

# Program in Judaic Studies

FALL 2008

PERELMAN INSTITUTE  
PRINCETON UNIVERSITY



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## DIRECTOR'S MESSAGE

I was privileged to spend the entire academic year of 2007-2008 on leave at the Wissenschaftskolleg/Institute for Advanced Study at Berlin, Germany. Leora Batnitzky was kind enough to serve as acting director. She did a great job, and most of what I am able to report is due to her efficient and tireless



Peter Schäfer

dedication to the success of the Program. We are all deeply indebted to her.

## TIKVAH FUND

One of the major achievements last year was a \$4.5 million grant from the Tikvah Fund for the Tikvah Project on Jewish Thought at Princeton. The project is directed by Leora Batnitzky and has started its manifold activities this fall (see the report in this Newsletter). We celebrated the establishment of the Tikvah project with an inaugural seminar and public panel on November 17. The Tikvah grant will no doubt be of enormous benefit for Judaic Studies, allowing us to seize many new opportunities that will be sponsored by the grant.

## KWARTLER FAMILY FUND

Our emphasis on Israel Studies (see below) has been strengthened by the newly established "Kwartler Family Fund," an endowment of \$200,000. The income from this endowment will be used to support our Program, with a preference for topics in Israel Studies. More concretely, it will support course development, a lecture series and/or graduate and undergraduate student research and study abroad

## COURSES

Our course offerings remained rich, although we were able to offer fewer courses than

usual because of faculty leaves. In the fall of 2007 we sponsored, co-sponsored, or cross-listed nine courses in European Cultural Studies, Comparative Literature, History, Near Eastern Studies and Religion, plus four Hebrew language courses. In the spring of 2008 we offered ten courses (including one graduate course), plus four courses in Hebrew language. They were cross-listed with American Studies, Center for Human Values, History, Near Eastern Studies, Music, Religion, and Women and Gender Studies. To make up for the faculty leaves, Jonathan Elukin from Trinity College, Hartford CT, filled in with a Jewish history course; Azzan Yadin from Rutgers filled in for me with a course in Rabbinics; and Suzanne Last Stone from the Cardozo School of Law at Yeshiva University taught an American Jewish Studies course.

## STUDENTS

Six students received a certificate in Judaic Studies, with senior theses ranging from "Legislators of the Word: Anti-Anthropomorphism as Political Theology in al-Jāhiz and Saadia Gaon" to "Rupture and Recreation: The Shared Journey of Jewish Thought and Anglo-American Legal Theory in the Twentieth Century" to "COUNTER-SUIT: Jewish Refugees from Arab Countries and the Arab-Israeli Peace Process." Two of them were awarded the prestigious Drucker senior thesis first and second prizes.

There were 42 graduate students on the books for 2007-2008 whose interests are in some aspect of Judaic Studies. They draw from the following departments: Anthropology (3), Architecture (1), Comparative Literature (4), English (2), German (2), History (3), History of Science (1), Near Eastern Studies (10), Politics (3), Religion (11), and Sociology (2)—with Religion and Near Eastern Studies as the clear front runners (almost identical with last year). We were able to award five top-up fellowships for

incoming graduate students in Near Eastern Studies, Religion, and Sociology, and we provided summer funding for research and study to eleven graduate students and four undergraduate students. Travel destinations included London, Rome, Morocco, India, Israel, Vienna, and Vilnius.

## FACULTY

I am happy to report that we successfully completed our search for a three-year lecturer in Israel Studies. The field of Israel Studies has always been high on our priority list, and it has become increasingly significant due to the recent political developments in the Middle East and, not least, to the demands of our undergraduate student body. We were very impressed with the quality and diversity of the applicants and have appointed Professor Eran Kaplan jointly with the Department of History. This fall he is teaching a course on the history of Zionism and a seminar on Israeli culture through film. We have no doubt that Professor Kaplan's presence will be a great boon to the Program in Judaic Studies, the History Department, and the university as a whole.

(Director's Message continued on page 21)

# COURSES

## FALL SEMESTER 2007

### *Survey courses:*

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

**The Parable: Evolution of a Genre**  
James Diamond

**The Bible in History**  
Jonathan Elukin

### *Antiquity:*

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

**Ancient Judaism and the Dead Sea Scrolls**  
Martha Himmelfarb

### *Middle Ages:*

**Hatred or Tolerance? Jews and Christians in Medieval and Early Modern Europe**  
Martha Himmelfarb

### *Modern Period:*

**Jewish Thought and Modern Society**  
Leora Batnitzky

**The Enlightenment and Its Post-Modern Critics**  
Andre Schatz

### *Language Courses:*

**Elementary Biblical Hebrew**  
Simeon Chavel

**Elementary Hebrew**  
Esther Robbins

**Intermediate Hebrew**  
Esther Robbins

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

**Advanced Hebrew: Language and Culture**  
Esther Robbins

## SPRING SEMESTER 2008

### *Survey courses:*

**The Family in Jewish Tradition**  
Ruth Westheimer

**Music and Jewish Identity: Tradition, Assimilation, and Innovation from Ancient to Modern Times**  
Wendy Heller

### *Antiquity:*

**The Biblical King David—Between Myth and History**  
Simeon Chavel

**God's Body: Hebrew Bible, Rabbinic Literature, and Jewish Mysticism**  
Azzan Yadin

**The Binding of Isaac in Ancient Judaism and Christianity**  
Martha Himmelfarb

**Jews and Judaism in Ancient Egypt and Other Diaspora Communities**  
Martha Himmelfarb

### *Modern Period:*

**Religious Existentialism**  
Leora Batnitzky

**The Ten Commandments in Modern America**  
Jenna Weissman Joselit

**American Legal Theory and Jewish Law**  
Suzanne L. Stone

### *Language Courses:*

**Elementary Biblical Hebrew II**  
Simeon Chavel

**Elementary Hebrew II**  
Esther Robbins

**Intermediate Hebrew II**  
Esther Robbins

**Advanced Hebrew Language and Style II**  
Esther Robbins

**Coexistence Through Theater and Film**  
Esther Robbins

## FALL SEMESTER 2008

### *Survey courses:*

**Great Books of the Jewish Tradition**  
Peter Schäfer

**Topics in Judaic Studies: The Art of Jewish Storytelling from the Bible to the Modern Period**  
James Diamond

**Modern Jewish History: 1750-Present**  
Yaacob Dweck

**History of Zionism**  
Eran Kaplan

### *Antiquity:*

**Hebrew Bible and Ancient Israel**  
Simeon Chavel

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

### *Middle Ages:*

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

**Readings in Judeo-Arabic**  
Mark Cohen

### *Modern Period:*

**Israeli History Through Film**  
Eran Kaplan

**German Intellectual History: German-Jewish Thought**  
Arnd Wedemeyer

**Growing Up Jewish in America, 1880s-1960s**  
Jenna Weissman-Joselit

**Religion and Law**  
Leora Batnitzky

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

**Jewish Identities in France Since 1945**  
David M. Bellos

**Space and Place in Modern Hebrew and Arabic Literature**  
Lital Levy

### *Language Courses:*

**Elementary Biblical Hebrew I**  
Simeon Chavel

**Elementary Hebrew I**  
Esther Robbins

**Intermediate Hebrew I**  
Esther Robbins

**Advanced Hebrew: Language and Style I**  
Esther Robbins

**Advanced Hebrew: Language and Culture**  
Esther Robbins

# STUDENTS



Certificate students: Robert Bernstein, Zachary Hughes, Jonathan Fluger, Jennifer Logan, Shira Billet, and Jonathan Yehuda.

## THE CLASS OF 2008

### JEWISH STUDIES CERTIFICATE STUDENTS

We are proud to congratulate **Robert Matthew Bernstein**, **Shira Nomi Billet**, **Jonathan Michael Fluger**, **Zachary Richard Hughes**, **Jennifer Marie Logan**, and **Jonathan Yehuda**, the 2008 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. The 2008 Drucker First Prize was awarded to **Shira Nomi Billet** for “Rupture and Recreation: The Shared Journey of Jewish Thought and Anglo-American Legal Theory in the Twentieth Century” in the Department of Religion. The Second Prize winner was **Jonathan Michael Fluger** for “Legislators of the Word: Anti-Anthropomorphism as Political Theology in al-Jāhiz and Saadia Gaon” in the Department of Religion and the third prize went to **Jordan Raphael Reimer** for “We the...Who? The Dilemmas of Israeli Constitutionalism” in the Department of Politics.

## 2008 ALUMNI

**Robert M. Bernstein** is spending this year on a Princeton-in-Asia fellowship living and working at a Buddhist temple school in Tokyo, Japan. He is responsible for implementing an English-language curriculum for 8 levels ranging from kindergarten through advanced adult and for teaching 22 classes a week at a traditional Japanese temple. Outside of work, Rob is enjoying exploring Tokyo’s diverse neighborhoods and staying in touch with his friends from Princeton scattered around the world. Rob is also thrilled to be getting involved in Tokyo’s small but close-knit Jewish scene.

**Shira Billet** is the Director of Research at the Center for Jewish Law and Contemporary Civilization at the Benjamin N. Cardozo School of Law in Manhattan. She is also teaching English Literature at Ma’ayanot Yeshiva High School for Girls in Teaneck, New Jersey.

**Jonathan M. Fluger** is in Israel as an Amira Margalith Research Intern at the Dayan Center for Middle Eastern and African Studies at Tel Aviv University. Aside from his work, he is learning how to surf.

**Zachary R. Hughes** is working in the Spokesperson’s Office of the President of the State of Israel under the auspices of the Menachem Begin Heritage Center’s Israel Government Fellows program. He works every day in the official President’s Residence in Jerusalem under the Spokesperson and Assistant Spokesperson for President Shimon Peres. He is mainly responsible for translating press releases and the President’s remarks out of Hebrew into English for distribution to the English-speaking press. Recently, Prime Minister Olmert has submitted his resignation to President Peres at the Residence, and the President has just selected Tzipi Livni to form the next Israeli government. It has been a tremendously exciting time to be working in the President’s office and he is very happy to be in the middle of this dynamic period in Israel’s history.

**Jennifer M. Logan** is currently traveling abroad.

**Jonathan Yehuda** spent his summer working as a teacher and took a road trip through the South. He recently returned from Israel with his brother, where he traveled and visited family and friends. He is currently looking for a job in journalism or marketing.



## JUDAIC STUDIES SENIOR THESES, 2008

**Robert M. Bernstein**  
*Department of Religion*

### **Shades of Gray: Religion, Aging, and Adaptation in Retirement Communities on the American Sunbelt**

**M**y senior thesis explores the role of religion in the lives of the elderly through an ethnographic investigation into the religious contours of two very different retirement communities in the American Sunbelt. My thesis represents an interdisciplinary investigation into particular forms of religious experience that combines work in fields such as Judaic studies, gerontology, urban studies, demography, and psychology, among others. I aim to focus exclusively neither on the experiences of individuals nor on the religious nature of the places themselves, but rather, I endeavor to tease out the lives of individuals as constitutive members of dynamic communities. In contrast to prior works that offer fixed snapshots of retirement communities, my thesis aspires to show how retirees continually reconfigure the religious landscape of their communities to meet evolving needs that vary with age and to show how the communities reshape the values, prejudices, and assumptions of their elderly retirees.

In Chapter 1, I raise important questions about the complexities of both the study of religion among the elderly and the relationship between retirement and definitions of self-worth. I also offer a critique of quantitative methodologies hitherto assumed to be preferable for studies of religiosity among the elderly, and I call for more nuanced qualitative designs in the future. The subsequent two chapters compose the ethnographic portion of the thesis. Chapter 2 examines the Century Village development in Deerfield Beach, Florida, a traditional active adult retirement community with a historically almost exclusive Jewish population. Chapter 3 turns to the increasingly popular retirement destination of Oxford, Mississippi, a

town whose success as a retirement community results in no small part from an innovative marketing campaign. In my Conclusion, I argue that there are dangers in assuming that the elderly experience religion the same way as they did earlier in life. My thesis is intended to muddle the mirage of retirement and to portray retirement communities not as isolated oases where the old retreat but as dynamic networks of individuals confronted with the same anxieties and joys of everyone else.

**Shira Billet**  
*Department of Religion*

### **Rupture and Re-creation: The Shared Journey of Jewish Thought and Anglo-American Legal Theory in the Twentieth Century**

During the final two decades of the nineteenth century, Friedrich Nietzsche and Oliver Wendell Holmes, Jr. offered devastating critiques of the truth, value, and meaningfulness of traditional systems of law and morality. However neither Nietzsche nor Holmes left a formula for how—or whether—meaningful adherence to religion and law could be re-created. My thesis presents four different thinkers (two Jewish philosophers and two Anglo-American legal theorists) who, either explicitly or implicitly, can be seen as responding to the question of how law or religion or both can have meaning, objectivity, and value in the twentieth century. Each of these thinkers was shaped by the critiques of religion and law advanced by Nietzsche and Holmes or their intellectual heirs, but they endeavored nonetheless to render law meaningful. I place these thinkers into sets of two, arguing that each pair (containing one Jewish philosopher and one Anglo-American legal theorist) presents a general model of a response to the Nietzsche/Holmes critique.

Chapter one juxtaposes Franz Rosenzweig (1886-1929), a prominent early twentieth century German Jewish philosopher, with Robert Cover (1944-1986), a well-known Anglo-American legal theorist from the 1970s and 80s. Chapter two juxtaposes Joseph

Soloveitchik (1903-1993), the most famous orthodox Jewish philosopher of the twentieth century, with H.L.A. Hart (1907-1992), perhaps the most renowned Anglo-American legal theorist of the twentieth century. I argue that within each set of thinkers, both scholars were faced in their respective fields and in their respective times and places with highly analogous philosophical crises, to which their own works attempted to respond. Faced with similar circumstances posed by the twentieth century, the two scholars in each set articulated remarkably similar philosophies.

My broad claim in this thesis is that the respective disciplines of legal thought and western religious thought (with a focus on Jewish thought) in the twentieth century have much to offer one another, and share many more concerns than has often been assumed. I focus specifically on Jewish thinkers because Judaism, as opposed to Protestant Christianity, is a religion highly concerned with law, and would therefore be most threatened by Nietzsche's critique of legal morality. A more specific claim is that by juxtaposing the two sets of thinkers, we can evaluate which model (Cover/Rosenzweig or Hart/Soloveitchik) is a better or more feasible response to the Holmes/Nietzsche critique. Overall, I argue that it is interesting, illuminating, and useful to make a comparison between modern Jewish thought and Anglo-American legal thought in the twentieth century.

**Jonathan Michael Fluger**  
*Department of Religion*

### **Legislators of the Word: Anti-Anthropomorphism as Political Theology in al-Jahiz and Saadia Gaon**

This thesis examines the political thought that is intertwined with the anti-anthropomorphic positions of two of the most famous practitioners of *kalam* or Islamic dialectical theology. The two *mutakalliman* or theologians in question are al-Jahiz (776-868/9) and Saadia Gaon (882-942), the first a Muslim and the second a Jew. I analyze



Drucker Prize winners: Jonathan Fluger, Shira Billet, and Jordan Reimer.

al-Jāhiz's letter "On the Refutation of Anthropomorphism," and Saadia's much better-known *Book of Beliefs and Opinions*. In the context of this thesis, and these two specific primary sources, "anthropomorphism" is to be understood as the idea that God possesses human bodily form, undertakes human actions, or possesses human emotions. I interrogate both texts using the paradigms of "political theology" and "the friend-enemy distinction" that Carl Schmitt introduced in his landmark works *Political Theology* and *The Concept of the Political*.

By examining Saadia's political theology subsequent to al-Jāhiz's, I draw preliminary conclusions on the question of how early Islamic political thought may have been appropriated and reshaped by Jews. I lay the groundwork for this question in Chapter One, where I comprehensively examine the existing historiography on this topic. I then turn in Chapter Two to a close reading and analysis of al-Jāhiz's letter "On the Refutation of Anthropomorphism." I demonstrate how al-Jāhiz sees anthropomorphism as a political threat to a divinely-ordained social hierarchy, and thus the anthropomorphists as his political enemies. In order to conduct this analysis, I translated the entire letter into English for the first time. My translation is included as Appendix I, and the original Arabic text is included as Appendix II. In Chapter Three, I show how Saadia, in his *Book of Beliefs and Opinions*, propounds a theology that distrusts and, ultimately, in its evocation of the messianic age, seeks to negate the political. For Saadia, unlike for al-Jāhiz, worldly political authority is an affront

to God's transcendent sovereignty over man and His Creation more generally. I end this thesis by making brief concluding remarks on this subject in light of the question I have traced in Chapter One and Moshe Halbertal's and Avishai Margalit's influential book *Idolatry*.

**Zachary R. Hughes**  
*Woodrow Wilson School*

### **COUNTERSUIT: Jewish Refugees from Arab Countries and the Arab-Israeli Peace Process**

Jews have resided throughout the Middle East, in what is now known as the Arab world, for thousands of years. In many places, such as Baghdad and Alexandria, these Jewish communities flourished and were among the most productive and fruitful Jewish societies in the world. However, there are virtually no Jews remaining in these lands. From 1948 to the present day, more than 850,000 Jews fled their homes in Egypt, Iraq, Libya, Syria, Morocco, Algeria, Tunisia, and Yemen, mostly for the United States or Israel. These Jews were compelled to leave their homes, usually with none of their property in tow, because of widespread persecution that arose out of anti-Zionism and Arab nationalism that swept the Arab world in the post-WWII era.

These 850,000 Jewish refugees have been largely omitted from the historical narrative of the Arab-Israeli conflict, despite the fact that they outnumber the Palestinian Arabs who were displaced after Israel's War of Independence. The Jewish refugees were swiftly and successfully absorbed into their adoptive

countries. Only fleetingly did the Israeli government attempt to seek redress for the wrongs committed against these Jews. However, a vigorous campaign has recently begun to pursue the matter of Jewish refugees from Arab countries and put their plight on the agenda of Arab-Israeli peace negotiations. Largely based in the United States, this campaign recently won a tremendous success with the passage of H. Res. 185 through the House of Representatives, recognizing the rights of Jewish refugees from Arab countries and demanding that any relevant document that the US has a hand in drafting must address their rights alongside those of Palestinian refugees.

The reemergence of this issue has restitution for Jewish refugees only as a secondary goal. The Jewish leaders at the forefront of the campaign insist that justice for Jews from Arab countries is important purely as a matter of "law and equity," and that a just peace between Israel and its Arab neighbors can only come from a shared, accurate historical narrative that takes into account all refugee populations on both sides. The strongest backers of the initiative in Congress have also suggested that H. Res. 185 highlights the obstructive role of the United Nations in resolving the Palestinian refugee issue, as well as the role of the Arab countries in perpetuating the Palestinians' refugee status, in stark contrast to the resettlement of these Jewish refugees. Understanding the plight of Jewish refugees from Arab countries is critical to a fair consideration of the Arab-Israeli conflict and increasingly may bear on America's role as a peace broker for Arab-Israeli peace negotiations in the wake of H. Res. 185.

**Jennifer M. Logan**  
*Woodrow Wilson School*

### **Holier than Thou: Preferential Policies for Haredim in Israel**

The State of Israel is experiencing internal tensions that threaten its stability. The most significant tension is that between religious and non-religious Jews, and most prominently, the conflict involving the ultra-

Orthodox, or Haredi, community. Many non-Haredi Israelis allege that Haredim unjustly receive preferential treatment from the Israeli government. My thesis investigates the validity and consequences of such claims through an evaluation of Haredi behavior and ideology and an analysis of Israeli government policies regarding Haredim. The history and ideology of Haredim provide an understanding of the viewpoint of the Haredi community and its complex and sometimes antagonistic relationship with the modern State of Israel. An examination of the Israeli government's policies regarding Haredim reveals a pattern of direct and indirect favoritism with respect to the Haredi educational system, official religious establishment, and military service. My thesis explores the implications of this inequitable situation for Israel's society, economy, and democratic identity.

The current government policies regarding Haredim accommodate their religious particularities and contribute to an inequitable situation. They reflect an entrenched state of affairs that is caused by the extreme demands of the Haredim, by a flawed political system, and by the imprudent policies of the Israeli government. Accordingly, policy changes must be tempered and structured to work within the limitations of the established policies. New policies must also take into consideration the Haredi ideology and culture in order to limit resistance from the Haredi community. My thesis recommends that the Israeli government enforce existing oversight laws and provide more equitable financial allocations as well as limit the dominance of Haredim in public and private life by creating more pluralism in the official state religious establishment. The most significantly unfair policy regarding Haredim, the military exemption, should be discontinued, and Haredim should participate in a national service program created to accommodate their religious needs. Finally, more information about the Haredim and their socioeconomic characteristics should be collected and made public in order to ensure that

misleading information is not circulated to the Israeli public. These measures will improve the internal stability and cohesiveness of Israel, and ameliorate the social and economic problems that have resulted from the current policies.

**Jonathan Yehuda**  
*Department of Art & Archaeology*

### **Ben-Gurion and the British: Pragmatism in the Last Ten Years of the Mandate**

This thesis is an attempt to get to the heart of David Ben-Gurion's motivations and strategies toward the British in the last ten years of the Palestine Mandate. This time period is particularly useful for an analysis of Ben-Gurion's views and relations toward the British since it not only coincided with his election as Chairman of the Jewish Agency Executive, but also witnessed a change in British policy and the breakdown of the British government's support for the Jews in Palestine. It was, no doubt, the most difficult and trying period of the Mandate.

Drawing primarily on primary research and close readings of Ben-Gurion's diaries and letters during the time, the thesis traces the development of Ben-Gurion's attitudes and shows that he was never guided by one single policy or attitude. Instead, he molded his actions around pragmatism and a far-sighted desire to keep all options open and remain flexible. As applied to the British, this meant always leaving open the possibility for reconciliation and renewed cooperation by advocating, for the most part, only limited forms of resistance. Ben-Gurion was, throughout the period, always acutely aware of the relative weakness of the Yishuv, and sought to ensure that relations with the British were never completely severed. Significantly, his policies depended largely on his perceptions of the British people, and his admiration for them seems to have remained intact right up until the British decided to leave Palestine.

Still, for Ben-Gurion, British rule became largely a means to an end. His



goal was a Jewish state, and he tailored his relations with the British in order to meet that goal. As a result, he balanced cooperation and opposition to them as he deemed necessary in order to make political gains for the Yishuv—and to strengthen his own image as a strong leader. His pragmatism, then, turned out to be his greatest strength, and facilitated both his rise to unrivaled leadership, as well as the eventual creation of a Jewish state.



## GRADUATE FELLOWSHIPS

*This is the sixth year that the Program in Judaic Studies, in consultation with the relevant departments, offered top up fellowships to graduate school applicants who demonstrated 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.*

Top up fellowships were awarded to the following incoming 2008 graduate students: **Rachel Gross** in the Department of Religion and **Oded Zinger** in the Department of Near Eastern Studies.

Top up fellowships were awarded to the following incoming 2007 graduate students: **Yael Berda** in the Department of Sociology, **Sarit Kattan Gribetz** and **Elias Sacks** in the Department of Religion, and **Jessica Marglin** and **Lev Weitz** in the Department of Near Eastern Studies.

In 2006, top up fellowships were awarded to **Aryeh Amihay** in the Department of Religion, who is studying ancient Jewish literature including the Hebrew Bible, Dead Sea Scrolls and other Second Temple Literature and Rabbinic literature, 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.

The top up fellowships for 2005 were given to **Yiftah Elazar**, in the Department of Politics, who is interested in conservative political thought; **Ronnie Halevy**, in the Department of Anthropology, is focusing on the intersection of women/gender, multicultural education in the globalized age, and tribal societies within nation-states, and whose fieldwork is amongst the Bedouin community in the Negev of southern Israel; **Miriam Hess** in the Department of German; and **Kristina Szilagvi** 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.

The following incoming students were awarded Judaic Studies fellowships in 2004: **Yaron Ayalon** in the Department of Near Eastern Studies is exploring the history of the lower social strata in Middle Eastern and Ottoman contexts; **Adam Jackson** in the Department of Religion is investigating Jewish experiences of and attitudes toward Roman rule and culture during the empire and late antiquity; **Meir Soloveitchik** in the Department of Religion is studying 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 is focusing 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 interpreting rabbinic literature in the context of

religious theory.

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; 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.



# 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, Art & Archaeology, Comparative Literature, English, German Languages and Literature, History, Music, Near Eastern Studies, Politics, Religion, and Sociology.

**Aryeh Amihay**, Religion, is a third year student interested in ancient Jewish literature including the Hebrew Bible, Dead Sea Scrolls and other Second Temple Literature and Rabbinic literature. Amihay's undergraduate studies were in the Bible Department of the Hebrew University of Jerusalem. He is the co-translator of *The Hasmonean State and the Dead Sea Scrolls* by Hanan Eshel (Eerdmans, 2008) and has contributed this year an entry to the *Encyclopedia of the Bible and its Reception* (EBR). He participated this summer in the Enoch Graduate Seminar, and in the Witherspoon Institute seminar on Politics and the Jewish Tradition. His current interests include change and continuity of biblical exegesis by ancient readers and applying terms and methods of modern legal theory to the study of legal texts of the Dead Sea Scrolls.

**Yaron Ayalon**, Near Eastern Studies, is a fifth 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. Two articles with topics related to his dissertation are being published. The first, in the *Journal of Ottoman Studies*, deals with natural disasters in Ottoman Syria in the eyes of European visitors. The second discusses social cohesion among Syrian Jews. It will appear in Hebrew next year, in a volume entitled *Syrian Jewry—History, Identity and Heritage*. In addition, he has been working on two conference presentations about the Jews of Syria, which he will deliver at the annual meetings of the Middle East Studies Association (November 2008) and the Association for Jewish Studies (December 2008).

**Yael Berda**, second year in Sociology, is an Israeli lawyer who has been highly engaged in social activism and politics in Israel. Her intellectual focus is on bureaucracy and procedural methods of population control as well as urban sociology, spatial policing and the intersections between law and art. In 1997, she co-founded the Mahapach-taghir movement, which has grown to be the largest community organizing student movement in the county focusing on social rights and civic participation of residents of disempowered communities in Jewish neighborhoods and Palestinian villages. During the last decade she has run election campaigns for the Meretz party primary election campaigns, and for Municipal Elections in Jerusalem. Yael has worked in the Israeli parliament as a columnist and was a political commentator for channel 10's "Politics Plus" television program. Her forthcoming

publication, with Shenhav Yehouda, is "The Colonial Foundations of State of Exception: Juxtaposing the Israeli Occupation of Palestinian Territories with Colonial Bureaucratic History" in Givoni M., S. Hanafi, and A. Ophir (eds.), *OCCUPATION: Israeli Technologies of Rule and Governance in Palestine*, New York: Zone Books. Her current project is Spatial Policing of Graffiti in New York City—an exploration of enforcement practices in the urban battleground over control of visual public space. The study is focused on the relationships between gentrification and law enforcement practices and bureaucratic discretion.

**Yiftah Elazar**, Politics, is a fourth-year student whose dissertation looks at the connection between liberty and political action, drawing on debates about the meaning of political liberty in Eighteenth Century England. Before coming to Princeton, Yiftah studied at The Hebrew University of Jerusalem, where he earned his MA in Political Science, and his BA in Philosophy and the Amirim Honors Program for the Humanities and Social Sciences. In his career as a journalist, Yiftah reported from the Israeli Supreme Court for Galei-Zahal national radio station and worked as a news editor in Israel's most widely distributed daily newspaper, *Yedioth Ahronot*. He wrote for *The Seventh Eye*, the Israel Democracy Institute's bimonthly journal for media analysis and criticism.

**Gregg Gardner** entered the doctoral program in 2003 in the Religions of Late Antiquity subfield, the Program in the Ancient World, and the Program in Judaic Studies. For 2008-09, he holds a Charlotte W. Newcombe Fellowship to complete his dissertation on charity and social justice in late antique rabbinic Judaism. Gregg's publications include *Antiquity in Antiquity: Jewish and Christian Pasts in the Greco-Roman World* (co-edited with K. Osterloh, 2008); "Astrology in the Talmud: An Analysis of Bavli Shabbat," (in *Heresy and Identity in Late Antiquity*, 2008); and "Jewish Leadership and Hellenistic Civic Benefaction in the Second Century B.C.E.," (*Journal of Biblical Literature*, 2007). Web site: <http://www.princeton.edu/~ggardner/>

**Rachel Gross** is a first year student in the Department of Religion. She is interested in the ethnographic study of contemporary Judaism, the visual and material cultures of American religions, and the role of space and place in the formation of religious communities. She received a BA in Jewish Studies and an MA in Religious Studies from the University of Virginia, where she studied the changing nature of Jewish ritual and the communal significance of historic American synagogue buildings used as museums.

**Ronnie Halevy**, Anthropology, is a fourth year student, who is focusing on the primary education of Bedouin girls in the Negev through the prism of tribe and state. Her thesis title is "Walking the Thin Line: The Multiple Struggles of





Educated Bedouin Women in the Negev.” She is currently finishing fieldwork and working on a paper for a conference, “Drylands, Deserts, and Desertification,” in Sde Boker (Ben Gurion University), Israel in December. The title of her panel is “The Contradictions of ‘Gender Equality’ in Development Discourses in Desert Regions.”

**Sarit Kattan Gribetz** is a second-year PhD candidate in the Department of Religion and the Program in Judaic Studies, focusing on religions of late antiquity. Sarit received her B.A. from Princeton, was a Fulbright scholar in Israel, where she studied archaeology and rabbinic literature at The Hebrew University of Jerusalem, and is now a Wexner Graduate Fellow. Her areas of interest include the approach of Jews and Christians to Roman civic religion; spaces of ritual and performance in antiquity (Roman theaters, temples, synagogues, and churches); the relationship between revelation and textual interpretation in rabbinic literature; and the role of women in ancient religious societies. Sarit is currently organizing a two-day graduate student workshop with Moulie Vidas titled “Rabbis and Others in Conversation” to be held on May 4-5 at Princeton.

**Adriana X. Jacobs**, Comparative Literature, began her doctoral studies in 2001. Her dissertation “Poetics and Practices of Translation in Twentieth Century Modern Hebrew Poetry” outlines the relation between translation and writing in the development of twentieth century Modern Hebrew and Israeli poetry, focusing on the works of Esther Raab, Leah Goldberg, Avot Yeshurun and Harold Schimmel. Her article “Paris or Jerusalem? The Multilingualism of Esther Raab” was published last year in *Prooftexts: A Journal of Jewish Literary History*.

**Abra Levenson** is a third year graduate student in the Department of Art and Archaeology with a focus in pre-war European and American art. She received her BA from Berkeley in 2003, where she studied History and Art History. Her current research interests include public monuments (particularly the development of Holocaust ‘memory politics’ in Germany and Austria in the postwar period), intersections between avant-garde and mass culture, art and politics, the genre of portraiture, cross-Atlantic exchange, and the emergence of American modernism.

**Jessica M. Marglin** is a second year student in the Department of Near Eastern Studies. Her research focuses on Jewish-Muslim relations in the Maghreb in the eighteenth and nineteenth centuries. She plans to write her dissertation on the legal history of Jewish-Muslim relations in Morocco in the nineteenth century. This past year, she has presented at a number of conferences and co-organized a graduate student

workshop on the Maghreb at Princeton (April 4, 2008), which brought together graduate students and professors in a range of disciplines, whose work focuses on North Africa and the North African diaspora for a day-long exchange of ideas and research. This fall she is attending a workshop in Istanbul organized by the Berlin Wissenschaftskolleg called “Living Together: Plurality and Cosmopolitanism in the Ottoman Empire and Beyond.” She will also present a paper at the Middle East Studies Association conference in Washington D.C. in November titled “An Unheeded Discourse: French Ethnography and the Berber Dahir, 1915-1930.”

**William Plevan** is in the sixth year of the Religion department’s program in Religion and Philosophy. He is currently working on his dissertation, tentatively titled, “I, Thou, We: Martin Buber’s Philosophical Anthropology Reconsidered.” He will be presenting a paper on Martin Buber’s reading of Isaiah for the upcoming Association for Jewish Studies Conference in December. Before coming to Princeton, he received rabbinic ordination from the Jewish Theological Seminary where he also completed a Master’s degree in Jewish Philosophy. He currently lives in New York City with his wife Sara and his son Ariel.

**Elias Sacks**, Religion, is a second year student whose areas of focus include Jewish thought, philosophy of religion, hermeneutics, and political theory. He has a particular interest in German-Jewish thought, and his current projects include work on Moses Mendelssohn’s relationship with Immanuel Kant and on Franz Rosenzweig’s approach to ethics and law. He will also be delivering a paper titled “*Finden Sie mich sehr amerikanisch*: The Exile of Jacob Taubes and the Return to German-Jewish Liberalism” at an upcoming conference on the history of the German rabbinate, and he serves as an Associate Director of the Tikvah Jewish Thought Workshop Program.

**Leeore Schnairsohn** is a fourth year student in the Department of Comparative Literature. His topic of study is the literary theory of Osip Mandelstam. Schnairsohn is currently completing a novel about literary smuggling between the US and the USSR in the early 1960s. His interests are the Russian poet Osip Mandelstam and the Bukovinian poet Paul Celan.

**Rafael Segal**, in his sixth year at the School of Architecture, is currently working on his doctoral dissertation which examines and analyzes the architectural work of Alfred Neumann built in Israel between 1959 and 1967. Alfred Neumann (1900-1968), a Czech architect who studied and worked in Vienna and Paris during the 1920’s -30’s, immigrated to Israel in 1949, where he later became Professor and Dean of the Architecture and Town Planning Faculty at the Technion –Israel Institute of



Herodium (Gambash).

Sarit Kattan-Gribetz in the Golan Heights.



Technology. Neumann’s approach to architecture occurred as a critique of Israel’s overarching acceptance of International Style Architecture and within the broader international scene, where it can be seen to reflect a paradigm shift from the notion of ‘building as object’ to ‘building as pattern’. His buildings explored the possibility of addressing issues of human proportion, sensitivity to light, climate, and other human and environmental considerations, without compromising the search for new forms and expressions.

**Meir Sloveichik**, is a fifth year graduate student in the Department of Religion and is the Associate Rabbi at Congregation Kehilath Jeshurun in Manhattan.

**Krisztina Szilágyi**, Near Eastern Studies, is a fourth year student, from Hungary, whose dissertation will deal with the Apology of al-Kind, one of the most influential polemical treatises ever written against Islam. Her article on the Christian Bahīrā legend is forthcoming in *Jerusalem Studies in Arabic and Islam*, and she is working on the edition of a Judaeo-Arabic fragment from a hitherto unknown work of the twelfth-century Jewish philosopher Abraham ibn Daud. She received an M.A. in Arabic and Jewish studies from the Eötvös Loránd University (Budapest), and another one in Religion from The Hebrew University of Jerusalem.

**Alan Verskin**, Near Eastern Studies, is a fifth-year doctoral student. His primary area of research is the study of social and intellectual interactions between Jews and Muslims in the medieval period. Verskin’s article entitled “The Theology of Jacob Ben El azar s Hebrew Version of Ibn al-Muqaffas Kalilah wa-Dimnah” has been accepted for publication in “la Revue des tudes Juives” and is now forthcoming. I am presenting a paper entitled “An Orientalist Travelogue in Reverse: Seeing the Orientalist through the Eyes of His Native Guide—a Judaeo-Arabic Travelogue” at the Middle East Studies Association this November. In December 2007, I presented a paper entitled “The Wicked Woman: Lot s Wife in Medieval Qur anic Exegesis at the Annual Meeting of the Association for Jewish Studies.

**Sara Verskin** is currently a fourth year graduate in the Near Eastern Studies department, studying medieval social history. Her dissertation is entitled “Barren Women: popular knowledge and religious practice in the experience of medieval infertile women.”

**Moulie Vidas** is a fifth-year graduate student in the Department of Religion and has returned to Princeton after studying Middle Persian language and literature at Harvard in 2007-2008. He is currently writing his dissertation, “Tradition and the Formation of the Talmud,” which explores the function of authorship in the Talmud and the relation of the Talmud’s creators to their literary traditions. In addition,

he is preparing for publication the proceedings of the 2007 Princeton colloquium on revelation, preparing a presentation for the SBL 2008 Annual Meeting on the rabbinic injunction against Greek Wisdom and its relation to the history of Christians and Jews in late ancient Mesopotamia. He is also organizing, with Sarit Kattan-Gribetz, a graduate workshop entitled “Rabbis and Others in Conversation” to be held in May 2009. Before coming to Princeton in 2004, Moulie studied at the universities of Tel Aviv and Jerusalem and at the Hartman Institute’s Advanced Beit Midrash.

**Lev Weitz** is a second-year PhD student in the Department of Near Eastern Studies. His areas of focus are the adoption of Arabic and the formation of communal identities among Christians and Jews living under Muslim rule in medieval Syria.

**Jeris Stueland Yruma**, currently in her sixth year, is completing a dissertation, “How Experiments are Remembered: The Discovery of Nuclear Fission, 1938-1968,” in the History of Science Program. It is a cultural history of the discovery of nuclear fission, focusing in particular on Lise Meitner, a Jewish physicist who was one of fission’s discoverers. She worked in Berlin with her co-discoverers (Otto Hahn and Fritz Strassmann) until mid-1938, when she was finally forced to flee (to Stockholm) as a result of the Nazi regime’s anti-Semitic policies, although she remained in contact with Hahn and Strassmann through letters, and continued to participate in the work that ultimately led to the discovery of fission at the end of 1938. Because Meitner had fled Berlin, in 1945 she was celebrated in American newspapers as the discoverer of fission and “Jewish mother of the atomic bomb,” who purportedly kept the “secret to the bomb” safe from Hitler.

**Oded Zinger** is a first year graduate student in the Department of Near Eastern Studies. He was an undergraduate at Princeton in the History Department (’07) and then spent a year at Hebrew University. His interests are cultural history of Jews and Muslims in Islamic lands in the middle ages with an emphasis on the Cairo Genizah and family history.

Other graduate students working in areas relevant to Jewish Studies are the following: Amit Bein (Near Eastern Studies), Soelwe I. Curdts (Comparative Literature), Joshua Derman (History), Joshua Dubler (Religion), Adam Jackson (Religion), Michael Kirkwood House (German), Eduard Iricinschi (Religion), Ari Lieberman (Comparative Literature), Danielle Shani (Politics), Amy Shuster (Politics), Bella Tendler (Near Eastern Studies), Natasha Tessone (English), Philippa Townsend (Religion), Keri Walsh (English), and Erica Weiss (Anthropology).

## SUMMER FUNDING

*In the summer of 2008, the Program in Judaic Studies assisted four undergraduate and eleven graduate students with special funding grants for summer projects.*

**Efe Balıkcıoğlu** ('10) traveled to India for an intensive Persian language program; **Miriam Geronimus** ('11) studied Yiddish through YIVO's Uriel Weinrich Program at New York University; **Talia Nussbaum** ('10) traveled to Israel for a photography/interview research project; and **Alexis Rodda** ('10) worked as an intern at the Judisches Museum in Vienna.

The graduate students varied in level from I-V: **Aryeh Amihay** (NES 3<sup>rd</sup> year) studied Latin; **Sand Avidar Walzer** (ENG 1<sup>st</sup> year) traveled to Israel to study Yiddish at Tel Aviv University; **Yaron Ayalon** (NES 4<sup>th</sup> year) also traveled to Israel to study manuscripts in Jerusalem, of rabbinical primary sources written in Syria; **Yael Berda** (SOC 1<sup>st</sup> year) was in Israel gathering archival data to trace the bureaucratic history of post-independence Israel; **Gil Gambash** (CLA 4<sup>th</sup> year) traveled to Israel and Britain to further his research about the Roman provinces of Judea and Britain; **Gregg Gardner** (REL 5<sup>th</sup> year) visited archaeological excavations in Israel for his dissertation research; **Ronnie Halevy** (ANT 3<sup>rd</sup> year) continued her research on the social changes for young Bedouin women; **Sarit Kattan Gribetz** (REL 1<sup>st</sup> year) traveled to Rome to study Latin and to further her pre-dissertation research; **Jessica Marglin** (NES 1<sup>st</sup> year) traveled to Europe and Morocco to study in archives about Jewish-Muslim relations for her pre-dissertation research; **Leore Schnairsohn** (COM 3<sup>rd</sup> year) studied Yiddish at the Vilnius Institute; and **Bella Tendlar** (NES 4<sup>th</sup> year) traveled to Israel to attend summer school at Hebrew University.

*These 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:

### EFE BALIKCIOGLU

This summer, I attended an intensive Persian language program at the Henry Martyn Institute of Hyderabad in India. However, by attending this particular program, I not only improved my knowledge of Persian and Urdu languages, but also had a great chance to observe how people from different religious backgrounds in Hyderabad handle this difference on a daily basis. The Henry Martyn Institute concentrates on the study and action against inter-religious alienation and violence and offers programs at various levels that are designed to reduce prejudice, resolve conflicts, and increase trust, cooperation and understanding between individuals and groups in India. It especially conducts community development works in Hyderabad's historical district where Muslims from different communities such as Sunnis, Shiites, Ismailis and Mahdavis mostly live. One interesting aspect was that I met people from these different groups, not only Muslims, but also Christians and Hindus as well, and encountered new cultural and religious perspectives that would be instrumental in finding fresh solutions to traditional and current problems. After completing the Persian language program of HMI, I also traveled to the pilgrimage sites of the main religions in India, such as Dargahs in Ajmer and Delhi (Islam), Virupaksha Temple in Hampi (Hinduism), Dilwara Temples in Mount Abu (Jainism), Golden Temple in Amritsar (Sikhism), and the Dalai Lama's Temple in McLeod Ganj (Tibetan Buddhism) and got to know more about their philosophies and practices.

I am currently a junior in the philosophy department concentrating on political philosophy. In addition, I am doing certificates in the Woodrow Wilson School of Public and International Affairs as well as Near Eastern Studies; therefore, my area of interest and study lies mostly where politics, religion, and philosophy

Efe Balıkcıoğlu at Golden Temple in Amritsar, India.



intersect. Being Turkish myself, I am interested in the political and religious aspects of the Middle Eastern culture. I have previously taken classes and read books on Judaic (Kabbala) and Islamic (Sufism) philosophies as well as the development of current trends in the Middle Eastern political thought. Since the Henry Martyn Institute is located seven kilometers away from the city center, it was a great chance for me to be away from the hustle and bustle of Hyderabad's chaotic historical district and immerse myself into the rich library of HMI, where I found many books on Kabbala, Sufism and Indian philosophies. During my readings on the history of Iran and modern Iranian political thought, I was particularly fascinated by the works of Ali Shari'ati, the Iranian sociologist and political theorist of the 1960s and 70s, in the sense that I really found it interesting how Ali Shari'ati managed to combine the Marxist world view with that of Shiism. It was inspiring to see how Shari'ati's work on social justice and sociology of religion drew different aspects of the ideas of Marx and later Frantz Fanon, and institutionalized these ideas within Shi'a Islam. I believe that this point is significant, because as the religious-socialist understanding was the main motivation of Shari'ati; he had also modeled the political and diplomatic structure of the post-Revolution Iranian government, and managed to infuse this understanding into her politics of international relations.

In Hyderabad, I had a great chance to learn about the different aspects of South Asian cultural and religious life; and develop new perspectives on religion, politics and philosophy. It was very intriguing for me to realize that most of the great religions of the world also brought rich philosophical writings and codes with them; and actually these philosophical aspects

were particularly instrumental in their embracing the cultural and political practices of local communities. In that sense, I definitely believe that if the virtues of religious and ethnic life are correctly projected into the political understanding of a country, the notions of international relations and interfaith dialogue will gain new perspectives. This is because I feel that there are concealed, religion-based prejudices embedded in the official discourses of countries with strong religious heritage. If they manage to replace these prejudices with the values of their philosophical/religious backgrounds, they may become unique political, sociological and even economic driving forces within their regions. Especially finding new aspects or intersections among religion, philosophy, and politics will give us a chance to analyze how the religious and cultural backgrounds of these countries are related to their political understandings; and therefore, it would be even easier for us to solve most of the religion-based conflicts that are prevalent in the world.

#### TALIA NUSSBAUM

With the substantial funding I received from the Judaic Studies program, I was able to travel to Israel this summer in order to work on an independent photographic study of Israeli youth. My initial interests surrounded the unique experience of the Israeli teenager who, instead of attending university following high school, must first complete his/her mandatory military service. While attempting to capture the ways in which people change and develop during this important transitional period, I stumbled upon a more narrow point of focus that felt both personal and general, and especially important to the Israeli experience.

Thus my work evolved into an exploration of relationships of those in their late teens and early twenties—a time when most Israeli youth is in the army. My work looks at the unique dynamics of a relationship with at least one partner in the army, as explored through the photographic medium



Talia Nussbaum and Yakir.

and accompanied by interviews with the subjects on the intimate details of their relationships. This is furthermore a fairly personal project, as it flows from my own relationship with my long-term boyfriend at the time, Yakir, who is a combat soldier in the IDF.

What I found in talking to my subjects was a wealth of common emotional experience—tension and anxiety caused by long periods of separation, and passionate, emotionally charged reunions; many felt anger and resentment, frustration and disappointment, over so many things beyond their control. In my own experience, I noticed changes in Yakir's personality once he joined the army, and new tensions in our relationship came out almost immediately. After two years, he hardly seems like the same person in many ways. For others, starting a new relationship whilst one or both is in the army is very different from the normal dating experience, at once more intense and less fulfilling. The pictures themselves are guided by these feelings, and of course my own personal experience as an 'army girlfriend.' They include photographs taken on one of Yakir's army bases, presenting the masculine combat soldier in his army life. Yakir once described his experience like this: "The army is my life, home is just a vacation," and I have since heard others repeat a similar way of compartmentalizing their lives. To this end, I have also photographed soldiers outside of the army, in that other realm of life, on the weekends, or on other time off, both separately and also with their girlfriends. The project is further complicated by portraits of the girlfriends in the time apart, presenting a very different emotional landscape than their counterparts in the army.

This is my first really large-scale project in photography, and I am presently working on printing and putting everything together to be used for my junior independent work for the visual art track in the department of Art and Archaeology.

#### ALEXIS RODDA

I spent this summer at the Jewish Museum of Vienna. I had the opportunity to learn about many Jewish customs and the rich history of the Jewish community in Austria. The Jewish Museum collects items from synagogues from the former Austro-Hungarian Empire and has a rich collection of many beautiful artifacts. It also presents a very different view of Jewish history; instead of focusing on the Holocaust, it instead focuses on a long history of the Jewish community in Vienna and Austria. While the entire museum is a memorial, the point is to realize that the history of the Jewish community extends beyond the events of the Holocaust.

Besides the time I spent at the museum, I also had a wonderful time exploring the beautiful city that is Vienna as well as the surrounding areas. I visited the Jewish quarter in Prague as well as the Jewish Museum of Berlin, which was an interesting comparative experience. This was my first experience in Europe and I got a very interesting perspective due to my time in the Jewish Museum.

#### GRADUATE STUDENTS:

##### ARYEH AMIHAY

During the summer of 2008, I received funding from the Program in Judaic Studies at Princeton University in order to study Latin. This is also a splendid opportunity to appreciate the generous support I've received from JDS throughout my studies, and the wonderful courses and extra-curricular events JDS runs throughout the year that offer the students great possibilities to widen their horizons.

The study of Latin is important to me because several Second Temple texts

have been preserved only in Latin. Furthermore, some Early Christian writings—written originally in Latin—have a direct bearing on the history of Biblical Exegesis and on questions of relations between Jews and Christians—two topics which are especially interesting to me.

I had a very busy summer. In addition to the study of Latin, I delivered a paper at the Graduate Enoch Seminar, an international seminar of students working on ancient Jewish and Christian texts, which took place this year at Princeton Theological Seminary. The conference was a success, and allowed me to meet renowned scholars and grad students from all over the world working on themes relevant to my studies.

In addition to these activities, I also participated in a two-week seminar held by the Witherspoon Institute, on politics in the Jewish Tradition. It is important for me to enrich my studies of Judaism in Late Antiquity not only with its contemporary history and its setting in the Ancient World, but also to place it within the framework of Jewish History and Culture.

Once more, I would like to thank the JDS program for its ongoing support and for the invaluable activities it offers for its students.

#### **YARON AYALON**

I spent the first half of the summer working at Firestone library. Then, thanks to a grant from the Program in Judaic Studies, I traveled to Israel to work in the Center for Microfilmed Hebrew Manuscripts at the National Library in Jerusalem. Looking for evidence to support my ongoing research project on the Jews of Ottoman Syria, I studied manuscripts written by Sephardi rabbis of Syrian or nearby communities. My work in Jerusalem enabled me to embark on the writing of another chapter of my dissertation, which I have recently completed. In addition, it provided



Gregg Gardner at Qazrin Synagogue.

much-needed evidence for the revision of previously-written chapters.

#### **GIL GAMBASH**

I spent most of the summer in Israel. I worked there on my dissertation chapter on the first Jewish revolt, and on a paper whose title is “Official Roman Responses to Indigenous Resistance Movements: Aspects of Commemoration.” Thanks to the generous summer funding I received from Princeton, I was able to travel in the region, and to visit many of the archaeological sites that are relevant to the first Jewish revolt and the museums that exhibit finds from those sites. Naturally, I concentrated most of my efforts in sites in and around the old city of Jerusalem. In recent years many discoveries have been made, and new museums and sites were opened for visitors, and I made sure to visit and learn all of them closely. In addition, I visited most other sites across Israel that are related to the revolt and to my field of study more generally. Among other places I saw Masada, Herodion, Caesarea, Scythopolis, sites in Galilee (e.g. Sepphoris), and on the Golan (Gamla).

My stay in Israel was longer than expected, since the academic year in Oxford, where I will be studying this year, opens only mid-October. I have arrived recently in Oxford and have made plans to see sites in the east and south of the island that are relevant to my research on the Boudican revolt, among them St. Albans, Colchester, and London itself. By learning the remains of these sites and the finds from them that are exhibited in the relevant museums, I will have completed my summer task of seeing as much of the material that is related to my work as possible.

#### **GREGG GARDNER**

I spent this past summer researching and writing my dissertation on Rabbinic Literature. This included a trip to Israel to examine archaeological remains and other materials essential for my project. I visited the excavations at a number of sites from Roman-era Galilee—the time and place of the redaction of the foundational text of rabbinic Judaism, the *Mishnah*. This included the Jewish towns and villages of Beth Alpha, Chorazin, and Qazrin, as well as Capernaum—where Jews and Christians lived and worshipped side-by-side. The highlight was a visit to the new excavations at Tiberias, one of the major cities of the Galilee in the third-fourth centuries. The archaeological discoveries from these sites, many of which have yet to be published, illustrate the social and economic processes that shaped early rabbinic literature. They constitute important intertexts with the rabbinic writings on the poor, the central topic of my dissertation, “Social Justice and Charity in Early Rabbinic Judaism.” I would like to thank the Program in Judaic Studies for providing summer funding to enable me to reach my research goals.

#### **RONNIE HALEVY**

This year is my fourth year in the Department of Anthropology, and the second that I will spend in the field. The community I am researching is that of the Bedouin in the Negev of southern Israel (approximately 170,000): small, peripheral, and farthest on the socioeconomic ladder across the state. Within this community, I have been focusing on educated women for almost a decade now, and currently spend most of my time in Bedouin schools in an attempt to follow the process through which young Bedouin girls come to aspire to acquire higher education even when the circumstances in which it is being done are still not very supportive. While in the schools, I am looking for the ways in which national education creates, as well as



Jewish cemetery in Prague (Alexis Rodda).

permeates into, the various meeting points between “the state” and “the Bedouin tribes,” and consequently, the part it plays in daily negotiations of belonging.

I dedicated this summer to deepening my knowledge of the local Bedouin dialect as well as strengthening some of the personal connections I have made. This was done in two ways: weekly conversations with women (many of them teachers) whom I have met during the school year, and volunteer work in a local Bedouin NGO dedicated to the empowerment of Bedouin women. In the NGO, I taught English to a group of 22 girls in grade 9, all of them from the poorest Bedouin town (7 were established for this community by the Israeli government). Our year together ended with us learning Lennon’s *Imagine* (we began from the beginning: who Lennon was, who were the Beatles, when and where. What Lennon requires of us to do in this song was not easy for them, especially such lines as “and no religion too”) for the purpose of performing it at the NGO’s 10<sup>th</sup> year anniversary. While holding the words close to their faces, and tightening their *mandils* (headcover), the girls (12 remained at this stage) sang from beginning to end and were greatly applauded. This marked the end of a 3-year program for which they were chosen by this NGO for the purpose of bettering their future chances of getting accepted to university. This is also the summer that marks their move from junior high to high school, a move notoriously known for the percentage of girl drop out. It remains to be seen how many of these brave girls will eventually attend, and possibly even graduate, high school, not to mention university. If we choose to believe in statistics...not more than 5.

I thank the Program in Judaic studies for its generous support.

### SARIT KATTAN GRIBETZ

I would like to thank the Program in Judaic Studies for its generosity in funding my trip to Israel this summer. With the help of the program, I was able both to do textual research and to travel to many archaeological sites within Israel. I began my stay in Jerusalem, where I spent much time at the National Library and the manuscript library as well as at the Hebrew University’s Mount Scopus campus, where I met with many of my former professors and classmates to discuss my current research. I found these conversations to be extremely helpful in allowing me to incorporate different methodologies and sets of questions into various papers, which I continued to work on once I returned to Princeton. I also explored the Old City, visiting many churches, most notably the Church of the Holy Sepulchre and the Syriac Church, where I was able to practice some Syriac and Arabic and listen to beautiful Syriac hymns.

I spent the second half of the trip at various archaeological sites from the rabbinic period—Sepphoris, Bet Shean, Bet Shearim, Bet Alpha, and so on. The trip, in part, allowed me to see the material culture left behind by the people whose texts I study. I walked down the same colonnaded *Cardo* in Bet Shean that those in the Roman and Byzantine periods strolled down, I stood in the same bathhouses in Sepphoris that were presumably used by the rabbis and their fellow city dwellers, and read the Hebrew inscription on a sarcophagus found deep in a catacomb at Bet Shearim. The ability to stand in the same space, among the very same column bases and paving stones that were erected in antiquity, and reconstructing the remainder of the fallen buildings, proved helpful in understanding the many allusions to daily life and architecture present in

rabbinic literature—Rabban Gamaliel’s visit to Aphrodite’s bathhouse, the proximity of the theaters and hippodromes to the synagogues (and the rabbinic bans against joining the pagan and civic festivities), and on and on.

One highlight of my trip was revisiting Sepphoris, the site at which I spent several weeks the previous summer on an archaeological excavation. I returned to the site with one of the assistant archaeologists and a group of archaeology students from the Hebrew University. While I was digging at the site, I was so focused on my little area (each individual paving stone and column base) that it was wonderful to place it in perspective (as part of a possible forum within a larger city center). It was very interesting to see the progress of the site since I had been there a year earlier, and to hear about the various interpretations of our finds and future excavation plans.

Another dimension of visiting these sites was the images preserved on floors and walls and the stories that they tell. One of the most beautiful mosaics, in my opinion, is the famous mosaic in the synagogue at Bet Alpha, just a five minute drive from the big city of Bet Shean. One of the scenes depicted on the mosaic is the story of the binding of Isaac: two young men wait on the side while Abraham prepares to bind Isaac to a burning altar; a round little angel sheds tears as it watches Abraham and calls out to him: “do not lay your hand on the boy!”...conveniently, a ram stands nearby. I was particularly moved by this depiction because last spring I took a course on the binding of Isaac with Professor Himmelfarb and spent much time reading Jewish and Christian accounts of this very story. I also saw another synagogue mosaic with a depiction of the binding in Sepphoris (though much of it is no longer preserved). These mosaics, similar to the extant textual interpretations, give us a sense of the ways in which some ancient readers imagined the biblical text and literally how they pictured it. The challenge that I now face, upon returning home to continue my work, is incorporating this theoretical idea—that

images *are* texts—into my own research and writing.

In the remainder of the summer, I was able to write two papers, to complete my first general exam, on the New Testament, and to begin planning a graduate student workshop with my colleague Moulie Vidas titled “Rabbis and Others in Conversation” to be held 4-5 May 2009 at Princeton.

### JESSICA MARGLIN

Thanks to the funds provided by Judaic Studies, I was able to spend much of the summer doing pre-dissertation research. I visited the National Archives in Washington DC, where I looked at diplomatic correspondence from American consuls and vice-consuls in Morocco during the nineteenth century. I am particularly interested in tracing the history of consular court cases, especially those that involved Jews and Muslims, as this will hopefully constitute a significant part of my dissertation. What I found during my time in the National Archives was very encouraging, and I am much better positioned to understand how diplomatic correspondence will fit into my overall project. In addition to the National Archives, I worked in Widener library (in Cambridge, Massachusetts) and in the library of the Jewish Theological Seminary (in New York City), where I looked at Islamic and Jewish responsa collections from eighteenth- and nineteenth-century Morocco. The extensive collections of these libraries allowed me to access sources unavailable elsewhere, and to gain clarity on how responsa literature will inform my study of the history of Jewish-Muslim legal relations. I look forward to continuing the lines of research that I began this summer!

### LEEORE SCHNAIRSOHN

This past summer, in an effort to study Yiddish, I traveled (by plane and then Trans-Siberian Railroad) to Birobidzhan, capital of the Jewish Autonomous Republic, which was established by the Soviet state in the late 1920s as an official homeland



Entrance to Birobidzhan, spelled out in Russian and Yiddish. (Schnairsohn)

for the Jewish “national minority” in the Soviet Union. A small movement of Soviet Jews to the JAR (mostly between the late '20s and the early '40s) was marked enough to merit historical interest but never ended up making much of a difference either to Soviet Jewry (only a few thousand made the trip) or the Diaspora at large (a few Jews came from Europe and the Americas in the '30s but were repressed within a few years of their arrival). Culturally, the JAR is still an important symbol for the Ashkenzic Diaspora. It is the only political entity ever to feature Yiddish as an official language—even today, official signs are spelled out in Russian and Yiddish—and to this day remains a sort of alternate-universe answer to the events that have defined the fate of the Jews over the last hundred or so years. Unfortunately, the abovementioned signs—along with grave markers, memorial plaques, and a vague municipal sense of cultural importance—seem all that's left of the Jewish communal presence. There are scattered Yiddish speakers (children of the original settlers), two synagogues with small but active congregations, and visible official activity both to commemorate and to rejuvenate the Jewish presence in Birobidzhan, but the truth for now is that Jewishness, at least in a form that would be recognizable to the settlers of the 1930s, is dying out. The rabbi is young, but the worshipers are old, and the younger generation feels the economic pull of other parts of Russia and the world, and seems to believe that its cultural roots lie either in Russia at large or in Israel. There is a place for the JAR in Jewish consciousness, though, in that it reflects a general yearning among many Jews both outside and inside Israel: a yearning for a state where Jews may define themselves as Jews, live alongside others in peace, and share the political fate of their neighbors.



# SPECIAL HIGHLIGHTS

## TIKVAH PROJECT ON JEWISH THOUGHT

We are very happy to announce that Princeton University and the Program in Judaic Studies have received a \$4.5 million grant from the Tikvah Fund which will help to strengthen undergraduate interest in Jewish thought and bring Jewish history and ideas into dialogue with other historical, philosophical and theological traditions. The Tikvah Project on Jewish Thought aims to make Princeton University a national and international forum for exploring Jewish thought as it relates to fundamental human questions.



Leora Batnitzky, Professor of Religion and former Acting Director of the Program in Judaic Studies, worked with the Tikvah Fund to develop a working plan for the Project and is the Project's first Director. The Project's main goal is to integrate Jewish thought fully into the study of the humanities. This goal is based on the view that the Jewish tradition has an important contribution to make to the humanities as a whole—in politics, history, religion, philosophy—and that any educated person, Jewish and non-Jewish, ought to know something about Jewish thought and civilization. Hopefully, the implementation of this kind of curriculum will have long-lasting effects for the future of Jewish studies and the humanities.

The Project will build upon the strengths of the Program in Judaic Studies and will host visiting scholars and fellows; sponsor new undergraduate courses that explore thematic questions—such as “God and Politics,” “Faith and Doubt” and “What Is Human Nature?” from both Jewish and non-Jewish perspectives; host a series of workshops and working groups that will bring together teachers and students from various disciplines; and eventually sponsor a series of publications and summer institutes. It also will encourage and support collaborative work in the humanities at Princeton, especially between students and faculty.

Although the Tikvah Fellows program will formally launch in 2009-10 (we are currently advertising for three fellows), the Inaugural Tikvah Fellow, Professor Michael Fishbane, is in residence this year. Professor Fishbane, the Nathan Cummings Professor of Jewish Studies at the University of Chicago, is a world-renowned scholar of Judaica who has written about the Near East and biblical studies, rabbinics, the history of Jewish interpretation, Jewish mysticism and modern Jewish thought. This fall he is teaching a Freshman Seminar on “The Problem of Evil and the Book of Job” and in the spring he will be co-teaching an undergraduate course with Peter Schäfer, “God and Creation in Ancient Judaism.”

The Project is being advised by a small group of distinguished scholars, including Peter Schäfer, Director of the Program in Judaic Studies, Michael Walzer of the Institute for Advanced Study, Alan Mittleman of the Jewish Theological Seminary of America, Robert Jenson of Princeton's Center of Theological Inquiry, and Asher Biemann of the University of Virginia.

The Project is hosting an inaugural seminar on November 17<sup>th</sup> with panels on “The Future of Jewish Theology,” “The Bible and American Democracy,” and “Zionism and Jewish Thought.” The participants include Michael Fishbane, Moshe Halbertal, Meir Soloveichik, Alan Mittleman, Hillel Fradkin, Bernard Levinson, Allan Arkush, Asher Biemann, Eran Kaplan, and David Novak. The Project will also sponsor a public event on the evening of November 17<sup>th</sup>—a panel discussion with Michael Walzer and William Kristol on “Should Jews be Democrats or Republicans?”

## ERAN KAPLAN

Eran Kaplan received his PhD in Comparative History from Brandeis University in 2001. In 2001-2, he was the Rey D. Wolfe Fellow at the University of Toronto. From 2002 to 2008, he taught in the Department of Judaic Studies at the University of Cincinnati. His book, *The Jewish Radical Right: Revisionist Zionism and Its Ideological Legacy* was published in 2005 and he is now completing, with Derek Penslar, *Zionism and the Yishuv: A Source Book* which will be published by the University of Wisconsin Press. Kaplan is finishing a manuscript that is provisionally titled: “Beyond Post Zionism.” He has contributed articles to, among others, *Jewish Social Studies*, *The Journal of Israeli History*, *Israel Studies* Alpayim and *Haaretz* on topics that include Zionist and Israeli history, Israeli cinema and art, Modern Hebrew literature, Jewish orientalism and more.



The field of Israel Studies has been experiencing important changes and developments in recent years. The rise of the New Israeli historians in the late 1980s and the post-Zionist debates of the 1990s have redefined the limits and contours of our analysis and understanding of modern Israel and the Jewish national movement. While early scholarship of Zionism and the State of Israel lacked, quite naturally, a historical distance from the events being analyzed, scholars today are afforded a broader perspective and a less emotional attachment to the events that they are studying. Also the new scholarship has broadened the methodological spectrum of Israel Studies. Whereas earlier studies tended to focus on political and military aspects of modern Israeli history, in recent years other methodological perspectives, such as social, cultural (both high and low) and gender to name only a few, have entered the field of Israel Studies. In courses on modern Israel today, students can be exposed to a greater variety of sources, methodological approaches, and ideological views that make for an exciting and dynamic academic field.

(Kaplan continued on page 21)



## COMMITTEE

### JUDAIC STUDIES COMMITTEE

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

\*Leora Batnitzky, *Professor of Religion*

David Bellos, *Professor of French, Comparative Literature*

Simeon Chavel, *Lecturer in Hebrew Bible/Old Testament, Religion*

\*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, Director of Program in American Studies*

Wendy Heller, *Associate Professor of Music*

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

\*Martha Himmelfarb, *William H. Danforth Professor of Religion*

\*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*

AnneMarie Luijendijk, *Assistant Professor of Religion*

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

Anson Rabinbach, *Professor of History; Director*

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

Lawrence Rosen, *Professor of Anthropology*

\*Esther Schor, *Professor of English*

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

\* members of the Executive Committee

### JUDAIC STUDIES ADVISORY COUNCIL

The next meeting of the Judaic Studies Advisory Council will take place on December 8, 2008.

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



David Bellos



Simeon Chavel



Mark Cohen



Stanley Corngold



James Diamond



Anthony Grafton



Jan Gross

# FACULTY RESEARCH & NEWS

2007-2008

**LEORA BATNITZKY**, Professor of Religion, is completing a new book, *Modern Jewish Thought and the Invention of the Jewish Religion*, to be published by Princeton University Press, as well as another book, *Jewish Legal Theory*, to be published by Brandeis University Press. In the last year she published articles in *Hebraic Political Studies*, *Jewish Studies Quarterly*, and *Modern Theology* and chapters in the edited books *The Cambridge Companion to Jewish Philosophy* and *Jewish Followers of Heidegger*. Four book chapters are also currently in press and will be published within the year, in *The Cambridge Companion to Leo Strauss*, *The Cambridge History of Modern Jewish Philosophy*, *Cambridge Religious Traditions: Jewish Religion, History and Culture*, and *Levinas and Christianity*. In 2008 so far, she has presented papers at Rice University, Indiana University, Cardozo Law School, Harvard University, Jewish Theological Seminary, and Dartmouth College. At the end of October she delivered the Ingersoll Lecture on Immortality, one of the oldest endowed lectures at Harvard University. The title of her lecture was "From Resurrection to Immortality: Theological and Political Implications in Modern Jewish Thought." In November and December of this year she will also be presenting papers at the Society of Biblical Literature, New York University, and the Association for Jewish Studies. Leora Batnitzky's most exciting news is the implementation of Princeton's Tikvah Project on Jewish Thought, a 4.5 million dollar grant that she is directing. Please see the article on the Project in this newsletter.

**DAVID BELLOS**, Professor of French and Comparative Literature. His translation of *The Journal of Hélène Berr* appears with Weinstein Books on 11 November 2008; it contains a long afterword on "The Jews in France." *Double Cover*, his study of the French writer and diplomat Romain Gary, is due out in August 2009.

**SIMEON CHAVEL**, Lecturer in Hebrew Bible, Department of Religion, teaches several courses on the history of Ancient Israel and its literature. Currently, he is completing his first book, *Oracular Law and Narrative History in the Priestly Source*, to be published with Mohr Siebeck. He has

recently completed an article titled "The Second Passover, Pilgrimage and the Centralized Cult," which will be appearing in the upcoming issue of the *Harvard Theological Review*. At a recent conference on Political Hebraism hosted by the Program, in conjunction with Political Hebraic Studies and the Shalem Center, he delivered a paper on the Laws of Moses in the age of Assyrian empire: "Religious Thought and Political Text in Ancient Israel and Judah in the Eighth and Seventh Centuries BCE." Among other projects, he is currently working on the religious idea of looking at God's face in the Hebrew Bible and post-biblical literature — its meaning, sources, and historical changes from ancient Israel to Rabbinic Judaism.

**MARK COHEN**, Professor of Near Eastern Studies, has just returned from sabbatical, during which he pursued research on Maimonides' Code of Jewish law and the social and economic realities of the Islamic world and traveled and lectured in Europe and Israel. He also worked and lectured on modern Muslim anti-Semitism, publishing an op-ed in the *Jerusalem Post* titled "The New Muslim Antisemitism" (January 2008). His 1994 book *Under Crescent and Cross: The Jews in the Middle Ages*, recently appeared in translations into Arabic and French.

**STANLEY CORNGOLD**, Professor of German and Comparative Literature, published an annotated edition of *Franz Kafka: the Office Writings*, which includes translations of Kafka's major briefs and eleemosynary journalism on the topic of Workmen's Accident Compensation Insurance and Veteran's Rehabilitation—texts that bear an instructive relation to Kafka's stories and novels (Princeton University Press, 2008). He has recently published essays on the discourse of bookkeeping in modernist fiction; cannibalism in Hegel and Schopenhauer; the Gnostic strain in Nietzsche and Kafka; "Kafka & Sex"; "Kafka and the Philosophy of Music"; "Kafkas Schreiben"; and the tragic sense in W.G. Sebald. In press are essays on the story "A Report to an Academy" as seen through the lens of T.W. Adorno's *Aesthetic Theory*; "Musical Indirections in Kafka's 'Researches of a Dog'"; "Aphoristic Form in Nietzsche and Kafka"; and "Nietzsche: Nihilism and neo-Gnosticism," plus translations

(incl. the memoir of Hans Freund on his atrocious incarceration in Sachsenhausen) and several book reviews. He is now at work collaborating with Prof. Benno Wagner of Siegen University on a new book on Kafka's literary and philosophical culture titled *Scintillating Perspectives* (Northwestern University Press, 2010). In fall 2008 he will speak on his work at Oxford (St. Johns College) and Cambridge (Kings College) and early 2009 will lecture at Stanford and be honored at the University of North Carolina for his contribution to Kafka studies over the years.

**JAMES S. DIAMOND**, will chair a session at the forthcoming Association of Jewish Studies conference in Washington on "Mediating Jewish Studies to Non-Academic Audiences." The panel will build on issues raised in his book *Stringing the Pearls: How to Read the Weekly Torah Portion* published this past Spring by the Jewish Publication Society. He is currently working on a comparative study of the interpretive issues generated respectively by historical-critical readings and midrashic readings of Biblical text. This Fall he taught the Topics in Judaic Studies course JDS 301 on "The Art of Jewish Storytelling from the Bible to the Modern Period." In the Spring he will be repeating his popular Freshman Seminar on "The Problem of Suffering."

**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 last two summers 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. If all goes well, they will soon 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



Hendrik Hartog



Wendy Heller



Daniel Heller-Roazen



Martha Himmelfarb



William C. Jordan



Eran Kaplan



Stanley Katz



Lital Levy



Annemarie Luijendijk

House in 2007. His next project will be concerned with the end of Communism in Eastern Europe.

**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. Hartog is also the Director of the Program in American Studies.

**WENDY HELLER**, Professor of Music. Her recent and forthcoming publications include "Venice's Mythic Empires: Truth and Verisimilitude in Venetian Opera," in *Opera from Monteverdi to Bourdieu* (Cambridge: Cambridge University Press, 2007), 34-52, an essay on the 17th-century singer-composer Barbara Strozzi (*I laberinti vivaci: Barbara Strozzi and the Expression of Desire*, in *Passaggio in Italia: Music on the Grand Tour in the Seventeenth Century* (Utrecht: STIMU, 2008), and *A Musical Metamorphosis: Ovid, Bernini and Handel's Apollo e Dafne*, *Handel Jahrbuch*, 2007. Several of her articles on Eastern European cantors appear in the newly-published *YIVO Encyclopedia of Jews in Eastern Europe* (New York: YIVO Institute, 2008). Upcoming events include organizing a conference on Homer reception in the Renaissance in conjunction with Princeton's performance of Monteverdi's *The Return of Ulysses*, January 9-10, directed by Michael Pratt and Andrew Eggert.

**DANIEL HELLER-ROAZEN**, Professor of Comparative Literature. In May, 2007, he published *The Inner Touch: Archaeology of a Sensation* (Zone Books). He is currently completing a new book project on piracy and the law of nations.

**MARTHA HIMMELFARB**, Professor of Religion. She is on leave this year, working on a project on the impact of Christianity on Jewish messianism and eschatology from the second century to the rise of Islam.

**WILLIAM CHESTER JORDAN**, the Dayton-Stockton Professor of History, continues to work with Professor David Berger of Yeshiva University on a general history of the Jews of medieval Europe. Jordan has completed a manuscript titled, "A Tale of Two Monasteries," a comparative study of Westminster Abbey and the Abbey of Saint-Denis and their relations with their royal governments and local society in the thirteenth century. It will be published as a book by Princeton University Press in 2009.

**ERAN KAPLAN**, Lecturer in Israel Studies, received his PhD in Comparative History from Brandeis University in 2001. In 2001-2 he was the Rey D. Wolfe Fellow at the University of Toronto, and from 2002 to 2008, he taught at the Department of Judaic Studies at the University of Cincinnati. Kaplan's book, *The Jewish Radical Right: Revisionist Zionism and Its Ideological Legacy* was published in 2005 by the University of Wisconsin Press.

**STANLEY KATZ**, Lecturer with rank of Professor in Public and International Affairs, Faculty Chair of the Woodrow Wilson School Undergraduate Program, and Director of the Princeton University Center for Arts and Cultural Policy Studies. 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 Academico Correspondiente of the Cuban Academy of Sciences. He continues to work on the relationship of the United States to the international human rights system, and at the moment is writing about higher education policy (why elite universities need to be more accountable in assessing their students).

**LITAL LEVY**, Assistant Professor of Comparative Literature, received her Ph.D. from U.C. Berkeley in 2007. Her dissertation, "Jewish Writers in the Arab East: Literature, History, and the Politics of Enlightenment, 1863-1914" follows the participation of Jewish

intellectuals in Baghdad, Jaffa, Beirut, and Cairo in the Modern Hebrew and Arabic renaissance movements (the *haskala* and the *nahda*). She is currently working on a project on the poetics and politics of language choice in the cultural and linguistic border zones of Israel/Palestine. She has published a number of articles and book chapters, including "Self-Portraits of the Other: Toward a Palestinian Poetics of Hebrew Verse," in *Transforming Loss into Beauty: Essays in Honor of Magda al-Nowaihi*, eds. Marle Hammond and Dana Sajdi (American University in Cairo Press, 2008); "Self and the City: Literary Representations of Jewish Baghdad," in *Prooftexts: A Journal of Jewish Literary History* 26 (2006); "From Baghdad to Bialik with Love: A Reappropriation of Modern Hebrew Poetry, 1933," in *Comparative Literature Studies* (2005); and "Exchanging Words: Thematizations of Translation in Arabic Writing From Israel," in *Comparative Studies of South Africa, Asia, and the Middle East* 23, no. 1-2 (2003). From 2006-2008 she was a junior fellow in the Harvard Society of Fellows.

**ANNEMARIE LUIJENDIJK**, Assistant Professor of Religion. A scholar of New Testament and Early Christianity and a papyrologist, her interests lay in the social history of early Christianity, using both literary texts and documentary sources. Prof. Luijendijk's first book, *Greetings in the Lord* (to appear this year with Harvard University Press) examines identity practices of Christians, Jews, and others in Late Antiquity by investigating documentary papyri from the ancient Egyptian city of Oxyrhynchus. Currently, she is preparing the edition of a small Septuagint fragment of Isaiah and writing an article on the discarding of sacred manuscripts in antiquity, examining both the careful ends of manuscripts and trash disposal. Prof. Luijendijk has won an American Fellowship of the American Association of University Women and is on leave for the academic year. She is working on her second book, provisionally titled *Forbidden Oracles*, on book oracles in late antiquity.



Deborah Nord



Anson Rabinbach



Esther Robbins



Lawrence Rosen



Peter Schäfer



Esther Schor



Jenna Weissman-Joselit



Froma Zeitlin

**DEBORAH NORD**, Professor of English, is on leave for the academic year 2008-9 and is spending the fall semester on a fellowship at the National Humanities Center in North Carolina. She is working on a book on anti-domestic strains of women's writing, 1800 to the present, together with her colleague in the English Department, Maria DiBattista.

**ANSON RABINBACH**, Professor of History, specializes in 20th century European history, with an emphasis on German intellectual history. He teaches courses on European culture, intellectuals, and fascism. He has recently co-edited *The Third Reich Sourcebook* (with Sander Gilman) and is working on a book titled "Antifascism in the Era of Hitler and Stalin."

**ESTHER ROBBINS** is a lecturer in Hebrew in the Department of Near East Studies. Her Hebrew courses explore the various aspects of contemporary Israeli language, society, and culture; including media, cinema, popular music, drama, and poetry. Her focus is on the impact of the socio-political reality on the arts, mainly on the cinema, theater and music; and she has developed curricula and delivered a paper at an international conference on this. Recently, Robbins developed a new curriculum on "Coexistence Through Israeli Theater and Cinema" (in Hebrew) and is collecting plays and films that focus on the Palestinian-Israeli conflict.

**LAWRENCE ROSEN**, W. N. Cromwell Professor of Anthropology, also Adjunct Professor of Law at Columbia Law School, has been working on a new book titled "Drawn From Memory: Moroccan Lives Unremembered." The book will follow the intellectual lives of four ordinary Moroccans over the course of forty years. Among the individuals described are a Jewish merchant who grew up in Berber territory, moved into the city, and subsequent moved his family to Israel. Other writings underway also touch on the situation of Moroccan Jews at various times and in various contexts in Moroccan history and culture.

**PETER SCHÄFER**, Director of the Program in Judaic Studies, is the Perelman Professor of Judaic Studies and Professor of Religion. During the AY 2007-08 he was on

leave at the Wissenschaftskolleg/Institute for Advanced Study Berlin. He gave lectures at several universities in Germany and elsewhere, among them the Catherine Lewis Master Classes at Oxford University (April-May 2008) and two lectures at the British Academy in London. The Swiss TV series "Sternstunden" broadcast an hour-long interview with him on Easter Day; in July he was interviewed by Alexander Kluge for German TV. His books *Jesus in the Talmud* and *Mirror of His Beauty: Feminine Images of God from the Bible to the Early Kabbalah* were published in German translation.

**ESTHER SCHOR**, Professor of English, won the National Jewish Book Award, American Jewish Studies, for her recent biography, *Emma Lazarus* (2006), the fifth volume in the Jewish Encounters series published jointly by Nextbook/Schocken. She recently curated a traveling exhibition on Emma Lazarus for the American Library Association. She is at work on a history of the Esperanto movement called *Justice in Babel: Esperanto and the Dream of Understanding* and a second volume of poems. In the coming months, her poems will appear in *Raritan, Judaism, The American Scholar* and *The Yale Review*.

**JENNA WEISSMAN-JOSELIT** teaches American studies and modern Judaic studies at Princeton where she specializes in the history of daily life in 19th and 20th century America and its relationship to religion and ethnicity. Her courses range from "Growing Up Jewish in America," a seminar that looks historically at the ways in which American Jewish children and adolescents over the course of the 20th century grappled with the challenges and possibilities of being heir to two traditions, to "The Ten Commandments in Modern America." This seminar, the subject of Joselit's current book project, draws on the law, religious literature, media (old and new), film as well as the arts to explore America's longtime fascination with this ancient constellation of do's and don'ts. The recent recipient of a prestigious fellowship from the Library of Congress's John W. Kluge Center, where she conducted research on her Ten Commandments book, Professor Joselit

writes a monthly column on American Jewish culture for *The Forward* newspaper and is a frequent contributor to *The New Republic*, *TNR Online* and *Gastronomica*.

**FROMA ZEITLIN**, Charles Ewing Professor of Greek Language and Literature (in the Classics Department) and Professor of Comparative Literature. Returning from leave last year, she is teaching COM/JDS 349, "Texts and Images of the Holocaust," for the first time in three years. This course encompasses the variety of responses to what is arguably the most traumatic event of modern Western experience, the Holocaust is explored as transmitted through documents, testimony, memoirs, creative writing, historiography, and cinema.



# DIRECTOR'S MESSAGE

(Director's Message continued from page 1)

With Lital Levy's arrival this fall, we are in a unique position to cover both modern Israeli and Palestinian literature. Professor Levy's appointment is in Comparative Literature, co-sponsored by JDS. This fall she is teaching a course on "Space and Place in Modern Hebrew and Arabic Literature."

Another important accomplishment of this year was the appointment of a three-year post doctoral fellow within the university's Society of Fellows. We are thrilled that Dr. Yaakov Dweck has joined us and the Department of History this fall. It was a very gratifying experience to work so closely with the Society of Fellows for this appointment, and we very much hope to be able to continue to work with the Society of Fellows in the future. This partnership reflects precisely the long term goal of Judaic Studies: to become an integral part of humanistic study at Princeton.

In connection with the happy news of the grant from the Tikvah Fund, we were able to appoint Princeton's first Tikvah Fellow for the 2008-2009 academic year, Professor Michael Fishbane, the Nathan Cummings Professor of Jewish Studies at the University of Chicago. This fall, he is teaching a Freshman Seminar on "The Problem of Evil and the Book of Job," and in the spring he will co-teach with me an undergraduate course on "God and Creation in Ancient Judaism."

Finally, I am pleased to report that the ad for a full-time professorship in Hebrew Bible/Old Testament is out and that applications are pouring in. As agreed upon, this will be a tenure-track assistant professor, located in the Department of Religion. We are enormously grateful that the university has accepted the proposal to use part of the Mellon Award money during my three Mellon years as a start-up for this chair and to continue funding it thereafter. The new position will be for the benefit not only of Judaic Studies and the Religion Department but also of the university as a whole.

## EVENTS

There are updates on our large roster of events in this Newsletter, and I highlight just a few:

On November 13, Professor Moshe Halbertal of The Hebrew University and New York University Law School presented the Inaugural Kwartler Family Lecture, "If it Were Not Written in Scripture, it Could Not Have Been Said": Rabbinic Daring in Interpretation."

Last year we inaugurated the "Lapidus Family Fund for American Jewish Studies." This year we proudly hosted Professor Jonathan Sarna of Brandeis University who presented on February 20 the Lapidus Lecture on "The Democratization of American Judaism."

We continued our Faculty Workshop at which some of our faculty members present their work in progress to a critical audience of colleagues and students (graduate as well as undergraduate). This workshop has become a highly successful institution that often draws a large number of students and faculty. During the fall term we scheduled lectures by Ariel Furstenberg (Institute for Advanced Study), Jonathan Elukin, and Jenna Weissman-Joselit, and during the spring term lectures by Azzan Yadin, Suzanne Last Stone, Jim Diamond, and Natasha Zaretsky.

## OUTLOOK

The Program is expanding and flourishing, but we intend to move forward and continue to achieve even more. There are still many areas of Judaic Studies that are not covered by our curriculum. We want to work with the Department of History to fill the position in modern Jewish history, and we are hoping to raise money for a chair in American Jewish Studies. We need to think creatively about how to continue the lectureship in Israel Studies, once the present three-year position comes to an end. And, not least, we are determined to integrate Yiddish language and literature into our curriculum. All this—and more—with

the goal to secure for Judaic Studies a permanent and natural place within the Humanities.



(Kaplan continued from page 16)

At Princeton Eran Kaplan intends to create a vibrant program in Israel Studies that will introduce to students and the broader community the multifaceted aspects of the modern Israeli experience within this expanding and budding academic area. Drawing on a wide array of disciplinary approaches, including history, culture studies, film studies, Kaplan will offer different courses that will allow students to examine modern Israel and the Zionist movement. There is always the fear that the study of modern Israel, which tends to illicit strong personal reactions, will lead to simplistic, emotionally charged political arguments. It is his aim to keep the academic discussion on modern Israel within a wide-ranging historical and critical perspective that is both comparative in nature and which focuses on understanding broader historical, social and cultural processes that have shaped modern Israel in its surroundings. In the fall semester of 2008, Kaplan is teaching "History of Zionism" and "Israeli History through Film." He will teach "Modern Israel" in the spring.

# EVENTS



Glenda Abramson



Hannah Cotton



Amitav Ghosh



Moshe Halbertal

## LECTURES AND EVENTS, 2007 - 2008

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. 2007-08 was an exciting year.

**FILMS:** An Israeli film series in the fall was coordinated by Hebrew lecturer Esther Robbins, featuring “Beaufort,” “The Bubble,” “Aviva My Love,” “The Sweet Mud,” and “Three Mothers.” In the spring, the Israeli film series featured “Wasted,” “Salt of the Earth,” “Sima Vaknin a Witch,” “Year Zero,” and “Noodle.”

**FALL 2007:** A busy roster of lectures in the fall, each co-sponsored with different departments, covered a range of topics including literature, religion, history, and philosophy. In October, **Christian Delage**, Université de Paris-VIII and the Ecole des Hautes Etudes en Sciences Sociales in Paris, screened his film “The Nuremberg Trial” and led a discussion; **Peter Cole**, Poet and Translator, read from his volume *The Dream of the Poem: Hebrew Poetry from Muslim and Christian Spain, 950-1492*; **Dan Vittorio Segre**, University of Lugano (Switzerland), addressed “The Rise and Fall of Italian Jewry From 1839-1939 and the Revival of Italian Judaism in Italy and Israel;” **Omer Bartov**, Brown University, talked about “Erased: Vanishing Traces of Jewish Galicia in Present-Day Ukraine;” and **Daniel Kahneman**, Princeton University, gave a talk in Hebrew “Why it is Easier to be a Hawk.” November saw **Alan Marcus**, University of Aberdeen, screened his film “Beautiful Dachau” and led a discussion; **Akiva Eldar**, Senior Political Editor for *Ha’Aretz*, presented “The Jewish Settlements and the Prospects for Israeli Palestinian Political Settlement;” **Ivri Lider**, Israeli singer/songwriter gave a performance and led a discussion; **Yaron Ayalon**, Princeton University, addressed “Plagues, Earthquakes, Famines: The Jews of Ottoman Syria and Natural Disasters;” and **Glenda Abramson**, Oxford University, lectured about “Truth and Autofiction: Hebrew Writing in Palestine During the First World War.” Finally in December, **Gidon Bromberg**, Director of EcoPeace/Friends of the Middle East and 2007 Yale World Fellow, talked about “Solving Intractable Problems: Lessons Learned from Environmental Peace Efforts in the Middle East;” and **Alotibi Suleiman**, University of Riyadh, gave a talk in Hebrew “Modern Hebrew Studies at Riyadh University in Saudi Arabia.”

**SPRING 2008 LECTURES:** Our spring calendar of events included many visitors to Princeton. February and March welcomed: **Michael Karayanni**, Institute for Advanced Studies, “The Arab Minority in Israel - Legal Challenges;” **Efraim Inbar**, Bar Ilan University, “The Rise and the Demise of the Palestinian Option;” **David Menashri**, Tel Aviv University Moshe Dayan Center, “The Iranian Revolution after 29 Years: Domestic Challenges and Regional Implications;” **Jane Kanarek**, Hebrew College, “Recalibrating the World: Another Look at Tikkun Ha-Olam;” **Sallai Meridor**, Israeli Ambassador to the U. S., “US-Israeli Relations And The Middle East Peace Process;” and **Michael Meerson**, Princeton University, “Books of Fate and Dream Divinations in Jewish Magic and Literature.” Our additional speakers in April were:

**Michael Kochin**, Tel Aviv University, “Love and Reason;” Robert Alter, University of California at Berkeley, gave three talks on “The Bible and American Fiction;” **Hannah Cotton**, Hebrew University, “The Corpus Inscriptionum Iudaeae/Palaestinae and the Intriguing History of Baron Plato von Ustinov;” **Hindy Najman**, Toronto University, “Paideia and Soul Formation in the Writings of Philo of Alexandria;” and **Paul Levitz**, Writer, President of DC Comics, “Jews in Comics, A View From Inside the Four-Color Tribe: A Conversation.”

## FRIDAY LUNCH WORKS-IN-PROGRESS SEMINAR

Our monthly series started in the fall with **Ariel Furstenberg**, Institute for Advanced Study, speaking on “Making Talmudic Dynamics Explicit: Amoraic Halakha and Philosophy of Language,” in October. In November, **Jonathan Elukin**, Department of History visitor and Trinity College addressed “Seeking the True *Urim* and *Thumim*: Christian Hebraism and the Limits of Scripture,” and in December **Jenna Weissman-Joselit**, Judaic Studies Visiting Professor, spoke on “‘Good Stuff’: America’s Embrace of the Ten Commandments.” The Seminars continued in the spring semester with **Azzan Yadin**, Department of History visitor and Rutgers University, speaking about “The Status of Scripture in Early Rabbinic Midrash” in February. **Suzanne Last Stone**, Yeshiva University Cardoza School of Law and visitor in Judaic Studies, addressed “Reading Literature as Law: The Case of Aggadah” in March. In April, **James Diamond**, Princeton University Visiting Professor, spoke on “Reading the Bible and Writing About It: Some Issues and Questions.” Finally, in May **Natasha Zaretsky**, Princeton University, talked on “Women in Between: Jewish/Argentine Social Change in the Aftermath of Violence.” These seminars have been very successful in promoting discussion and interaction between our students and faculty.

## ENDOWED LECTURES:

**9<sup>th</sup> Biderman Lecture** (October 16) “**Abraham Joshua Heschel: A Centennial Celebration**” with **Susannah Heschel, Cornel West, and Gordon Tucker**

**Susannah Heschel** is the Eli Black Chair of Jewish Studies at Dartmouth College, **Gordon Tucker**, GS ’79 Princeton University, is the Senior Rabbi at Temple Israel Center in White Plains, NY, and the translator of Heschel’s *Torah Min HaShamayim*, and **Cornel West** is the Class of 1943 Professor of Religion at Princeton University. Noted for his presentation of the prophetic and mystical aspects of Judaism and for his attempt to construct a modern philosophy of religion on the basis of the ancient and medieval Jewish tradition, Abraham Joshua Heschel (1907-1972) was one of the most influential religious leaders of the 20<sup>th</sup> century. He was also a powerful voice for spiritual renewal and social change, and inextricably linked spirituality and social activism. Heschel emphasized social action as an expression of the ethical concern of the pious man. He was at the forefront of protests and demonstrations in the 1960s and ‘70s intended to secure



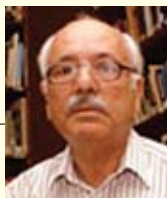
Deborah Hertz



Susannah Heschel



Jonathan D. Sarna



Sasson Somekh



Cornel West

equal rights for American blacks and to end the U.S. military intervention in Vietnam. He passionately and pointedly challenged Jews and Christians to become God's partners in the creation of a just and compassionate world. This event explored the man and his works.

**29<sup>th</sup> Carolyn L. Drucker Memorial Lecture** (October 11)  
**Sasson Somekh**, Tel Aviv University emeritus, "*Baghdad, Yesterday: A Memoir of a Secular Arab-Jew*"

**Sasson Somekh**, emeritus Halmos Professor of Arabic Literature at Tel Aviv University, was born in Bagdad and moved to Israel at the age of 17. In 2004 he published his memoir, *Baghdad, Yesterday* in Hebrew, Tel Aviv (English and Arabic versions will appear later this year). A second volume, "Bridge over Disputed Waters" is in press. A poet and the premier interpreter of Arab literature, he wrote *The Changing Rhythm: A Study of Naguib Mahfouz's Novels*, a monograph on the Egyptian Nobel Laureate, as well as many other books in Hebrew, English, and Arabic, including *Yousuf Idris: The Language of Fiction* and *Genre and Language in Modern Arabic Literature*. He is the former director of the Israel Academic Center in Cairo.

**30<sup>th</sup> Carolyn L. Drucker Memorial Lecture** (March 25)  
**Amitav Ghosh**, Indian author, "The Making of *In an Antique Land: India, Egypt, and the Cairo Geniza*"

**Amitav Ghosh** is one of the most widely known Indians writing in English today. His books include *The Circle of Reason*, *The Shadow Lines*, *In An Antique Land*, *Dancing in Cambodia*, *The Calcutta Chromosome*, *The Glass Palace* and, most recently, *The Hungry Tide*. *In An Antique Land*, much of the research for which was done through the Princeton Geniza Project of the Department of Near Eastern Studies, tells the story of a twelfth-century Jewish India trader and his Indian slave, whose records were discovered among the letters and other documents of the famous Cairo Geniza. Set in Egypt (where it recounts Ghosh's experiences living among Egyptian peasants while researching his doctoral dissertation) and in medieval India and Egypt, this book, though historical, reads like a novel.

**Eberhard L. Faber Class of 1915 Memorial Lecture** (Dec. 6)  
**Deborah Hertz**, "Was Conversion Emancipation or Racial Suicide? Using Nazi Archives to Write Jewish History"

**Deborah Hertz** holds the Wouk Chair in Modern Jewish Studies at the University of California at San Diego. She has previously taught at the State University of New York at Binghamton, Sarah Lawrence College and has held visiting appointments at Hebrew University, Tel Aviv University, the University of Haifa, and Harvard University. She is the author of *Jewish High Society in Old Regime Berlin*, published by Yale University Press, translated into German, and forthcoming in an English-language paperback by Syracuse University Press. Her forthcoming book is *How Jews Became Germans*, also from Yale University Press.

**The Inaugural Kwartler Family Lecture** (November 13)  
**Moshe Halbertal**, " 'If it were not written in scripture it could not have been said': Rabbinic Daring in Interpretation"

**Moshe Halbertal** is Professor of Jewish thought and philosophy at Hebrew University, a Professor at the Hauser Global Law Faculty at New York University School of Law, and a fellow at the Shalom Hartman Institute. From 1988-92 he was a fellow at the Society of Fellows at Harvard University and has also served as a visiting professor at Harvard Law School and the University of Pennsylvania Law School. He is the author of the books *Idolatry* (co-authored with Avishai Margalit) and *People of the Book: Canon, Meaning, and Authority*, both published by Harvard University Press. He has also authored *Interpretative Revolutions in the Making* and *Between Torah and Wisdom: R. Menachem ha-Meiri and The Maimonidean Halakhists in Provence*, both published in Hebrew by Magnes Press. His latest book, *Concealment and Revelation: Esotericism in Jewish Thought and its Philosophical Implications*, was published by Princeton University Press, 2007. Halbertal is the recipient of the Bruno Award of the Rothschild Foundation and the Goren Goldstein award for the best book in Jewish thought in the years 1997-2000.

**The Lapidus Family Fund for American Jewish Studies Lecture** (February 20)  
**Jonathan Sarna**, "The Democratization of American Judaism"

**Jonathan D. Sarna** is the Joseph H. & Belle R. Braun Professor of American Jewish History at Brandeis University and director of its Hornstein Jewish Professional Leadership Program. He also chairs the Academic Advisory and Editorial Board of the Jacob Rader Marcus Center of the American Jewish Archives in Cincinnati and is chief historian of the National Museum of American Jewish History in Philadelphia. Author or editor of more than twenty books on American Jewish history and life, his most recent book, *American Judaism: A History* (Yale University Press), won the 2004 "Jewish Book of the Year Award" from the Jewish Book Council.

**The Jeannette Krieger and Herman D. Mytelka Memorial Lecture on Jewish Civilization** (February 13)  
**Ed Greenstein**, "The Problem of Evil in the Book of Job"

**Edward Greenstein** is Professor of Bible and Straus Distinguished Scholar at Bar-Ilan University (Ramat Gan, Israel). Prior to his aliyah in 1996 he taught Bible for twenty years at the Jewish Theological Seminary and occasionally at Columbia, Yale, the Reconstructionist Rabbinical College, and other institutions. He is an expert on the language of the Bible and ancient Semitic languages. His books include *Essays on Biblical Method and Translation* and *Hebrew Bible in Literary Criticism*.

## PROGRAMS 2008-2009 HIGHLIGHTS OF THE FALL:

**SEPTEMBER 7-9:** Conference—"Political Hebraism: Jewish Sources in the History of Political Thought."

**SEPTEMBER 17:** Ronit Matalon, Haifa University, "Out of Place, Inside Time: On Immigration and Writing."

**SEPTEMBER 18:** Baruch Schwartz, Hebrew University, "The Sabbath in the Torah Sources."

**SEPTEMBER 23:** Mark Cohen, Princeton University, "Medieval Islamic Society and Legal Change in Maimonides' Code of Jewish Law."

**SEPTEMBER 24:** Hamutal Bar-Yosef, Ben-Gurion University "Recovery From Traumas: Poetry Reading and Talk by the Israeli Poet Hamutal Bar-Yosef."

**OCTOBER 13:** Mark Cohen, Princeton University, "The New Muslim Anti-Semitism."

**OCTOBER 17:** Eran Kaplan, Princeton University, "Avodah Ivrit (Hebrew Labor): A Twenty-First Century Perspective," Friday Lunch Works-in-Progress Seminar.

**NOVEMBER 6:** Daniel Mendelsohn, Bard College, Rose and Isaac Ebel Lecture, "Finding 'The Lost': Time, Memory, and History in One Family's Story."

**NOVEMBER 9-11:** Conference—"Rabbinic Literature and the Material Culture of Late Roman Palestine."

**NOVEMBER 14:** Michael Fishbane, University of Chicago and Princeton University Visiting Professor, "Midrash, Liturgical Poetry (Piyyut), and the Formations of Rabbinic Epic," Friday Lunch Works-in-Progress Seminar.

**NOVEMBER 17:** "Should Jews be Democrats or Republicans: A Conversation with Michael Walzer and Bill Kristol" Tikvah Project on Jewish Thought.

**NOVEMBER 19:** "Civil Society—A Hidden Component in Israeli Society" A Symposium.

**NOVEMBER 20:** Samuel Kassow, Trinity College, Eberhard L. Faber Class of 1915 Memorial Lecture, "Who Will Write Our History."

### UPCOMING PROGRAMS:

**DECEMBER 1:** Joshua Kun, University of Southern California, "The Treasure Hunt of Tradition: Re-visiting the Archives of Jewish-American Music."

**DECEMBER 1:** Joshua Kun, University of Southern California, "And You Shall Know Us By The Trail Of Our Vinyl: Music, Memory, and the Politics of Jewish-American History," Lapidus Family Fund for American Jewish Studies Lecture.

**DECEMBER 3:** "Israel and Palestine at a Crossroads" panel with Sari Nusseibeh, President of Al-Qus University in Palestine, Dan Kurtzer, Princeton University, and Itamar Rabinovitch, former Israeli Ambassador to the US.

**DECEMBER 5:** Lital Levy, Princeton University, "Israel, Interrupted: When Arabs Write Hebrew and Jews Write Arabic." Friday Lunch Works-in-Progress Seminar.

**FEBRUARY 12:** W. Michael Blumenthal, Director Jewish Museum Berlin, The Biderman Lecture, "Germany and the Jews: From Anti-Semitism to Philosemitism."

**FEBRUARY 17:** David B. Starr, Hebrew College, "Solomon Schechter."

**FEBRUARY 25:** Ruth Gavison, Hebrew University, Kwartler Family Lecture.

**MARCH 5:** Yoram Peri, Tel Aviv University.

**MARCH 31:** Adina Hoffman, Israeli Author, "Poet Taha Muhammad Ali and the Palestinian Century."

**APRIL 1:** Michael Fishbane, University of Chicago, The Jeannette Krieger and Herman D. Mytelka Memorial Lecture on Jewish Civilization.

**APRIL 23:** Susannah Heschel, Dartmouth College and Ismar Schorsch, Jewish Theological Seminary, The 31st Carolyn L. Drucker '80 Memorial Lecture.

**MAY 4-5:** "Rabbis and Others in Conversation," Graduate Student Workshop.

## FOR FURTHER INFORMATION

If you need further information please contact the Program Manager

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