refinement of debate" (Geertz).

**Sarit J. Kattan Gribetz,**  
*Department of Religion*

### "And God Spoke to Moses and Aaron:" Rabbinic Authority and Identity in the *Mekhilta de Rabbi Ishmael*

Among the earliest rabbinic works on Exodus is the *Mekhilta de Rabbi Ishmael*, a *halakbic midrash* written and redacted between the second and fourth centuries. The midrash begins with an uncharacteristically lengthy *aggadic* introduction on the nature of revelation and the specific conditions under which God reveals Himself to Israel's prophets. By placing such a detailed analysis of revelation at the beginning of the *Mekhilta's* interpretation on Exodus, the rabbis reveal an important ideological message about the entirety of the exegetical work found within their *midrash* as well as about the roles of Jewish leadership they claim to fill.

In my thesis, I read the introduction to the *Mekhilta* as a textual attempt of rabbinic self-definition. I contend that the text serves two simultaneous purposes: on the one hand, the narrative attempts to establish rabbinic authority over competing contemporary sources of power, while, on the other hand, the same narrative exhibits a playful self-awareness of its purpose and method.

Firstly, I present the text as a hermeneutical, exegetical work that tries to reconcile discrepancies, curiosities, and gaps within the Bible. Secondly, I analyze the text within its historical-social context and argue that the rabbis identify themselves with relation to Jewish, Greco-Roman, and Christian powers that threaten their legitimacy as a social-theological authority. Rabbis create and assert their authority, I suggest, through inventing notions of rabbinic space and time in which to rule. Thirdly, I propose that the literary aspects of the text reveal rabbinic consciousness about the newness of their project and the irony of their positions of authority. The rabbis



Rachel Axelbank and Sarit Kattan Gribetz.

recognize that their textual analyses are provocative even if they are not always obvious, and that their approach to Jewish life is not the only nor the perfect one, but a good one for their times. On this level, therefore, the *Mekhilta* is a document that reflects the (often humorous) attitudes of rabbis in relation to other rabbis, or of a rabbi about himself; the text also exhibits a sense of humility, a subtle hint that the rabbis understand their relatively modest positions in the ‘real’ world.

More generally, I argue that this attitude of playfulness in regard to the rabbinic process creates one aspect of what it means to be a rabbi in the *Mekhilta*: rabbis become a serious, yet simultaneously self-aware, social group. It becomes clear that they take themselves seriously and carefully protect their new-found place in society, but at the same time they are cognizant that what they do is also ironic. The *Mekhilta* becomes a textual artifact of an apparently very self-aware, self-conscious group of people who present a text that is ostensibly about verses from Exodus, but is actually a rich narrative about what it means to be a rabbi. The text resonates with this double-sided rabbinic persona: on the one hand, it presents itself as an important academic work for Jewish life, manipulating the biblical text to accumulate authority and legitimacy for the *Mekhilta*’s writers; on the other hand, it pokes fun at the rabbinic enterprise in broader terms.

**Eric B. Herschthal,**  
*Department of History*

**Jubans: How Jews Became Cubans, 1914-1959**

Yes, there were Jews in Cuba too. Over 10,000, in fact, by 1959, when the Jew-

ish community was at its peak. Although the Jews were a blip on the demographic landscape—there were nearly six million non-Jewish Cubans inhabiting the island by the late 1950s—the majority of Jews managed to become firmly middle class. They maintained a diverse composite of Old World and American-style Jewish culture, but also built a genuinely unique identity that can be only described as Cuban.

In my thesis, I track the transformation of Jewish Cuban identity. When Jews began arriving to Cuban en masse—first from the Ottoman Empire during the First World War, then in the 1920s and early

1930s after the United States severely restricted Eastern European immigration—Jews considered the island a temporary dislocation. Soon, they’d enter America through family connections, Jewish agencies, or other means. While many did, a solid few had not. Those who stayed managed to build a Jewish Cuban identity that existed for three generations.

Then came Castro. After his Revolution, Jews and gentiles alike had their property seized, their store fronts and factories nationalized, and life as they had known it ended. Because nearly 80% of the Jewish community had fled the island by 1965, Jewish history effectively ends at the onset of Castro’s Revolution, and so does my thesis. Jewish life continues on the island—there is an estimated 1,000 Jews remaining—but relies heavily on foreign aid. There are no rabbis. And most intermarry. What does the fact of mass expatriation of the Jewish community say about the Jewish Cuban identity? Did it really exist? Or was it just a facade, Jews masquerading as Cubans to make it as best they could? These are the questions my thesis poses, and attempts to answer.



**Ali Shames-Dawson,**  
Department of Religion

### Permutations of the Prophetic Paradigm: From Moses to Martin Luther King, Jr.

The idea for my thesis was born of my impulse to consider how we can conceive of a modern permutation of an age-old tradition: the idea of the prophet has a fluid nature, continually experiencing reconfiguration as it is reinterpreted ceaselessly in every age. When Abraham Joshua Heschel, a brilliant twentieth century Jewish theologian and activist, spoke reverently of Martin Luther King, Jr. as a figure akin to the prophets of Israel, he asked “Where in America today do we hear a voice like the voice of the prophets of Israel?” Heschel, whose depth and breadth of intimacy with the Jewish prophetic tradition cannot be measured, whose own voice harmonized with the voices of the prophets of Israel, heard King’s voice and identified God’s within it. I sought to systematically dissect Heschel’s statement about King with the hope of laying bare its meaning and exploring how we might re-imagine the prophet in America.

I first attempted to identify the ways in which the prophetic Jewish tradition might lend insight to our understanding of Heschel’s words. It became clear that while Jewish tradition declared that prophecy had ceased with Zechariah, Haggai, and Malachi, the belief in and desire for prophetic communication persisted, thereby encouraging the proliferation of conceptions of the prophetic throughout the course of history. An examination of three modern conceptions of the prophets further revealed the freedom with which the prophets have been re-interpreted and re-imagined. I understood this to mean that the prophet is a figure ever open to interpretation, and sought to clarify how Heschel’s idea of the prophetic consciousness as existential identification with the divine pathos could be overlaid onto the writings and speeches of King to establish King’s prophetic consciousness. Finally, I undertook to define the modern American prophet, exploring the ways prophetic consciousness and powerful philosophical imagination

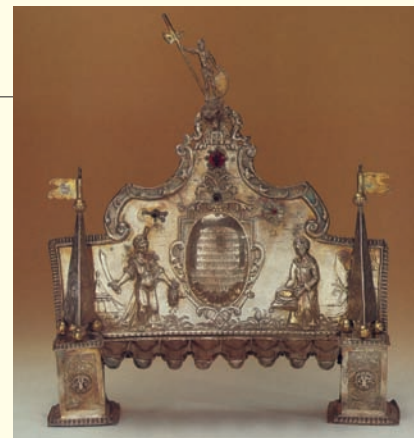
interact with the American jeremiad, a culturally ubiquitous rhetorical form rooted in the Christian conception of American exceptionalism. This blending of specific rhetorical form with authentic philosophical voice and existential identification with the divine yields the American hybrid prophet, both like and unlike the prophets of Israel.

**Dylan H. Tatz,**  
Department of Religion

### The Place of Israel in American Jewish Identity as Reflected in Recent Philanthropy

I am exceedingly grateful to the Program in Judaic Studies for their support for my senior thesis research on “The Place of Israel in American Jewish Identity as Reflected in Recent Philanthropy.” More specifically, my thesis examined the role that Israel plays in two philanthropic programs: the *birthright* program, which sends Jewish youth on free 10-day trips to Israel in the hopes of stimulating an otherwise latent Jewish identity, and the Wexner Fellowships, which enhance the Jewish education of already-affiliated American Jews. In comparing the role that Israel plays in reaching out to both the unaffiliated (as a “hook” to attract them) and the highly-affiliated (as a singular aspect of a multi-faceted Jewish identity), I found that only when Israel is depicted in conjunction with other elements of Jewish identity (spirituality, social justice, etc.) can it contribute to a substantive, long-term Jewish affiliation.

In a broader sense, I concluded that by virtue of American Jewry’s place in a *voluntary diaspora* – that is, one in which members make a conscious choice to disassociate themselves from Israel by living where they do – the concept of Israel represents a necessarily superficial connection to Jewish peoplehood. As American Jews become increasingly secure in America, Israel becomes less relevant as a component of their Jewish identity, and a less reliable means of encouraging affiliation. However, if Israel trips such as *birthright* depict Israel in the context of more replicable forms of



Jewish identity, then Israel may indeed serve as a gateway to Jewish affiliation. Of course, much of the long-term success or failure of a 10-day trip lies in follow-up programming, so I also analyzed how these efforts might be tweaked so as to realize Israel’s potential as a dependent source of Jewish identity.

In the context of multiculturalism and transnational identity, I also concluded that although American Jewry appeared to possess a stronger connection to Israel in the 1950s and 1960s, this connection was motivated out of desperation, and never really stood on firm ideological ground. American Jewry, I argued, has adopted a certain sense of justified entitlement in their homeland which has afforded them unprecedented success and social acceptance, but has also limited the potential for a meaningful connection with the State of Israel. As I observed, this situation dictates a reevaluation of certain strategies for reaching out to both unaffiliated and affiliated youth not only for the field of philanthropy, but, indeed, for the entire American Jewish community

In order to truly understand the *birthright* program and the Wexner Foundation, it was essential that I travel to their respective headquarters, located in Washington, D.C. and Columbus, Ohio, to speak with key individuals there. Generous funding from the Program in Judaic Studies provided the crucial support that enabled me to make these trips and interview officials from both organizations, an experience that would have otherwise been impossible.



## GRADUATE FELLOWSHIPS

*This is the fourth year that the Program in Judaic Studies, in consultation with the relevant department, offered top up fellowships to graduate school applicants who demonstrate a major interest in some aspect of Judaic Studies. The understanding is that the students will maintain research interests in Judaic Studies throughout their graduate careers. Additionally, there have been and will be opportunities for draw-down and dissertation assistance later on in students' graduate careers.*

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 focusing 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.

In 2004 these 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."

The top up fellowships for 2005 were given to **Yiftah Elazar**, in the Department of Politics who is currently interested in conservative political thought.; **Ronnie Halevy**, in the Department of Anthropology, who will be focusing on the intersection of women/gender, multicultural education in the globalized age, and tribal societies within nation-states, and whose fieldwork will most probably be amongst the Bedouin community in the Negev of southern Israel; **Miriam Hess** in the Department of German; and **Kristina Szilagyi** in the Department of Near Eastern Studies, whose dissertation will deal with the polemical and apologetical literature of the Near East from the century before the Arab conquests until at least the thirteenth century.

In 2006, top up fellowships were awarded to **Aryeh Amihay** in the Department of Religion and **Abra Levenson** in the Department of Comparative Literature.

We also gave a one-time-only special stipend to Amihay for his first year and a special summer grant to Levenson.

*Top ups go to two graduate students in 2006.*



# 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.

**Aryeh Amihay**, Religion, is a first year student interested in ancient Jewish literature as literary compositions (opposing historical approaches, for example). His previous interests include biblical narrative, second temple literature (including Dead Sea Scrolls Poetry) and rabbinic midrashim. His current projects include a paper on employment of biblical passages in the Hodayat (Thanksgiving scroll of the Dead Sea Scrolls), and traditions regarding Noah and the Flood in the aramaic Targum and rabbinic midrashim. He was born in Israel. Amihay's undergraduate studies were in the Bible Department of the Hebrew University of Jerusalem and he proceeded to graduate studies in the same department, focusing on the Dead Sea Scrolls and related literature. His main research project dealt with the names of God in the non-biblical scrolls found at Qumran.

**Yaron Ayalon**, Near Eastern Studies, is a third year student whose topic of study is the Jewish communities of Damascus and Aleppo in the seventeenth and eighteenth centuries and how they confronted hardships and calamities. He spent the summer in Istanbul, Turkey, learning Turkish and conducting research in the Ottoman archives. He also spent a month in Israel, working in the National Library in Jerusalem. At the moment Ayalon is continuing his thesis research and is in the process of writing his dissertation proposal.

**Yiftah Elazar**, Politics, is a second year student, interested in political philosophy and the history of political thought. His recent projects include a study of Eighteenth Century cosmopolitan patriotism, and a philosophical analysis of conservative ideology. Before coming to Princeton, Yiftah studied at The Hebrew University of Jerusalem, where he earned his BA in Philosophy and in the Amirim Honors Program for the Humanities and Social Sciences, and completed his MA in Political Science. In his career as a journalist, he reported for Galei-Zahal national radio station, worked as a news editor in Israel's daily newspaper *Yedioth Ahronot*, and served as a staff writer for The Israel Democracy Institute's journal of media criticism, *The Seventh Eye*.

**Gregg Gardner** is a fourth year doctoral student in Religion, in the Religions of Late Antiquity subfield and the Program in the Ancient World. He specializes in Jewish literature and history of the Greco-Roman period, including the writings of the Second Temple period, Mishnah, Talmud, and Midrash, and archaeology. Gregg's article "Jewish Leadership and Hellenistic Civic Benefaction in the Second Century BCE" has been accepted for publication in the *Journal of Biblical Literature*. His paper "Astrology in the Talmud: An Analysis of Bavli Shabbat 156" will be published in the forthcoming volume *Heresy and Identity in Late Antiquity*, edited by Eduard Iricinschi and Holger Zellentin, (Tübingen: Mohr Siebeck). Last year, Gregg co-organized (with Kevin Osterloh and Prof. Peter Schäfer) a workshop and three-day international colloquium titled "Antiquity in Antiquity: Jewish and Christian Pasts in the Greco-Roman World." He is currently co-editing (with Kevin Osterloh) the conference volume, which has been accepted for publication by Mohr Siebeck of Tübingen. This year, Gregg is a visiting student at Brown University, studying the archaeology of late antique Israel. He will assist in the publication process of the ancient oil lamps uncovered in excavations at Apollonia, Israel.

**Ronnie Halevy**, Anthropology, is a second year student, who is focusing on the primary education of Bedouin girls in the Negev of Israel through the prism of tribe and state. She is currently studying for her generals coming up at the end of this academic year.

**Adam Jackson**, Religion, began his studies at Princeton in 2004 in the subfield of Late Antiquity, the Program in the Ancient World and the Program in Judaic Studies. His main focus of interest is the history of religious and cultural interactions in the Roman Empire from the early imperial period to late Antiquity.

**Philip Lieberman**, Near Eastern Studies, currently starting his fifth year, studies the economic and social life of the Jewish community under Islamic rule. His dissertation, "A Partnership Culture: Jewish Economic and Social Life in Medieval Egypt Seen through the Legal Documents of the Cairo Geniza" is underway, having assembled a corpus of just over 100 heretofore unpublished Geniza documents which will form the basis of a synthetic monograph on partnership in the Jewish community centered around Fustat, Old Cairo, in the 11th-13th centuries. This summer, he was the recipient of the Donald and Mary Hyde Fellowship at Princeton, which he used to study the Geniza documents first hand at the Cambridge University Library and the Bodleian Library at Oxford University. He also spent some time in Israel at the Institute for Microfilmed Manuscripts at the Jewish National and University Library in Jerusalem, where he identified a manuscript as coming from the hand of Elisha Gallico, a scholar in the circle of Joseph Caro, about which he has written a seminar paper which will eventually be published. This year he will facilitate the Jewish Studies Graduate Students' Colloquium, as well as the Near Eastern Studies Undergraduate Senior Thesis Writing Group.

**Kevin Osterloh** is a sixth-year graduate student in Religion. During the 2006-07 academic year, Kevin Osterloh will be completing the research on and writing of his dissertation: "The Reinvention of Jewish Communal Identity in a Hellenistic World Contending with Rome," which analyzes conceptualizations of Judean group identity, in the second-century BCE, in light of a shared Hellenistic-period discourse between Jewish, Greek, and Roman elites. While at Princeton, he has gained invaluable experience in the publication of medieval rabbinic texts. As Assistant Director of Peter Schäfer's Sefer Hasidim Project, he oversees the transcription of manuscripts of this medieval Jewish text into modern Hebrew script for a forthcoming scholarly edition. This past academic year (2005-06), he co-organized (with Gregg Gardner and Peter Schäfer), and participated in a three-day colloquium at Princeton, Antiquity in Antiquity: Jewish and Christian Pasts in the Greco-Roman World at which several world-renowned scholars presented papers. He is presently co-editing the conference volume (with Gregg Gardner), bearing the same title, forthcoming summer 2007 (Tübingen: Mohr-Siebeck). In addition to his dissertation research, he maintains research interests in the Hellenistic period reinvention of Idumeans, qua Judeans, about which he is delivering a paper in a panel on Early Jewish Christian Relations at the 2006 SBL (Society of Biblical Literature) conference in Washington DC; and in issues of Talmudic folklore, especially the place of the gargantuan Bar Yokhani bird, and other faunal wonders, within rabbinic dialectic.

**William Plevan**, Religion. Bill Plevan is in the fourth year of the Religion department's program in Religion and Philosophy. He is currently working on his dissertation, titled: "I, Thou, We: Martin Buber's Philosophical Anthropology Reconsidered." The dissertation will examine the role of philosophical anthropology in the development of Buber's later writings on philosophy,



religion and Judaism. He will deliver a paper at this December's Association of Jewish Studies Conference titled "Why Philosophical Anthropology." Before coming to Princeton, he was ordained as a rabbi at the Jewish Theological Seminary of America. He lives in New York City with his wife Sara and his son Ariel.

**Rafael Segal**, in his fourth year at the School of Architecture, received his professional Architectural degree (1993) and M.Sc in Architecture (2001) from the Technion – Israel Institute of Technology, Haifa. Between 1992 and 2000 he worked together with Zvi Hecker on the design of the *Palmach History Museum* built in Tel-Aviv and on other projects. He later established his own practice and also formed a partnership with Eyal Weizman with whom he undertook diverse projects, exhibitions, and publications, among them *"A Civilian Occupation: The Politics of Israeli Architecture"* (Verso, Babel, 2003), *The Ashdod Museum of Art* (2000-2003), and *Mythos Set Design* (2002). He taught at the Faculty of Architecture and Town Planning in the Technion, and designed studios with Stan Allen and Mario Gandelsonas of Princeton University School of Architecture. His doctoral dissertation is on the work of Alfred Neumann in Israel: "A Unitary Approach to Architecture: The Work of Alfred Neumann 1949-1968."

**Danielle Shani**, Politics, is a fourth-year student whose research interests include public opinion, campaigns and elections, political psychology, and democratic theory. Danielle is the co-author of *Auditing Israeli Democracy 2003*, the first effort in a series of annual evaluations of the quality and functioning of the Israeli Democracy. She also worked in news editing, reporting, and broadcasting in the IDF Radio Station, and served as head of the news desk in *Yediot Acharonot*, the daily newspaper with the highest circulation in Israel. Danielle has one ongoing project about partisan biases in political perceptions of "objective" national conditions. She presented this paper in the Midwest political conference in spring 2006 and is currently revising it for publication. Her second and larger project is the dissertation research, which explores the ways in which democracy can stimulate citizens' political interest and its effects, especially among those who are only marginally interested in politics.

**Uriel Simonsohn**, Near Eastern Studies. In his fourth year, his dissertation is "Between Purity and Unity: The Response of Jewish and Christian Elites to the Challenge of Islam." His study seeks to examine whether Islam as a religion, society, and political body challenged the existence and character of Jewish and Christian religious elites. If so, how did these elites counter the challenge? He makes extensive use of Geonic responsa and canon law of the East-Syrian, West-Syrian and Coptic churches. He has a forthcoming publication in the January 2007 edition of the *Jewish Studies Quarterly*, titled "Communal Boundaries Reconsidered: Jews and Christians Appealing to Muslim Authorities in the Medieval Near East." He will give a talk titled "Legislating Boundaries: Geonic Response to Muslim challenges," in December at the Third International Conference on the Philosophy of Halakhah, given by the Van Leer Institute in collaboration with the department for Jewish Thought at the Hebrew University.

**Maya Soifer**, History, is a fifth-year student, who was born in Moscow, Russia and came to the United States in 1990. She received a BA and an MA in history from the University of Colorado, Colorado Springs, and won a Mellon Fellowship in Humanistic Studies in 2002, and a Whiting Fellowship in the Humanities for 2006-2007. In September 2005, she published an article in the *The Journal of Medieval History* titled "You say that the Messiah has come...: The Ceuta Disputation (1179) and its Place



in the Christian anti-Jewish Polemics of the High Middle Ages." Her dissertation title is "The Jews of the 'Milky Way': Jewish-Christian Relations and Royal Power in Northern Castile-León (ca. 1050 to 1371)." Last academic year, she presented papers at two conferences: "From Royal fueros to Fuero real (1256): servi regis and the Jews' Legal Status in Castile," at the Siena College's Convivium conference, "Children of Abraham: Christians, Jews and Muslims in the Middle Ages and Early Modern Era," and "Los judios todos son del rey: The Origins of Jewish 'Servitude' in Medieval Castile," at the Annual Meeting of the Society for Spanish and Portuguese Historical Studies.

**Krisztina Szilágyi**, Near Eastern Studies, is a second year student from Hungary who received her M.A. from the Hebrew University of Jerusalem in the Department of Religious Studies. Her article, "Christian Books in Jewish Libraries: Fragments of Christian Arabic Writings from the Cairo Genizah," is to appear shortly in *Ginzei Qedem 2* (2006) pp. 107-158 and she is also preparing a paper for the Conference of the Society for Judaeo-Arabic Studies (summer 2007, Seville). Her topic of study is religious polemical literature written by Muslims, Christians and Jews in the Middle East from the seventh to thirteenth century.

**Adriana X. Tatum** is a sixth-year student who works primarily on twentieth century modern Hebrew poetry, particularly the works of Esther Raab, Avot Yeshurun, Leah Goldberg and Harold Schimmel. Her dissertation "The Poetics of Multilingualism: Translational Strategies in 20th Century Modern Hebrew Poetry" explores the relation between translation and the development of Modern Hebrew poetry. Her article "Paris or Jerusalem: The Multilingualism of Esther Raab" is forthcoming in *Prooftexts* (Fall 2006). She received her BA in Literary and Cultural Studies from the College of William and Mary and attended the Hebrew University of Jerusalem prior to coming to Princeton.

**Alan Verskin**, Near Eastern Studies, is a third-year doctoral student. 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 is presenting a paper at the annual meeting of the Middle East Studies Association (November 2006) titled:



Maya Soifer in Park Timma in the south of Israel.

“Implementation and Reinterpretation of the Pact of ‘Umar: Building non-Muslim Houses of Worship according to Maliki Law.”

**Moulie Vidas**, Religion, is a second-year student, who is studying Rabbinic literature in its late antique context. He received a BA in Jewish Philosophy and Talmud from Tel Aviv University in 2004, studied for a year in an interdisciplinary graduate program at the Hebrew University and was a member of the Advanced Beit Midrash at the Institute of Advanced Judaic Studies in the Shalom Hartman Institute, Jerusalem. His current projects include the organization of the workshop and colloquium, “Revelation, Literature and Community in Antiquity,” a paper on the early history of Islam, and research for a dissertation proposal.

**Erica Weiss**, Anthropology, is a third-year student who is investigating the relationship between the citizen and the state of Israel with regard to changing notions of being governed. She will be going to Israel for her fieldwork this spring and will continue through the following academic year.

**Jeris Stueland Yruma** is currently in her fifth year in the Program in History of Science. Her dissertation, “How Experiments are Remembered: The Discovery of Nuclear Fission, 1938-1968,” is on the discovery of nuclear fission and the different narratives of that discovery that were told by the discoverers themselves as well as by the press between the discovery in 1938 and the deaths of two of the major discoverers in 1968. Of note is the story of Lise Meitner, who was heralded as “the Jewish mother of the atomic bomb.” This past summer Jeris was the 2006 Glenn E. and Barbara Hodsdon Ullyot Scholar at the Chemical Heritage Foundation. She will be giving a talk, titled “You Understand Nothing of Physics’: Physics, Chemistry and the Discovery of Nuclear Fission,” at the Chemical Heritage Foundation on Oct 10; will be presenting a dissertation chapter at the History of Science Program Seminar on Nov 20; and will be presenting a dissertation chapter examining whether and how it matters that Lise Meitner was a woman and a Jew at the JDS Grad Student and the Women and Gender Colloquia in the spring.

**Natasha Zaretsky**, Anthropology, will defend her dissertation on the Jewish community in Buenos Aires, Argentina, titled “Memory, Violence, and the Politics of Belonging: European Jews in Buenos Aires, Argentina” in a few months. She is currently teaching a Writing Workshop at the University.

**Holger Zellentin**, Religion, is a sixth-year student in the subfield of Late Antiquity in the Religion Department. He is finishing his dissertation. Interested in all aspects of literary adaptation in Late Antiquity, his dissertation is titled “Late Antiquity Upside Down: Rabbinic Parodies of Jewish and Christian Literature.” In 2005, he organized a conference on “Heresy in Late Antiquity” under the auspices of Peter Schäfer and is currently editing a conference volume. Other projects include a study of Artapanus’ re-written Exodus story, and rabbinic adaptations of Hellenistic Historiography.

Other graduate students working in areas relevant to Jewish Studies are the following: Amit Bein (Near Eastern Studies), Soelve I. Curdts (Comparative Literature), Joshua Derman (History), Joshua Dubler (Religion), Jesse Ferris (Near Eastern Studies), Miriam Hess (German), Michael Kirkwood House (German), Eduard Iricinschi (Religion), Devra Jaffe-Berkowitz (Sociology), Hannah Johnson (English), Ari Lieberman (Comparative Literature), Leore Schnairsohn (Comparative Literature), Amy Shuster (Politics), Meir Soloveitchik (Religion), Bella Tendler (Near Eastern Studies), Natasha Tessone (English), Philippa Townsend (Religion), Keri Walsh (English), and Eric Yellin (History).

## SUMMER FUNDING

*In the summer of 2006, the Program in Judaic Studies assisted eight undergraduate and fourteen graduate students with special funding grants for summer projects.*

**Jonathan Flugler** (’08) studied German at the Goethe Institute in New York to help with his study of German-Jewish philosophy; **Matthew Kandel** (’09) went to Israel this summer as a research assistant at the Jerusalem Center for Public Affairs; **Jonah Perlin** (’07) traveled to Germany as a Goldman Fellow at the AJC’s Ramer Center for German-Jewish Relations; **Benjamin Pollack** (’07) studied Yiddish at the Vilnius Yiddish Institute’s summer program; **Jonathan Pomerantz** (’07) studied Hebrew at Hebrew University; **Lauren Racusin** (’07) traveled to Eastern Europe to do research on Holocaust memorials for her senior thesis; both **Jordan Reimer** (’08) and **Andrew Watrous** (’09) studied intensive Arabic at Middlebury Language School.

The graduate students varied in level from I-VI: **Gregg Gardner** (REL 3<sup>rd</sup> year) studied German at the Goethe Institute and participated in an excavation in Apollonia.; **Ronnie Halevy** (ANT 1<sup>st</sup> year) studied a Bedouin dialect of Arabic, and did pre-dissertation research interviewing young Bedouin women; **Eduard Iricinschi** (REL 4<sup>th</sup> year) traveled to London, Berlin, and Egypt to study Coptic manuscripts; **Lance Jenott** (REL 1<sup>st</sup> year) studied German in Berlin at the Freie Universität; **Elizabeth Kessler** (ART 2<sup>nd</sup> year) traveled to Exeter, U.K. to present a paper and to Polis, Cyprus to participate in an archaeological excavation; **Rafael Segal** (ARC 3<sup>rd</sup> year) did pre-dissertation research in Israel, relating to the work of Alfred Neumann, who investigated the application of scientific studies to architectural practices; **Uriel Simonsohn** (NES 3<sup>rd</sup> year) traveled to Israel for dissertation research at The Jewish National Library in Jerusalem on the Geniza; **Krisztina Szilagyi** (NES 1<sup>st</sup> year) studied Geniza fragments in the Cambridge University Library; **Adriana Tatum** (COM 5<sup>th</sup> year) traveled to Israel to research the Israeli poet, Leah Goldberg for her dissertation; **Moulie Vidas** (REL 2<sup>nd</sup> year) did dissertation research at the Institute of Microfilmed Hebrew Manuscripts of the Jewish National and University Library in the Hebrew University of Jerusalem; **Erica Weiss** (ANT 2<sup>nd</sup> year) traveled to Israel to study Hebrew; **Joseph Witzum** (NES 1<sup>st</sup> year) studied Classical Greek at Columbia to enable him to read Christian Biblical Exegesis and compare it to the Jewish tradition; **Natasha Zaretsky** (ANT 6<sup>th</sup> year) continued her research on Jewish memory in Argentina; and **Holger Zellentin** (REL 5<sup>th</sup> year) traveled to Israel for dissertation research in the National Library in Jerusalem.





Matt Kandel at the Jerusalem Center for Public Affairs.

The following reports 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.

## UNDERGRADUATE STUDENTS:

### JONATHAN FLUGER

I would like to thank the Program in Judaic Studies for funding my coursework this past summer in reading knowledge German at NYU's Deutsches Haus. I hope to continue studying German on my own so that I will be able to engage with German-language scholarship in my spring junior paper and senior thesis, which will be shared between Religion (my major), Near Eastern Studies, and Judaic Studies (the certificates I am pursuing). I also hope to continue my study of the German-Jewish cultural tradition, which was formalized this past spring by my taking Professor Batnitzky's undergraduate course titled "Jewish Thought and Modern Society."

### MATTHEW KANDEL

I worked this summer as a research assistant at the Jerusalem Center for Public Affairs (JCPA). The project in which I participated is the Post-Holocaust and Anti-Semitism program. The fact that anti-Semitism remains alive and well in too many parts of the world makes this project to identify, expose, and fight it vital for Jews everywhere. The JCPA regularly hosts prominent speakers on topics of importance such as Israeli politics and security, world-wide Jewish communities, anti-Semitism, and interfaith relations. As an intern, I was able to enjoy these lectures and interact with fellows of the JCPA, including former ambassadors, Supreme Court justices, and other leaders from a variety of fields. In my two months there, I learned so much at the JCPA that will be helpful for my studies at Princeton. I am very thankful to the Judaic Studies Program for their help in allowing me this incredible experience.

### JONAH PERLIN

This summer, thanks in large part to the funding provided by the Program in Judaic Studies, I was able to spend two and a half months in Berlin, Germany as an American Jewish Committee (AJC) Goldman Fellow. While in Berlin, I worked at the Lawrence and Lee Ramer Center for German-Jewish Relations run by the AJC where I participated in several projects such as the monitoring Human Rights Council proceedings on Israel, helping organize an NGO Integration Forum for Minority Groups throughout Germany, and re-organizing and making additions to the AJC Berlin Library which focuses on English language resources on American Jewish topics. Equally important, by being in Germany I was able to do research for my Religion/Judaic Studies thesis which will focus on expanding my Junior Paper which looked at the Jewish ethical implications of the use of Capital Punishment in the Adolph Eichmann case. My thesis will focus more broadly on the role which religious ethical traditions play in determining how we prosecute and punish war criminals. Of my experiences, the most eye-opening one was a trip to Nuremberg, Germany in the Southern part of the country where I was able to visit Courtroom 600 where the infamous proceedings took place (picture included). In addition, my time in Germany solidified my ability to speak and read German which will be very instrumental in the crafting of my thesis. Overall, without funding from the Program in Judaic Studies I would not have been able to have had these incredible experiences. I give my sincerest thanks to the Program for the opportunity which it afforded to me.

### BENJAMIN POLLACK

With the generous help of the Program in Judaic Studies, I was able to attend the Vilnius Yiddish Institute's month-long Summer Program this past August. The program was a truly inspiring experience. Each morning, I attended three hours of instruction in the language, followed by lectures and events related to Yiddish culture and the central role Vilnius (or "Vilna," as it is said in Yiddish) played in that world before the Holocaust.



Jonah Perlin in Nuremberg.

Vilnius is a beautiful city; its old quarter, in which the principal Jewish ghetto was located during the Second World War, is characterized by winding cobblestone streets and picturesque buildings dating back hundreds of years. Though little remains of the formerly thriving Jewish community, living in Vilnius allowed me for the first time to form a clearer image of what was once known as the Jerusalem of Lithuania, the home of Yiddish learning and art.

Even more important to me, however, was the opportunity to study Yiddish. The Summer Program laid a strong foundation on which I plan to build over the following years. I hope to eventually attaining a level of proficiency that will allow me to read primary sources written in Yiddish and to hold conversations in the language. I am also deeply grateful for the opportunity to be able to contribute, even in small measure, to the survival of the language.

### JONATHAN (YONI) POMERANTZ

I spent five weeks this summer in Israel studying at the Hebrew University in Jerusalem. In the mornings I was in a course of intensive Hebrew instruction and I spent the afternoons beginning research for my senior thesis in the Hebrew University library. It was a great experience. The Hebrew instruction was quite good and my ability to read and write Hebrew improved greatly. Being in Israel played a large part in the effectiveness of my language acquisition. What I learned in the mornings in an academic environment that largely focused on reading and writing skills, I could use in the evenings as I spoke to Israelis on the street. By the time I left, I felt quite comfortable carrying out basically any interaction in Hebrew (which turned out to be something of a problem when I, excited at the improvement in my Hebrew, told the security staff at the airport *everything*





Lauren Racusin's photo of the Berlin Holocaust Memorial

that I had in my luggage) and had read a fair amount of a Hebrew book that I thought might be relevant to my thesis research. Hebrew University was also a great place to begin thinking about my thesis. Their library resources proved helpful, even though I was not far enough along in my research to decide what manuscripts I needed access to. Several Hebrew University professors were kind enough to meet with me and give me guidance, which I found unbelievably helpful. They also spoke to me about my plans for after college and convinced me that Hebrew University would be a good place for me to study. I am grateful to JDS for their grant which helped me acquire knowledge and skills that will prove helpful for my senior year at Princeton as well as in the future.

#### LAUREN RACUSIN

Berlin is a dizzying city of contrasts, marked by its profound sense of modernity infused with the tone of an unforgetting past. It is faced with the difficult task of attempting to move on from history while not forgetting it. The Berlin that I had envisioned was synonymous with totalitarianism and tragedy yet I found myself in an international city that at times I had to remind myself was not New York.

My thesis research sought to investigate Holocaust memorials in Berlin. Berlin is an incredible environment in which to examine Holocaust memorials and artwork. My research encountered not only the tangible manifestations of the works but also the visible grappling of a country and people with the horrors that it had encountered. Additionally, Berlin has established itself as a mecca for artists, providing a nurturing environment in which memorials that unconventionally confront the Holocaust are thriving.

It is easy to forget in Berlin that this is a city of Holocaust atrocities. To combat this the German-born artist Gunter Demnig is placing small brass markers, "Stolpersteine" or "stumbling stones," outside of the original homes from which Jews were deported. These austere memorials with only the deportee's name, date of birth and deportation, and concentration camp are a way for people to constantly be reminded of the past. I also examined two more prominent memorials in Berlin, The Memorial

to the Murdered Jews of Europe by architect Peter Eisenman and The Jewish Museum by architect Daniel Libeskind. Both of which were amazing and to which I could endlessly devote (and possibly will in my thesis) much more praise and analysis. My exploration was further enriched by the assistance of Eric Lindner who has devoted his career to researching the Holocaust in Berlin.

My travels also brought me to Munich, which has one of the largest population of Jews living in Germany. The culmination of my trip to Munich was my visit to Dachau. I was amazed how a place that housed such atrocities was only twenty minutes outside of the city. At Dachau, I met a man in his eighties who was visiting Dachau for the second time, the first when he was an American soldier in 1945. Seeing it through his eyes was an experience in which I will never forget.

I would like to extend my profound gratitude to the Program in Judaic Studies for allowing me the unforgettable opportunity to explore this part of history firsthand and to enrich my understanding of the Holocaust.

#### JORDAN REIMER

This past summer I had the fortunate opportunity of studying the Arabic language at Middlebury College in Middlebury, Vermont. During a nine-week intensive session, I learned the second year of collegiate Arabic. Classes were five days a week for over five hours a day, with daily homework assignments expected to take a student anywhere from three to five hours to complete. The Middlebury program prides itself on its commitment to complete student immersion, in which its participants only read, speak, and hear their chosen language of study, with only limited contact with their native tongue.

My experience was certainly challenging, yet extremely rewarding. Being in an all-Arabic environment surrounded by a sizable faculty of people from Arabic descent enabled me to gain an appreciation for the Arabic language and the Arabic people that any Princeton classroom could not provide. The numerous hours spent speaking, studying, and listening to Arabic without any English recourse enabled me to better focus my attentions to studying Arabic. As a result

of my time spent in Middlebury I am confident that I am ready to enroll in the third-year Arabic course at Princeton with not only a solid groundwork in the curriculum but with an overall sense of understanding of the culture and background that enabled the language to thrive until today.

I would like to personally thank the Program in Judaic Studies for making this singular opportunity possible.

#### ANDREW WATROUS

Thanks to a generous grant from the Program in Judaic Studies at Princeton University, this summer I was able to study at the world's premier Arabic immersion program. At Middlebury College Arabic Language School, I woke up every morning at 7:30 and went to sleep after midnight (mintussuf al-layl) without once hearing, speaking, or reading a word of English (the dreaded al-ingleezee). From the posted daily schedule to the weekly film series to my late-night conversations (muunahqishat) with my roommate, life commenced completely in the ancient language of the Quran. Even at our most caught-off-guard moments, the students (tuulab) learned to use Arabic as our first reaction. I still remember the first morning I was able to respond bleary-eyed out of my covers to my roommate's alarm clock, saying "chams diqaiq akthar!" (Let's sleep for five more minutes!). It was then that I knew the language had sunk in. For nine weeks, I lived and breathed Arabic. And with an A- in the course and having finished fourth in the class, I now bring a feeling of confidence to conversations and coursework. Thank you again for your help in making this excellent program possible for me.

#### GRADUATE STUDENTS:

##### GREGG GARDNER

I would like to thank the Program in Judaic Studies for awarding me funds to help finance two academic projects this past summer. The first project was a super-intensive course in German at the Goethe Institute in Munich. My German skills improved greatly from the many hours of language instruction, as well as total immersion in German



Gregg Gardner at the archaeological site of Apollonia, on Israel's Mediterranean Coast

language and culture. Upon return, I continued to work on my German skills with further course work at the Goethe Institute's branch in the U.S. As many important scholarly works are written in German, a strong command of the language is a necessary skill for the study of Judaism in late antiquity.

My second project this past summer was participation in an archaeological excavation at Apollonia, Israel, located just north of Tel Aviv. At the excavation, which was co-sponsored by Tel Aviv University and Brown University, I was named an Area Supervisor for area "M" – a region of the archaeological site that consisted of late Roman and Byzantine-era (3<sup>rd</sup> -7<sup>th</sup> centuries C.E.) artifacts and ruins. My position as a supervisor gave me responsibility over 10-12 volunteer and student excavators. I learned a great deal about archaeological methods and decision-making processes – valuable skills in my field in light of the important role that archaeology plays in the study of ancient Judaism.

### RONNIE HALEVY

Salma told us to arrive at 5 pm at her house: "don't come earlier because it's too hot to be outside"—"outside" here means with no opportunity for an air-conditioned space, i.e. in the hills of her extended Bedouin family. This is not something Salma is used to. July in Israel, in the southern Negev desert, where during the day one feels as if there is no air left to breathe, especially if one, like Salma, lives an "air-conditioned" life. Unlike her, the Bedouin live in either makeshift metal huts or in very simple cement houses; neither is air-conditioned, to say the least. This July was even worse as extremely high levels of humidity were reported.

We arrived at Salma's house around 6pm, an hour later than planned, due to great traffic jams, so typical in Israel. 'Scheduled time' with Bedouins is in most cases quite flexible— anyone who's ever been to Sinai, or has met Bedouin people, knows that "Bedouin time" is usually a 'time' that is both defined, and in actuality perceived, quite different than our 'time'—but not in this case; not Salma's time. A

mother of a 5-month old daughter, and the Bedouin that she is, Salma assertively told me on the phone when I called to say we were running late, that she would still have to be back home at 7:30 pm as originally planned.

Salma is the daughter of the first Bedouin M.D. from among the Bedouin of the Negev in southern Israel. She grew up in Be'er Sheva, and was educated, apart from elementary school, in Jewish educational institutions. Tall and slim, always wearing delicate makeup and wearing the most fashionable clothes, she speaks Hebrew without the slightest hint of an Arabic accent, open and warm, happy, confident, cynical. The position of her father in his tribe, and the position of the tribe amongst other tribes, enables such a life. Though the life of her nuclear family has been lived apart from their tribe, they are still considered a part of it. This is a unique situation among the Bedouin. Either one lives within or one lives without. Salma and her family "dance in two weddings simultaneously," to quote a common saying in Hebrew.

She is the second daughter in a family of 5 children of which the youngest is a boy. Salma's older sister has a PhD in education, Salma is working towards her own PhD in Middle Eastern studies, the third sister recently graduated from law school, and the fourth is a kindergarten teacher. Their mother retired a few years ago from a long held position as a municipal school supervisor.

Around 6:30pm, after picking up Salma and her sister in Be'er Sheva, we left the city, and about 20 minutes later, Salma and her sister announced that soon we will have to get off the paved road in order to get to their uncle's house. This is typical of Bedouin settlements as so many of them are not connected to electricity or water, do not appear on road maps, and have no paved roads. Their uncle, a scientist and an engaged activist for the Bedouin, lives in much better conditions than most of his community; he and his extended family were recently connected to water, but they are in a much better position than most other Bedouin as they are owners of the land they inhabit and are considered the nobility of the Negev Bedouin. Living in modern paved Be'er

Sheva, neither of the two knew exactly where to turn. They were here many times but always with their father. Why should they come here without him when this place, in its way of life and understanding of gender roles/worlds, requires them to behave in a manner diametrically opposed to their everyday life. We phoned their uncle twice and after extremely detailed explanations were on the right way.

"Remember to behave like a Bedouin woman," Salma sarcastically told her younger sister, "lower your eyes, don't talk back, act Bedouin. Know where we are going, and remember how they think here." They; not her, and not her sister. "I could never live here," replied the sister, "drive on these horrible roads every day leading to nowhere land." "And how could we even think of wearing high-heels here?" asked Salma and they both laughed.

We stayed at her uncle's house for about an hour, outside observing an ecological experiment he is presently engaged in. One hill away is the home of one of Salma's cousins where I visited a few weeks before, had a long lunch with my family and our hosts on the floor like the Bedouin do, and finished off with many little cups of strong sweet tea. But after about an hour Salma told her uncle that we had to go; she didn't feel a fit explanation was in order, and we drove back to Be'er Sheva. He was surprised that we left without having at least a cup of tea as guests in his house. To visit a Bedouin and not enter his house? Unheard of. According to Bedouin 'desert law' anything less than 3 days and a third is not considered a visit. But Salma had her life to go back to, and the Bedouin world she visited with me that afternoon was to remain behind.

My afternoon with Salma was one of several days which I spent in southern Israel during this summer for the purpose of renewing old Bedouin 'connections' and searching for appropriate sites for my future fieldwork. Her life story is a fascinating example of a member of a minority group who does not experience the life her Bedouin community does, but rather lives a life separated from that of her community, constantly directing herself outward. In that, she is a unique case of 'push-



Ronnie Halevy having lunch with a bedouin family in the Negev

ing up from below' and not of 'being pushed from above'— she sees herself as deserving to be included and lives accordingly—a fact which makes her Bedouin roots much more symbolic than effective in her everyday experiences. This, empirically, stands in great contrast to the characteristic Bedouin life experiences in the Negev so fundamentally designed by Bedouin tradition, understanding, and perception both from inside the community and from outside of it; and, theoretically, comes in contrast to common understandings of everyday life experiences of ('traditional') non-majority groups within nation-states, especially as 'Arab' within a Jewish-democratic state.

I thank Judaic Studies again for its generous support which allowed me to travel throughout Israel this summer and plan my future work there, in this southern corner where the stories never end.

#### EDUARD IRICINSCHI

The summer of 2006 has been tremendously fulfilling for my academic formation. In the first week of July I attended the International Meeting of the Society for Biblical Literature (SBL), in Edinburgh, Scotland. Besides assisting with other sessions, I delivered the paper "Interroga Matricem Mulieris: Feminine Procreative Metaphors in the Fourth Book of Ezra." During the second week of July, I conducted research in the Chester Beatty Library in Dublin, Ireland for my dissertation, titled "The Making of the Nag Hammadi Library: Codex Production and Bilingualism in Roman Egypt." My research, dealing with various practices of producing, circulating and using books in antiquity, focused on the Dublin manuscript of "Kephalaia," a fourth-century Manichean text preserved in Coptic. As a result of this research, I will be giving a paper at the Princeton Colloquium on late antique religions in January 2007. In the third week of July, I visited the British Museum in London, UK and Pergamon Museum in Berlin, Germany where I spent long hours exploring their rich collections of artifacts from ancient Egypt.

During the last week of July and the month of August, together with my

colleague, Holger Zellentin, I coordinated and edited the collective volume "Heresy and Identity in Late Antiquity." The book is due out in Spring 2007, at Mohr Siebeck Publishing House, in Tübingen, Germany.

#### ELIZABETH KESSLER

I am a third year Ph.D. candidate in Classical Archaeology. On September 1<sup>st</sup>, I submitted my first paper for publication, "Dionysian Monotheism in Nea Paphos, Cyprus." It will be published in a collection of papers from the conference, "Antiquity in Antiquity: Jewish, Christian, and Pagan Pasts in a Greco-Roman World," held by Princeton's Department of Religion and Program in Judaic Studies in January 2006. I presented a version of this paper in July at the conference, "Pagan Monotheism in the Roman Empire," held by the Departments of Classics and Ancient History at the University of Exeter, Great Britain. My work was well received and I was fortunate to get feedback from many distinguished scholars.

After Exeter, I worked on the Princeton dig in Polis, Cyprus, learning the ropes of an excavation and participating in the final stages of digging an important find. I then visited the major sites and museums throughout Cyprus. As I was in the stages of preparation for my paper on a mosaic in Paphos, Cyprus, it was personally thrilling and academically rewarding to see the actual mosaic. Visits to nearby museums revealed paintings from the very room in which the mosaic was discovered amongst other interesting works, providing very important material for my paper.

Thanks to the Program in Judaic Studies for allowing me to accomplish the above.

#### RAFAEL SEGAL

My summer research was directed towards writing a dissertation chapter while documenting, arranging, and editing the writings and architectural work of Alfred Neumann (1900-1968).

Early summer I traveled to Tel-Aviv where I spent several days copying and scanning photographs, drawings, letters, notes and sketches held at the

personal archives of Zvi Hecker, who as a young architect collaborated with Alfred Neumann throughout the 1960's. While in Israel I spent time examining and photographing some of Neumann's buildings, mainly in the Tel-Aviv area. (The war and bombing in the northern part of the country prevented me from visiting one of his most known buildings on the Technion, Israel Institute of Technology, campus in Haifa). Upon my return to Princeton I began to translate writings, trace architectural plans, sort out photographs, and organize chronologically all the material collected during the summer and from previous research. By the end of the summer I had compiled a three hundred page document which includes almost all of Alfred Neumann's writings, projects and buildings undertaken between 1949 and 1968. My summer research was most productive, allowing me to substantially advance my dissertation writing.

#### URIEL SIMONSOHN

This summer I traveled to Israel to do research for my dissertation. Most of my work took place in the libraries of the Hebrew University at Giv'at Ram and Tel-Aviv University, where I managed to go over thousands of Geonic responsa, in search of relevant materials. In particular, I was seeking evidence in the responsa for cases in which there was clear indication for social interaction between Jews and Muslims. I was fortunate to discover sufficient material for my entire project. This material consists of numerous cases in which we see a close and on-going inter-communal contact between Muslims and Jews in matters pertaining to dwelling, festivities, ritual, legal courts, dress codes and so forth. Thus, I was able to move towards the comparative stage of my work that aims to consider the ways Jewish and Christian religious elites responded to the social circumstances prompted by early Islamic rule.

My visit to Israel also gave me the opportunity to meet with local Israeli scholars related to my field. These encounters have yielded fruitful discussions and useful ideas.

From July 9<sup>th</sup> to the 14<sup>th</sup>, I participated in a seminar held by the First Jerusalem Joint School in Jewish Studies and





Elizabeth Kessler in Paphos, Cyprus.

Comparative Religion at the Institute for Advanced Studies of the Hebrew University. The program brings together scholars and graduate students from around the world from a wide range of disciplines, in order to conduct a comparative study on a chosen topic. This year's seminar was titled *Masters and Disciples: The transmission of Knowledge in Late Antiquity and the Middle Ages*.

### KRISZTINA SZILÁGYI

I received summer support from the Program in Judaic Studies for four weeks of research in the Taylor-Schechter Genizah Collection of Cambridge University Library. During the previous academic year I was preparing a paper on a small corpus of Christian Arabic genizah fragments for publication. The paper consists of an analysis of this corpus and its context, as well as the edition, and an English translation of the fragments. Most of the relevant fragments belong to the Taylor-Schechter Genizah Collection, and during the four weeks I spent in Cambridge I verified my transcription of the fragments. I also worked on further genizah fragments, most of which are pieces from interreligious polemical writings preserved in Judaeo-Arabic. The article, titled "Christian Books in Jewish Libraries: Fragments of Christian Arabic Writings from the Cairo Genizah," is to appear shortly in *Ginzei Qedem 2* (2006) pp. 107-158.

### ADRIANA X. TATUM

With the support of the Program in Judaic Studies I was able to devote my summer to dissertation research and writing.

I began my Ph.D studies in the Department of Comparative Literature in Fall 2001 with a strong interest in the works of the polyglot Modern Hebrew poet Leah Goldberg. Goldberg was a polymath, a skilled translator, a prolific poet, essayist, and literary editor, and chair of Comparative Literature at the Hebrew University of Jerusalem. By the time of her death in 1970, she had published no less than 40 volumes of poetry and prose. Despite the considerable amount of scholarship on Leah Goldberg, there remain many neglected areas, particularly with regard to Goldberg's transla-

tions and the ways in which translation shaped and penetrated her own poetic practice. Through my work on Goldberg, I became particularly interested in exploring the impact of translation activity on the development of Modern Hebrew poetry and the ways in which translation shaped the linguistic and stylistic heterogeneity of Hebrew texts in the twentieth century. My dissertation "The Poetics of Multilingualism: Translational Strategies in Twentieth Century Modern Hebrew Poetry" explores the relation between translation, poetry and canon development through the works of Goldberg, Esther Raab, Avot Yeshurun and Harold Schimmel.

This summer I prepared two conference talks. I will present the first talk "Leah Goldberg's Poems of Italy" at the American Literary Translators Association (ALTA) annual conference in October. This paper discusses Leah Goldberg's work as a translator against the backdrop of Goldberg's extended trip to Italy just a few years after immigrating to British Mandate Palestine. Finally, I will introduce my preliminary work on Avot Yeshurun at the Modern Language Association conference in December. My paper "Avot Yeshurun's First Yiddish Poem" discusses the ways in which Yeshurun interwove fragments of a no longer extant Yiddish poem in his later Hebrew work.

In addition to the aforementioned projects, I also made final revisions to my article on Esther Raab, which is forthcoming in *Prooftexts*. My article "Paris or Jerusalem: The Multilingualism of Esther Raab" focuses on key episodes in Raab's early development as a Modern Hebrew poet which reveal the multilingual influences that shaped her first work *Kimshonim* (Thistles, 1931). My dissertation chapter on Raab, which expands on the article, reconsiders her status as the "first native Modern Hebrew writer" through a multilingual lens and takes a closer look at Raab's letters, journals and unpublished translations.

I am very grateful to the Program in Judaic Studies for their continued support of my graduate work and for facilitating a rigorous and rewarding summer of research, study and writing.

### MOULIE VIDAS

I divided my school-related activities this summer between Princeton and Jerusalem; I received funding for my stay in Princeton from the Graduate School and funding for my trip to Israel from the Program in the Ancient World and the Program in Judaic Studies. My work in Jerusalem focused on textual criticism in the Institute of Microfilmed Hebrew Manuscripts of the Jewish National and University Library (JNUL) at the Hebrew University of Jerusalem.

In Princeton, I used my time to write a paper on an origin-narrative in an ancient magical text titled "Sar ha-Torah," which tells of the earthly and heavenly events that led to the giving of a magic which enables its user to master perfectly a textual body of knowledge immediately and without effort. I also began revising a paper I presented in Princeton's colloquium on Antiquity in Antiquity for publication in the proceedings of that colloquium. I used my Graduate School funding for room and board in Princeton's Graduate College.

My project this year in Jerusalem was to study selected court accounts from the Babylonian Talmud, specifically from two of the tractates dealing with torts. These representations of the Talmudic legal system in Babylonia often follow a formulaic style, which has led some historians to believe that they constitute a special form of rabbinic literary production and transmission (i.e., they were transmitted in some list of "court-procedures" or something similar). My purpose was first to see whether this claim could withstand an examination of the manuscript evidence, and second, to examine the large discursive frameworks in which these accounts serve all sorts of rhetorical and theoretical purposes and see what light they can shed on the independence of these sources. For me, this examination was a demonstration of the great benefit that may come from a combination of literary criticism of the Talmudic texts with a historical reconstruction of Talmudic society and of the light these two kinds of investigation shed on one another.

I hope to be able to extend this project into a dissertation which will tackle question of legal narrativity in the Babylonian Talmud, but I am not yet sure

which form that dissertation would take. At any case, though, studying in the National Jewish Library is always a great scholarly experience which I will certainly wish to repeat.

### ERICA WEISS

I am a third year graduate student in the Department of Anthropology here at Princeton University. This past summer of 2006 was dedicated to both language study and preliminary field work. My research area is Israel and this coming spring I will be going to Israel to conduct my field research for at least a year. For this reason it is essential that I can speak Hebrew fluently. I studied Hebrew last summer and before that I had had three years of university level Hebrew during my undergraduate experience at Johns Hopkins University.

This summer, because of the money given by the Judaic Studies Program, the Graduate School and PIIRS, I was able to travel to Israel in order not only to take classes in Hebrew but also to have a language immersion experience, which allowed the acquisition of language much more quickly. This experience was very rewarding because I was able to use my language skills that I was learning immediately with the people that were around me.

Also during my trip I was able to meet with different professors in Israel about the academic environment there and the possibilities for my fieldwork, and the ways in which I can study Israeli society and culture through the field of Anthropology. These meetings were very productive both in terms of outlining my ideas for my fieldwork proposal, but also because I was able to secure affiliations with the Hebrew University in Jerusalem that I can use for my research visa application.

I would like to thank the Judaic Studies Program at Princeton University for giving me the funds that are enabling me to do my work.

### JOSEPH WITZTUM

As part of my interest in the Quran and its exegesis I studied Classical Greek this summer in order to be able to compare the Islamic sources with parallel Jewish and Christian ones. I completed an intensive course in ancient Greek at

Columbia University, and continued afterwards to read independently. This semester I am already using the language in my studies.

I wish to thank the Program in Judaic Studies for its generous support which allowed me to enroll in the course.

### NATASHA ZARETSKY

This summer, I conducted research in Argentina and continued to write my dissertation, "Memory, Violence, and the Politics of Belonging: European Jews in Buenos Aires, Argentina," which focuses on the practices that developed in the Jewish community of Buenos Aires in the aftermath of violence.

My summer research served as a critical follow-up to the eighteen months of ethnographic fieldwork and archival research I had already carried out for my dissertation. From 2001 to 2004, I conducted this research (participant-observation and in-depth life history interviews), focusing on the following: social movements formed to fight for memory and justice in response to terrorist attacks in the 1990s; a Yiddish chorus formed as a cultural response to the attacks; a group of Holocaust survivors; and, the security practices that represent a new order of meaning and an alternative site of memory. I analyzed these memory and security practice as key fields for exploring the relationship between memory and violence, as well as the struggle between this community and the Argentine state in redefining the meanings of citizenship.

I traveled to Buenos Aires this summer to conduct follow-up interviews with these groups, including members of the group Active Memory (formed in the aftermath of the 1994 AMIA bombing in Buenos Aires), the group

*Apemia* (another group formed after the 1994 attack), Generations of the Shoah, and the Gebirtig Chorus. In addition, I observed and participated in the weekly protests held to commemorate the 1994 AMIA bombing every week in front of the Argentine Palace of Justice, which have significantly changed since my research in 2004. In addition, I conducted subsequent interviews with other members and leaders of the Jewish community and attended community events and conferences.

My summer research proved invaluable to me as I prepare to complete my dissertation this fall. Not only did it allow me to carry out fieldwork and come away with first-hand observations of the changes that have taken place in the community since my previous research in 2004, but it also allowed me to witness other developments, including an increase in anti-Semitism and a shift in the relationship to the Argentine state—patterns that provide important contemporary context for the subject of my dissertation.

### HOLGER ZELLENTIN

The generous summer funding of the Graduate School and the Program in Judaic Studies allowed me to bring a major project near completion, a conference volume on "Heresy and Identity in Late Antiquity." I had co-organized a conference on the same topic in January of 2005, and spent the summer writing an introduction to the volume and editing contributed papers. The volume is scheduled to appear in the winter of this year, with Mohr Siebeck. I remained and worked in Princeton for July, and

traveled to Germany during August, where I renewed my visa and continued to work on the project.



## COMMITTEE

### JUDAIC STUDIES COMMITTEE

\*Peter Schäfer, *Director, Program in Judaic Studies, Perelman Professor of Judaic Studies, Professor of Religion*

\*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*

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*

Hendrik A. Hartog, *Class of 1921 Bicentennial Professor in the History of American Law and Liberty, Professor of History*

Wendy Heller, *Assistant Professor of Music*

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

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

\*William Jordan, *Dayton-Stockton Professor of History*

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

\*Olga Litvak, *Assistant Professor of History*

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

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*

\*Esther Schor, *Professor of English*

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

Froma Zeitlin, *Ewing Professor of Greek Language and Literature, Professor of Classics, Comparative Literature*

\* members of the Executive Committee

### JUDAIC STUDIES ADVISORY COUNCIL

Six new members were appointed to the Program in Judaic Studies Advisory Council in 2006 and the first meeting of this newly organized group will take place on December 11, 2006.

We thank the members, listed below, who graciously have agreed to serve and help us in our efforts to improve and grow.

Robert Alter, *University of California, Berkeley*

Mark Biderman '67, *New York, NY*

W. Michael Blumenthal '53, *Princeton, NJ*

Talya Fishman, *University of Pennsylvania*

Marcella Kanfer Rolnick '95, *Akron, OH*

Michael Kassen '76, *Westport, CT*

Ivan G. Marcus, *Yale University*

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

Arnold Mytelka '58, *Chatham, NJ*

Debra G. Perelman '96, *New York, NY*

Mark Podwal, *New York, NY*

Jonathan Rosen, *New York, NY*

Jonathan Sarna, *Brandeis University*

Philip Wachs '78, *Bala Cynwyd, PA*

David J. Wasserstein, *Vanderbilt University, Chair*

Ruth Westheimer, *New York, NY*

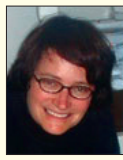
Mark Wilf '84, *Livingston, NJ*

Bruce Zuckerman '69, *University of Southern California*

Sidney Lapidus '59, *New York, NY, sits with Council*







Leora Batnitzky



Mark Cohen



Stanley Corngold



Hendrik Hartog



Wendy Heller



Martha Himmelfarb



Olga Litvak

# FACULTY RESEARCH & NEWS

2005-2006

**LEORA BATNITZKY**, Associate Professor of Religion. Her new book *Leo Strauss and Emmanuel Levinas: Philosophy and the Politics of Revelation* was published in May 2006 by Cambridge University Press. A session at this year's Association for Jewish Studies Conference will be devoted to the book. In the summer of 2006 Professor Batnitzky was a Visiting Professor at the University of Tokyo where she taught an intensive four day course on German Jewish philosophy and also gave public lectures in Tokyo and Kyoto. She is on leave for the academic year 2006-2007 during which time she is the Berkowitz Fellow in the Hauser Global Law Program at New York University's Law School.

**DAVID BELLOS**, Professor of French and Comparative Literature, is teaching FRE/JDS 367 this fall to an enthusiastic and diverse group of students. The course deals with the presence of Jews as the authors and subjects of French literature and film in the second half of the twentieth century, with particular attention to Schwarz-Bart, Memmi, Albert Cohen, Wiesel, Romain Gary, Lanzmann and Perec. He has recently published articles on Gary's "Holocaust comedy", *The Dance of Genghis Cohn*, and on the writer's ambiguous relationship to Judaism and Catholicism. His new biography of Gary is due out in spring 2008.

**MARK COHEN**, Professor of Near Eastern Studies. Cohen published two books in the fall of 2005, *Poverty and Charity in the Jewish Community of Medieval Egypt* and *The Voice of the Poor in the Middle Ages: An Anthology of Documents from the Cairo Geniza*. The first book was chosen as a National Jewish Book Award Honor Book. Currently he is engaged in research on "Maimonides' Code and the Social and Economic Realities of the Islamic World."

**STANLEY CORNGOLD**, professor of German. In 2006 he published a Norton Critical edition of *Kafka's Selected Stories*, which he translated and edited. His critical study of Kafka titled *Lambent Traces* (Princeton University Press) appeared in paperback. He has also written new essays on Kafka and Nietzsche, Kafka and Sex, and W.G. Sebald. With a team of scholars, he is editing *Kafka before the Law: Kafka's Office Writings*, which con-

tains translations of Kafka's major writings on the topic of Workmen's Accident Compensation Insurance--texts that bear an instructive relation to Kafka's stories and novels. Corngold has presented his research at various lecturing sites, including the Universities of Freiburg and Siegen, the Weimar Nietzsche-Kolleg, and the Princeton LAPA retreat. He is also teaching this material at the Columbia Law School, where he is Adjunct Professor of Law.

**ANTHONY GRAFTON**, Henry Putnam University Professor of History. Tony Grafton is working, in collaboration with Joanna Weinberg of Oxford University, on the Huguenot scholar Isaac Casaubon and his Judaic studies. Tony and Joanna spent the summer going through documents in the British and Bodleian Libraries and have discovered that Casaubon was an extraordinary Judaist, capable of carrying on a correspondence in Hebrew, able to read difficult texts, and fascinated and bewitched by the beauty of the Hebrew language. This summer, if all goes well, they will finish a short book on Casaubon's Hebrew studies.

**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). His book, *Fear—Anti-Semitism in Poland After Auschwitz* was published by Random House this year.

**HENDRIK HARTOG**, Class of 1921 Bicentennial Professor in the History of American Law and Liberty, is currently at work on a book tentatively titled, "Someday All This Will Be Yours: Aging Parents, Adult Children, and Inheritance in the Modern Era." His teaching and research are both in the social history of law, with an emphasis on family history and nineteenth and twentieth century America.

**WENDY HELLER**, Associate Professor of Music, is pleased to announce that her book *Emblems of Eloquence: Opera and Women's Voices in Seventeenth-Century Venice* was awarded the Best Book Award from the Society for Early Modern Women and was named Finalist for the Otto Kinkeldey Award given by the American Musicological Society for the best book of 2003. She is currently on leave.

**DANIEL HELLER-ROAZEN**, Professor of Comparative Literature. His new book, *The Inner Touch: Archaeology of a Sensation*, will be published by Zone Books in Spring, 2007.

**MARTHA HIMMELFARB**, Professor of Religion. Her book, *A Kingdom of Priests: Ancestry and Merit in Ancient Judaism* (University of Pennsylvania Press), appeared in September of 2006. She is currently working on a book about apocalypses that is intended for a wider audience for the Blackwell's *Brief History* series, and is also working on a project on Jewish messianism from the destruction of the Second Temple to the Muslim conquest.

**WILLIAM CHESTER JORDAN** is the Dayton-Stockton Professor of History and teaches undergraduate courses on 'English Constitutional History' and 'Europe in the High Middle Ages.' He is currently involved in a collaborative project with Professor David Berger of Yeshiva University and Brooklyn College to write a general history of the Jews in medieval Christian lands to be published by Princeton University Press.

**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, and Acting Director of Law and Public Affairs. His current main project is a book explaining the constitutional reasons why the United States has found it so difficult to participate in the international human rights system. His recent research focuses upon the relationship of civil society and constitutionalism to democracy, and upon the relationship of the United States to the international human rights regime. Formerly Class of 1921 Bicentennial Professor of the History of American Law and Liberty at Princeton University, Katz is a scholar of American legal and constitutional history, and on philanthropy and non-profit institutions. He is the Editor of the forthcoming *Encyclopedia of Legal History* (OUP, 2007). He is a member of the Board of Trustees of the Newberry Library, the Copyright Clearance Center and is a Commissioner of the National Historic Publications and Records Commission. He also currently



Anson Rabinbach



Daniel Heller-Roazen



Esther Schor



Froma Zeitlin

serves as Chair of the American Council of Learned Societies/Social Science Research Council Working Group on Cuba. Katz is a member of the New Jersey Council for the Humanities, the American Antiquarian Society, the American Philosophical Society; a Fellow of the American Society for Legal History, the American Academy of Arts and Sciences, and the Society of American Historians; a Corresponding Member of the Massachusetts Historical Society and an Académico Correspondiente of the Cuban Academy of Sciences.

**OLGA LITVAK**, Assistant Professor of History, has recently finished her first book, *Conscription and the Search for Modern Russian Jewry*, to be published by Indiana University Press December, 2006.

**DEBORAH NORD**, Professor of English. Nord's book *Gypsies and the British Imagination, 1807-1930* was published by Columbia University Press in the summer of 2006. She is completing an essay titled "Cityscapes" for the Victorian volume of the *Cambridge History of English Literature* and will be giving the keynote address at the British Women Writers Conference in April of 2007. During that same month she'll present a talk at both at the University of Wisconsin, Madison and at the Princeton Judaic Studies Workshop called "Dickens' Other Jew: Riah, Caricature, and Conversion."

**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. He is co-editing *The Nazi Culture Sourcebook* (with Sander Gilman).

**LAWRENCE ROSEN**, W. N. Cromwell Professor of Anthropology, is also Adjunct Professor of Law at Columbia Law School. He received a Carnegie Corporation Scholars award for Islamic studies, and spent last year as a fellow at the Woodrow Wilson International Center for Scholars in Washington, DC. His newest book, *Law as Culture: An Invitation*, was just published, and

his next book, *Re-Presenting Islam: Encounters with Muslim Experience*, will be published next year. He is currently completing a book on the intellectual lives of four Moroccans – three Muslims and a Jew - titled *Drawn From Memory: Arab Lives Unremembered*.

**PETER SCHÄFER**, Director of the Program in Judaic Studies, is the Perelman Professor of Judaic Studies and Professor of Religion. He has continued to work on the *Sefer Hasidim* (Book of the Pious) project (together with Michael Meerson and graduate student Kevin Osterloh), on an edition, translation and commentary of *Sefer ha-Razim* (Book of the Mysteries), and on the fourth and final volume of the magical texts from the Cairo Geniza. In January 2006 he organized, together with Princeton graduate students Gregg Gardner and Kevin Osterloh, a conference on "Antiquity in Antiquity: Jewish and Christian Pasts in the Greco-Roman World." He edited (with his former student Irina Wandrey) the volume *Reuchlin und seine Erben: Gelehrte, Denker, Ideologen und Spinner* (2005), which contains his article "Adversus Cabbalam oder Heinrich Graetz und die jüdische Mystik" as well as the volume of his Historisches Kolleg conference in Munich: *Mystical Approaches to God: Judaism, Christianity, and Islam* (2006), with his article "Communion with the Angels: Qumran and the Origins of Jewish Mysticism." In addition, he published an article about "Gershom Scholem and Christianity" (in Hebrew, in a Scholem memorial volume). In October 2006 he finished his six year term as a member of the German Leibniz Prize committee that awards each year 10 German scholars 1.5 Million Euro each for their research. He continues his service on the Scholion Advisory Board at the Hebrew University and was appointed by the Israel Minister of Education a member of a committee that evaluates the General History and History of the Jewish People Departments at all Israeli universities.

**ESTHER SCHOR**, Professor of English. Her new biography, *Emma Lazarus* (Nextbook/Schocken), was published in September. She is working on an article on the brave midwives of Exodus 1 and on a new volume of poems.



**ABRAHAM L. UDOVITCH**, Khe-douri A. Zilkha Professor of Jewish Civilization in the Near East, Department of Near Eastern Studies. 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. Udovitch is a member of the Board of Overseers of Koc University in Istanbul.

**FROMA ZEITLIN**, Charles Ewing Professor of Greek Language and Literature (in the Classics Department) and Professor of Comparative Literature, published an essay, "Imaginary Tales in the Land of the Perpetrators" in the *Journal of Modern Jewish Studies*, 5.2 (2006) 213-28. It was originally presented at a conference, titled "Writing the Memory of the Shoah: The Generation After," at the University of Leiden in June 2004. This is now the third essay she has published on emerging genres of Holocaust literature and it examines the work of three authors of different nationalities and backgrounds (American, British, and German), all of whom strive to recreate the day-to-day workings of society in the lives of "ordinary folk" under the Third Reich. Working at the intersection of history and fiction, fact and invention, imagination and memory, these novels may indicate a new and more risky trend in Holocaust literature away from the victims to the victimizers. She is currently teaching her regular course, "Topics in Judaic Studies: Gender, Sexuality, and the Body in Judaism: From Biblical Israel to Contemporary America," and in spring 2006, she will again offer, "Stolen Years: Youth Under the Nazis in World War II." From fall 1996-spring 2005, Zeitlin was the director of the Program in Judaic Studies.



## SIMEON CHAVEL

Simeon Chavel comes to Princeton University from the Hebrew University of Jerusalem and Haifa University, where he taught Hebrew Bible/Old Testament courses on subjects such as the



Primeval History in Genesis 1–12; Tradition and Revolution in the Laws of Deuteronomy; and Poetic Devices in Biblical Composition. Previously, he earned a B.A. in English Literature from Yeshiva University, and an M.A. in Religious Studies from Indiana University Bloomington, where he was a Fellow of the Institute of Biblical and Literary Studies and awarded membership in Eta Beta Rho, the National Scholastic Honor Society for Students of Hebrew Language and Culture. More recently, he has completed and submitted a doctoral dissertation in Bible

Studies at the Hebrew University of Jerusalem. During this time he has published articles showcasing the way Biblical texts can defy genre boundaries, static notions of literary integrity, and analytical approaches fixated on a single model. Two such works are a study of a doomsday prophecy framing a geo-political narrative about an anti-slavery law (“Let My People Go!” — Emancipation, Revelation, and Scribal Activity in Jeremiah 34:8–14”) and a study of an unusual, macabre, much neglected episode about King David that has not been well assimilated into either the book of Samuel or its academic analysis (“Compositry and Creativity in 2 Samuel 21:1–14”). Alongside his critical pursuits, Chavel has also actively contributed to community-wide educational initiatives around the world, having led training programs for principals and teachers, and developed curricula, on studying the Bible — which study, he avers, has a different set of aims and a different character than those that define Bible analysis in academia.

To those who encounter it, the world of Biblical Criticism can appear bewildering, arcane, even absurd. The academic approach to the Bible denies what Scripture explicitly says: texts are not written by the authors named in them; events did not occur when the text says they did, if at all; God did not even create the world *ex nihilo* (from nothing). Chavel seeks to make the Bible and its modern study not only a comprehensible but even a compelling experience to all inquisitive students. His approach begins with a handful of simple, undeniable facts that frustrate a conventional history of the Biblical period. But rather than deny the historical impulse altogether, he draws upon a range of disciplines — from archaeology and sociology to ancient languages and textual criticism — to forge a new set of tools for the task. This multi-disciplinary approach to interpreting the Book of Books can achieve surprising results regarding the nature of ancient Israel’s society, the development of its religion, and the meaning of its law.

Towards this end, Chavel will be offering a new Introduction to the Hebrew Bible/Old Testament; a course in Biblical History focused on King David; a course on Biblical Law against the backdrop of the culture and literary heritage of the ancient Near East; and semesters 1 and 2 of Biblical Hebrew.



Gregg Gardner, Baru Saul, Kevin Osterloh, and Peter Schäfer.

## ANTIQUITY IN ANTIQUITY: JEWISH AND CHRISTIAN PASTS IN THE GRECO-ROMAN WORLD

Scholars from around world gathered at Princeton University for three days in January, 2006, for the colloquium *Antiquity in Antiquity: Jewish and Christian Pasts in the Greco-Roman World*. Sponsored by the Dean of the Graduate School, the Program in Judaic Studies, and the Religion Department, the project explored the themes of tradition construction and collective memory from the third century BCE to the seventh century CE. Organized by Gregg Gardner, Kevin L. Osterloh, and Peter Schäfer, the conference featured eighteen talks on how Jews, Christians and their pagan neighbors in antiquity viewed their *own* antiquity.

The lectures were grouped into sessions that addressed the themes of temples, art, ethnicity and identity. Sessions were also devoted to Rabbinic literature, appropriations of the Hebrew Bible, historiography, as well as ancient Jewish and Christian views of the past. Scholars from outside the university who delivered papers included Adam H. Becker (New York University), Raʿanan S. Boustan (University of Minnesota); and Glen W. Bowersock (Institute for Advanced Study); from Israel, Lee I. Levine and Doron Mendels (both of the Hebrew University of Jerusalem); and from the U.K., Tessa Rajak (University of Reading) and Yannis Papadoyannakis (University of Birmingham). Speakers from Princeton’s faculty included Elaine Pagels and Peter Schäfer of the Religion Department, and Harriet I. Flower and Mark Buchan of Classics. Each lecture was followed by a lively discussion, as session chairs fielded questions from all those who packed Bobst Hall for the talks.

Unique to the *Antiquity in Antiquity* colloquium was the substantial involvement of graduate students. Gregg Gardner, Eduard Iricinschi, Elizabeth Kessler, Kevin Osterloh, Philippa Townsend, Moulie Vidas and Holger M. Zellentin all presented papers side-by-side with faculty participants. The participation of these graduate students was the culmination of a series of seminars held in the Religion Department during the fall 2005 semester. During these workshops, graduate students presented their research in a safe environment in which colleagues and faculty freely offered constructive comments and suggestions. Following the conclusion of the workshop in mid-December, the organizers selected papers worthy for inclusion into the colloquium.

The *Antiquity in Antiquity* project marks the fourth time in six years that Princeton has hosted a joint faculty-graduate student workshop and colloquium on a special topic concerning religions and societies of late antiquity. The conference papers will be collected and published in a volume edited by the graduate student organizers, Gregg Gardner and Kevin Osterloh.

Gregg Gardner



# DIRECTOR'S MESSAGE

(Director's Message continued from page 1)

Hebrew Bible. Simi is affiliated with the Department of Religion, and we wish Simi a successful and fruitful time here at Princeton. Last year, Emmanuel Papoutsakis from the Department of Near Eastern Studies kindly agreed to implement Biblical Hebrew in our Hebrew language curriculum; Simi will now take over from Manuel and include Biblical Hebrew in his course offerings.

Any serious instruction in Hebrew Bible is possible only within the larger context of the religion and culture of the ancient Near East. Unfortunately, Princeton doesn't allow itself the luxury of a permanent position in this field, but thanks to the efforts of Beate Pongratz-Leisten a first step in bridging this yawning gap has been made. We very much hope that this very promising and highly successful initiative will lead to a more sustained solution, for the benefit of both Judaic and Near Eastern Studies.

The gaps that remain in our curriculum are not exhausted with Hebrew Bible. We are trying to expand our course offerings in Yiddish (see the course offered for the first time this fall by Alyssa Quint, the managing editor of *JSQ* and a Harvard Ph.D. in Yiddish), and we hope to be able to implement courses in Hebrew literature and in Israel Studies. The former field lies fallow since Barbara Mann has left Princeton; the latter is an area in which exciting new developments are taking place and that deserves our special attention. Our main concern, however, has become the continuity in teaching modern European Jewish history, one of the most essential cornerstones of Judaic Studies. Olga Litvak will leave the university at the end of this academic year, and the prospects of this indispensable field are bleak. We are most grateful that the History Department is committed to keeping this position, but at present it is unclear when it will be filled.

I am relieved to report that we finally succeeded in reforming the core curriculum for our undergraduate students who are enrolled for a Judaic Studies certificate. A subcommittee, consisting of Starry Schor (chair), Leora Batnitzky, Martha Himmelfarb, Olga Litvak and Deborah Nord

suggested some essential changes, which were accepted by the full Executive Committee and the Interdepartmental Committee at large. The major changes are a greater flexibility for the students to choose among the courses offered and the commitment on the part of the Program that the most important texts of the Jewish tradition throughout the ages will be offered on a regular basis (this fall term, Martha Himmelfarb teaches for the first time the core course "Great Books of the Jewish Tradition"). I am enormously grateful to the members of this committee – as well as to the members of other subcommittees – for their commitment to the Program.

## EVENTS

Our many lectures, conferences and other events are listed in full detail in this Newsletter. I am particularly proud of the series of Friday lunch talks at which a member of our Judaic Studies faculty presents his or her current research before a broader public of colleagues and students. These lunch talks have become firmly established in our community of scholars and are a wonderful opportunity for exchanging and testing new ideas and new research results. This fall, the "Colloquium on the Seven-hundredth Anniversary of the Expulsion of the Jews from France in 1306," organized by Bill Jordan and Susan Einbinder, was a great success. It engaged scholars from Princeton University, Hebrew Union College (Cincinnati), Bar Ilan University (Israel), and Trinity College (Hartford, CT) in a lively and riveting dialogue about the larger question of the place of persecution and expulsion in Jewish history. We are grateful to the Center for the Study of Religion for covering most of the expenses. Such small-scale

but intense colloquia contribute greatly to our academic life, and we hope to be able to offer more of them in the future.

The series of graduate seminars, sponsored by the Dean of the Graduate School and organized by the Department of Religion, continues this fall with a seminar on "Revelation, Literature, and Community." As always, it will climax in an international conference in January. In charge of this year's seminars and conference are Philippa Townsend and Moulie Vidas. Also in January, we are looking forward to a special "Spinoza Day" that will conclude a course on Spinoza, taught by Dan Garber, Chair of the Department of Philosophy. We are hopeful that this course and concluding *Yom Iyyun* on Spinoza mark the beginning of a closer cooperation between the Department of Philosophy and our Program in Judaic Studies.

The upcoming spring term has some extraordinary treats in store. In addition to the Lapidus Family Fund Lecture by Leon Wieseltier, I will mention only the Mytelka Lecture on "Europe and Israel" by Joshka Fischer (the former German Foreign Minister), the Drucker Memorial Lecture by Amitav Ghosh, and the Biderman Lecture by Cynthia Ozick.

Finally, I would like to extend a warm welcome to the new members of our Judaic Studies Advisory Council: W. Michael Blumenthal, Michael Kassen, Arnold Mytelka, Jonathan Rosen, Jonathan Sarna, and David J. Wasserstein. May you help the Program to go from strength to strength.

—Peter Schäfer



# EVENTS



Amir Gutfreund



Ruth Wisse



Moshe Rosman



Mary Douglas

## LECTURES AND EVENTS, 2005 - 2006

The Program in Judaic Studies is known for the variety of events we sponsor or co-sponsor, including lectures, conferences, film series, symposia and panel discussions. 2005-06 was an exciting year. It is noteworthy that we began the academic year with “An Evening with Elie Wiesel,” Nobel Peace Prize winner and novelist.

**FILMS:** Spanning the entire year was an Israeli film series coordinated by Hebrew lecturer Esther Robbins, featuring “Campfire,” “Ushpizin,” “No Longer 17,” “Shalom Abu Bassem,” “Appelfeld’s Table,” and “The Barbecue People – Hamangalstim.” Director Eran Riklis was present when “The Syrian Bride” was screened. Additionally, Judaic Studies sponsored two film series presented in conjunction with courses taught by Froma Zeitlin. In the fall, the Holocaust Film Series featured such films as “The Boat is Full,” “Life is Beautiful,” “Schindler’s List,” “Europa, Europa,” and “Partisans of Vilna.” In the spring, the Children in War Film Series featured “The Grave of the Fireflies,” “My Name is Ivan,” and “The Revolt of Job.”

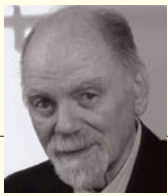
**ISRAELI CULTURAL SERIES:** The Sallam-Shalom! Series: An Israeli-Arab Cultural Series, also coordinated by Esther Robbins, continued this year with a presentation by **Motti Regev**, musicologist, “**Bridging Through Music**,” a lecture with musical sounds.

**FALL 2004:** A busy roster of lectures in the fall, each co-sponsored with different departments, covered a range of topics including literature, religion, history, and the current Middle East. Four talks addressed Israel and the situation in the Middle East: **Orly Lubin** of Tel Aviv University and **Issam Nassar** of Bradley University and the Institute of Jerusalem Studies addressed “Between Gaza and the West Bank”; **Esther Benbassa** of the Ecole des Hautes Etudes spoke on “Arabs and Jews: New Nationalisms in Diasporas”; former CBS Middle East correspondent, **David Gilbert**’s topic was “The Challenges of Covering the Middle East Conflict: An Insider’s View”; and New Republic contributing editor and Israeli correspondent, **Yossi Klein Halevi** gave a talk titled “Peace and the Question of Israel’s Legitimacy.” In September, **Yair Lorberbaum** of Bar-Ilan University, Faculty of Law, addressed “Holiness and Imitatio Dei in Early Rabbinic Literature”; and **Colin Richmond** of Keele University gave two lectures: “The Missing Jews of Medieval London” and “James Parkes: Campaigner Against Antisemitism.” In October, **Steven Aschheim** visited from Hebrew University and presented “Icons Beyond the Borders: The German-Jewish Intellectual Legacy at the Beginning of the 21<sup>st</sup> Century.” November saw **Jean-Christophe Attias** of the Ecole Pratique des Hautes Etudes (Sorbonne, Paris) talk on “How We Ceased Being Jews”; **Meir Shalev**, noted Israeli author, offered “My Russian Grandmother and Her American Vacuum Cleaner”; and **Ruth Wisse** of Harvard lectured about “The Great Jewish Political Experiment: Did the Diaspora Save or Doom the Jews?” Finally in December, **Nathan Wachtel** of the College of France, who was visiting the Institute for Advanced Study, addressed “The Contemporary Marranos of Northeastern Brazil.”

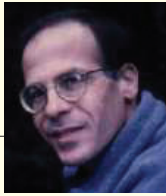
**CONFERENCES:** There were five conferences/workshops this year, starting on October 9 with “**Jewish Magic in Context: Hidden Treasures from the Cairo Geniza**,” which was organized by Martha Himmelfarb and Peter Schäfer of the Department of Religion. “**A Yom Iyyun in Honor of Froma Zeitlin**” was held on November 6 to honor Froma Zeitlin’s nine years as Director of the Program in Judaic Studies. On January 22-24 “**Antiquity in Antiquity: Jewish and Christian Pasts in the Greco-Roman World**” was held. This conference was organized by graduate students Gregg Gardner and Kevin Osterloh. “**Christian Scholarship and the Jews: A Workshop**” was held on March 19 and organized by Tony Grafton and Peter Schäfer. And finally on April 9, “**Yiddish: A Diasporic Path to Modernity, International Workshop**,” which was organized by Andrea Schatz, a member of Princeton’s Society of Fellows, was convened. All of these events featured Princeton faculty, as well as scholars from around the world.

**SPRING 2005 LECTURES:** Our spring calendar of events included many visitors to Princeton. February and March welcomed: **Minna Rozen**, Haifa University, “The World at War – The Family at War: Istanbul Jewry in the Years 1917-1920”; **Aharon Shemesh**, Bar Ilan University, “Pharisees and Sadducees’ Controversies Over Forbidden Marriages – Once Again”; **Moshe Simon-Shoshan**, Hebrew University, “Sacred Realism: Rhetorical and Redactional Strategies in Rabbinic Exempla”; **David Novak**, William E. Simon Fellow in Religion and Public Life, discussed his recent work “The Jewish Social Contract: An Essay in Political Theology”; **Naomi Feuchtwanger-Sarig**, University of Pennsylvania Center for Advanced Judaic Studies, “Image, History and the Hebrew Book”; **John Davis**, University of Connecticut, “The Jews of San Nicandro: An Unusual Story of Religious Conversion in Southern Italy in the Mid-Twentieth Century”; and **Menahem Kister**, Hebrew University, “Tohu wa-Bohu, Primordial Elements and Creatio ex Nihilo: Jews, Christians, Pagans and Gnostics.” Our additional speakers in April were: **Haim Shapira**, Bar Ilan University, “Pursuer, Martyrdom, and the Source of Self-defense in Jewish Law”; **Amnon Raz-Krakotzkin**, Ben Gurion University, “The Censor and the Historian”; **Avraham Sela**, Hebrew University, “Politics of Identity and Security: The Israel-Arab Discourse of Peace, 1991-2000”; **Gadi Baltiansky**, Director General of the Geneva Initiative- Israel, “Following the Israeli Elections: What Next in the Peace Process”; and **Peter Paret**, Institute for Advanced Study, “Triumph and Disaster of Assimilation: The Painter Max Liebermann.”

Our monthly series continued in the fall with **Peter Schäfer**, Department of Religion, speaking on “Jesus in the Talmud,” in October. In November, **Ulrich Knoepfelmacher**, Department of English, addressed “The Portable Torah: Some Recollections of a Vanished Jewish Community in the Bolivian Andes,” and in December **Mark Cohen**, Department of Near Eastern Studies, spoke on “Maimonides and Charity: Understanding the Mishneh Torah in Light of the Documents of the Cairo Geniza.” The Seminars continued in the spring semester with **Esther Schor**, Department of English, speaking about “Emma Lazarus in Babylon: ‘Little Poems in Prose’,” in February and



Peter Parot



Meir Shalev



Naomi Feuchtwanger-Sarig

**Martha Himmelfarb**, Department of Religion, addressed “Sefer Eliyahu: Jewish Eschatology in Byzantine Jerusalem” in March. Finally, in April, **Daniel Heller-Roazen**, Department of Comparative Literature, spoke on “Forgotten Tongues and Mother Tongues.” These seminars have been successful in promoting discussion and interaction between our students and faculty.

#### ENDOWED LECTURES:

**28<sup>th</sup> Carolyn L. Drucker Memorial Lecture** (December 7): **Mary Douglas**, “Numbering the People of Israel: Biblical and Secular Agendas”

Mary Douglas is an anthropologist and author of numerous influential works on human culture. These include *The Lele of the Kasai* (1963), *Purity and Danger* (1966), *Natural Symbols* (1970), *Implicit Meanings* (1970), *Risk and Culture* (1982 with Aaron Wildavsky), *How Institutions Think* (1986), *Thought Styles* (1996), *Missing Persons* (1998 with Stephen Ney), and *Leviticus as Literature* (1999). She received her doctorate from Oxford University and performed her early fieldwork in the Belgian Congo. Her academic career has included appointments in Great Britain at Oxford University, University College London, University of London, and in the USA at Northwestern University, Princeton University, and the Russell Sage Foundation where she served as Director for Research on Culture. She remains an active researcher as professor emerita at University College London.

**Biderman Lecture** (March 16): **Amir Gutfreund**, “Writing with Humor about the Holocaust: The Journey of a Survivor’s Child”

**Gutfreund** was born in Haifa in 1963. After studying applied mathematics at the Technion, he joined the Israeli Air Force. *Our Holocaust* was his first novel, for which he won the Buchman Prize. His second work, *The Shoreline Mansions*, won the prestigious Sapir Prize in 2003.

**Mytelka Lecture** (February 21): **Moshe Rosman**, “Sex Object vs. Mitzva Object: Early Hasidism on Women”

Rosman is Professor of Jewish History at Bar Ilan University in Israel. He has been a Fulbright scholar, an IREX fellow, a fellow of the Center for Advanced Judaic Studies of the University of Pennsylvania, winner of the National Jewish Book Award in History (1996), the Zalman Shazar Prize (2000), the Jerzy Milewski Award (2000), and visiting professor at the University of Michigan and Solomon University in Kiev. Professor Rosman has conducted extensive research in Eastern European archives and specializes in integrating Jewish, Polish and other sources. His books include *The Lords’ Jews: Jews and Magnates in the Polish-Lithuanian Commonwealth*, *Founder of Hasidism: A Quest for the Historical Ba’al Shem Tov*, and he is currently working on *How Jewish is Jewish History*.

## PROGRAMS 2006-2007

### HIGHLIGHTS OF THE FALL:

**SEPTEMBER 21:** **Daniel Kurtzer**, Princeton University, “Arabs and Israelis: The Summer Vacation War.”

**SEPTEMBER 25:** **David Wasserstein**, Vanderbilt University, “Taxonomies of Inheritance: Jewish Texts in al-Andalus.”

**OCTOBER 11:** **Esther Dischereit**, German author, A Reading of Poetry and Prose.

**OCTOBER 13:** **Simi Chavel**, Princeton University, “Law and Narrative in a Millennium of Epic Literature in Ancient Israel and Jewish Antiquity.”

**OCTOBER 19-20:** “Colloquium on the Seven-Hundredth Anniversary of the Expulsion of the Jews from France in 1306.”

**NOVEMBER 10:** **Anson Rabinbach**, Princeton University, “The Very Jewish Itinerary of a non-Jewish Jew: Otto Katz.”

**NOVEMBER 12:** “American Democracy Inspires Jewish Music and Poetry.”

**NOVEMBER 15:** **Maren Niehoff**, Hebrew University, “Homeric Scholarship and Bible Exegesis in Alexandria: The Case of the Tower of Babel.”

**NOVEMBER 29:** **Derek Penslar**, University of Toronto/Harvard University, “When May We Kill Our Brethren? Jews at War in Modern Europe.”

**NOVEMBER 30:** **Seth Schwartz**, Jewish Theological Seminary/Institute for Advanced Study, “Rabbinic Deference and Roman Honor.”

### UPCOMING:

**DECEMBER 6:** **Evyatar Marienberg**, University of Notre Dame, “Jewish Menstrual Laws and Jewish Fertility: An Historical Reconsideration.”

**DECEMBER 8:** **Leora Batnitzky**, Princeton University, “From Politics to Law: Modern Jewish Thought and the Invention of Jewish Law.”

**DECEMBER 13:** **Annette Becker**, L’université Paris X – Nanterre and Princeton University, “Marc Bloch, a French Jewish Historian Between Two Wars, 1914-1944.”

**JANUARY 14-16,** “Revelation, Literature and Community” colloquium.

(Upcoming Programs continued on back page)



(Upcoming Programs continued from page 23)

**JANUARY 21** "Spinoza Day."

**FEBRUARY 9:** David Bellos, Princeton University, "Romain Gary: The Messianic Agony of a Jewish Catholic Unbeliever."

**FEBRUARY 10-11:** "Reconsidering the Concept of Revolutionary Monotheism"

**FEBRUARY 12:** Joschka Fischer, Princeton University, "Europe and Israel," The Mytelka Lecture.

**APRIL 16:** Amitav Ghosh, The 29th Carolyn L. Drucker Memorial Lecture.

**MARCH 8:** Idith Zertal, Hebrew University, "The History of the Israeli Settlement Project 1967-present."

**MARCH 9:** Stanley Corngold, Princeton University, "Kafka Before the Law."

**MARCH 14:** Leon Wieseltier, The Lapidus Family Fund Lecture, "Of What Use Is Jewish History to American Jewish History?"

**MARCH 27:** Cynthia Ozick, Biderman Lecture.

**APRIL 12:** Zvika Serper, Tel Aviv University, Faber Lecture, "Between Two Worlds: Ansky's *The Dybbuk* and Japanese Theatre Aesthetics."

**APRIL 17:** Geza Vermes, Oxford University professor emeritus, "Living With the Dead Sea Scrolls."

**APRIL 20:** Deborah Nord, Princeton University, "Dickens's Other Jew: Riah, London Caricature, and Conversation."



## FOR FURTHER INFORMATION

If you need further information please contact the

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