



Program in Judaic Studies

SPRING 2013





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Faculty

Executive Committee Members

Leora Batnitzky, *Religion*
Mark R. Cohen, *Near Eastern Studies*
Yaacob Dweck, *History*
Liora Halperin, *Near Eastern Studies*
Daniel Heller-Roazen, *Comparative Literature*
Martha Himmelfarb, *Religion*
William C. Jordan, *History*
Stanley N. Katz, *Woodrow Wilson School*
Lital Levy, *Comparative Literature*
Naphtali Meshel, *Religion*
Gideon Rosen, *Council of the Humanities, ex officio*
Peter Schäfer, *Religion*
Esther Schor, *English*
Moulie Vidas, *Religion*

Associated Faculty

David Bellos, *French and Italian*
Anthony Grafton, *History*
Jan T. Gross, *History*
Hendrik Hartog, *History*
Wendy Heller, *Music*
Anna Wexler Katsnelson, *Slavic Languages and Literature*
Daniel Kurtzer, *Woodrow Wilson School*
AnneMarie Luijendijk, *Religion*
Deborah Nord, *English*
Sarah Pourciau, *German*
Anson G. Rabinbach, *History*
Esther Robbins, *Near Eastern Studies*
Lawrence Rosen, *Anthropology*

Director's Message



This fall we welcome two new assistant professors, Liora Halperin in Near Eastern Studies and Moulie Vidas in Religion. We are truly delighted to have them with us. Professor Halperin received her PhD from the UCLA History Department in 2011. Her dissertation was titled “Babel in Zion: The Politics of Language Diversity in Jewish Palestine, 1918–1948.” She spent last year at Yale as the Jacob and Hilda Blaustein Postdoctoral Associate in Judaic Studies. This fall she taught “History of Palestine/Israel: Nationalism, Politics, Culture” and “Tel Aviv: Urban History and Culture.” Professor Vidas is a 2009 alumnus of the Princeton Religion Department. His book, *Tradition and the Formation of the Talmud*, will appear in 2013 from Princeton University Press. Before joining our faculty he taught for three years at the University of California at Davis. His courses this fall were “Sexuality in Ancient Judaism and Christianity” and “Textual Exegesis in Classical Judaism.”

This spring we look forward to several special events in addition to our usual full schedule of lectures. On February 10–11 graduate students in ancient Judaism from Princeton and other universities in the area will present their work at a conference here. On March 3–5 we will host an international conference on Bereshit Rabbah, the earliest midrash on the book of Genesis. On April 7 a symposium titled *American Jewish Culture: Fresh Vitality in Every Direction*, with keynote speaker Francine Prose, will honor Sid Lapidus, who generously established the Lapidus Family Fund in American Jewish Studies.

—**MARTHA HIMMELFARB**, *Acting Director, Religion*

This is my last message as the Director of Princeton's Judaic Studies Program—and it will be brief. I will be retiring at the end of this academic year, and the next Newsletter will be introduced by a new Program Director.

First and foremost, I would like to thank all those who made my directorship such a pleasant and satisfying experience. I won't mention names but just single out

- my students, with whom to work was a continuous joy and source of inspiration;
- my colleagues, who supported and challenged me;
- the administration, who never left a doubt of the University's constant and steady support for the Program and its Director;
- the Advisory Board, who helped me in shaping the Program's mission;
- and, the only person I take the liberty to mention by name, Baru Saul, the Program manager.

As I write this message, my successor as the Program's Director has still to be named. I wish him/her all possible luck and success. The field of Classical Rabbinic Judaism in the Department of Religion will be covered in the future by Moulie Vidas, a Princeton graduate and former Assistant Professor at the University of California, Davis. It is with great satisfaction that I see a new generation of young scholars in place that has all the potential to shape and invigorate the Princeton Program in Judaic Studies: Yaacob Dweck (modern Jewish History), Liora Halperin (Israel Studies), Lital Levy (Hebrew and Arabic literatures), Naphtali Meshel (Hebrew Bible), and Moulie Vidas (Rabbinic Judaism).

—**PETER SCHÄFER**, *Director, Religion*



MARTHA HIMMELFARB



PETER SCHÄFER



Announcements

New Faculty

MOULIE VIDAS joined the Program in Judaic Studies and the Department of Religion as Assistant Professor in September 2012. He is returning to Princeton after three years of teaching at the University of California, Davis. He will be teaching courses on rabbinic literature and ancient religion. His book on the Babylonian Talmud, *Tradition and the Formation of the Talmud*, is forthcoming from Princeton University Press.



MOULIE VIDAS
*Religion and
Judaic Studies*

LIORA HALPERIN joined the Program in Judaic Studies and the Department of Near Eastern Studies as Assistant Professor in September 2012. She is a historian of Israel and Palestine with a research focus on the cultural history of Palestine in the years before Israeli statehood, the politics of language and nationalism, and the construction of national memory. She is currently working on a book project about the history and politics of archives in Israel and Palestine.



LIORA HALPERIN
*Near Eastern Studies
and Judaic Studies*

Retirements

This coming June marks a major transition for the Program in Judaic Studies: the retirements of Mark Cohen, the Khedouri A. Zilkha Professor of Jewish Civilization, and Peter Schäfer, the Ronald O. Perelman Professor of Jewish Studies. All of us who have benefited from the Program, faculty and students alike, are deeply in their debt.

MARK COHEN began his career at Princeton, joining the faculty of the Department of Near Eastern Studies in 1973. His scholarship focuses on the Jews under medieval Islamic rule, and he is one of the world's leading experts on the Cairo Geniza. In 2010 he was named the first winner of the Goldziher Prize for scholarship promoting better understanding between Jews and Muslims. In addition to his contributions as scholar and teacher, Mark played a major role in the establishment of the Program in Judaic Studies at Princeton. He served as chair of the Committee for Jewish Studies, the forerunner to the Program, and his energetic leadership was one of the main reasons that in 1995 the University decided to take the step of creating the Program in Judaic Studies.

PETER SCHÄFER came to Princeton's Religion Department and Program in Judaic Studies in 1998 after a distinguished career in Germany. Since 2005 he has served as director of the Program in Judaic Studies. A specialist in rabbinic and hekhalot literature, Peter has had a profound impact on both fields through his innovative synoptic editions of texts and his penetrating scholarship. He has also had a profound impact on Jewish Studies at Princeton, strengthening our offerings and presiding over an expansion of our faculty achieved largely through his efforts.

It is difficult to imagine JDS without Mark and Peter. We wish them all the best for the next stage of their careers, and we hope to see them here often.

Courses



Tel Aviv: Urban History and Culture, with Professor Liora Halperin

Congratulations to our class of 2012 certificate students!

Spring 2012

SURVEY

The Invention of the Promised Land: American Jewish History

Yaacob Dweck

The Jews of the Islamic World: From Muhammad to Modernity

Elisha Russ-Fishbane

ANTIQUITY

Elementary Biblical Hebrew II

Naphtali Meshel

Family Law in Roman Judea–Palestine

Michael Meerson

Jewish Mysticism and Magic in Late Antiquity

Peter Schäfer

Studies in the Hebrew Bible: Texts and Puzzles

Naphtali Meshel

MODERN

The Anthropology of Migration and Diasporas

Natasha Zaretsky

The Arab–Israeli Conflict

Cyrus Schayegh

Jewish Topics in East European Cinema

Irena G. Gross

Philosophy After Auschwitz

Oded Schechter

LANGUAGE

Elementary Hebrew II

Intermediate Hebrew II

Advanced Hebrew Language and Style II

Coexistence through Theater and Film

Esther Robbins

Fall 2012

SURVEY

Great Books of the Jewish Tradition

Martha Himmelfarb

The History of Jewish Messianism from Jesus to Zionism

Alexander Kaye

ANTIQUITY

Hebrew Bible and Ancient Israel

Naphtali Meshel

Sexuality in Ancient Judaism and Christianity

Moulie Vidas

Textual Exegesis in Classical Judaism

Naphtali Meshel and Moulie Vidas

MIDDLE AGES

Jews, Muslims, and Christians in the Middle Ages

Mark R. Cohen

MODERN

History of Palestine/Israel: Nationalism, Politics, Culture

Liora Halperin

Holocaust Testimony

Thomas Trezise

Tel Aviv: Urban History and Culture

Liora Halperin

LANGUAGE

Elementary Hebrew I

Intermediate Hebrew I

Advanced Hebrew Language and Style I

Israeli Media

Esther Robbins

Angel Araiza
Benjamin Cogan
Rivka Cohen
David Mazor
Stephanie (Q) J. Miceli
Miriam Rosenbaum
Cristina M. Stanojevich
John Thirof



David Mazor and Stephanie "Q" Miceli, Class Day 2012



LEORA BATNITZKY
Religion



LEORA BATNITZKY, Professor and Chair in the Department of Religion, was on leave last year working on a book on religion and law, for which she conducted research and presented papers in India and Israel during the spring semester. During this year she also presented papers at the University of Antwerp, Northwestern University, Tulane University, Colgate University, Yeshiva University, the Center for Jewish History and Drexel University. Her most recent book, *How Judaism Became a Religion: An Introduction to Modern Jewish Thought*, was published by Princeton University Press in 2011. Along with her book on religion and law, she is also currently working on an edited volume on Jewish thought and legal theory for Brandeis University Press Library of Modern Jewish Thought.

DAVID BELLOS
French and Italian



DAVID BELLOS is Professor of French and Comparative Literature and directs the Program in Translation and Intercultural Communication. His most recent work, *Is That a Fish in Your Ear? The Amazing Adventure of Translation*, was one of the New York Times “100 Notable Books of 2011” and appeared in French and Spanish translation in 2012. His book *Georges Perec: A Life in Words* (1993) is due to be published in Japanese and Hebrew translations in 2013. He is currently working on an introduction to modern European fiction.

MARK R. COHEN
Near Eastern Studies



MARK COHEN is a member of the advisory committee for the publication *Histoire des relations entre juifs et musulmans du Coran à nos jours*, ed. Abdelwahab Medeb and Benjamin Stora (forthcoming). His most recent articles are “Poverty and Charity: Jews in the Medieval Islamic World,” in *Poverty and Prosperity, the Rich and the Poor in the Middle Ages and the Renaissance*, Anne Scott and Cynthia Kosso, eds. (Proceedings of the Annual Conference of the Arizona Center for Medieval and Renaissance Studies, 2006; Brepols, 2012) and “History and Historical Memory in the Memoirs of Iraqi Jews,” in *Ot Letova: Essays in Honor of Professor of Tova Rosen* (Beer Sheva, 2012). In May and June 2013, he will be a Fellow of the Sackler Institute at Tel Aviv University. He will retire at the end of this academic year after forty years on the faculty of Near Eastern Studies.

Faculty Updates



MARTHA HIMMELFARB's new book, *Between Temple and Torah: Essays on Priests, Scribes, and Visionaries in the Second Temple Period and Beyond* (Mohr Siebeck), will appear in 2013.



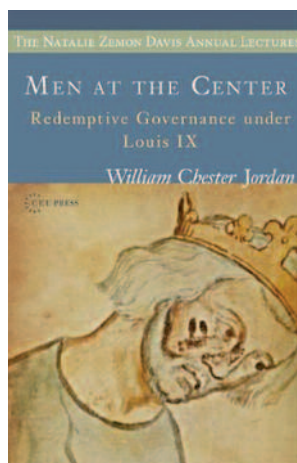
MARTHA HIMMELFARB
Religion



William C. Jordan (*second from right*) receives the Allen Moe Prize in the Humanities, April, 21, 2012

WILLIAM C. JORDAN
History

WILLIAM CHESTER JORDAN's article, "Count Robert's 'Pet' Wolf," was awarded the 2012 Henry Allen Moe Prize of the American Philosophical Society. The article appeared in the Society's Proceedings, December 2011. In September 2012, his most recent book appeared, *Men at the Center: Redemptive Governance under Louis IX*. It consists of three lectures given in honor of Natalie Zemon Davis at the Central European University in Budapest in November 2011 and was published by Central European University Press.





DANIEL C. KURTZER
*Woodrow Wilson School
of Public and
International Affairs*



DANIEL C. KURTZER is the S. Daniel Abraham Professor of Middle East Policy Studies at the Woodrow Wilson School. He is the co-author of *The Peace Puzzle: America's Quest for Arab-Israeli Peace, 1989-2011* (2012) and editor of *Pathways to Peace: America and the Arab-Israeli Conflict* (2012).

ANNEMARIE LUIJENDIJK
Religion



ANNEMARIE LUIJENDIJK was promoted to Associate Professor with tenure in the Department of Religion. Recently she contributed to the Festschrift for Roger Bagnall with the publication of a Princeton papyrus, “Copy of a Census Declaration from Oxyrhynchus (Bell IX 19a),” and presented papers at Yale, Harvard and the University of Chicago, and in Rome at the International Congress of Coptic Studies. Her current projects include an article on the oldest Greek manuscript of a book of the Torah—namely, fragments of a scroll of Deuteronomy in Greek, dating to the mid-second century BCE—in relation to the Jewish community in Egypt. Her new book, *Forbidden Oracles? The Gospel of the Lots of Mary*, will appear with Mohr Siebeck (Tübingen) next year.

ANSON RABINBACH
History



ANSON RABINBACH is Professor of History and co-founder and editor of *New German Critique*. He is co-editor (with Sander Gilman) of *The Third Reich Sourcebook* (University of California Press, 2013).

Faculty Updates



LAWRENCE ROSEN is the William Nelson Cromwell Professor of Anthropology at Princeton, where he has taught since 1977, and also been Adjunct Professor of Law at Columbia Law School since 1979. In 2012 he was awarded the Adams Fellowship in the History of Anthropology, School of Advanced Research, Santa Fe, New Mexico. He is currently completing a book on the intellectual lives of four Moroccans (three Muslim and one Jewish), titled *Drawn From Memory: Arab Lives Unremembered*.



LAWRENCE ROSEN
Anthropology

ESTHER ROBBINS completed courses on the history of the Arab world, with a focus on the Andalusian era, during the summer of 2012 at the University of Seville in the Andalusia region. Her latest research is on the similarities and differences between Jewish converts (Anusim) and Muslim converts (Moriscos). This spring she will be teaching a new course, "Israeli Humor and Its Roots."



ESTHER ROBBINS
Near Eastern Studies



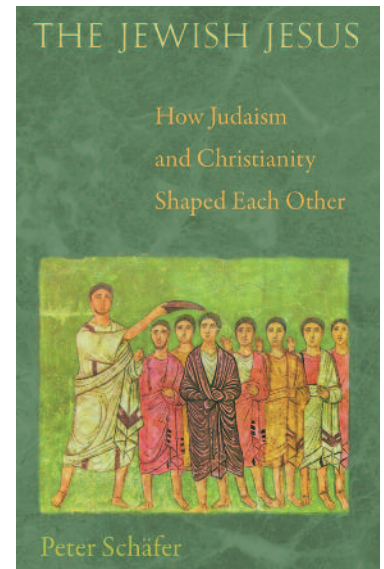


PETER SCHÄFER
Religion



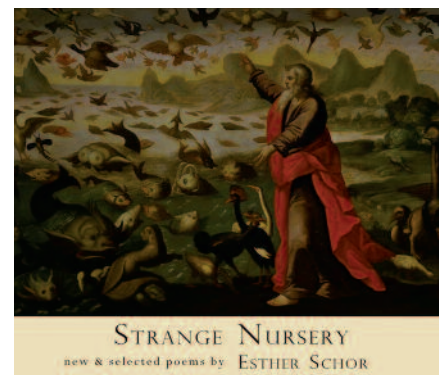
Faculty Updates

PETER SCHÄFER was on leave during the fall term of 2012. In addition to his new book, *The Jewish Jesus: How Judaism and Christianity Shaped Each Other*, which appeared in the spring of 2012 with Princeton University Press, he published the articles “Jesus’ Origin, Birth, and Childhood According to the Toledot Yeshe” in the Oppenheimer Festschrift, *Judaea-Palestina, Babylon and Rome: Jews in Antiquity*, and “The Jew Who Would Be God” in the June 7, 2012, issue of *The New Republic*. Together with Michael Meerson, he continues to work on the Mellon project “*Toledot Yeshe – The Life Story of Jesus.*” An edition of all the versions of *Toledot Yeshe*, with an English translation and commentary, is scheduled for the end of 2013. During the summer of 2012 Peter lectured at the Siemens Stiftung Munich (on theocracy in Jewish antiquity), the Hochschule für Jüdische Studien Heidelberg (on binarian ideas in ancient Judaism) and the Jewish Museum Berlin (on Jewish mysticism).



ESTHER SCHOR
English

ESTHER SCHOR, Chair of the Committee on American Jewish Studies, is completing a book on the Esperanto movement, from which an excerpt called “Beyond Translation,” recently appeared in *Raritan*. Her second book of poems, *Strange Nursery*, was published in June 2012 by Sheep Meadow Press. Next spring she will be team-teaching a new graduate course with Leong Seow of the Princeton Theological Seminary, called “Job, Literature and Modernity.”



Tikvah Project on Jewish Thought

The Tikvah Project on Jewish Thought currently hosts two postdoctoral fellows, Samuel Goldman and Alexander Kaye, and has sponsored their courses on “Faith and Knowledge,” “Theories of Secularization,” “Religion in the Public Sphere” and “Jewish Messianism from Jesus to Zionism.” This fall, along with the program in Judaic Studies, the Department of Religion and the Center for the Study of Religion, the Tikvah Project sponsored a conference on “The Book of Job: Aesthetics, Ethics and Hermeneutics,” for which Professor Robert Alter gave the keynote lecture. A number of Princeton faculty presented their work at the conference, including Leora Batnitzky, Yaacob Dweck, Naphtali Meshel and Moulie Vidas. This conference was the first in a series of the conferences to be hosted by Princeton, University of Antwerp, Belgium and the Hebrew University of Jerusalem.



ALEXANDER KAYE



Summer Seminar, 2012

Along with the Program in Judaic Studies, the Tikvah Project will be hosting a conference on “Zionism and Law” this coming March. The focus of the conference will be on the ways in which Zionism and Zionists have interpreted and used law and legal theory from the nineteenth century to the present.

The Tikvah Project continues to host a two-week summer seminar on “Jewish Thought and Enduring Human Questions” for undergraduates from North America, Israel, Europe and around the world. Topics in last year’s seminar include “Tradition and Authority,” “The Book of Job,” “Love and Desire” and “God and Politics.” Leora Batnitzky, along with Allan Arkush, former Tikvah fellow and Professor at Binghamton University, and Michael Morgan, Professor Emeritus at Indiana University, led the seminar sessions. Visiting faculty included Moshe Halbertal, Christine Hayes, Naphtali Meshel, Ed Greenstein, Ruth Gavison and Michael Walzer, among many distinguished others. This coming summer the seminar will consider “Hope and Progress,” “Shame and Honor” and “Love and Piety,” among other topics.



SAMUEL GOLDMAN



2012 Endowed Lectures

We extend our sincere thanks to our donors for their generous support, which has made it possible to invite such distinguished speakers to the program.

Rewriting Job in the Poetry of Natan Zach
Robert Alter
Emeritus Professor of Hebrew and Comparative Literature, University of California, Berkeley

Robert Alter has written widely on the *Septuagint*, dated from the eighth century to the present, on contemporary American fiction, and on modern Hebrew literature. He has also written extensively on literary aspects of the Bible. His twenty-four published books include two prize-winning volumes on biblical narrative and poetry and award-winning translations of Genesis and of the Five Books of Moses. He has devoted book-length studies to *Psalm*, *Sonnet*, and the self-reflexive tradition in the novel. In 2009 he received the Robert Knack Award from the *Los Angeles Times* for lifetime contribution to American letters.

Sunday,
October 14, 2012
 7:30pm
 East Pyne 010

Sponsored by the Eberhard L. Pater 1973 Memorial Fund in the Humanities Council and the Program in Judaic Studies, Perelman Institute, Princeton University

PRINCETON UNIVERSITY
THE 34TH ANNUAL CAROLYN L. DRUCKER MEMORIAL LECTURE
DEREK PENSLAR
Jews into Israelis: Zionism as a Revolutionary Project

Derek J. Penslar is the Samuel Zacks Professor of Jewish History at the University of Toronto and is an elected fellow of the Royal Society of Canada and the American Academy for Jewish Research. He is author or editor of ten books, including *The Jewish State in Comparative Perspective* (2008) and *The Origin of Israel: A Documentary History* (2011). Penslar has just completed a book, under contract to Princeton University Press, titled *Uniform Identities: Jews, War and the Military in Modern History*. Penslar is co-editor of two scholarly journals, *The Journal of Israeli History* and *Jewish Social Studies*. He has been a visiting professor at Harvard and Columbia, and next fall he will assume the Stanley Lewis Chair in Israel Studies at Oxford.

Tuesday,
April 17, 4:30 p.m. Robertson Hall, Bowl 16

Sponsored by The Department and Program in Near Eastern Studies and The Program in Judaic Studies

KWARTLER FAMILY LECTURE
 Professor **CHAEERAN Y. FREEZE**
 Brandeis University

Chaeran Freeze has focused her research on the history and culture of the Jews in Russia, Jewish family history, and women's and gender studies. Her first book, *Jewish Marriage and Divorce in Imperial Russia* (2004), received the Sals-Baron Award for the Best First Book in Jewish Studies. She is presently completing a book with Dr. Hava (Harvard University) titled *Everyday Jewish Life in Imperial Russia, 1825-1914*, which documents the "everyday" (called as a site of interaction with modernity where Jews confronted the unfamiliar and negotiated with state and neighbors in strategic and creative ways).

Crafting an Elite Russian-Jewish Identity in Imperial Russia: The Diaries of Zinaida Poliakovna

Thursday **MARCH 15, 2012**
 4:30 pm
 East Pyne, 010

Sponsored by the Kwartler Family Fund and the Program in Judaic Studies, Perelman Institute

THE LIPIDUS FAMILY FUND LECTURE IN AMERICAN JEWISH STUDIES
Mr. Wyrick's Tablets: America's Embrace of the Ten Commandments
Jenna Weissman Joselit
 Charles E. Smith Professor of Judaic Studies and Professor of History
The George Washington University

Thursday, March 29, 2012
 4:30 p.m.
 010 East Pyne
 free and open to the public

PRINCETON UNIVERSITY

THROUGH SOVIET JEWISH EYES:
Photography, War, and the Holocaust

The Rose and Isaac Ebel Memorial Lecture
11-14-2012
November 14, 2012
East Pyne Auditorium @ 4:30pm
 Sponsored by: The Program in Judaic Studies, Perelman Institute, Princeton University

David Shneer is the Lisa B. Singer professor of Jewish history and director of the Program in Jewish Studies at the University of Colorado at Boulder. Called a "taboo-breaking scholar," Shneer's books include *Queer-Jews, Yiddish and the Creation of Soviet Jewish Culture* and *How Jews: The End of the Jewish Diaspora*.

THE ROSE & ISAAC EBEL LECTURE ON THE HOLOCAUST
 "...The horror of the twentieth century is thought to be located in the camps. But the concentration camps are not where most of the victims of National Socialism and Stalinism died. These are the misunderstandings that prevent us from perceiving the horror of the twentieth century..."
 Timothy Snyder Yale University

BLOODLANDS
Eastern Causes of the Holocaust

MONDAY, FEBRUARY 13, 2012 ■ 4:30 PM
 ROBERTSON HALL, BOWL 2
 PRINCETON UNIVERSITY

Timothy Snyder teaches undergraduate and graduate courses in modern East European political history. His most recent book, *Bloodlands: Europe Between Hitler and Stalin* (2010), a history of Nazi and Soviet mass killing on the lands between Berlin and Moscow, is a *New York Times* bestseller.

2012 Events



CONFERENCES

The Book of Job: Aesthetics, Ethics and Hermeneutics

October 13-16, 2012

Co-sponsored with the Tikvah Project on Jewish Thought, Department of Religion and Center for the Study of Religion

WORKSHOPS

We continue to bring together faculty and students to provide a forum for lively discussion and interaction.

The Facts of Life: Leo Strauss' Critique of Neo-Kantianism

SAMUEL GOLDMAN, *Fellow, Tikvah Project, Princeton University*

From Medici Florence to Mamluk Jerusalem: The Hebrew Travel Journal as a Mechanism for Exploring Jewish Identity

MARTIN JACOBS, *Washington University in St. Louis*

The Quality of Jewish Leadership in the Generation of the Expulsion from Spain

MARC SAPERSTEIN, *Harvard University*

Eliezer Goldman's Third Way:

American Legal Theory on a Religious Kibbutz

ALEXANDER KAYE, *Fellow, Tikvah Project, Princeton University*

Hebrew and Its Others in Mandate Palestine: Re-situating the Yishuv in Its Multilingual Context

LIORA HALPERIN, *Princeton University*

LECTURES & SEMINARS

Independent Film-Making in Israel

DANI MENKIN, *Filmmaker*

Bull, Ram, Bird, Lamb: A Grammar of Israelite Ritual Sacrifice

NAPHTALI MESHEL, *Princeton University*

Constructing Otherness: The Talmudic Invention of the GOY

ISHAY ROSEN-ZVI, *Tel Aviv University*

Establishing a Center: Eusebius of Caesarea and the Blood of the "Martyrs of Palestine"

ODED IRSHAI, *Hebrew University of Jerusalem*

Charity, Gender and Community in Medieval Germany: The Nürnberg Memorbuch

ELISHEVA BAUMGARTEN, *Bar Ilan University*

Imitating Moses: Projections in Philo of Alexandria

RENE BLOCH, *University of Bern*



2012 and Upcoming Events

HEBREW FILM SERIES

We thank Esther Robbins, Department of Near Eastern Studies, for again coordinating the Hebrew Film Series.

*Altalena • Benzion Netanyahu • Invisible Men • The Loners •
The Arab Labor • To Die in Jerusalem • Scrugim*

ONGOING EVENTS, 2012-13

The Fertile Crescent: Gender, Art and Society
in partnership with Rutgers University
www.fertile-crescent.org

Yiddish Tisch
co-sponsored with the Department of German and Center for Jewish Life

UPCOMING EVENTS 2013

- February 4, 2013** Jeanette Krieger and Herman D. Mytelka Memorial Lecture
“The Exodus as Cultural Memory: Poetics, Politics and the Past”
RONALD HENDEL, *University of California, Berkeley*
- February 10-11, 2013** **Regional Seminar in Ancient Judaism**
- February 20, 2013** **“Becoming Frum: How Newcomers Learn the Language and Culture of Orthodox Judaism”**
SARAH BUNIN BENOR, *Hebrew Union College*
- February 25, 2013** Biderman Lecture
“Jewish People in the Jewish State: Marriage, Conversion, and the Future of Israel”
RABBI DAVID ELLENSON, *Hebrew Union College*
- March 3-5, 2013** **Bereshit Rabbah: Text and Contexts**
- March 14, 2013** **Kwartler Family Lecture**
AVISHAI MARGALIT, *Hebrew University*
- March 28, 2013** **“Flesh, Blood, Meat: The Reinvention of Sacrifice in Early Rabbinic Literature”**
MIRA BALBERG, *Northwestern University*
- April 7, 2013** Lapidus Family Fund Conference in American Jewish Studies
“American Jewish Culture: Fresh Vitality in Every Direction”
Keynote speaker, FRANCINE PROSE, *Author*
- April 8, 2013** **Biderman Lecture**
ADAM KIRSCH, *The New Republic*
- April 28, 2013** A Gathering to Honor Leonard L. Milberg '53
“A Man for the Books”



2012 Events



Peter Schäfer (*left*), Leora Batnitzky, Cornel West and Ilana Pardes



Naphtali Meshel (*left*) and Esther Schor



Timothy Snyder



Robert Alter



Esther Schor (*left*), Jed Kwartler, ChaeRan Freeze and Carol Barash



Vivian Liska (*left*), Freddie Rokem, Peter Schäfer and Galit Hasan Rokem



Students at Robert Alter lecture



Summer Funding – Undergraduate

ATARA COHEN

This summer, with generous support from the Program in Judaic Studies, I participated in the Summer Program in Yiddish Language and Culture at the Vilnius Yiddish Institute. This month-long program consisted of intensive Yiddish study at various levels and a Yiddish cultural program that included lectures in Yiddish or English, tours of pre-war Jewish Vilnius, and excursions to important Jewish heritage sites throughout Lithuania. Participants of all ages came from all over the world to learn this reviving language together. This program was not just an opportunity to learn this once-dying language: it helped me understand my heritage on a deeper level and enabled me to meet Yiddish-loving people from all different backgrounds.



To truly understand a culture, one must understand the language of the culture, and this is especially the case with Eastern European Jewry. My whole family is from Eastern Europe, and I always felt removed from my heritage because I didn't know Yiddish. Yiddish has so much character that just learning the language helped me connect to the world of my more recent ancestors. Through this program I was able to learn the basics so I can continue to study Yiddish in America and speak to my grandparents

in their native tongue. I want to help the colorful Yiddish culture continue.

Living in Lithuania for a month added another level of meaning to my experience. Speaking and reviving Yiddish in Vilnius, which was once called "Jerusalem of the North," had a redemptive quality. Living in the city that was a central part of this culture helped us envision what Yiddish was and could be. Furthermore, my grandfather grew up in Lithuania. I was able to live in his world for a month, and I had the incredible opportunity of meeting the grandson of the man who helped save his entire family during the Holocaust. The meaningfulness of this experience is difficult to put into words, but I am so grateful that I had the opportunity to have this experience.

BRANDON DAVIS



With support from the Program in Judaic Studies, I was able to intern this summer at Ma'an News Agency headquarters in Bethlehem, West Bank. Ma'an is the most prominent Palestinian media organization—their website is checked by over 90 percent of Palestinian Internet users, and the English site is the go-to location for international audiences interested in local Palestinian news.

My daily tasks included assisting and supporting the editors in their research, some reporting, attending press conferences and demonstrations, and soliciting dozens of analytical pieces for a faltering Opinion section. Most meaningful to me were the feature stories I wrote, all of which were independently chosen, researched, reported

and written. These stories took me around the West Bank and Israel, meeting politicians, activists and other community leaders.

I was afforded incredible access to high-level people and treated with respect as a Ma'an reporter wherever I went. The journalists I worked with at the Ma'an office were also helpful in giving me direction in my career.

NAVA FRIEDMAN

This past summer I spent one month in East Africa conducting research for my senior thesis in two different communities of Jews-by-choice, the Abayudaya community of Uganda and the Kasuku Jewish Community of Kenya. During my fieldwork I explored questions of religious identity, faith and history, as well as communal connections between religious communities that are both new and far-flung from their Western coreligionists.

I learned an amazing amount during my travels, much of which I have carried back with me to the Princeton academic and extracurricular context. The idea of practicing Judaism in an extremely resource-poor area—and in some cases sacrificing basic needs to do so—is one that is rarely seen in the American milieu. Furthermore, the drive which people have to embrace religion, while in some ways very similar to local contexts, in other ways differs greatly from that of most American practitioners. I found it particularly interesting to uncover the differences between the relatively aged community in Uganda (founded in 1919) and the emerging community in Kenya (founded in 2001). Seeing these communities at different stages and being able to compare their achievements—and foresee some of them, in the case of Kasuku—was, and continues to be, a fascinating exercise.

Most of all, however, I had a wonderful time getting to know the members of these groups. Welcoming and almost universally interested in helping me with my research, each person I interacted with gave me a unique perspective into their religious community's life, and I am greatly humbled by the warmth with which I was greeted during my time abroad—and hope to be able to transfer this, more than anything, into the pages of my thesis.

ARIEL FUTTER

I utilized funding from the Program in Judaic Studies in order to complete an internship at the Shalom Hartman Institute, a Jerusalem-based research institution and think tank that focuses on Jewish education and Jewish thought, history and Zionism. I worked for the Hartman Institute's Engaging Israel (iEngage) Project. The project aims to portray Israel in a new light in order to counter American Jews' growing feelings of disenchantment about Israel. My internship experience enhanced my understanding of Israeli history and some of the challenges Israel faces.

The internship exposed me to historical sources about Israel that one may not normally encounter through course work or casual reading. I worked as a research assistant for Yossi Klein-Halevi, a fellow at the Engaging Israel Project and a contributing editor at the New Republic. He is currently authoring a narrative history that retells the life stories of paratroopers who fought in the





Summer Funding – Undergraduate

Six Day War. Mr. Klein-Halevi uses their stories to explore how Israel has developed since its founding. My work necessitated reviewing sources ranging from compilations of personal testimonies from the paratrooper unit that captured the old city of Jerusalem in 1967 to books written about the

founding of Israeli settlements in Judea and Samaria. Exposure to such sources enhanced my first-hand appreciation for how events in Israeli history have “played out.” For example, while searching for a 1993 article in the Israeli newspaper *Ma’ariv*, I was able to examine how Israeli media covered the Oslo Peace Agreement. It was poignant to notice that page after page of print was dedicated to analyzing the Accord for days on end. The fact that so much coverage was devoted to Rabin and Arafat’s meetings in Washington only served to emphasize the significance of the Oslo agreement at the time.



Interns were also able to partake in the other events occurring at the Hartman Institute. These events, along with guest lectures, enhanced my understanding of contemporary questions and challenges Israel faces. I was able to have a very thought-provoking and enjoyable summer experience.

SONYA KARCHEMSKIY

Participating in the Intensive Hebrew Summer Ulpan in Israel this summer was an incredible experience: four unforgettable weeks of studying Hebrew at the University of Haifa, both inside and outside the classroom. It was great to wake up every morning, walk up the seemingly endless series of stairs to my classroom (the university stands on a mountain), see an incredible view of Haifa, the Mediterranean Sea and the Carmel National Park that surrounds the university, and reach a class where I got to study the twists and turns of a fascinating language. However, studying Hebrew was not easy. The course

challenged me and pushed my comfort zone, helping me never to be afraid of using Hebrew and the new knowledge I was gaining in the course. I got to practice Hebrew not only in class, but also with my Israeli roommates, the university security guards, and other people that I met in the university and in the city. Learning a language had never been so much fun.



The program brought together the most diverse group of individuals I had ever been a part of—Europeans, Asians, Americans, Jews, Christians, Muslims, Buddhists, from 18-year-olds to people of ages 50 and 60—all there with the purpose of studying Hebrew. Talking with these people (whether in Hebrew, English or even Russian),

learning about where they came from and their reasons for studying Hebrew, and learning about viewpoints and ideas different from my own was fascinating.

Apart from going to class, doing homework and studying Hebrew independently, I also went on trips organized by the program. One of the most memorable trips was a hike that we did in the Golan Heights in the north of Israel. After several hours of scrambling over rocks under the hot sun, we reached a beautiful waterfall (called the Gilabon) and a small lake where the water comes from an underground spring. Swimming in the cool water below the waterfall was amazing.

I am very grateful to the Program in Judaic Studies for supporting me in doing this program and helping me to pursue my study of Hebrew. I hope that the knowledge I gained during this program will help me to continue deepening my knowledge of this language.

LEOR KLAINERMAN

I thank the Program in Judaic Studies for the funds that made my trip possible. I had an absolutely incredible time as an intern at Technion. I lived in the dorms, thanks to the generosity and helpfulness of the university staff. I worked in Professor Kimmel's lab, where I was apprenticed to a graduate student, Yonathan Aflalo. For the first month, I mostly studied the background material for my project: differential geometry and elementary computer programming. The second month, I began my independent project, which involved a lot of programming. I made a presentation of my findings at the end of my stay, to an audience consisting of professors and graduate students.

On my own time, I studied Hebrew from several books I had gathered. I made the most of my time in Israel by chatting with as many people as possible, bringing my Hebrew language level up to relative proficiency, and traveling all over the country. I managed to visit Jerusalem three times, Tel Aviv almost every weekend, Nazareth, Caesarea, the Golan Heights and, of course, Haifa city. On the whole, the experience was invaluable. I have fallen in love with the country and the people, and I hope to return as soon as I can.

ABBY KLIONSKY

Jewish communities are places I feel comfortable, even when I'm somewhere I've never been before. So, when I decided that I wanted to venture into the American South last summer, I knew that I would only be comfortable doing so if I were in a Jewish setting. A quick Google search of "Jewish South summer internship" turned up one relevant opportunity: an internship at the Institute of Southern Jewish Life, based in Jackson, Miss.

A week after finishing finals I arrived in Jackson as one of two interns in the ISJL's history department. Over the course of the ten-week internship, we continued the project that the history department has been working on for the past few years: writing state-by-state histories of every Southern Jewish community known to have existed. This summer we completed the histories of the Jewish communities of seventeen towns in Oklahoma, which are now available online in the Encyclopedia of Southern Jewish Communities.



*I have fallen in love
with the country
and the people.*





Each day brought a new discovery about Oklahoma towns.

Summer Funding – Undergraduate

My internship consisted of researching, traveling and writing. Each day brought a new exciting discovery about various Oklahoma towns: Morris Simpson brought a Torah to Lawton in 1901, making it the first Torah scroll known to be brought to the Oklahoma Territory; the first saloon opened in Guthrie was owned by a Jewish man; in 1897, four years after white settlement in Oklahoma began, a Jewish man was elected mayor of Enid. While we were able to conduct much of our research from Jackson, we managed to squeeze in two week-long trips to Oklahoma to get our hands on hard copies of documents, meet with community members if possible, and visit any synagogue buildings still standing. By the end of the two months, I had written the histories of the Jewish communities of Enid, Lawton, Hartshorne, McAlester, Wilburton, Oklahoma City and Ponca City—and learned more about Oklahoma than I ever thought I'd know!

More than learning only about Jewish communities in Oklahoma, however, I learned about Jewish communities throughout the South, and history research and the American South in general. With the ISJL I explored the synagogues and Jewish cemeteries of Clarksdale, Greenwood, Natchez, Port Gibson and Utica. On my own, I was able to travel to New Orleans, home of Louisiana's oldest synagogue, where I had Shabbat dinner with the rabbi and his family. Academically, I learned how to conduct history research efficiently and successfully—and learned that I really love researching and writing communal history!

BINA PELTZ

I spent eight weeks this summer interning at the Shalem Center in Jerusalem, an interdisciplinary research and educational institute that runs various educational programming and research initiatives and a publishing press. The center's research focuses on Zionism and Middle Eastern studies, as well as the relationship between Jewish texts, Jewish philosophy and Western thought.



I was assigned to work under Dr. Daniel Gordis, a senior fellow, assisting him in his research and writing. I was primarily working on his upcoming biography of the sixth prime minister of Israel, Menachem Begin. Dr. Gordis is also a frequent contributor to a variety of newspapers and magazines, writing on topics relating to Israel and Judaism, and I had the opportunity to work with him on his articles. In addition to spending time sifting through books, articles and archives, I was able to visit important sites that figured heavily in Begin's life and to interview individuals who knew Begin. Researching this formative Israeli figure while being in Israel allowed me to understand the context and circumstances of Begin's life, and therefore helped me to form a more comprehensive image of Begin's complex character. It was fascinating to study Begin's contributions and accomplishments, and then experience firsthand his imprint on Israeli society and the

modern state of Israel.

As part of the internship, the center arranged seminars with Shalem fellows and guest lecturers, as well as occasional trips to important landmarks in Israel. Jerusalem is filled with cultural events, festivals and historical sites of great importance, and living in this vibrant city during the summer guaranteed a slew of cultural experiences and educational excursions. I am grateful to the Kwartler Family Summer Fellowship and the Judaic Studies Program for enabling me to travel to Israel and to participate in the Shalem internship.

ANNA RUBIN

On paper it seemed so basic: “I hope to study Hebrew at the Hebrew University of Jerusalem this summer in order to master the Hebrew language efficiently and successfully.” That was my goal and motivation for spending five weeks of my summer in Israel. But in the end the wonderful teachers and the tremendous amount of Hebrew I learned during my stay were just the tip of the iceberg.

Because the program was run through the Rothberg International School of the Hebrew University, I met interesting and driven people from all around the world. From people as close as my hometown of Pittsburgh to as far away as Siberia, I met all sorts, and each person’s life story and motivation for coming to Israel made me reflect a little on how I got to be where I am today and why learning Hebrew and spending time in Israel is important to me.

Then there was the sheer thrill of living in Jerusalem, a truly wonderful city, and being able to travel around the country with such ease. The ability to spend an afternoon exploring the Old City or shopping in the *shuk*, and then the next day hop a bus to Tiberias or Eilat gave me a wonderful sense of freedom and accomplishment. I came away with a much broader, more thorough taste of the true Israel and its people.

I want to thank the Program in Judaic Studies for funding my trip and allowing me to discover through my classes, friends and travels, the joy of furthering my Judaic education and my own life goals. It was a truly wonderful summer.

SHEHZAD UKANI

I extend my warmest feelings of gratitude to the Program in Judaic Studies for their generosity in supporting me to study abroad in Jerusalem during the summer of 2012. I took a six-week course in Elementary Biblical Hebrew at the Hebrew University of Jerusalem, Rothberg International School, on the Mount Scopus campus. The whole experience was educational, eye-opening and one that I will cherish throughout the course of my life. My professor, Dr. Barak Dan, was an excellent lecturer and took a personal interest in my desire to learn several intricacies of Hebrew grammar while participating in this intensive course. I continually marveled at the subtle but elegant rules that governed vowel changes in Hebrew morphology and verb conjugation, although it was definitely an uphill struggle to internalize their systematic beauty. Our class also encountered Biblical Hebrew in a field trip to the City of David wherein we saw





Summer Funding – Undergraduate

Hezekiah's Tunnel and talked about the evolution of the Hebrew language and the development of the Hebrew Bible amidst their archaeological remains.

My academic pursuits were also accompanied by a healthy portion of travel throughout Israel. Trekking through the remains of the fortress at Masada was adventurous, somber in its history and breathtaking in its scenery. I also traveled with a group of students from my class to the north of Israel to see Nazareth, Capernaum, the Kinneret and Tiberias.

The sites were phenomenal, the history was complex, and I was extremely appreciative of the opportunity to explore a country with so much interfaith significance. Furthermore, I was also able to pray at the Kotel, attend a traditional Shabbat dinner in Ma'alot Dafna, break the fast and pray on Temple Mount at the al-Aqsa Mosque, and even tour the West Bank cities of Bethlehem, Hebron, Ramallah and Shechem (Nablus). At the conclusion of the course, I ended my stay in Tel Aviv relaxing on the white sandy beaches, nourishing myself at numerous restaurants, gelato and frozen yogurt shops, and partaking in the youthful nightlife.



I sincerely thank all who are involved with the Princeton Program in Judaic Studies for enabling me to pursue such an unforgettable and enriching summer in Israel.



Summer Funding – Graduate



MIKA AHUVIA, *Religion*

Thanks to funding from the Judaic Studies Program, I spent the past year living in Jerusalem and studying at Tel Aviv University (TAU). In addition to studying Jewish magic, the temple cult as imagined by the Mishnah, and the language of the Dead Sea Scrolls at TAU, I audited seminars on the Babylonian Talmud and Babylonian Aramaic at the Hebrew University of Jerusalem. In the spring I participated in a Hebrew manuscripts workshop series at the National Library of Israel. This rich learning experience complemented my studies at Princeton University in unexpected and wonderful ways.

Following the completion of the academic year, I had the opportunity to participate in an intensive two-week summer seminar at Central European University (CEU) in Budapest. CEU brings together top-notch scholars from the US and UK and students from all over the world to study a variety of topics in a collegial atmosphere that especially benefits students from the former Eastern Bloc. The seminar I took, *Polemos/Pulmus*, brought together specialists in Judaic Studies, early Christianity and Greco-Roman philosophy to learn about the manifestations of polemic among Jews, Christians and Pagans in the ancient world. Some of the highlights include Gyorgy Geréby's lecture series on political theology from the Hellenistic to Byzantine period, Gábor Buzási's examination of Julian's ultimately failed project to rebuild the temple in Jerusalem, Daniel Boyarin's exploration of the circumstances of the conversion of the Jews en masse to Christianity in Late Antique Minorca, and an excursion with Shaye Cohen to a hidden medieval synagogue in Pest. The immediate challenges of disciplinary boundaries, linguistic barriers and cultural differences among the participants—not to mention the allure of magnificent albeit poignant Budapest—mirrored the complexities of the topic at hand.



Yael Berda, *Sociology*

At the outset of my summer report, here is some good news. My first book, *The Bureaucracy of the Occupation in West Bank: The Permit Regime 2000-2006*, was published in July 2012 by Van Leer institute in Jerusalem and Hakibutz Hameuhad (Hebrew).

My dissertation is a comparative study of the legacies of British Colonial rule in the field of population management in three post-colonial democracies, which still bear the marks of partition and intercommunal conflict: Cyprus, Israel and India.

The transition from colonial administration to an independent state has powerful historical and political implications. The historical moment of independence is perceived as a national and spiritual birth, a moment of great change, when a people have the possibility to claim a democratic political regime as their own. In the years 1947 and 1948, India and Israel achieved independence from the British colonial administration that had governed both





Summer Funding – Graduate

nations (Cyprus' independence came later). In Israel, my research for the dissertation focuses on the legal and administrative legacies of British rule in the field of population management, and therefore I concentrate on the decade before independence (1938–1948) and the decade following independence.

This summer I devoted my research to the Israel Defense Forces and Defense Establishment Archive (IDFA) in Kiryat Ono, Israel. I focused on materials related to population management, specifically the relationship between the Israeli ministry of Interior and the Military Government in the Negev and the Galilee that ruled the Palestinian residents of Israel in the years 1949–1966 and shared practices and administrative routines. From the fascinating administrative accounts I discovered, I can provide sound evidence for one of the major arguments in my dissertation: that political membership—citizenship, residency, refugees and intruders—was not determined by laws of the parliament in the first decade of the state, but rather by administrative routines and practices that were based on the British colonial model of bureaucratic rule. The military government in Israel has rarely been studied, and the comparative context of my work on the three former British colonies, provides a rich resource for understanding legacies of colonial rule in struggling democracies.

JAMES CASEY, *History*

I am pleased to provide this report of my summer dissertation research in Lebanon, generously supported by the Program in Judaic Studies. I was able to extend my stay in Lebanon with ample time to work both in the private Corm family archive in Beirut and to spend significant time working with local historians and religious figures in Tripoli. This work represents my efforts to uncover the dynamics of local pious religious endowments, and the changing nature of public piety and philanthropy in the context of upended political circumstances in early twentieth-century Lebanon. I am chiefly interested in what the relationship between *waqf*—a type of Islamic pious endowment also adopted by Jewish and Christian communities living in Muslim societies—and the position of French colonial rule in the Syrian and Lebanese Mandates might tell us about resistance to colonialism.



Jewish Quarter, Tripoli, Lebanon

Working with several local historians in Tripoli, I was able to begin to piece together the landscape of pious endowments in the historic port city. Moreover, they revealed how Jewish endowments fit into this framework and how they might have interacted with their Muslim and Christian counterparts. With the help of these historians, I was able to begin to approach some of the court records I recovered from the Palace of Culture in Tripoli concerning *waqf*.

In addition to working on the particular situation of *waqf* in Tripoli, support of the Summer Fellowship helped facilitate research in the Corm family archive in Beirut. This archive, the repository of the existing records of prominent Christian philanthropist and businessman

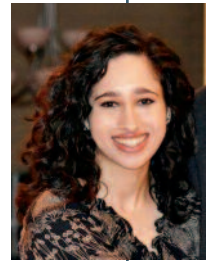
Charles Corm, contains important records of charitable famine relief during the First World War. These records indicate that aid was distributed along sectarian lines—to the Jewish, Greek Orthodox, Sunni Muslim and other communities—but one that showed that the system of charitable relief was in the process of centralizing and, importantly, secularizing.

RACHEL GROSS, *Religion*

In the summer of 2012, thanks to generous funding from the Judaic Studies Program, I pursued ethnographic research at historic synagogues used as heritage sites in New York, Boston, Miami, and Newport, Rhode Island. My dissertation, “Objects of Affection: The Material Religion of American Jewish Nostalgia,” claims nostalgia as an integral religious feature of American Jewishness in the latter half of the twentieth century and into the twenty-first century through a study of Jewish material culture.

I examined American Jewish nostalgia in the burgeoning industry of Jewish heritage tourism, which will serve as a chapter-length case study in my dissertation. I focused primarily on the reuse of historic synagogue buildings as museums and heritage sites, whose multiple functions provide and act as significant landmarks, both literally and metaphorically, in American Jewish social memory and in public representations of American Jews. Throughout the summer, I pursued short-term ethnographic studies at the Vilna Shul in Boston’s Beacon Hill, a 1919 synagogue building now open for tours and Jewish cultural events; the Museum at Eldridge Street, an 1887 synagogue building on New York’s Lower East Side now open as a museum and still home to a small congregation; the Jewish Museum of Florida, a museum collection housed in former synagogue buildings from 1929 and 1936 in Miami Beach; and the Touro Synagogue in Newport, the oldest synagogue building in the United States, displayed to the public under a number of organizational auspices and still used by a congregation.

At each site, I spoke to museum directors, docents and other staff members. When possible, I spoke to congregants as well. Most of all, I spent time in the synagogue buildings when they were open to the public, observing and sometimes speaking to visitors as they explored the spaces on docent-led tours or on their own in order to learn why they visited such places and how they behaved within them. I attended public programming, including formal events such as Touro Synagogue’s George Washington Letter Reading Day, when the first president’s famous letter to the congregation is read aloud, to play days; walking tours such as the Museum at Eldridge Street’s “Nosh and Stroll” tour of the Lower East Side, including stops at a pickle shop and a candy store; and Shabbat services, such as Havurah on the Hill’s monthly Friday night service for twenty-and thirty-somethings at the Vilna Shul. At each of these events, and in more informal explorations of the spaces, participants engaged the spaces of the American Jewish past in emotional, often sentimental ways. Their search for the “authentic” sites of American Jewish history itself provides an authentic American Jewish experience, one that bridges the scholarly divide between Judaism and Jewishness, religion and culture. The material practices of Jewish heritage tourism I observed create an affective, sentimental connection to the past that creates religious meaning in the present and conveys social desires for the future.



I examined the burgeoning industry of Jewish heritage tourism.



Summer Funding – Graduate

YOSSI HARPAZ, *Sociology*

My research deals with dual citizenship and the way it is experienced by individuals in different empirical settings, including Israel, Western Europe and the former Yugoslavia. Thanks to the generous support of the Program in Judaic Studies (and the Princeton Institute for International and Regional Studies), I was able to dedicate this summer to an exploratory study of this topic from several perspectives: theoretical, demographic and ethnographic.

I divided the summertime between Israel and the European countries relevant for my research.

While in Israel, I had meetings with the demographers Sergio DellaPergola and Uzi Rebhun from the Institute of Contemporary Jewry at the Hebrew University in Jerusalem. I also interviewed officials at the German embassy in Tel Aviv, as well as *olim* from Western Europe who hold dual citizenship. In addition, I participated in two academic conferences on Israeli society and Israel-Europe relations at Haifa University and Ben Gurion University. I then went on to spend two weeks in Budapest, Hungary, where I attended a seminar on the politics of citizenship at the Central European University. This seminar greatly improved my understanding of the theoretical and ethical issues that are connected with citizenship.

Afterwards, I conducted a month of exploratory fieldwork in several European countries, including Germany, France, Croatia, Bosnia and Serbia. This involved interviewing different types of dual citizens (e.g. French-Israeli, French-Serbian, Croatian-Serbian), as well as collecting quantitative data on citizenship and migration in each country and interviewing members of local Jewish communities. The exploratory work conducted during this summer will make a vital contribution to helping me define my research questions, select the most appropriate field and design an effective research project.

ALEXANDER KOCAR, *Religion*

Thanks to the generous support of the Judaic Studies Program, I was able to travel to Oxford, England to continue working on the Coptic manuscripts that are part of the Oxyrhynchus collection housed there. This past summer I completed two editions of Coptic Sortes (oracular) books and will submit them for publication this fall.

JOHN LANSDOWNE, *Art and Archaeology*

I write to offer my gratitude for the opportunity to work and travel in Israel this past summer as a recipient of a Kwartler Family Summer Fellowship. With this assistance, I was able to spend nearly three weeks in the region, conducting independent research for my dissertation proposal on the idea of the New Jerusalem and its manifestation in the art and archaeology of Byzantium and the Medieval Latin West. Examining the afterlives of these earlier, prototypical, often





non-Christian monuments has helped me to understand the forms and styles to which the westerners were exposed in the Middle Ages. Jerusalem—considered by medieval Jews and Christians to be the “center of the world”—was my primary destination. In the nine days spent mostly at the Ecce Homo pilgrim’s hospice along the Via Dolorosa overlooking the Temple Mount, I gained a new appreciation for why this dense, labyrinthine and fortified city has so long been the contested object of Jewish, Christian and Muslim devotion. The many places I visited include the Church of the Holy Sepulchre; the Church of the Ascension on the Mount of Olives; the museum of the history of the city at the Citadel and Tower of David; the sonorous crusader Church of St. Anne; Biblical, Roman, Byzantine and Crusader ruins at the Pools of Bethesda; a room filled with spectacular surviving stucco reliefs from Khirbat al-Mafjar at the Rockefeller Museum; the Temple Mount with its amazing lapidarium from the Herodian and Byzantine periods; the exteriors of the al-Aqsa Mosque and the Dome of the Rock, which, during the Middle Ages and Renaissance, served as a visual model for the Old Testament Temple of Solomon; and, of course, the only surviving remains of Herod’s Second Temple, known as the Western Wall. Another highlight was certainly the Israel Museum, with the Dead Sea Scrolls at the Shrine of the Book, its large model of Herod’s Jerusalem, and its reconstructed synagogues from Germany, Suriname, Asia and elsewhere. In its newly refurbished galleries, with, among other treasures, Ladino Haggadahs from Medieval Italy and wonderful relics of Byzantine-era synagogues, I was able to see some of the treasures of artistic production in and around the Mediterranean World and to track the material responses of the Jewish people to millennia of diaspora and foreign occupation.

World Heritage sites were among the most unexpected highlights of my visit.

On trips into the West Bank, I visited the Constantinian-era Church of the Nativity and Shepherd’s Field in Bethlehem and the Herodion, the summer palace of the ancient Jewish king that was converted into a Byzantine monastery in the Middle Ages. I also had day visits to the Dead Sea, Be’er Sheva, Eilat, and the Old City and citadel of Jaffa, and spent some time in Tel Aviv, the cosmopolitan center of contemporary Israeli art and music. With a colleague from Ben Gurion University of the Negev, I explored the ruins of Avdat and Shivta, lost desert cities on the Incense Route linking the Mediterranean with the Far East. These World Heritage sites, severely underrepresented in art and archaeological coursework on the place and period, were among the most unexpected highlights of my visit. While in the region, I also had the opportunity to cross the border into Jordan, where I saw, among other places, the Roman ruins and a Mamluk fortress in Aqaba; the ancient Nabatean and later Roman and Byzantine city of Petra; the medieval crusader castles of Kerak and Shawbak along the King’s Highway; the Roman, Byzantine and Islamic-era ruins of Philadelphia (Amman); and, as was most anticipated, the Madaba Map preserved at the Church of St. George, one of the most famous renderings of Holy Land topography.



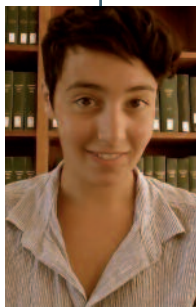
One cannot speak glowingly enough of the benefits of academic travel in Israel and in the Eastern Mediterranean. The intangibles of meeting like-minded scholars and students, hearing about life on a kibbutz, talking for many hours with shopkeepers in the Jewish, Christian, Arab and Armenian Quarters of Old City Jerusalem, visiting the Mahane Yehuda marketplace (on a Friday!), and getting the wide array of opinions on contemporary world and regional political issues made my travels all the more colorful and worthwhile. Truly, a research trip to Jerusalem in specific and Israel in general is a prerequisite for anyone who studies the art and history of the western world in the Middle Ages.



Summer Funding – Graduate

JESSICA O'ROURKE-SUCHOFF, *Comparative Literature*

The Program in Judaic Studies grant allowed me to study Modern Hebrew in Jerusalem during the summer of 2012. I enrolled in the Hebrew University's six-week Jerusalem Ulpan, an intensive language course that focuses on maximizing student fluency in reading, speaking and writing. This particular Ulpan caters to students of all levels, so while I had never taken a formal Modern Hebrew course in the past, my history of biblical Hebrew allowed me to test in as an advanced beginner. The course was comprised of five hours of class, five days a week, and was taught strictly in Hebrew from the first day. This format allowed us to cover the equivalent of two semesters of language instruction in just six weeks. To this end, I was able to pass the final Level Test that signified my readiness to undertake second year studies.



In addition to language acquisition, the program included lectures on the culture and history of both Jerusalem and the Hebrew University. From the history of the Hebrew alphabet to an introduction to Israeli music, students were given the opportunity to understand the context within which the Hebrew language has flourished over the last century. This cultural approach to language instruction was especially pertinent for my academic goals: as I begin to engage with modern and contemporary Hebrew novels, it is important for me to understand not only the language itself, but also the nuanced environment that generates and sustains the lives contained within them.

My completion of the Jerusalem Ulpan has allowed me to begin to engage with contemporary Israeli literature in the original language so that I might draw it into the wider trajectory of my studies. I plan to focus on tensions that arise through contemporary fiction's exploration of cultural memory—what is the place of transnational novels in a world that is still largely defined by national boundaries? How might literature rework, redefine, or even demolish these kinds of cultural limits? And more particularly, in the dialogue between Jewish French, American and Israeli authors, how might we understand the state of modern Jewry and its presentation in contemporary fiction?

EZRA TZAFADYA, *Religion*

This summer I used funding from the Program in Judaic Studies and the Department of Education's FLAS program to strengthen my command of French. After an intense year at Princeton balancing the first year language sequence with other graduate coursework, it was a joy to spend four weeks at the Alliance Francaise in Nice focusing entirely on the language at the B1 intermediate level. Apart from the language course, experiencing the breathtaking natural beauty of the region was a true pleasure.



Upon return to the US, I continued with a ten-week course meeting six hours a week at the French Institute–Alliance Francaise in New York, this time at the B2 advanced level. Though the government's 140 instructional contact-hour requirement was time-consuming, I feel my language skills are consolidating. I am now able to read journalistic pieces with excellent



comprehension and have begun working with academic articles and secondary sources. I'm excited to have access to a whole body of modern Jewish thought, as well as secondary sources in Islamic philosophy. It is clear that I will be able to work more effectively in my field due to this experience!

MARC VOLOVICI, *History*

My research revolves around perceptions of language and respectability in modern European culture. I am particularly interested in the cultural and intellectual contacts between middle-class Polish and German during the first half of the twentieth century. Thanks to the funding I received from the Program in Judaic Studies, I was able to travel to Krakow in summer 2012 to study Polish at the Jagiellonian University's School of Polish Language and Culture.

The intensive six-week course enabled me to significantly improve my Polish reading and speaking skills and thus to be able to work with historical sources in the Polish language.

While staying in Krakow I also had the opportunity to meet professors of history and literature from Krakow and Warsaw, as well as doctoral students from Poland and the US who deal in their research with modern Polish and Jewish history.



ALEXANDER WAMBOLDT, *Anthropology*

My work is on neoliberal kinship, rights and expectations within the Israeli legal system. During this summer I began establishing contacts with organizations within Israel and Palestine in preparation for my upcoming ethnographic fieldwork, and started to form relationships with many of the families affected by the policies I study. I'm interested in how the Israeli legal system defines ideal normative marriage and family descent structures that often conflict with everyday kinship practices and expectations. In particular, I focus on the situations created by the personal status laws, which define issues of "personal status" (e.g., marriage, divorce, inheritance) as subject to separate courts for each religious denomination, and the 2003 temporary Citizenship and Entry into Israel Act (made into permanent law in 2012), which prevents the spouses of Israeli citizens from nine "enemy states" and the Palestinian Territories from gaining citizenship. These legal restrictions enforce religious and national endogamy and descent without a widely recognized notion of common law. However, the women and men with whom I work do not neatly fall within these laws.

The people with whom I work pursue family lives that either cannot be legally validated within Israel, or contain family members that must be legally acknowledged as belonging to different peoples. Despite these legal restrictions, my informants articulate their rights to marry whomever they wish, their rights be the same religion as their children, and their rights to pursue love across the globe, even as they worry about the long-term inadequacy of these relationships.

I look forward to continuing to learn about how individuals are fighting for their rights to choose their families, even as they anticipate that these families might not last.





Alumni Updates

RIVKA COHEN '12

Since graduation, Rivka has been working and taking classes to prepare for graduate school in clinical psychology. She recently published an op-ed in *Haaretz* on the importance of ethno-religious integration in the Israeli public education system and is currently collaborating with Egon Cohen on a book chapter about the impact of apocalyptic rhetoric in Genesis 6-9 on modern American cinema. She sends her best and warmest regards to all in the Judaic Studies Program.

BENJAMIN COGAN '12

Since graduating, Ben has decided to pursue Judaic studies in Israel. In August he attended an Ulpan at the University of Haifa, hoping to build on a foundation gained at Princeton to attain Hebrew proficiency. In September he began studying Jewish texts full-time at the Pardes Institute for Jewish Studies in Jerusalem, a co-educational and progressive Yeshiva devoted to Torah learning. Though he finds reading complicated legal commentaries in another language to be difficult at times, he is tremendously grateful to have the amazing opportunity to study Jewish texts in Jerusalem.

Q MICELI '12

Q is currently an education and research fellow within the Princeton Project 55 program at the Character Education Partnership in Washington, DC. Being in DC has allowed her to explore her interest in physical, mental and spiritual wellness through holistic nutrition. Beginning in January, she is taking classes through the Institute of Integrative Nutrition in order to become a health coach by December 2013. Q is a member of Arlington Metaphysical Chapel, where knowledge of Kabbalah is common. She is working on assembling a vegan, gluten-free cookbook (all parve!) and has a recipe blog at www.gothicgranola.com.

MIRIAM ROSENBAUM '12

Miriam is at Oxford University, reading for an MSc in Comparative Social Policy, with a focus on health policy and bioethics. She is conducting research for her thesis on the ethics of healthcare funding for disabled people in the US and the UK. During her free time she's exploring England's cultural and historical sites, hiking, tutoring children at a primary school in East Oxford, and participating in a Medical Ethics reading group.



Miriam Rosenbaum '12 (*left*) with Brett Rosenberg, both New York division Rhodes scholars.

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We would like to express our sincere appreciation for those who have completed their term of service: Michael Kassen and Ruth Westheimer. We welcome our newest members, as of July 2012, Peter Halban, Anne M. Molloy and Rachel B. Weiss.

The Program in Judaic Studies would like to thank the Student Advisory Council for their service: Saud Al-thani, Atara Cohen, Nava Friedman, Enoch Kuo, Bina Peltz and Augusta Powell.

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Front Cover: In the classroom, Professor Moulie Vidas, "Sex in Ancient Judaism and Christianity"

Back Cover: Scheide Caldwell House, home to the Program in Judaic Studies

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