

NEWS

PERELMAN INSTITUTE
PRINCETON UNIVERSITY



עז כומר

DIRECTOR'S MESSAGE



Photo: John Jameson,
Office of Communications

The beginning of the academic year 2005-2006 saw a change in the directorship of Princeton's Program in Judaic Studies. After nine years of dedicated and distinguished service, Froma Zeitlin handed over the reins of the program. We

celebrated Froma's many successful achievements as Program Director with

Peter Schäfer becomes new director.

a party last May and honored her scholarly contributions in early November with

a *Tom Iyyun*, a one-day workshop dedicated to her major areas of teaching and research.

Froma has left a distinctive mark on the Program, shaping it in its infancy during the nineteen nineties and paving its way

into the first decade of the new century. As late as Princeton was among its peers in finally establishing a Program in Judaic Studies, thanks to Froma's vision and relentless energy, as well as to the generous support she garnered from the administration, the Program has become not only highly visible on Princeton's campus, but it has developed into one of the most active and successful programs among Princeton's distinguished undergraduate institutions. It is an honor to follow Froma as Program Director and a charge of great responsibility to build upon the strong foundations so vigorously designed and developed by her.

NEW BUILDING

We are now safely at home in the Scheide Caldwell House, Princeton's newest, and very luxurious, addition to the Andlinger Center for the Humanities. We enjoy our office there on the second floor and the wonderful seminar room with its

In this Issue

2	Courses
3	Students
3	The Class of 2005
3	2005 Alumni
4	Judaic Studies Senior Theses 2005
6	Graduate Fellowships
7	Graduate Students
10	Summer Funding
16	Sefer Hasidim
17	Committee
17	Support
18	Faculty Research & News
20	Jewish Studies Quarterly
21	Director's Message (continued)
22	Events

beautiful view of Chancellor Green courtyard. Located among related fields in the Humanities, imbued with vibrant intellectual activities, and at the very center of Princeton's campus, we could not think of a better place for securing Jewish Studies as an integral element within the curriculum of the *universitas litterarum*. For this is our mission, to further integrate Jewish Studies into the canon of the Humanities and to foster a constant and fruitful dialogue with the broad spectrum of Humanities' disciplines – for the benefit of both Jewish Studies and the Humanities. Jewish Studies have come a long way, from the first visions of the fathers of the *Wissenschaft des Judentums* (Science of Judaism) of the early nineteenth century, through the horrors of the first half of the twentieth century, until Jewish Studies finally gained acceptance as a natural and legitimate presence in the European and American university. It is our duty to make sure that the precious and demanding role of Jewish Studies among the Humanities is filled with substance and dignity.

BREAKING NEWS:

We are thrilled to report that Sidney Lapidus '59, P84, P88, P93, has announced a very significant gift that will establish "The Lapidus Family Fund for American Jewish Studies."

Mr. Lapidus will also be donating additional works from his collection on American Jewish history to Firestone Library.

More information will follow.

COURSES

2004-2005

FALL SEMESTER 2004

Survey Courses:

Jewish Mysticism: From the Beginnings to Kabbala
Peter Schäfer

Modern Jewish History: 1750-Present
Olga Litvak

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

Antiquity:

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

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

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

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

Middle Ages:

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

Modern Period:

Jewish Thought and Modern Society
Leora Batnitzky

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

The Jewish Presence in Modern French Fiction and Film
David Bellos

Texts and Images of the Holocaust
Froma Zeitlin

Language Courses:

Readings in Judeo-Arabic
Mark Cohen

Elementary Hebrew
Esther Robbins

Intermediate Hebrew
Esther Robbins

Advanced Hebrew: Aspects of Israeli Culture
Phillip Hollander

SPRING SEMESTER 2005

Survey Courses:

Introduction to Judaism: Religion, History, Ethics
James Diamond

Jewish Messianism from the Bible to the Modern Period
Peter Schäfer

The Family in Jewish Tradition
Ruth Westheimer

Transformations of Jewish Culture in the Early Modern World (16th-18th Century)
Andrea Schatz, Society of Fellows

Problems in Near Eastern Jewish History
Mark Cohen

Antiquity:

Religion in Culture – Culture in Religion: A History of Religion in the Ancient Near East
Beate Pongratz-Leisten

Rabbinic Judaism: Literature, History, and Beliefs
Peter Schäfer

Studies in Greco-Roman Religions: Introduction to Judaism in the Greco-Roman World
Martha Himmelfarb

Modern Period:

Studies in the Philosophy of Religion: Religious Existentialism
Leora Batnitzky

Religion and Law
Leora Batnitzky

Culture Mavens: American Jews and the Arts
Jenna Weissman Joselit

Holocaust Controversies: Historiography and Politics
Anson Rabinbach and Jan T. Gross

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

Language Courses:

Readings in Judeo-Arabic
Abraham L. Udovitch

Elementary Hebrew
Esther Robbins

Intermediate Hebrew
Esther Robbins

FALL SEMESTER 2005

Survey Courses:

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

Jewish Mysticism: From the Bible to Kabbala
Peter Schäfer

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

Jewish History Through the Middle Ages
Olga Litvak

Antiquity:

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

Judaism in the Greco-Roman World
Martha Himmelfarb

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

Middle Ages:

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

Readings in Medieval Hebrew Literature
Andras P. Hamori

Modern Period:

Topics in American Literature: American Jewish Writers
Deborah Nord

Texts and Images of the Holocaust
Froma Zeitlin

Language Courses:

Readings in Judeo-Arabic
Mark Cohen

Elementary Hebrew
Esther Robbins

Intermediate Hebrew
Esther Robbins

Advanced Hebrew: Aspects of Israeli Culture
Esther Robbins

STUDENTS



2005 Certificate Students.

THE CLASS OF 2005

JEWISH STUDIES CERTIFICATE STUDENTS

We are proud to congratulate **Netti Minsker Herman**, **Rena Nechama Lauer**, and **Joseph Aaron Skloot**, the 2005 Princeton University graduates who earned the Certificate in Judaic Studies.

THE CAROLYN L. DRUCKER, CLASS OF 1980, PRIZE

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

The 2005 Drucker First Prize winner was **Rena N. Lauer** for "The Second Controversy of Paris: Text, Context, and Intertextuality" in the Department of History. A Second Prize was shared by **Netti M. Herman** for "Of Wives and Other Demons: A Comparative Analysis of the Tale of the Jerusalemite and the Tale of the White Snake," in the Department of Comparative Literature, and **Joseph A. Skloot** for "Moses of Hamilton Terrace: The Hertz Torah Commentary in Context and Interpretation" in the Department of History.

Princeton University



Program in Judaic Studies

Congratulations to the Class of 2005!

Netti Minsker Herman

Rena N. Lauer

Joseph Aaron Skloot

2005 ALUMNI

Netti Minsker Herman is currently an analyst in the Business Intelligence Group of Goldman Sachs (New York). She began working in July 2005 and so far has been enjoying her experience in the financial industry.

Rena N. Lauer has been awarded a Shatil/New Israel Fund Social Justice Fellowship, which supports her for 10 months as she does social justice work of her choice in Israel. She will be working in Jerusalem for a non-profit organization which aids the Ethiopian community in Israel through education and media empowerment programs. She will also be living in Jerusalem.

Joseph Aaron Skloot is in Israel to begin Hebrew Union College-Jewish Institute of Religion's Year-in-Israel program. This is the first step on the road to becoming a rabbi. He is living in Jerusalem until approximately June 2006, studying at HUC-JIR's campus in that beautiful city, attempting to master Modern Hebrew and immersing himself in Israeli and Jewish culture.

He writes: After a quick post-thesis, post-graduation breather in New York City with my family, I headed off to Israel to begin rabbinical school at the Hebrew Union College-Jewish Institute of Religion. HUC-JIR's rabbinical program lasts five years and begins with a year of intensive Hebrew immersion, text-study and cultural exploration at the college's campus overlooking Jerusalem's Old City. There are 40 rabbinical students here, as well as 10 cantorial and 10 education students. Of course, this is a fascinating time to be in Israel with disengagement from Gaza only recently completed and campaign season just beginning. I can't imagine being in a more exciting or beautiful place, and I feel lucky to have this year to explore and grow in such a stimulating environment. What has been challenging is making the transition from Princeton, where scholarship was at the core of my undergraduate experience, to a seminary/professional/graduate program where acquiring raw skills (from classical Hebrew grammar to homiletics) is emphasized, but these difficulties are slight when compared to the simple joy of being in this country and beginning a lifelong dream. What's also terrific is that I get to share this experience with two other Princetonians: David Segal '03 and Geoff Mitelman '00!

JUDAIC STUDIES SENIOR THESES, 2005

Netti Minsker Herman,
Comparative Literature

Of Wives and Other Demons: A Comparative Analysis of The Tale of the Jerusalemite and The Tale of the White Snake

The folktale enjoys a unique status in world literature. Like epic and poetry, it represents a cross between oral and written literature, but its style is often less lofty and formulaic and closer to narrative prose. Until recently in literary history, scholars paid little attention to the folktale, dismissing it as a lower form of literature—the stories of the “simple folk.” The term “folklore” did not exist until the mid-nineteenth century; only in 1938 did the American Folk-Lore Society define folklore as a study of not just history and anthropology, but also the literature embraced by the collective people. It is impossible to understand a culture without appreciating the “voice” of the people, which directly and authentically reflects a society’s value system, religious rituals, and daily customs and observances.

My thesis explores the literary similarities and differences between a Hebrew folktale, *Ma’aseh Yerushalmi* (*The Tale of the Jerusalemite*), and a Chinese folktale, *Bai She Zhuan* (*The Tale of the White Snake*). Both stories focus on the fatal union between an ordinary husband and a supernatural, demonic wife. *Ma’aseh Yerushalmi* existed around the twelfth and thirteenth centuries, during the Middle Ages of Jewish history. *Bai She Zhuan* took on its primary form at roughly the same time during the Song and Ming Dynasties. Since multiple versions of each story exist, I have chosen to analyze the primary versions that have been recorded and that offer the most insights into literary techniques and cultural understanding. Some issues are culture-specific, such as *The Jerusalemite’s* necessity to affirm Judaism when faced by temptation and threats from the “Other,” or *The White Snake’s* implicit

criticism of the interplay between Taoism and Buddhism. Other topics resonate with a timeless and universal appeal—relationships between men and women, expressions of sexuality and betrayal, and the fear of death and the unknown.

Rena N. Lauer, *History*

The Second Controversy of Paris: Text, Context, and Intertextuality

The disputation narrative of the Second Controversy of Paris is very much a product of its genre. The account records a forced disputation that occurred in 1272 between a mean-spirited apostate-Jew-turned-Dominican friar named Paul and a pious, wise Jew by the name of Rabbi Abraham ben Samuel. The Jewish disputant used many standard anti-Catholic refutations of Christianity and borrowed the argumentative tone characteristic of these works. Biblical and rabbinic passages were used by the author to place the event within the salvational history of the Jewish people.

Yet the conformity to a certain style should not prevent one from seeing the unique historical value of the text. The very existence of this polemic gives readers insight into the Jewish world of thirteenth-century France. It shows that the edict issued by King Louis IX in 1269 really did begin a series of forced debates and sermons, and is evidence of the fear with which Parisian Jews lived at this time. Additionally, it offers a view into French Jewish life in the period immediately before the expulsion of 1306. From a literary perspective, its similarities to the Nachmanidean account of the Barcelona disputation shed light on the influence which that text had on the polemical genre.

One reason that I was so eager to work on this manuscript was that I felt that it should be accessible to an English reading audience. Its import may rank with Nachmanides’ narrative of the disputation at Barcelona and Rabbi Yehiel of Paris’s account of the Trial of the Talmud in 1240. Yet it has been mostly French speakers who have had access to it thus

far. The main body of my thesis, then, is a translation of this manuscript into English from the original Hebrew. I hope that in making the work available in English, it will spark more scholarly notice and debate.

Beyond the translation, the goal of this thesis is to contextualize the Second Controversy narrative. Where does it fit into the genre of Jewish polemical works? How does it relate to contemporary Christian and secular matters? To understand this, I explore Jewish life in Paris in the thirteenth century and the history of the Jewish-Christian polemic leading up to the time of the Second Controversy. I then investigate the history of the physical manuscript, as well as the limited, but useful, historiography on the text. This disputation narrative was not written in a vacuum, and therefore, I explore the role Nachmanides’ account of his own disputations with Paul Christian in Barcelona played in the composition of the Moscow Manuscript.

Ultimately, I hope that this will not be the end of scholarship on the Second Controversy of Paris, but the beginning. Understanding its context and influences while delving into the text itself is, I believe, as good a place as any to start.

Joseph Aaron Skloot, *History*

Moses of Hamilton Terrace: The Hertz Torah Commentary in Context and Interpretation

Between 1929 and 1937, Rabbi Joseph Herman Hertz, the Chief Rabbi of the British Empire, published his monumental English-language commentary on the Pentateuch, *The Pentateuch and Haftorahs*, often referred to today as “Hertz commentary” or the “Hertz *chumash*.” Hertz himself was the first graduate of the Jewish Theological Seminary of America in New York City, the founder of the South African Jewish Board of Deputies, a “Champion of Honor” in the British Empire and a prolific author and speaker. The commentary was, however, his greatest achievement, it being the first English-language Jewish commentary on the Bible ever published. For over half a



Froma Zeitlin and 2005 Judaic Studies Theses Students.

Thus, in this thesis, I have sought to contextualize the Hertz commentary by placing it within the spectrum of Hertz's life: the contemporaneous ideological and philosophical movements and debates, the struggle for control of the Anglo-Jewish community, the Enlightenment in Europe, the English Bible Movement, the *Wissenschaft des Judentums*, Imperialism, anti-Semitism and many others. This great untold story, it turns out however, teaches us a great deal not only about the Jewish past but also about the Jewish community in the United States and Great Britain today.

century, it could be found in synagogues of all Jewish denominations across the globe. It was, in some places remains, a ubiquitous element of American and Anglo-Jewish synagogue life. Indeed, the historian David Ellenson has written, "The Hertz Pentateuch became *the* Jewish lens for viewing the biblical heritage of the Israel [sic] people in the English-language world. Countless numbers of Jews were schooled through its pages, and the impact of Hertz upon how English-speaking Jews understand the Bible has, unquestionably, been immense."¹

Surprisingly, Hertz and his commentary have received little attention from scholars. The scholarship which exists tends to pigeonhole both Hertz and his masterwork with contemporary denominational labels; some say he and the book were "Orthodox" and others say he was "Conservative." However, neither Hertz nor his commentary can be characterized by a contemporary label. In fact, Hertz himself was a polyglot; a man whose ideas and experiences were shaped in both the Old World and the New, and especially in that peculiar middle ground between the two: England. Hertz was a man of contradictions. He urged British Jews to abide by *halachah* (traditional Jewish law) but advocated radical alterations to *yeshivah* education; he spoke out on behalf of women's education but did nothing to relieve the plight of *agunot*; he angrily denounced Liberal and Reform Judaism but cited its Liberal leader Claude Montefiore in the com-

mentary. At the same time, in spite of these contradictions, Hertz rarely expressed indecision or ambivalence. His pronouncements were always firm and declarative. He relished the authority his office afforded him. Hertz's authoritative (and sometimes authoritarian) voice has made it easy for scholars to pigeonhole him to a single ideology or point of view.²

- ¹ David Ellenson, "A Vindication of *Judaism: The Polemics of the Hertz Pentateuch*: A Review Essay" in *Modern Judaism* 21 (2001), 67. Italics in this and all subsequent quotes are original.
- ² I am indebted to my advisor, Professor Anthony Grafton, for suggesting this idea.



GRADUATE FELLOWSHIPS

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

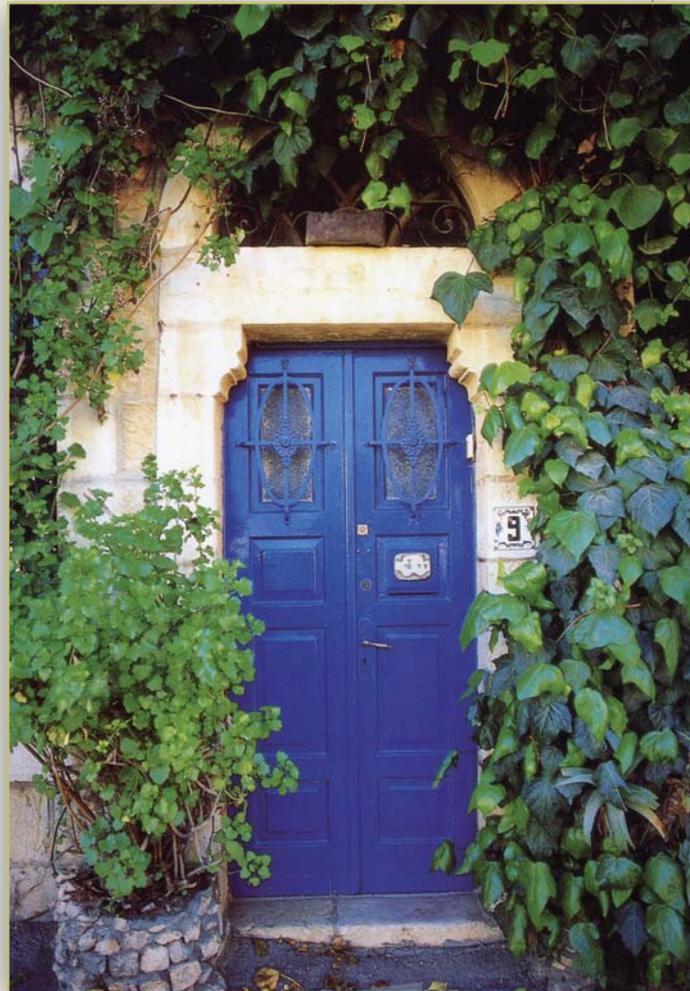
The following 2003 incoming students were the first to benefit from the new Judaic Studies graduate fellowships: **Gregg Gardner** in the Department of Religion studies ancient Judaism within Greco-Roman and Christian context, specifically focusing on the economy of ancient Palestine during the Mishnaic and Talmudic periods; **Danielle Shani** in the Department of Politics concentrates on political theory relating to Israel's attempt to reach a constitution by consensus; **Jamie Sherman** in the Department of Anthropology studies ties between gender and power and the prescriptive models embedded within representations, fictional and 'real,' in the contemporary Middle East; and **Uriel Simonsohn** in the Department of Near Eastern Studies focuses on social history of non-Muslim communities in the Middle Ages, namely Jews and Christians, and hopes to conduct comparative work through the extensive use of documents found in the Cairo Geniza and contemporary Christian literature.

In 2004 these incoming students were awarded Judaic Studies fellowships:

Yaron Ayalon in the Department of Near Eastern Studies will explore the history of the lower social strata in Middle Eastern and Ottoman contexts; **Adam Jackson** in the Department of Religion will investigate Jewish experiences of and attitudes toward Roman rule and culture during the empire and late antiquity;

Meir Soloveitchik in the Department of Religion will study Jewish and Christian theology, particularly the theology of thinkers who ponder the relationship between these two faiths.; **Alan Verskin** in the Department of Near Eastern Studies will primarily focus on the study of social and intellectual interactions between Jews and Muslims in the medieval period; and **Moulie Vidas** in the Department of Religion is interested in interpreting rabbinic literature in the context of religious theory.

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



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

GRADUATE STUDENTS

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

Yaron Ayalon, *Near Eastern Studies*, is a second-year student whose topic of study is the ways minority communities (i.e. Jews and Christians, though the emphasis is mainly on Jews) in the Ottoman Empire dealt with calamities and hardships. This year he is taking generals, so is concentrating on courses and readings. Ayalon was born in Princeton, NJ, when his father was working on his PhD in the same department (NES). He grew up both in the US and in Israel, where he did his undergraduate studies at Tel Aviv University, majoring in Middle Eastern history and education. He graduated in 2002 and began his MA studies in Middle Eastern history, which were not completed due to his coming to Princeton in 2004.

Yiftah Elazar, *Politics*, is a first year student of political theory, currently interested in conservative political thought. 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 was also a staff writer for *The Seventh Eye*, the Israeli bi-monthly journal for criticism of the media issued by The Israel Democracy Institute.

Gregg Gardner is a third-year doctoral student in Religion, specializing in Jewish history and literature in the Greco-Roman period. He holds a B.A. in Economics from Binghamton University and an M.A. in History of the Jewish People from the Hebrew University of Jerusalem. His research interests include the relationship between archaeological finds and literary works, and the socio-economic history of Galilee and Judea in late antiquity. Recent projects include studies on the beginnings of the rabbinic movement at Yavneh, benefaction in Hellenistic Judea, the economy of first-century Jerusalem (M.A. thesis), and astrology in the Talmud. Gregg will spend 2005-6 taking his general examinations in early Christianity, ancient Judaism, rabbinic literature, and the Greco-Roman world. In addition, he will help organize a workshop and colloquium entitled *Antiquity in Antiquity: Jewish and Christian Pasts in the Greco-Roman World*, which explores collective memory and the construction of tradition in the ancient world. The colloquium (January, 2006) will feature papers presented by Princeton graduate students as well as faculty from Princeton and universities around the world. Gregg will also give a talk at the Judaic Studies Graduate Student Colloquium entitled

Reading between the Strata: Literature, Archaeology and Methodological Considerations for the Study of Judaism in Late Antiquity.

Ronnie Halevy, *Anthropology*, is a first year student, who earned her BA at the University of Maryland and her MA at Ben Gurion University of the Negev, with honors. Her thesis title was "Walking the Thin Line: the Multiple Struggles of Educated Bedouin Women in the Negev." She will be focusing on the intersection of women/gender, multicultural education in the globalized age, and tribal societies within nation-states. Her fieldwork will most probably be amongst the Bedouin community in the Negev of southern Israel.

Adam Jackson, *Religion*, began his studies at Princeton in 2004 in the subfield of Late Antiquity, the Program in the Ancient World and the Program in Judaic Studies. His main focus of interest is the history of religious and cultural interactions in the Roman Empire from the early imperial period to late Antiquity. Adam spent this summer working on excavating a Roman fort from the time of Diocletian at Yotvata in southern Israel. A few of his recent projects: a comparison of rabbinic and Roman accounts of Titus entering the temple; a critique of Rene Girard's anti-historical view of the New Testament; and an analysis of the social effects of the introduction of the fiscus Judaicus tax after the destruction of the Temple in 70 CE. Born in London, Adam came to Princeton after a BA in Classics at Merton College, Oxford, and intensive Hebrew and Aramaic textual studies at the Conservative Yeshiva (under the auspices of the Jewish Theological Seminary) in Jerusalem.

Philip Lieberman, *Near Eastern Studies*, currently starting his fourth year, studies the economic and social life of the Jewish community under Islamic rule. He completed his general exams in October 2004 in Jewish History, Islamic History and Islamic Commercial Law; his dissertation mines the riches of the legal documents of the Cairo Geniza. The topic is "A Partnership Culture: Economic Partnerships Seen through the Legal Documents of the Cairo Geniza." He gave two conference papers this summer on the 11th century Jewish Maghribi traders who plied the Mediterranean: one at the World History Association Conference in Ifrane, Morocco; and one at the International Medieval Congress in Leeds, UK. Also he is currently involved in the Friedburg Genizah Project as senior project assistant and a graduate researcher for the Center for Online Jewish Studies.

Kevin Osterloh, a sixth-year graduate student in Religion, Program in the Ancient World and Judaic Studies, had the honor of being a Center for Human Values (CHV) Graduate Fellow last year, and he would like to thank Prof. Philip Pettit and all of the CHV graduate fellow colleagues for the opportunity to become acquainted with them and their research, and to share his work before such a receptive and helpful audience. He spent the summer doing research and writing related to his dissertation, which deals with the reinvention of Jewish collective

identity in 2nd century BCE Judaea. He has also been working together with Gregg Gardner on the planning stages for a Princeton colloquium on historical memory and ancient identity, entitled: "Antiquity in Antiquity," to be held this coming January. The remainder of the summer months were spent managing the Sefer Hasidim project. He is currently holding a Princeton pre-doctoral research position that is dedicated to the latter project, which is directed by Prof. Peter Schäfer. The end goal is to publish a scholarly edition of the best manuscripts of both manuscript families of Sefer Hasidim (Parma and Bologna) in a synoptic format. We are very pleased with our progress to date, and with the excellent work of our team of student transcribers. His role, as Assistant Director, is to act as a coordinating liaison among Prof. Schäfer, Michael Meerson, a post-doctoral fellow in the Religion Department, and the student transcribers. He arranges the individual assignments and manages the work-flow. Osterloh states that "it is a pleasure and an honor to work with Prof. Schäfer, Michael Meerson, and all of the dedicated student transcribers on this very exciting project and I look forward to a rewarding and productive year."

William Plevan, Religion. Bill Plevan is in the third year of the Religion department's program in Religion and Philosophy after earning his rabbinic ordination from the Jewish Theological Seminary. He is interested in modern Jewish philosophy, philosophy of religion, ethics and political theory and is currently preparing a dissertation prospectus on the philosophy of Martin Buber.

Elliot Ratzman, Religion, is finishing his dissertation, "Jewish Thought and the Problem of the Twentieth Century: Social Ethics, Moral Agency and Political Messianism." He is a contributing editor for HEEB Magazine and New Voices, and soon a regular contributor to Tikkun and Zeek. Last year, he taught religious ethics and philosophy of religion at Vassar College. This year he is teaching courses on "Jewish Secularism" in Temple University's Jewish Studies Program. He recently gave papers on Left-wing conceptions of Jewish Chosenness, and 'Secular' Saints, as well as a workshop for the NY Jews for Darfur 'Day of Learning' on Levinas and Africa.

Danielle Shani, Politics, is a third-year student whose work is in the field of public opinion, voting behavior, political psychology, and democratic theory. Currently she is studying how citizens perceive "objective" national conditions and the political implications of biases in their perceptions. Prior to coming to Princeton, she completed a B.A. in Political Science and Philosophy, *summa cum laude*, and an M.A. in Political Science, *summa cum laude*, both at Tel-Aviv University. Danielle is also the co-author of *Auditing Israeli Democracy 2003*, the first effort in a series of annual evaluations of the quality and functioning of the Israeli Democracy. Her dissertation will explore under what conditions citizens have accurate perceptions of "objective" national and group conditions, and will examine the implications of the biases in their perceptions for the prospects for democratic accountability.

Uriel Simonsohn, Near Eastern Studies. In his third year, Simonsohn earned his undergraduate and graduate degrees from Tel Aviv University in Jewish and Islamic history. His main interest is 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. His dissertation will focus on the history of Jewish and Christian elites in the early medieval Muslim world. He is particularly interested in examining whether the presence within an Islamic state posed before these elites new challenges which required special adaptation. He is giving a talk at the coming MESA (Middle East Studies Association of North America) conference in November and also at the Princeton-Oxford Syriac Studies Conference to be held here in Princeton on January. In both cases he will be discussing the issue of non-Muslim appeals to Muslim authorities.

Maya Soifer, History, is a fourth-year student, who was born in Moscow, Russia and came to the United States in 1990. She received a BA and an MA in history from the University of Colorado, Colorado Springs, won a Mellon Fellowship in Humanistic Studies in 2002, and just published an article in the September issue of *The Journal of Medieval History* entitled "You say that the Messiah has come?: The Ceuta Disputation (1179) and its place in the Christian anti-Jewish Polemics of the High Middle Ages" Her working dissertation title is "The Jews of the 'Milky Way': Jewish-Christian Relations and Royal Power in Northern Castile (12th-14th centuries)."

Krisztina Szilágyi, Near Eastern Studies, is a first year student, from Hungary, who received her M.A. from the Hebrew University of Jerusalem in the Department of Religious Studies. She is currently preparing two articles for the second and third issues of *Ginzei Kedem* (to be published in 2006 and 2007). The provisional titles are: "A Christian Library of Jews in Medieval Islamic Society: Fragments of Christian Arabic Writings from the Cairo Geniza," and "Abraham ibn Daud's *Physics*: A Recently Discovered Fragment from the Kaufmann Collection." She is also revising her thesis, *Muhammad and the Monk: Metamorphoses of a Legend in the Medieval Middle East*, from the Hebrew University of Jerusalem for publication in two articles. Her 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 and will either examine a broader topic of this genre and/or the levels and methods of disputation. It will take into consideration the polemical and apologetical literature of all the religions present in the region in this period and will therefore be concerned with the Jewish contributions as well.

Adriana X. Tatum, Comparative Literature, is a fifth-year student who works primarily on Twentieth century modern Hebrew poetry, particularly the works of Esther Raab, Avot Yeshurun, Leah Goldberg and Harold Schimmel. Her dissertation explores the ways diasporic languages were made present

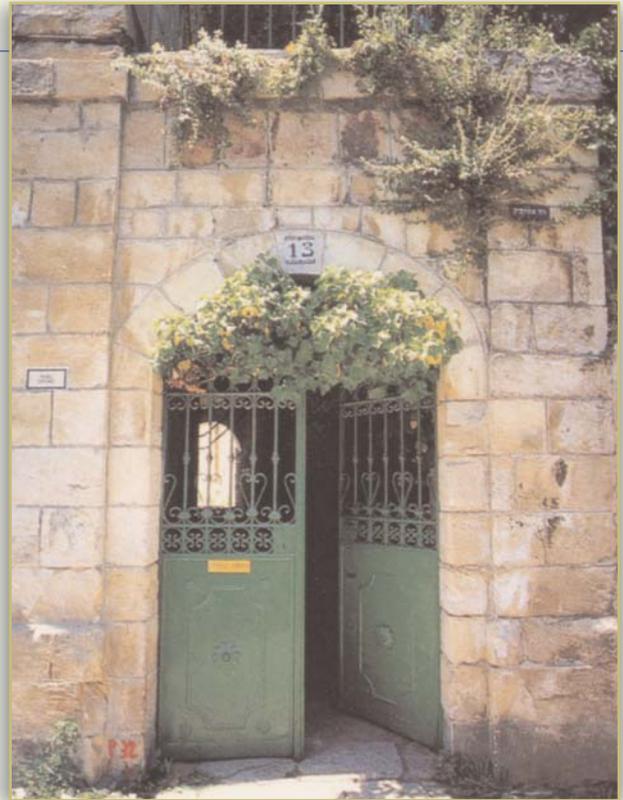
in modern Hebrew writing in the State of Israel. This project will articulate a “poetics of multilingualism” through a close look at the various literary modes and strategies (e.g., translation, personae, the turn to prose) which poets employed as a challenge to the monolingualism of the national canon. She recently presented a paper titled “Robert Lowell and Harold Schimmel: A Jerusalem Encounter” at the National Association of Professors of Hebrew Conference (Stanford University). She received her BA in Literary and Cultural Studies from the College of William and Mary and attended the Hebrew University of Jerusalem prior to coming to Princeton.

Alan Verskin, *Near Eastern Studies*, is a second-year doctoral student. His primary area of research is the study of social and intellectual interactions between Jews and Muslims in the medieval period. He presently holds a doctoral fellowship from the Social Sciences and Humanities Research Council of Canada (2004-2008). He is giving a paper entitled “Teaching Philosophy to the Multitude: The Thought of Nissim ben Moshe of Marseilles” at the American Academy of Religion 2005 Annual Meeting.

Erica Weiss, *Anthropology*, is a second-year student who did her undergraduate work at Johns Hopkins University where she started as a major in International Studies, but changed to Anthropology after taking a course in the department for distribution. Her interest is ethnic relations in Israel, and next year she will go to Israel for more than a year of fieldwork.

Jeris Yruma is currently in her fourth year in the Program in History of Science. She graduated with honors from Michigan State University in 2002 with a B.S. in physics and a B.A. in history. Her dissertation is on the discovery of nuclear fission and the different narratives of that discovery that were told by the discoverers themselves as well as by the press between the discovery in 1938 and the deaths of two of the major discoverers in 1968. Of note is the story of Lise Meitner, who was heralded as “the Jewish mother of the atomic bomb.” The working title is “How Experiments are Remembered: The Discovery of Fission, 1938-1968.”

Natasha Zaretsky, *Anthropology*, is a sixth-year graduate student who is currently writing her dissertation on the Jewish community in Buenos Aires, Argentina, entitled “Memory, Violence, and the Politics of Belonging: European Jews in Buenos Aires, Argentina.” She has been awarded a fellowship from the Fellowship of Woodrow Wilson Scholars (2004-2006). She received her BA from Dartmouth College in anthropology in 1997, where she also earned a Senior Fellowship (1996-1997) for a project entitled “Negotiating Identities, Transcending Boundaries: Soviet Jewish immigrants in Brooklyn, New York.” Her research interests include memory, social movements, the anthropology of violence, citizenship and belonging, and performance studies.



Holger Zellentin, *Religion*, is a fifth-year student in the sub-field of Late Antiquity in the Religion Department. Interested in all aspects of adaptation and subversion in Late Antiquity, his dissertation is titled “Late Antiquity Upside Down: Rabbinic Parodies of Jewish, Christian and Gentile Literature.” In 2005, he organized a conference on Heresy in Late Antiquity under the auspices of Professor Peter Schäfer and is currently editing a conference volume. Other projects include a study of Artapanus’ re-written Exodus story, an article on the Babylonian Talmud’s appreciation of the Sermon on the Mount, notions of play in rabbinic literature, rabbinic adaptations of Hellenistic Historiography, and practicing with the Princeton Cycling Team.

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), Jesse Ferris (Near Eastern Studies), Miriam Hess (German), Michael Kirkwood House (German), Eduard Iricinschi (Religion), Devra Jaffe-Berkowitz (Sociology), Hannah Johnson (English), Ari Lieberman (Comparative Literature), Ernestina Osorio (Architecture), Leore Schnairsohn (Comparative Literature), Rafael Segal (School of Architecture), Hanoch Sheinman (Philosophy), Jamie Sherman (Anthropology), Amy Shuster (Politics), Meir Soloveitchik (Religion), Bella Tendler (Near Eastern Studies), Natasha Tessone (English), Philippa Townsend (Religion), Moulie Vidas (Religion), Keri Walsh (English), and Eric Yellin (History).

SUMMER FUNDING

In the summer of 2005, the Program in Judaic Studies assisted eight undergraduate and twelve graduate students with special funding grants for summer projects. **Caroline Block** ('06) pursued senior thesis research in France on how anti-Semitism effects the internal dynamics of the Jews who live there; **Maggie Dillon** ('06) had an unpaid internship at the Jüdisches Museum Wien, where she did research on the Holocaust; **Henryk Jaronowski** ('06) researched the Jewish community in Vienna today; **Sarit Kattan** ('06) studied Latin at Columbia University and took courses on Talmud, Mishna, and Jewish philosophy at Drisha Institute for Jewish Education; **Elizabeth Landau** ('06) traveled to Spain for primary research for her senior thesis; **Dylan Tatz** ('06) traveled to Columbus, Ohio and Washington, D.C. to do research for his senior thesis on the prioritization of Jewish philanthropies of Zionist/Israel causes versus North American causes since 1948; **Jason Turetsky** ('07) took a course, "Politics and Government in Israel," at Penn, which is not available at Princeton, and which he needs to pursue his interest in Israeli politics.

The graduate students varied in level from I-IV: **Gregg Gardner** (REL 2nd year) took intensive Latin and Greek language courses at CUNY in order to continue his research into the literature and culture of the Jewish people in the Greco-Roman era; **Adam Jackson** (REL 1st year) worked at the Roman fort excavation site in Yotvata, Israel and continued his archival research on the Greco-Roman era in Rome and London; **Kevin Osterloh** (REL 5th year) did dissertation research and writing on the general analysis of communal identity in 2nd century BCE Rome; **Rafael Segal** (ARC 2nd year) went to Israel for pre-dissertation research relating to the work of Alfred Neumann, who investigated the application of scientific studies to architectural practices; **Jamie Sherman** (SOC 2nd year) traveled to Venezuela

for language study and dissertation research; **Maya Soifer** (HIS 3rd year) did archival work on the conversos of Spain; **Adriana Tatum** (COM 4th year) studied Yiddish and continued her research on the poetics and politics of multilingual writing; **Bella Tendler** (NES 1st year) studied Arabic at the ALIF School in Fez, Morocco, in order to enable her to read the classical texts dealing with Jewish-Muslim cross-fertilization, with a strong emphasis on religious jurisprudence; **Philippa Townsend** (REL 4th year) took a Hebrew Ulpan course in Israel as well did research at archaeological sites and museums for her dissertation; **Moulié Vidas** (REL 1st year) visited the Institute of Microfilmed Hebrew Manuscripts of the Jewish National and University Library in the Hebrew University of Jerusalem to research rabbinic literature of late antiquity; **Erica Weiss** (ANT 1st year) took a Hebrew Ulpan course in Israel and researched minority Jewish populations; **Jeris Yruma** (HOS 3rd Year) studied German and did dissertation research in Germany.

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:

Caroline Block This summer, with the generous support of the Judaic Studies Program, I had the opportunity to spend time in Paris researching the formation of Jewish identity against the French Republican cultural model. I was able to take advantage of the numerous Jewish cultural institutions and research facilities unique to Paris during my stay, and look forward to incorporating the valuable information I gathered there into my thesis for the Department of Anthropology.

Maggie Dillon I would like to thank the Program in Judaic Studies for its generosity, which allowed me to spend



my summer working as an unpaid intern at the Jewish Museum of Vienna.

While at the museum, I worked on two exhibitions: "Between Tolerance and Aryanization: Lorenzo Da Ponte, Mozart and Vienna", which will open in late March of 2006, and "A Streetcar Named Hypocrisy: Erich Zeisl's Escape to Hollywood," which will open at the end of November. As the two exhibitions were at different stages of development, I had the chance to see the way a museum really works – from constructing the overarching concept for the exhibition to meeting with architects to sorting artifacts in the cellar of the museum. My own work allowed me to become intimately acquainted with the lives of two extraordinary figures: Da Ponte (1749-1838), who was born Jewish in Ceneda, Italy and later ordained a priest – before becoming Mozart's storied librettist and the father of the study of Italian language and literature in the United States, and Zeisl (1905-1959), a composer who, with the rise of National Socialism, was forced to leave his beloved hometown of Vienna in 1938, interrupting his career when he seemed to be on the brink of gaining wider reception and critical acclaim.

But it was *how* I got to know these figures I found most fascinating – and edifying. What I "know" about Da Ponte – and what we considered for the exhibition – is how he told his story in his own words. I pored over Da Ponte's memoirs, making an index for the 500-page English and German translations from the Italian. Da Ponte's memoirs are page-turners: he gambles and gallivants across Europe; he's at the center of scandal in the opera house; he crosses the Atlantic to reunite with his family and becomes a professor at Columbia

University. And while there are certain “facts” about Da Ponte’s life that we find in the text, these facts are couched in a narrative fueled by Da Ponte’s own motivations. As memoirist, he presents the reader with *his* version of *his* story. A curator works in a similar manner, presenting the museum visitor with *his* version of *a* story. The memoirist manipulates words; the curator manipulates space – and both act in a position of authority with the assumption of a viewer. In getting to know Zeisl, I felt myself a voyeur: I touched what he and his family touched – photographs, immigration papers, newspaper clippings, concert programs, music manuscripts (including the Hebrew Requiem and the overture to an opera version of Joseph Roth’s *Hiob*), letters (which the Nazi Wehrmacht had also inspected and stamped) – but in the context of putting together his life story for public display.

My time at the Jewish Museum of Vienna allowed me to wrestle with questions of representation and of the construction and stakes of national and cultural identity.

What does it mean to curate an exhibition – in a museum that is at once Austrian, Viennese, and Jewish? And what does it mean to be a viewer of such an exhibition? How do we document our experiences? What is it, exactly, that people expect when they visit a Jewish museum. What is it that a museum can do? And what is it that a *Jewish* museum can do?

I hope to examine these questions and many others raised by my time at the Jewish Museum of Vienna when I am a graduate student. I am grateful to the Program in Judaic Studies for its support of a summer that was intellectually stimulating and demanding – a truly formative experience.

Henryk Jaronowski The Program in Judaic Studies was kind enough to give me a summer grant to research the Jewish community of Vienna. The main component of my research consisted of

more than eight hours of interviews with ten people associated, in some way, with the Jewish community. My time at the Vienna Jewish Museum last summer helped me know what questions to ask, what issues to raise, and to whom I should talk. My interviewees ran the gamut from an ultra-Orthodox furrier to a retired dermatologist who is the founder of Vienna’s only Reform synagogue, from a non-Jew who converted to Orthodox Judaism to another non-Jew who encountered the community through her interest in education and youth groups. I am working with Prof. Arnd Wedemeyer of Princeton’s German Department to write a paper, as part of my pursuit of a German Certificate, on the basis of this research.

My own experience in Vienna, however, is so much more than comes across on audiotape or in a historical discussion. Taking part in a Sabbath service at a tiny, ultra-Orthodox synagogue in the morning and a Talmud study and an even smaller (though newer) Reform synagogue in the evening shows the great diversity of Jewish life in a city with as few Jews as Vienna does (less than ten thousand). I even had the chance to speak with the former cantor of the synagogue in Baden, which is about to be reopened. I went to a cultural festival at Moerbis, on the Neusiedlersee by the Hungarian border, and visited the Austrian National Jewish Museum at Eisenstadt, which has the best-preserved Jewish ghetto neighborhood in Austria. In the Jewish cemetery in Vienna itself, I looked for my grandmother’s brother, who moved there after the war. The New Jewish Cemetery occupies a vast plot of land intended for Jews and their putative descendants whom the Shoah would deny this resting place. I couldn’t find his grave, but I did find several tombs bearing my family name. I don’t know if their occupants are actually related to me, but I paused and placed stones on their headstones, since it is unlikely that there is anyone else to do so.

It’s very meaningful for me to travel to the Old Country, to catch a whiff of my grandparents’ *Mittleuropa*, at to stand at the intersection of history, spirituality, and culture. I thank the Program and all those who make its work possible for these generous gifts, which have not only shaped the course of my education at Princeton, but more importantly have contributed to my development as a person.

Sarit Katan I would like to thank the Program in Judaic Studies for generously allowing me to spend six weeks studying elementary Latin at Columbia University and five weeks studying Talmud at the Drisha Institute for Jewish Education in NYC. As soon as I began my Latin course, I fell in love with the ancient language; before I even completed the summer semester, the Latin I had learned became very helpful in deciphering meaning of words, as well as larger concepts and themes of the texts, in my Talmud classes. At Drisha, I studied Masekhet Succot and Moed Katan: the former was a deeply analytical study of the Talmud’s conceptualization of the structure of a “Succah” and the ideas’ biblical and Midrashic origins, the latter was a broader study of rabbinic mourning rituals and laws, aimed at improving my textual comprehension. I am eager to continue improving my command of Latin and Talmud and using my understanding of the languages in my study of rabbinic literature and history.

This coming year, I plan to write my senior thesis on an early rabbinic Midrash on Exodus, Mekhilta de Rabbi Ishmael, in which I hope to explore the ideas of rabbinic self-irony and identity in the text. Through my analysis, I would like to address the rabbis as a group of men interacting with each other, as well as a group interacting with the political and social context around it, in order further to shed some light on the Palestinian rabbinic community. No doubt, the Talmud and Latin skills that I was privileged to acquire this past summer will tremendously aid my research. I am grateful to the Judaic

Studies Department for their continuous support and encouragement.

Elizabeth Landau This summer I traveled to Spain to explore the legacy of the medieval Jewish community that flourished there in the Middle Ages. In the 14th and 15th centuries there were several pogroms in Jewish communities throughout Spain, resulting in mass conversions to Catholicism. Converts were called “marranos”—meaning “pigs”—or “conversos.” King Ferdinand and Queen Isabella appointed Tomás de Torquemada to investigate and punish anyone, Jews or Muslims, who had apparently converted but was really practicing Judaism or Islam in secret. This Inquisition fever culminated in the Royal Crown’s decision to expel all Jews from Spain in 1492. But while officially no Jews remained in the country. In secret, some Jews continued practicing their religion. Though Catholic in public, these “conversos” in private maintained a Jewish identity through hidden practices.

Today, now that being Jewish in Spain is no longer a crime, some descendants of conversos are going to synagogue, learning about Judaism, and sometimes even “converting back” to Judaism. Spanish cities are also reclaiming their Jewish heritage. From Toledo to Sevilla to Girona to Palma de Mallorca, local governments are restoring medieval Jewish neighborhoods and offering historical tours and information. Jewish cultural societies have formed in several cities that host conferences and festivals. My thesis, being written in the Department of Anthropology, will explore the process of reclaiming Judaism, and address some fundamental questions: Is Judaism an ethnicity to be inherited or a faith to be believed, or both? What does it mean to convert to Judaism, vs. “returning” to Judaism? How do people who have just come to Judaism feel about Israel? What would more Jews mean for Spain, a Catholic country?

These questions are complicated and will become more complicated in light of various testimonies I collected this summer. I spoke to about 20 descendants of conversos, attended several Shabbat

services with them, and explored medieval Jewish neighborhoods.

Contrary to popular belief, Jewish life in Spain did not die in 1492.

Dylan Tatz During the final two weeks of August, I traveled to Los Angeles and Washington, D.C. to do research for my senior thesis on recent efforts made by American Jewish philanthropists (Edgar Bronfman, Michael Steinhardt, Leslie Wexner, and Lester Crown in particular) to bridge the gap between American Jewry and Israel. In essence, my thesis seeks to use philanthropy as a lens through which to analyze the nature of Zionism in contemporary America, and evaluate the extent to which a connection with Israel should define American Jewish identity.

While in Los Angeles and Washington, I met with a range of experts in the field, from philanthropists to Jewish professionals to lay leaders to discuss various aspects of my thesis. Due to the generosity of the program in Judaic Studies, I will also be able to travel to Columbus, Ohio over fall break to conduct further research on the Wexner Foundation. I am deeply grateful to the program in Judaic Studies for making this first-hand research possible.

Jason Turetsky I am concentrating in the Woodrow Wilson School and writing my fall junior paper and my senior thesis on the Middle East Peace Process. I felt that to be able to do my independent research on this topic, I needed a better understanding of the inner political workings of Israeli society. So when I found out that Prof. Amal Jamal of Tel Aviv University was coming to the University of Pennsylvania to teach “Politics and Government in Israel,” there was no question that this was a great opportunity for me. Generous funding from the Program in Judaic Studies allowed me to take advantage of this chance to study some of the domestic policy questions facing Israel today. The class was unlike anything we have at Princeton. Instead of focusing on the conflict with the Palestinians, this course was about understanding the political processes that shape and are shaped by Israeli society. We used the splits within

Israel between Jews and Arabs, Ashkinazim and Mizrachim, and the secular and religious as lenses with which to view the institutional formation of the Israeli political system and how it functions today. This summer at the University of Pennsylvania provided me with a different perspective of Israeli society which I am now able to bring to my independent work.

GRADUATE STUDENTS:

Gregg Gardner My research interest, the history and literature of the Jewish people in the Greco-Roman period, require a working knowledge of Latin in order to read primary sources in their original language. This past summer I participated in an intensive Latin course at the City University of New York’s Latin-Greek Institute. During the course, I completed a grammar book and read from the works of Caesar, Cicero and Sallust. Other prose readings included selections from Ennius, Cato, Augustine, Einhard, Petronius and Tacitus. I also read a great deal of Vergil’s *Aeneid* and Cattulus, as well as other works of poetry. In all, this intensive summer course was roughly equivalent to four to six semesters of university-level Latin. While I began the summer with no prior experience in reading Latin, I now have an excellent working knowledge of this important language, which is indispensable to my research. I greatly appreciate the funding and support provided by the Program in Judaic Studies.

Adam Jackson This summer, thanks to the generosity of the Judaic Studies program, I was able to pursue my research interests in the relations of Jews in the ancient world with their Christian and gentile neighbors, and to gain a deeper understanding of the interactions between different cultures and ethnicities in the Roman Near East.

Under the direction of Professors Jodi Magness and Gwyn Davies, experts in Roman archaeology and Roman military history respectively, I participated in excavating the Roman fort at Yotvata, in the Negev desert just north of Eilat in Israel. The dig taught me the techniques

of painstaking archaeological field research, and I now find myself able to visualize and understand the dense descriptions of archaeological field reports. Yet more importantly for my own work, our findings (coins, potsherds, plaster, bones and glass) illustrated concretely the military, economic and social history of the area in my period.

After the excavation, I was privileged to visit the Nabatean site of Petra for the first time, which has inspired me to examine the Nabatean experience in the Roman Empire as a comparandum to that of the Jews. In Jerusalem, I continued an ongoing research project on the fiscus Iudaicus in libraries and with a research visit to the Tax Museum, where I was given a personal tour by the curator who provided many helpful research tips and resources.

Returning to Princeton via Italy allowed me to visit Ostia (Rome's port in antiquity) to examine the town's synagogue. The opulence and antiquity of the synagogue is notable, and it has some surprising features: the entrance is placed behind the ark which contained the Torah scrolls, and the building was located on the ancient shoreline (which, due to erosion, has now moved some distance further out to sea).

I would like to thank the Judaic Studies Program for making these stimulating experiences, which have provided tremendous impetus for my work at Princeton this coming year, possible.

Kevin Lee Osterloh I spent the summer doing research and writing related to my dissertation, which deals with the reinvention of Jewish collective identity in 2nd century BCE Judaea. I have also been working together with Gregg Gardner on the planning stages for a Princeton colloquium on historical memory and ancient identity, entitled: Antiquity in Antiquity, to be held this coming January.

Rafael Segal My summer funding aided my continuing research on the unique work of Alfred Neumann in Israel throughout the 1950's and 1960's. Neumann designed (together with his

younger colleagues Zvi Hecker and Eldar Sharon) a series of exceptional buildings in different parts of the country, which gained international recognition - admired for both their experimental architectural approach and their integration of climatic and environmental factors. My summer travel to Israel included visits to his buildings and interviews conducted with his former students, as part of the attempt to define the architectural principles and thought guiding this work.

Jamie Sherman This summer I traveled to Venezuela for language study and exploratory fieldwork. I spent most of my time in Caracas, where I stayed with a Venezuelan family, arranged through the language school. Caracas is a bustling city with, like many other Latin American cities, a sharp division between rich and poor, and a preoccupation with "security" and "safety." I spent a good deal of time meeting with people, both local residents and Western scholars whom I located through networks of someone who knows someone who knows someone. Venezuelans I met were a warm and friendly people, though my lack of language skills sometimes made conversation, well, simple. On a scholarly level, I was impressed by what strikes me as an emerging discourse on Venezuelan history and contemporary culture with a surprising number of graduate students and post doctoral scholars doing or planning to do research on topics such as alternative media, popular organizing, and the culture of plastic surgery and eating disorders.

I was very interested in learning more about the Jewish community of Venezuela and discovered the existence of a community and recreation center. I went there and discovered a beautiful, campus like setting with a school, sport club, and swimming pool with its own bank and restaurants behind (like everything else in Caracas) high walls and tight security. Inside, however, people were friendly and open and I, along with a friend, was invited to Shabbat dinner for the following Friday evening at the home of the lower school English teacher and her husband, a businessman.

Having dinner with the family, I learned a great deal about Jewish culture in Caracas, where on one hand, the major division is between Ashkenazi (European) Jewry who immigrated in the post World War II era, and Sephardi, or Middle Eastern and Mediterranean Jewry, many of whom had originally immigrated from Morocco. The division, while real, was said to be an amicable one, and the couple whose hospitality we enjoyed were themselves a "mixed" marriage, having met at the pool of the recreation center which serves both communities. While on one hand assimilation is a concern in the community, the Jewish people I spoke to quite clearly saw themselves as a distinct minority, and somewhat detached from Venezuela, seeing themselves as a foreign entity within the nation (though I may be overstating this somewhat). Before returning to the U.S., I managed to spend some time traveling outside of Caracas, to some of the smaller cities to the northwest of Caracas.

It was, for me, an extremely productive trip; an opportunity to hone my ideas toward eventual fieldwork and identify avenues I hope to pursue over the coming year. Specifically, I remain fascinated, as I was when I left, by the configurations of gender relations and sexuality in the Venezuelan public, but after spending time in the country have come to realize that I would really like to locate my studies outside the urban centers, where such images are complicated by physical and economic distance from the center, and yet connected as never before through television, mass media and internet connections.

Maya Soifer In July, I spent several weeks doing archival research in Spain (Madrid and Palencia) for my dissertation, which is tentatively entitled "The Jews of the 'Milky Way': Jewish-Christian Relations and Royal Power in Northern Castile (12th to 14th Centuries)."

At the Archivo Historico Nacional in Madrid, I looked for documents that could shed light on Jewish-Christian interaction in the provinces of Burgos

and Palencia. The *Clero* section of the Archive contains documentation from various ecclesiastical institutions in the kingdom of Castile. I was particularly interested in testaments and bequests of individuals to churches and monasteries, hoping that this material would help me understand the extent of Christians' indebtedness to Jews in northern Castile. The results of my investigation surprised me: even though some creditors were Jewish, the majority of testators owed money to other Christians. By now, I have nearly exhausted the AHN's holdings on Burgos and Palencia, and am ready to expand my search west into León and east into la Rioja. Geographically, then, my dissertation will cover all the Jewish communities along the Camino de Santiago (pilgrimage route to Santiago de Compostela) – from Logroño (Rioja) to León.

In Palencia, I spent most of the time working at the town's Cathedral Archive, studying royal charters and privileges given by the kings of Castile to the bishops of Palencia in the twelfth to fourteenth centuries. Most of this material deals with the disputed jurisdiction over the town's Jews: the bishop was their legal overlord, but the town contested his power. This assertion by the town council of its right to partial jurisdiction over the Jewish community was rather typical for the thirteenth-century Castile. Something similar, albeit less dramatic and on a smaller scale, happened in Burgos as well. I was able to find and photograph all the relevant thirteenth and early fourteenth-century royal charters given to the bishop and the cathedral chapter. I also paid a visit to the Archivo Diocesano, located in the bishop's palace. At the library of the town's museum, the very helpful staff showed me the latest published research on medieval Palencia and its Jews.

One of my goals for this trip was to visit several small towns in rural northern Castile where Jewish communities existed in the Middle Ages. I wanted to understand the pattern of Jewish settlement, the approximate size of these communities, and the place of *juderías*

in such semi-urban environment. Especially valuable were the visits to towns left virtually untouched by the post-Franco urban renewal, where streets and buildings still preserved their medieval blueprint. One such town was Belorado, located on the Camino de Santiago east of Burgos in the direction of Logroño (la Rioja). Of the three towns I visited (the other two being Briviesca and Oña), Belorado turned out to be the most interesting. Run-down and decrepit, Belorado preserved some of its medieval flavor. I visited the place where the medieval *judería* is thought to have been located, with its narrow, crooked streets and houses that seem to try to climb on top of one another. It is not far from the royal castle and the tower of Homenaje, to the maintenance of which the Jewish community was required to contribute. I was also able to visit Paredes de Nava – today a small town 20 kilometers north-west from Palencia, but in the Middle Ages a fairly large center of Jewish life. With the help of a local historian, I found the old Jewish neighborhood near the church of Santa María. A solid, square building on one of the corners used to be the church of Corpus Cristi, and before the expulsion – the barrio's synagogue. Nothing else remains in Paredes de Nava of the Jewish community that had once thrived here – typical for a small town on the northern meseta, where Jews were never very numerous and their cultural roots never deep.

Adriana X. Tatum With the support of the Program in Judaic Studies, I was able to undertake an intensive study of Yiddish this past summer. The YIVO Institute for Jewish Research organizes an annual summer language program which attracts students from around the world. This year, YIVO moved its program from Columbia University to New York University's Taub Center for Hebrew and Judaic Studies, which is located near the Center for Jewish History (CJH), which houses the YIVO archives. The aim of this collaboration is to integrate the study of Yiddish with a broad range of scholarly interests and to

encourage young scholars to apply Yiddish to their work. In addition to language instruction, students were able to take advantage of the proximity of the CJH to take part in a variety of programs and activities related to Jewish Studies in general and Yiddish in particular. In my case, this program not only gave me the language skills I needed to incorporate several key Yiddish texts into my dissertation project, but also acquainted me with the variety of contemporary Yiddish resources available in the New York area. YIVO is not only concerned with making the Yiddish past accessible to scholars but also in keeping Yiddish current, which was fascinating to experience directly.

One of the poets I work on, Avot Yeshurun, challenged the norms of the emerging Modern Hebrew national literary canon in the *Yishuv* (pre-State Israel) precisely in keeping Yiddish alive in his own Hebrew poetry. His use of multilingual expressions, puns, and calques (to name a few of the strategies he employed) both in Yiddish and other languages, disrupted the illusion of a monolingual Modern Hebrew and showed how Hebrew remained ostensibly haunted by diasporic languages, indeed, the native languages of many of its early writers. For Yeshurun, inserting a Yiddish word in a Hebrew poem was one way of challenging the silencing of Yiddish.

The YIVO/NYU Summer Program provided a strong foundation for my future uses (and abuses!) of Yiddish. At this time, there is considerable discussion concerning the relation between Hebrew and Yiddish and, in particular, a great deal of interest in uncovering the suppressed layers of Yiddish in Modern Hebrew literary history. Current studies on Hebrew/Yiddish bilingualism in Israeli literature are extremely relevant to my dissertation work, so I am very grateful to have the linguistic tools to engage directly with the materials these works discuss. I look forward to continuing my study of the Yiddish language this year through *Yungtruf*, a New York-based Yiddish organization that offers language instruction.

Bella Tendler I attended the Arabic Language Institute in Fez, Morocco (ALIF) where I completed their third year program in Modern Standard Arabic. The full immersion environment of ALIF and Moroccan street life allowed me to progress more efficiently than I could have in an American program as I was forced to rely on my Arabic skills to communicate. ALIF also prepared me for the full time Arabic language program that I am currently attending while in absentia from Princeton University.

Philippa Townsend The funding I received from Judaic Studies this summer enabled me to travel to Turkey to visit archaeological sites in what was ancient Asia Minor. My dissertation deals in part with the complicated and varying relationships between Jews and gentiles in the first century and with how diverse communities of Christians emerged from their interactions. Although Asia Minor was a key area for the mission of Paul, the Jewish “apostle to the gentiles,” I have never before had the opportunity to visit it. Among the highlights of my travels from Istanbul down the Western coast and into Cappadocia, was Ephesus, one of the best preserved cities of the Roman Empire and the site of Paul’s famous clash with the followers of Artemis, according to the New Testament book of Acts. At Sardis I visited the remains of a late antique synagogue and its remarkably well-preserved mosaics, along with a row of shops with inscriptions indicating that they belonged to Jewish residents. Perhaps most interesting to me were the stunning remains of the city of Aphrodisias, where synagogue inscriptions have been discovered that refer to donations from so-called “godfearers,” who supported the synagogue without actually converting to Judaism. The inscriptions constitute an important contribution to our evidence for gentile involvement in Jewish synagogue worship in Late Antiquity. I am extremely grateful for the financial assistance of Judaic Studies for enabling me to make this valuable trip.

Moulie Vidas I divided my time this summer between Princeton and Israel. In Princeton I wrote a seminar paper on the discourse of genealogical purity as a form of thinking on national identity, and revised two other papers. I also prepared for the language examinations in French and German which I am about to take this fall.

In Israel I used the resources of the Institute of Microfilmed Hebrew Manuscripts of the Jewish National and University Library at the Hebrew University of Jerusalem. The Institute has been called by one scholar in our field “the best laboratory for Jewish Studies in the world” and is said to hold films of about 95 percent of known Hebrew manuscripts. I was first introduced to work there by my professors in the Talmud department at Tel Aviv. In a particularly satisfying but not untypical moment I found in the catalogue a photocopy of a very fragmentary scrap of Talmud, held in an archive in Bologna, Italy, partially preserving the same section from tractate Qiddushin which was the subject of a paper I was about to submit to Professor Schäfer back in Princeton. I thank the Program in Judaic Studies for its generous support.

Erica Weiss This past summer of 2005 was dedicated for the most part to studying Hebrew. My research area is Israel and in about one year I will be going to Israel to conduct my field research for at least a year. For this reason it is essential that I can speak Hebrew fluently. I also needed to study for the language proficiency exam that is required for me to take my general exams. Before this summer I had had three years of university level Hebrew during my undergraduate experience at Johns Hopkins University.

This summer, because of the money given by the Judaic Studies Program, the Graduate School and PIIRS, I was able to travel to Israel for three months in order not only to take classes in Hebrew but also to have a language immersion experience, which allowed me to acquire Hebrew much more quickly. I took two courses in Advanced Hebrew over the

summer, one for the month of July and one for the month of August. This experience was very rewarding because I was able to use the language skills that I was learning with the people that were around me.

Also during my trip I was able to meet with different professors in Israel about the academic environment there and the possibilities for my fieldwork. I developed a deeper interest in the Ethiopian community in Israel, and I found many professors who are working on the issues and culture of this community.

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

Jeris S. Yruma During the summer of 2005 I spent over two months in Berlin studying German and doing archival research. I made two trips to Berlin, one from May 25 to July 2, and one from September 14 to October 8. During my first trip I took a four-week German language course at the Goethe Institute and began archival research for my dissertation at the Max Planck Society (MPS) Archives. During the second trip I focused exclusively on archival research.

I found the time I spent in Berlin this summer very profitable. My German language skills are much improved, which is quite important for my project. I am studying the discovery of nuclear fission, which took place in Berlin in 1938. To very briefly summarize: in December of 1938 two chemists, Otto Hahn and Fritz Strassmann, realized that when they exposed uranium to a source of neutrons some of the atoms of uranium broke apart into much lighter atoms such as barium. Hahn wrote of this finding to his former colleague, the physicist Lise Meitner, who had worked on these uranium experiments with Hahn and Strassmann until she had fled Germany for Sweden earlier in 1938 because she was Jewish. Meitner and her nephew Otto Frisch developed a physical explanation for how uranium

(Summer Funding *continued next page*)

could break apart and dubbed the process nuclear fission.

All of Otto Hahn's papers, as well as some of Lise Meitner's and Fritz Strassmann's, are located at the MPS Archives in Berlin. During my time there this summer I was able to read all of the letters between Otto Hahn and Lise Meitner from when she was forced to flee Germany in 1938 until their deaths in 1968. I also read Otto Hahn's letters with many other scientists with whom he communicated about the fission discovery, such as Niels Bohr, as well as Hahn's communications with the press regarding the discovery. In addition, I read many of the papers of Lise Meitner and Fritz Strassmann held at the MPS Archives.

In my dissertation I am specifically interested in the different ways in which the discovery narrative for fission was told by different people at different times. That is because multiple people were involved in the discovery and, at different times, each of them could be awarded different amounts of credit for the discovery. For example, in American newspapers after the atomic bombing of Hiroshima, Lise Meitner was identified as the discoverer of fission. Because she was Jewish and had fled the Nazis, Meitner thereby offered both an explanation for why the Nazis had not developed the atomic bomb (they had persecuted the discoverer of fission, the key to the bomb) and a validation for the Americans' development of it (the Nazis had persecuted the Jews). In the documents I read this summer I was able to see Otto Hahn's own discovery narrative for fission, and how this changed over the thirty years from the discovery to his death, as well as his reactions to the discovery narratives told by others.

The documents I found at the MPS Archives this summer will appear in several chapters of my dissertation and I presented one draft chapter at the History of Science Program Seminar in November.

SEFER HASIDIM

Peter Schäfer, Program Director of Judaic Studies, is working on a multi-year project to compile and translate *Sefer Hasidim*, or *Book of the Pious*. One of the most important sources for the religion, history, and culture of medieval German Jewry, *Sefer Hasidim* is constructed as a guidebook for the practice of Jewish piety as conceived by twelfth-century *hasidim* of the Rhineland area (*haside-Ashkenaz*), and consists largely of parables, homilies, and exempla that appeal to the everyday experiences of its author(s) and audience. There is currently no edition that integrates all the Hebrew manuscripts (of both the Parma and Bologna manuscript families) into a single volume, and there is no translation of the entire text in any modern language. With help from graduate and undergraduate students, Schäfer is directing a two-pronged effort: first, the compilation of a critical synoptic edition of the Hebrew manuscripts; and second, the creation of a full, annotated English translation. He hopes that this single Hebrew volume will serve as a reliable source for further study of the heretofore-neglected manuscript evidence, and that the comprehensive English translation will make the text accessible to a broad range of scholars.

Moreover, while *Sefer Hasidim* constitutes a major historical source for the religious life and Hebrew literary style of Jews in medieval Germany more generally, it also constitutes one of the few witnesses to the distinctive worldview, and social and religious practices of those Jews who identified with the circle of pietists that took shape around Samuel ben Kalonymos, his son, Judah of Regensburg, and Eleazar ben Judah of Worms in the late twelfth to early thirteenth centuries. The radically new approach of these pietists to ethical theory and practice, as articulated in *Sefer Hasidim*, went beyond the laws laid upon the righteous in the Bible and Talmud. Many of their innovative precepts, which stemmed from their renewed interest in ascetic and mystical practices, a system of penitence for sin, and a focus on the individual's quest for self-perfection that appears to nullify the need for messianic redemption, often placed their followers in conflict with the larger community.

Additionally, an important element demonstrated by *Sefer Hasidim* is that twelfth-century German Jews and their Christian neighbors managed to live together in relative harmony. This text preserves a picture of a pivotal stage in the history of Jewish-Christian relations in Europe, before the progressive imposition of social and political isolation on the Jewish people throughout the following centuries that ultimately culminated in the Holocaust. *Sefer Hasidim* is often organized as a series of stories that answer such questions as: Are Jews permitted to read Christian books? (If you go on a trip with a donkey, put the Jewish books on one side and the Christian books on the other.) Are Jews allowed to teach monks about Judaism if they show curiosity? (No, the monks might intentionally or unintentionally "borrow" the Jewish prayers and use them to praise the Christian

COMMITTEE

JUDAIC STUDIES COMMITTEE

As of July 1, 2005

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

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

David Bellos, *Professor of French, Comparative Literature*

*Mark Cohen, *Professor of Near Eastern Studies*

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

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

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

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

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

Wendy Heller, *Associate Professor of Music*

Daniel Heller-Roazen, *Professor of Comparative Literature*

*Martha Himmelfarb, *Professor of Religion, Chair*

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

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

*Olga Litvak, *Assistant Professor of History*

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

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

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

Lawrence Rosen, *Professor of Anthropology*

*Esther Schor, *Professor of English*

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

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

* members of the Executive Committee

JUDAIC STUDIES ADVISORY COUNCIL

The Program in Judaic Studies Advisory Council had its fourth meeting on April 18, 2005. They met with the Dean of the Faculty David Dobkin, Richard Bennett, the JDS Development Consultant, as well as Judaic Studies faculty, and graduate and undergraduate students. They commented on how rich and diverse the program's offerings and faculty resources are and how it continues to attract and inspire both graduate and undergraduate students from across the humanities. Once again, it's clear that Judaic Studies at Princeton can offer itself as a model of interdisciplinary study and cooperation, a great boon to all departments in the humanities.

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

Robert Alter, *University of California, Berkeley*

Mark Biderman '67

Melvin Jules Bukiet, *Sarah Lawrence College*

Joseph Fath, *Princeton, NJ*

Ruth Fath, *Princeton, NJ*

Talya Fishman, *University of Pennsylvania*

Fanya Gottesfeld-Heller, *New York, NY*

Marcella Kanfer Rolnick '95

Ivan G. Marcus, *Yale University*

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

Debra G. Perelman '96

Ronald O. Perelman, *New York, NY*

Mark Podwal, *New York, NY*

Philip Wachs '78

Ruth Westheimer, *New York, NY*

Mark Wilf '84

James Young, *University of Massachusetts, Amherst*

Bruce Zuckerman '69, *University of Southern California*

Sidney Lapidus '59, *sits with Council*

FACULTY RESEARCH & NEWS

2005

LEORA BATNITZKY, Associate Professor of Religion. Her new book, *Leo Strauss and Emmanuel Levinas: Philosophy and the Politics of Revelation* will be published this spring (2006) by Cambridge University Press. She will also be teaching a new freshman seminar in the spring on religion and science.

DAVID BELLOS, Professor of French Languages and Literatures, taught FRE/JDS 367 last fall to an enthusiastic and diverse group of students. The course dealt with the presence of Jews as the authors and subjects of French literature and film in the second half of the twentieth century, with particular attention to Schwarz-Bart, Memmi, Wiesel, Gary, Lanzmann and Perec. He is currently writing a study of the writer-diplomat Romain Gary and pondering an essay on Elie Wiesel's classic account of deportation to Auschwitz and Buchenwald, *La Nuit*.



MARK COHEN, Professor of Near Eastern Studies. His book, *Under Crescent and Cross: The Jews in the Middle Ages* (1994), has recently appeared in a German translation and will soon appear in French. The proceedings of the 2002 conference "Poverty and Charity: Judaism, Christianity, Islam" appeared at the end of 2004 as a thematic issue of the *Journal of Interdisciplinary History*. In the summer of 2005 he co-directed a workshop for young European and American scholars in Berlin, sponsored by a consortium of Institutes for Advanced Study (including Princeton's) and supported by the Andrew Mellon Foundation and the Alexander von Humboldt Foundation.

STANLEY CORNGOLD recently published a book on Franz Kafka entitled *Lambent Traces* (Princeton UP, 2004), which treats Kafka as a neo-Gnostic thinker and writer, and has been talked up in the German scholarly press ("verbal precision, argumentative stamina"). Norton is bringing out his *Selected Stories of Franz Kafka*, newly translated with commentary. His next book project

is *Kafka Before the Law*, which will translate Kafka's legal writings and comment on their involvement in his poetic work. In spring 2006 he will teach this material at the Columbia University Law School as Adjunct Professor of Law.

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

ANTHONY GRAFTON, Henry Putnam University Professor of History; Interim Chair, Fund for Canadian Studies; Director, Program in Humanistic Studies; Chair, Council of the Humanities; and Director, Stewart Seminars in Religion, is now putting what he hopes will be the final touches on a collaborative book on the Christian library of Caesarea Maritima in the third and fourth centuries, written with Megan Williams (Montana). He and Joanna Weinberg (Oxford/Center for Advanced Judaic Studies) are currently engaged on a study of the late humanist Isaac Casaubon as a Judaist.

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

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 previous book was *Man and Wife in America, A History* (HUP, 2000, 2002). His teach-

ing and research are both in the social history of law, with an emphasis on family history and nineteenth and twentieth century America.

WENDY HELLER, Associate Professor of Music, is pleased to announce that her book *Emblems of Eloquence: Opera and Women's Voices in Seventeenth-Century Venice* was awarded the Best Book Award from the Society for Early Modern Women and was named Finalist for the Otto Kinkeldey Award given by the American Musicological Society for the best book of 2003. She has recently written articles on cantorial music for the Dictionary of Eastern European Jewry. Her essay "The Beloved's Image: Handel's *Admeto* and the Statue of Alcestis" will be published in the *Journal of the American Musicological Society* in January 2006.

DANIEL HELLER-ROAZEN, Professor of Comparative Literature. His book, *Echolalias: On the Forgetting of Language*, with fascinating remarks about Hebrew and Yiddish, came out from Zone Books in May, 2005. He is currently preparing the Norton Critical Edition of *The Arabian Nights*. And his next book, *The Inner Touch: Archaeology of a Sensation*, will be published by Zone Books.

MARTHA HIMMELFARB, Professor of Religion and Chair of the Department of Religion. Her book "A Kingdom of Priests": *Ancestry and Merit in Ancient Judaism* will appear in spring, 2006 (University of Pennsylvania Press). She has begun work on a book about apocalypses for *Blackwell's Brief History* series.

WILLIAM CHESTER JORDAN is Dayton-Stockton Professor of History and teaches undergraduate courses on 'English Constitutional History' and 'Europe in the High Middle Ages.' The topics of his graduate seminars vary, but one is focused on the relations of Jews and Christians in Europe in the High Middle Ages. His books include *Louis IX and the Challenge of the Crusade: A Study in Rulership* (1979); *From Servitude to Freedom: Manumission in the Senonais in the Thirteenth Century* (1986); *The*

French Monarchy and the Jews from Philip Augustus to the Last Capetians (1989); *Women and Credit in Pre-Industrial and Developing Societies* (1993, Japanese translation 2004); *The Great Famine: Northern Europe in the Early Fourteenth Century* (1996), the winner of the Haskins Medal of the Medieval Academy of America; *Europe in the High Middle Ages* (2001), a volume in the Penguin History of Europe; and most recently *Unceasing Strife, Unending Fear: Jacques de Thérines and the Freedom of the Church in the Age of the Last Capetians* (2005). Professor Jordan has also edited several encyclopedias for elementary school children, high school students, and scholars. His current research involves a comparison of the relations of Westminster Abbey and the English government in the thirteenth century with those of the Abbey of Saint-Denis and the French government in the same period.



STANLEY KATZ, Lecturer with rank of Professor in Public and International Affairs, Faculty Chair of the Woodrow Wilson School

Undergraduate Program, Director of the Princeton University Center for Arts and Cultural Policy Studies, Acting Director of Law and Public Affairs, and Past-President of the Center for Jewish Life. His current main project is a book explaining the constitutional reasons why the United States has found it so difficult to participate in the international human rights system.



OLGA LITVAK, Assistant Professor of History, has recently finished her first book, *Foot Soldiers of Enlightenment; Military*

Conscription and the Search for Modern Russian Jewry, to be published by Indiana University Press in the spring of 2006. She is currently at work on her new project, *Jews and the Making of the Russian Imperial Image: from Realism to Modernism*.

DEBORAH NORD, Professor of English. Her book, *Gypsies and the British Imagination, 1807-1930*, will

be published in 2006 by Columbia University Press. She is currently working on two essays: on the history of American Dickens criticism and on the Victorian city. Her course on American Jewish writers is offered this fall. She presented a paper, entitled "I wander'd til I died": Matthew Arnold's Vanishing Gypsies," at the NAVSA conference at the University of Virginia in October, 2005 and another, "The Making of Dickens Criticism," at a conference honoring Steven Marcus at Columbia University during the same month.



ANSON RABINBACH, Professor of History and Director of the Program in European Cultural Studies, specializes in 20th century

European history, with an emphasis on German intellectual history. He teaches courses on European culture, intellectuals, fascism, and the history of technology. He is co-editing *The Nazi Culture Sourcebook* (with Sander Gilman). Professor Rabinbach is currently the JP Morgan Prize Fellow at the American Academy in Berlin.

LAWRENCE ROSEN, W. N. Cromwell Professor of Anthropology, is on leave this year. He received a Carnegie Corporation Scholars award for Islamic studies, and is currently a fellow at the Woodrow Wilson International Center for Scholars in Washington, DC.

PETER SCHÄFER, Director of the Program in Judaic Studies, is the Perelman Professor of Judaic Studies and Professor of Religion. He continues to work on the Sefer Hasidim (Book of the Pious) project and published a related article: "Jews and Christians in the High Middle Ages: The *Book of the Pious*" in *The Jews of Europe in the Middle Ages: Proceedings of the International Symposium held at Speyer, 20-25 October 2002*, ed. Ch. Cluse (Turnhout: Brepols, 2004). From mid December 2004 until mid January 2005 he was a member of the Institute for Advanced Studies at Tel Aviv University where he gave one public lecture and two seminars. In January 2005 he organized, together with



Princeton graduate students Eduard Iricinschi and Holger Zellentini, a conference, "Making Selves and Marking Others: Heresy and Self-Definition in Late Antiquity." In addition, he published two articles on Jewish cosmology: "In Heaven as It Is in Hell: The Cosmology of *Seder Rabba di-Bereshit*," in *Heavenly Realms and Earthly Realities in Late Antique Religions*, ed. R. S. Boustani and A. Yoshiko Reed (Cambridge University Press, 2004), and "From Cosmology to Theology: The Rabbinic Appropriation of Apocalyptic Cosmology," in: *Creation and Re-Creation in Jewish Thought: Festschrift in Honor of Joseph Dan on the Occasion of his Seventieth Birthday*, ed. R. Elijor and P. Schäfer (Tübingen: Mohr Siebeck, 2005). In the summer of 2004 he was engaged in a public debate (in German newspapers) on Jan Assmann's concept of monotheism and anti-Semitism; a full version of his view appeared as "Geschichte und Gedächtnisgeschichte: Jan Assmanns 'Mosaische Unterscheidung,'" in: *Memoria – Wege jüdischen Erinnerens: Festschrift für Michael Brocke zum 65. Geburtstag*, ed. B.E. Klein and Ch. Müller (Berlin: Metropol, 2005). In an issue of the Hebrew journal *Alpayim* he published "The Root of Antisemitism: An Answer to A.B. Yehoshua" (in Hebrew, 2005). In September 2004 he gave two lectures at a private workshop in Regensburg upon the invitation of Cardinal Joseph Ratzinger, soon to become Pope Benedict XVI.



ESTHER SCHOR,

Professor of English, will be teaching a new course called "Yiddish Voices: Literature, Film and Music" in the Spring of 2006. She has recently completed a biography of Emma Lazarus for

the Jewish Encounters series, published by Nextbook/Schocken; it will appear in the fall of 2006.

ABRAHAM L. UDOVITCH,

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

FROMA ZEITLIN, Charles Ewing Professor of Greek Language and Literature (in the Classics Department) and Professor of Comparative Literature. In addition to her work in Classics, she contributed an essay, "Teaching the Perpetrators," to an MLA volume, *Teaching the Holocaust* (2005). She is preparing a final version of an essay, "Imaginary Tales in the Land of the Perpetrators," which treats three recent works of fiction by authors in the US, Germany, and Britain, respectively, to appear in a special issue of the *Journal of Modern Jewish Studies*. This essay originated in a 2004 conference in Leiden, the Netherlands, entitled "The Generation After and Literature of the Holocaust." She is currently teaching her regular course, "Texts and Images of the Holocaust," but in spring 2006, she will offer a new course, "Children in War: Caught in Europe in the Nazi Web." From fall 1996-spring 2005, she was the director of the Program in Judaic Studies.

JEWISH STUDIES QUARTERLY

The *Jewish Studies Quarterly* (JSQ), an academic journal edited by Professors Leora Batnitzky and Peter Schäfer is entering its thirteenth year of publication and its third year at Princeton University. The journal publishes studies on all aspects of Jewish history and culture. Originally founded by Schäfer and the preeminent Israeli scholar Joseph Dan of the Hebrew University, its editors have always sought out an international array of authors (though it publishes mostly in English) and, more recently, hope to see more submissions from Princeton's faculty of any academic field and discipline.

The past year has seen the journal thrive with the scholarly efforts of its contributors and a new managing editor, Alyssa Quint. Quint recently received her PhD from Harvard University and specializes in the field of Yiddish literature and Eastern European Jewish culture.

This past year's first issue (Vol. 12 no.1) includes a selection of papers by some of the scholars who convened at Princeton for the conference "Urban Diaspora: The City in Jewish History," and was edited by Princeton history professor Olga Litvak. Based on her talk, her article is entitled, "The Poet in Hell: H. N. Bialik and the Cultural Genealogy of the Kishinev Pogrom" and redefines our understanding of the most important Jewish poet of his age as it interrogates the complex relationship between history and literature. The conference, which took place in April, 2002 was chaired by Professors Litvak and Barbara Hahn.

Outside a special issue (typically one per year) devoted to the study of one topic albeit from a multiplicity of vantage points, the editors try to cover large areas of time and place as well as subject matter. Volume 12 for instance, includes pieces like "Theology and Cosmology in Rabbinic Ethics: The Pedagogical Significance of Rainmaking Narratives" penned by Jonathan Schofer of University of Wisconsin that takes the Palestinian Talmud (said to be redacted around the fifth century) as its main focus, to Columbia University professor Samuel Moyn's "Divine and Human Love: Franz Rosenzweig's History of the Song of Songs" and, in the volume's final issue, Williams College Professor Sarah Hammerschlag's "Troping the Jew: Jean François Lyotard's *Heidegger and 'the jews'*." The latter articles examine the work of prominent twentieth-century philosophers—one Jewish and the other grappling with the intersection of Jews and culture and language.

Upcoming volumes will include special issues devoted to a range of papers on modern Jewish Philosophy, another on Yiddish literature and culture and yet another will include a number of papers from the recent conference organized by Professors Martha Himmelfarb and Peter Schäfer titled "Jewish Magic in Context: Hidden Treasures from the Cairo Geniza," that took place at Princeton University on Oct. 9, 2005.

DIRECTOR'S MESSAGE

(Director's Message *continued from page 1*)

ACADEMICS

Our course offerings during the 2004-05 academic year were as sumptuous as ever (a full list is printed in this Newsletter, featuring quite a number of new courses). Beate Pongratz-Leisten added a lecture course on the ancient Near East to our roster of courses, providing the necessary cultural background for any serious instruction in Hebrew Bible. David Bellos introduced our students to the Jewish presence in modern French fiction and film, and Andrea Schatz continued to cover German-Jewish culture (with a course on “‘Nation’ and ‘Diaspora’ in German-Jewish Literature”). Pursuing the topic of anti-Semitism, Jenna Weissman-Joselit inquired into the issue within the legal sphere with her class “Prejudice on Trial: Antisemitism, the Courts, and the Law.”

The more successful the Program in Judaic Studies becomes, the more we feel the need to bridge the yawning gaps that remain in our curriculum. Unfortunately, the lack of an endowed chair fully dedicated to the study of the Hebrew Bible, although recognized and lamented for some time, has not been mended. Establishing such a chair at Princeton remains our top priority since the consistent directed study of Hebrew Bible is essential not just to any serious study of Jewish religion and culture (and hence to our Judaic Studies Program); but also, it is essential to any serious study of what is invoked as “Western Civilization,” and accordingly is regarded as belonging innately to the canon of any serious university. As long as this situation persists, we are obligated to continue to point out this fundamental gap in Princeton’s Humanities curriculum.

We are fortunate, however, to have finally succeeded in including Biblical Hebrew in our Hebrew language classes: this coming spring Emmanuel Papoutsakis, from the Department of Near Eastern Studies, will teach a course in elementary Biblical Hebrew, followed by a subsequent course in the fall of 2006 focusing on a variety of texts from the Hebrew Bible. We hope that this will be the long-awaited jump-start which will assure Biblical Hebrew a permanent place in our Hebrew language teaching.

Another high priority in our ongoing effort to increase the quantity and depth of our course offerings has long been American Jewish Studies. While we have been able to offer a number of individual courses over the past

years, we would like to give American Jewish Studies a permanent home within our curriculum. As I am writing this report, nothing definite can yet be said; nevertheless, I am optimistic that a positive solution will soon be found.

In the spring of 2005, we started a series of Friday lunch talks at which a member of our Judaic Studies faculty undertakes a presentation about his or her current research before a broader public of interested colleagues and students (both undergraduates and graduates). These talks are meant to engage our community of faculty and students in a meaningful dialogue about what matters to us most: our present research – why we find it relevant and why we believe it is important to our students and to the university at large. If we cannot pass this test, we are in the wrong place. During the spring term we had presentations by Jan Gross on “The Pogrom in Kielce (July 4, 1946),” Paul Mendes-Flohr (as a guest) on “Judaic Studies: Retrospective and Prospective Reflections,” and Peter Brown on “‘Treasures in Heaven’: Forms of Religious Giving in the Late Antique World;” the fall 2005 term was opened by Peter Schäfer’s talk on “Jesus in the Talmud,” followed in November by Ulrich Knoepfmacher on “The Portable Torah: Some Recollections of a Vanished Community in the Bolivian Andes,” and in December by Marc Cohen on “Maimonides and Charity: Understanding the Mishneh Torah in Light of the Documents of the Cairo Geniza.”

For the fourth time in the past six years, the Department of Religion, with generous funding from the Dean of the Graduate School, is organizing a graduate seminar in the fall term, followed by an international conference in January, which aims at fostering collaborative research between faculty and doctoral students in the religions of Late Antiquity. Within the context of the study of late antique religion and culture, Judaism has, of course, always played a prominent role in these seminars/conferences. The seminars as well as the conferences are organized by two graduate students,

who are also responsible for the publication of the papers in a conference volume. After the first three highly successful colloquia: “In Heaven as it is on Earth: Imagined Realms and Earthly Realities in Late Antique Religions” (published in 2004 as *Heavenly Realms and Earthly Realities in Late Antique Religions* by Cambridge University Press), “The Ways that Never Parted: Jews and Christians from Late Antiquity to the Early Middle Ages” (published in 2003 under the same title by Mohr Siebeck, Tübingen), and “Making Selves and Marking Others: Heresy and Self-Definition in Late Antiquity” (forthcoming), this year’s seminar and conference is dedicated to the fascinating topic of contested memory and tradition, and is entitled “Antiquity in Antiquity: Jewish and Christian Pasts in the Greco-Roman World”.

Starting from the assumption that teaching with no research and research with no teaching becomes sterile and fruitless, it is clear as we move into the 21st century that at Princeton University the classic ideal of the university as a place that successfully combines teaching and research has not lost its impetus and attractiveness. We are proud that the journal *Jewish Studies Quarterly* and the *Sefer Hasidim* project have finally found their home in the Scheide Caldwell House, and we hope that other projects will soon follow, with the result that our offices and seminar room become home to successively more vibrant scholarly activity and lively intellectual exchange between faculty and students.

— Peter Schäfer, *Program in Judaic Studies Director.*



EVENTS



Nicholas de Lange



Daniel Mendelsohn



Adrienne Cooper



Deborah Lipstadt

LECTURES AND EVENTS, 2004-2005

The Program in Judaic Studies has become widely known for the variety of events we sponsor or co-sponsor, including lectures, film series, symposia and panel discussions. 2004-05 was an exciting year. It is noteworthy that we began the academic year by addressing the 350th anniversary of American Jewish history with an appearance by historian **Jonathan D. Sarna**, of Brandeis University, whose topic was “The 350-Year History of an Old Faith in the New World.”

FILMS: Spanning the entire year was an Israeli film series coordinated by Hebrew lecturer Esther Robbins, featuring “Columbia: The Tragic Loss,” “Yom Yom,” “Silence of the Sirens,” “Lullaby,” “The Road to Jenin,” “Miss Entebbe,” “Father’s Braid,” and “Desperate Hours.” In several instances, the director of the film or a feature actor was present at the screening for discussion.

ISRAELI CULTURAL SERIES: An Israeli-Arab cultural series, the Sallam-Shalom! Series, also coordinated by Robbins, was an ongoing project throughout the year. It proved a great success. The programs included talks by **Ayman Agbaria**, who addressed “An Israeli Arab Poet’s Perspective on Israeli Culture and Multi-Culturism”; **Salim Fattal**, an Israeli writer born in Iraq, who talked about “Jews in Iraq and the Influence of Iraqi-born Writers on Israeli Literature”; and **Anat Halachmi**, an Israeli filmmaker, whose “Channels of Rage” film screening and talk tackled the idea of coexistence through Israeli and Palestinian rap music.

FALL 2003: A busy roster of lectures in the fall, each co-sponsored with different departments, covered a range of topics including literature, art, architecture, history, and the current Middle East. **Sidra Dekoven Ezrahi** and **Linda Zisquit**, both of Hebrew University, presented “Writing Jerusalem.” Two talks addressed the Holocaust and visual memory: UC Berkeley & Leiden University’s **Ernst van Alphen**’s topic was “Visual Archives and the Holocaust,” and artists **Renata Stih** and **Frieder Schnock**, gave a talk entitled “Public Space and Memory,” which included a visual presentation of their installations “**Places of Remembrance: Memorial in Berlin-Schoenberg**” & “**Bus Stop**.” **Deborah Lipstadt**, of Emory University, presented “American Jewish Responses to Antisemitism: From Complacency to Hysteria.” Two famous American Jewish writers came to Princeton: **Tony Kushner** (more below) and **Jonathan Safran Foer**, author of *Everything is Illuminated*, who read from his work.

COLLOQUIUM: In January, “**Making Selves and Marking Others: Heresy and Self-Definition in Late Antiquity**” was organized by Peter Schäfer, Holger Zellentin, and Eduard Iricinschi, sponsored by the Department of

Religion, the Program in Judaic Studies, the Program in the Ancient World, and the Group Study of Late Antiquity at Princeton University. This colloquium explored the ways in which late antique groups and communities defined their own socio-political borders and created secure in-group identities by means of discourses about “heresy” and “heretics.”

SPRING 2004 LECTURES: Our spring calendar of events included many visitors to Princeton. Of special note were Hellenic Studies Fellow **Nicholas de Lange**, Cambridge University, U.K., who presented two talks: “Evidence of the Jews in the Byzantine Empire: Hebrew Inscriptions from the Byzantine Empire” and “Translating Amos Oz”; and Humanities Council Fellow **Paul Mendes-Flohr**, University of Chicago, who also presented two talks: “Martin Buber as a Hapsburg Intellectual” and “Judaic Studies: Retrospective and Prospective Reflections.” February and March welcomed **Daniel Lasker**, Ben Gurion University, “The Jewish-Christian Debate in the Early Modern Period: Spinoza, Modena and Isaac of Troki”; **Ra’anan (Abusch) Boustan**, University of Minnesota, “Jewish Counter-Geography in a Christianizing Empire: Martyrs, Relics and Pilgrimage in Late Antiquity”; **Dan Diner**, Hebrew University/ Simon-Dubnow Institute, Leipzig/Institute for Advanced Study, “Transitionalizing European History”; **Noah Efron**, Bar Ilan University, “Physics & Civics: American Jews and Natural Sciences in the First Decades of the Twentieth Century”; **Martin Goodman**, University of Oxford, “Rome and Jerusalem” and “Romans, Jews, and Christians on the Names of the Jews”; **Anita Shapira**, Tel Aviv University, “People of the Book, People of the Land: The Bible and Israeli Identity”; **Susan Einbinder**, Hebrew Union College-Jewish Institute of Religion/Cincinnati, “Beginning with Alef: The Expulsion of the Jews from France (1306)”; and **Isaiah Gafni**, Hebrew University of Jerusalem, “Past and Present in Talmudic Literature: On the Rabinization of Jewish History.” Our additional speakers in April were: **Omer Bartov**, Brown University, “The Holocaust from Below: Buczacz, East Galicia, 1941-1944”; **Christian Wiese**, Universität Erfurt, “Challenging Cultural Hegemony: Jewish Studies, Liberal Protestantism, and Anti-Semitism in Wilhelmine and Weimar Germany”; **Andrea Schatz**, Princeton University Society of Fellows, “Beyond the In-Between: The Field of Judaic Studies”; and **Daniel Mendelsohn**, Princeton University, “Daniel Mendelsohn reads from his book in progress: THE LOST: Searching for Six of the Six Million.” Finally, on April 7, there was a special performance by **Adrienne Cooper**, the Yiddish Chanteuse, whose concert “Lost in the Stars” won rave reviews.



Sidra Ezrahi



Linda Zisquit



Tony Kushner

Friday Lunch Works-in-Progress Seminar

In March we started a new monthly series with **Jan T. Gross**, Department of History, speaking on “The Pogrom in Kielce (July 4, 1946).” In April, **Paul Mendes-Flohr** addressed the above mentioned “Judaic Studies: Retrospective and Prospective Reflections,” and finally in May **Peter Brown**, Department of History, spoke on “Treasures in Heaven’: Forms of Religious Giving in the Late Antique World.” These seminars are held to promote discussion and interaction between our students and faculty.

ENDOWED LECTURES:

Biderman Lecture (November 4): “An Evening With Tony Kushner”

The evening included a reading by Tony Kushner, author of the Pulitzer Prize, Tony, and Emmy-winning work “Angels in America,” followed by a question-and-answer session led by Emily Mann, artistic director of McCarter Theatre.

Mytelka Lecture (March 4): **Anita Norich**, University of Michigan, “How Tevye Learned to Fiddle”

Norich is Associate Professor of English and Judaic Studies at the University of Michigan. The author of *The Homeless Imagination in the Fiction of Israel Joshua Singer* and co-editor of *Gender and Text in Modern Hebrew and Yiddish Literatures*, she teaches, lectures, and publishes on Yiddish language and literature, Jewish American literature, and Holocaust literature. Sholem Aleichem’s beloved Tevye the Dairyman has been adapted for stage and screen in various languages and countries. The most famous of these is *Fiddler on the Roof*, but in addition to this English film, there are extraordinary adaptations in Yiddish, Hebrew and Russian. Using screen clips from each of these four films, Norich explored some of the reasons why this story continues to haunt the modern Jewish imagination and how it has been re-interpreted throughout the twentieth century.

27th Carolyn L. Drucker Memorial Lecture (March 30): **Walter Laqueur**, “Jerusalem 1938 and After”

The distinguished historian, journalist, Sovietologist, and expert on international relations, Laqueur served in a leading position at the Center for Strategic and International Studies from 1968 to 2001 and presently has the title of Distinguished Scholar at that well known think tank. He was director of the Wiener Library and Institute of Contemporary History in London from 1964 to 1994, editor of the *Journal of Contemporary History* from 1966 to 2004, and founder and editor of the *Washington Quarterly*, 1974-94. He is also the author of some of the basic texts on terrorism.

(Sefer Hasidim *continued from page 16*)

God.) Are Jews permitted to do business with Christians? (Yes, but never to cheat them.) Many of the rules in *Sefer Hasidim* are about setting up boundaries between Jews and their Christian neighbors in everyday interactions; to a certain extent, the Jews wanted to know how far they could go. Acting as assistant directors of the *Sefer Hasidim* project are Michael Meerson, a research associate, who has taken on the role of managing editor, and Kevin Osterloh, a doctoral candidate, who serves as project coordinator among Schäfer, Meerson, and the undergraduate transcription team located at Princeton and several other universities in the United States, Canada, Germany, and Israel, chosen for their exceptional Hebrew language skills. The team transcribes handwritten Hebrew script from the manuscript into modern Hebrew font in Word documents. They must first decipher the scribe’s handwriting, abbreviations, and editorial style, before they complete the transcription – often a daunting task – but one that they have undertaken with great energy, skill, and attention to detail.

Schäfer and the entire *Sefer Hasidim* team hope that the project not only will establish Princeton’s Program in Judaic Studies, the Perelman Institute, as a leading center for the study of a great civilization, but also will help to solidify its place as an integral element of the academic life at Princeton University.



Photography:
Jerusalem doorways.

PROGRAMS 2005-2006

HIGHLIGHTS OF THE FALL:

September 21: Elie Wiesel, Boston University, Nobel Peace Prize winner and novelist, Walter E. Edge Lecture "An Evening With Elie Weisel."

September 27: Yair Lorberbaum, Bar-Ilan University, Faculty of Law, "Holiness and Imitatio Dei in Early Rabbinic Literature."

September 27: Colin Richmond, Keele University, "The Missing Jews of Medieval London."

October 7: Peter Schäfer, Princeton University, "Jesus in the Talmud."

October 9: "Jewish Magic in Context: Hidden Treasures from the Cairo Geniza," Colloquium.

October 10: Orly Lubin, Tel Aviv University, **Issam Nassar**, Bradley University & Institute of Jerusalem Studies, "Between Gaza and the West Bank."

October 20: Steven Aschheim, Columbia University, "Icons Beyond the Borders: The German-Jewish Intellectual Legacy at the Beginning of the Twenty-First Century."

November 6: "Yom Iyyun: In Honor of Froma Zeitlin," Conference.

November 7: Meir Shalev, Noted Israeli Author, "My Russian Grandmother and Her American Vacuum Cleaner."

November 11: Ulrich Knoepfmacher, Princeton University, "The Portable Torah: Some Recollections of a Vanished Jewish Community in the Bolivian Andes."

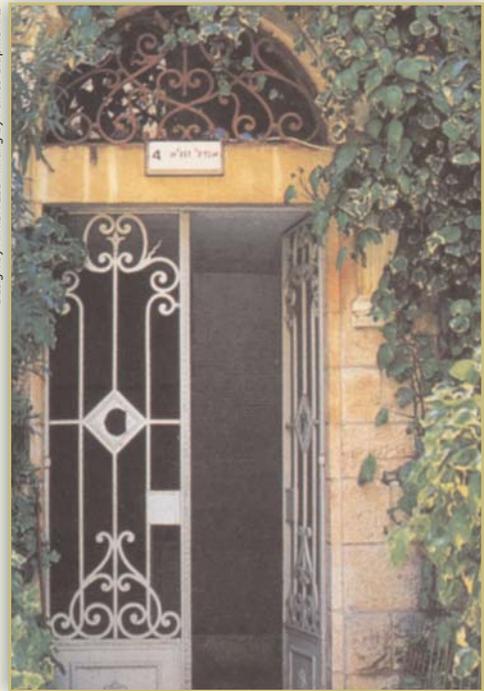
UPCOMING:

December 2: Mark Cohen, Princeton University, "Maimonides and Charity: Understanding the Mishneh Torah in Light of the Documents of the Cairo Geniza."

December 7: Mary Douglas, University College of London emeritus, "Numbering the People of Israel: Biblical and Secular Agendas," The 28th Carolyn L. Drucker Memorial Lecture.

January 22-24: "Antiquity in Antiquity: Jewish and Christian Pasts in the Greco-Roman World," Colloquium.
<http://www.princeton.edu/~religion/antiquity/>

Design by ARTISA LLC Printing by Pomco Graphic Arts



FOR FURTHER INFORMATION

If you need further information please contact the

Program Manager:

Marcie Citron

Program in Judaic Studies

Princeton University

Scheide Caldwell House

Princeton, NJ 08544

(609) 258-0394

e-mail: mcitron@princeton.edu

For the Director:

Professor Peter Schäfer

e-mail: pschafer@princeton.edu

Web Site

www.princeton.edu/~judaic/

Program in Judaic Studies

Princeton University
201 Scheide Caldwell House
Princeton, NJ 08544

