

Program in Judaic Studies

FALL 2007

PERELMAN INSTITUTE
PRINCETON UNIVERSITY



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DIRECTOR'S MESSAGE

I am honored to be serving as acting director of Judaic Studies this year while



Leora Batnitzky

Peter Schäfer is on leave in Berlin. Marcie Citron, our program manager, and Reyne Schleifer, our program associate, have made this transition very smooth and easy for everyone concerned. 2006-2007 was a great year

for our program and I am happy to be able to report on our many achievements.

STUDENTS

Our course offerings were rich and our enrollments remained high in 2006-2007. In the fall of 2006, JDS sponsored, co-sponsored, or cross-listed 13 courses, including 1 graduate course (plus 4 courses in Hebrew language). These were cross-listed with the Center for Human Values, Comparative Literature, French, History, Near Eastern Studies, Philosophy, Religion, Theater, and Women and Gender Studies. In the spring of 2007 we were able to offer 17 courses (2 were graduate level) in American Studies, Center for Human Values, Comparative Literature, English, European Cultural Studies, Hellenic Studies, History, Humanities Council, Near Eastern Studies, Politics, Religion, Women and Gender Studies, and Woodrow Wilson School, plus 3 Hebrew language courses.

Eight students received a certificate in Judaic Studies, with senior theses ranging in topics from "The (Re-) Birth of a Language: The Role of Language Contact in the History and Development of Israeli Hebrew" to "Trials Before Man, Justice Before God: The Role of Religious Ethics in the Prosecution and Punishment of War Criminals" to "Do You Wish to Know the One Who Spoke and the World Came into Being? Looking

for the Author in Philonic and Rabbinic Exegesis." The eight undergraduate theses are described in the newsletter.

In 2006-2007 there also were 42 graduate students whose interests lie in some aspect of Judaic Studies, drawing from Anthropology, Architecture, Comparative Literature, English, German, History, History of Science, Near Eastern Studies, Politics, Religion, and Sociology. We were able to provide four top-up fellowships for incoming graduate students in Sociology, Religion, and Near Eastern Studies whose work relates in large part to Judaic Studies. We also awarded summer grants for research and study to 14 graduate students and 6 undergraduate students. The projects ranged from language study to archaeological excavation, to internships, and to dissertation and senior thesis archival work. Travel destinations included Israel, Greece, Turkey, Egypt, France, Vienna, Berlin, and Prague.

FACULTY

There are updates on our faculty in the newsletter but I want to highlight two particularly wonderful faculty achievements of last year. First, Esther (Starry) Schor won the National Jewish Book Award for her wonderful biography of Emma Lazarus. Second, Peter Schäfer was selected by the Andrew W. Mellon Foundation as one of four winners of its Distinguished Achievement Awards. The three-year awards, amounting to as much as \$1.5 million each, are intended to honor scholars who have made significant contributions to humanistic inquiry. In contrast to other notable academic award programs that benefit individual scholars exclusively, the Mellon's Distinguished Achievement Awards are designed to recognize the interdependence of scholars and their institutions. While this grant program honors the achievements of individuals, the grants themselves support

specific institutional programs of activities that will enhance both research and teaching. Our program has already benefited greatly from this award as it will allow us to continue expanding the program's research and teaching possibilities. In particular, we will appoint a three-year post-doc in Princeton's Society of Fellows whose work focuses on Judaic Studies beginning in the fall of 2008. This post-doc is half-funded by Professor Schäfer's prize.

EVENTS

2006-2007 included a busy roster of lectures, conferences, workshops, and film series. A full list of all of these events follows in this newsletter but I would like to highlight some of them here. We proudly inaugurated, on March 14, the "Lapidus Family Fund for American Jewish Studies" with a public lecture by Leon Wieseltier, the editor of *The New Republic*, on "Of What Use Is Jewish History To American Jewish History?" This was a very programmatic lecture that prompted a discussion not just about American Jewish History but also about Jewish Studies. Of a quite different nature, but not less stimulating, was the

(Director's Message continued on page 21)

COURSES

FALL SEMESTER 2006

Survey courses:

Great Books of the Jewish Tradition
Martha Himmelfarb

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

Froma Zeitlin

Modern Jewish History:

1750-Present

Olga Litvak

Antiquity:

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

Simeon Chavel

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

Judaism in the Greco-Roman World
Martha Himmelfarb

Jesus in the Talmud

Peter Schäfer

Middle Ages:

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

Readings in Judeo-Arabic
Mark Cohen

Modern Period:

Early Modern Philosophy: Spinoza
Dan Garber

Performing the Jew on Stage
Alyssa Quint

The Jewish Presence in French Literature Since 1945
David Bellos

Language Courses:

Introduction to Biblical Hebrew II
Emmanuel Papoutsakis

Elementary Hebrew
Esther Robbins

Intermediate Hebrew
Esther Robbins

Advanced Hebrew: Aspects of Israeli Culture
Esther Robbins

SPRING SEMESTER 2007

Survey courses:

Golem: The Creation of an Artificial Man
Peter Schäfer

Jewish Political Thought
Alan Mittleman

The Family in Jewish Tradition
Ruth Westheimer

Russian-Jewish Diaspora
Olga Litvak

The Bible as Literature
Esther Schor

Antiquity:

“Eye-For-An-Eye”: The Nature of Law, Justice, and Legal Literature in the Bible & Ancient Near East
Simeon Chavel

The Biblical King David – Between Myth and History
Simeon Chavel

Judaism in the Greco-Roman Diaspora
Martha Himmelfarb

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

Studies in Greco-Roman Religions: Apocalypticism and Messianism in Rabbinic and Early Byzantine Jewish Literature
Martha Himmelfarb and Peter Schäfer

Middle Ages:

The Hebrew Poetry of Medieval Spain
Andras Hamori

Problems in Near Eastern Jewish History
Mark Cohen

Modern Period:

The Enlightenment and Its Post-Modern Critics
Andrea Schatz

The Ten Commandments in Modern America
Jenna Weissman-Joselit

Israeli Culture and Society
James Diamond

Stolen Years: Youth Under the Nazis in World War II
Froma Zeitlin

Special Topics in Public Affairs: The Arab-Israeli Conflict
Daniel C. Kurtzer

Language Courses:

Elementary Hebrew II
Esther Robbins

Intermediate Hebrew II
Esther Robbins

Advanced Hebrew Language and Style II
Esther Robbins

FALL SEMESTER 2007

Survey courses:

Great Books of the Jewish Tradition
Martha Himmelfarb

The Parable: Evolution of a Genre
James Diamond

The Bible in History
Jonathan Elukin

Antiquity:

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

Ancient Judaism and the Dead Sea Scrolls
Martha Himmelfarb

Middle Ages:

Hatred or Tolerance? Jews and Christians in Medieval and Early Modern Europe
Jonathan Elukin

Modern Period:

Jewish Thought and Modern Society
Leora Batnitzky

The Enlightenment and Its Post-Modern Critics
Andrea Schatz

Language Courses:

Elementary Biblical Hebrew I
Simeon Chavel

Elementary Hebrew
Esther Robbins

Intermediate Hebrew
Esther Robbins

Advanced Hebrew: Aspects of Israeli Culture
Esther Robbins

Advanced Hebrew: Language and Culture
Esther Robbins

STUDENTS



Chad Priest, Joshua Goldsmith, Jonah Perlin, Lauren Racusin, and Jonathan Pomeranz.

THE CLASS OF 2007

JEWISH STUDIES CERTIFICATE STUDENTS

We are proud to congratulate **Joshua A. Goldsmith**, **Joshua H. Packman**, **Jonah E. Perlin**, **Jonathan A. Pomeranz**, **Chad E. Priest**, **Lauren A. Racusin**, **Jason R. Turetsky** and **Diana S. Weiner**, the 2007 Princeton University graduates who earned the Certificate in Judaic Studies.

THE CAROLYN L. DRUCKER (CLASS OF 1980) PRIZE

Through the generosity of the Drucker family, the Program awards an annual prize for the best senior thesis in Judaic Studies. The 2006 Drucker First Prize was awarded to **Jonathan Pomeranz**, for “Do You Wish to Know the One Who Spoke and the World Came into Being? Looking for the Author in Philonic and Rabbinic Exegesis,” in the Department of Classics. The Second Prize winner was **Oded Zinger** for “When the ‘One Who is With Me’ Is Not With Me: Long-distance Marriages in the Medieval Egyptian Jewish Community” in the Department of History and the third prize went to **Ben Pollack** for “Project Golem: Imagining the Past in Contemporary Jewish American Literature” in the Department of Comparative Literature.

2007 ALUMNI

Joshua Goldsmith received Princeton’s Sachs scholarship. He is using his fellowship to pursue a Master’s Degree in Teaching of Languages and Literatures at the Autonomous University of Barcelona (Universitat Autònoma de Barcelona, in Catalan).

Joshua Packman is working as a program assistant at the Asian American Justice Center (AAJC), a civil rights organization in Washington, DC. Mainly, he works with various community organizations affiliated with the AAJC, but also assists in other program areas.

Jonah Perlin is working as an Eisendrath Legislative Assistant at the Religious Action Center of Reform Judaism, the Reform Movement’s Washington arm. His portfolio of issues includes Foreign Policy, Africa, Arms Control, the Death Penalty, HIV/AIDS, Human Rights, International Religious Freedom, World Jewry, Torture, Privacy, and Terrorism/Anti-Terrorism. In addition to monitoring the daily developments on these issues, Jonah is responsible for preparing action alerts, press releases, and blogs as well as working with interfaith coalitions advocating for the Movement’s policies. He also helps coordinate programs for High School conferences in Washington on Jewish values and politics. Jonah loves his job and feels fortunate to work at the intersection of politics and Judaism.

Jonathan “Yoni” Pomeranz is teaching Talmud and coaching Debate at the Chicagoland Jewish High School in Deerfield, Illinois.

Chad Priest participated in the Auschwitz Jewish Center fellowship program in Oswiecim, Poland, this past summer. This year, he is teaching English to Turkish students at Bilkent University in Ankara, Turkey, and also preparing applications for law school.

Lauren Racusin spent the summer in Paris taking French classes at the Sorbonne. Currently she is in Chiang Rai, Thailand as a fellow for Princeton in Asia teaching English to Mae Fah Luang University students.

Jason Turetsky is studying for his master’s degree in Near and Middle Eastern Studies from the School of Oriental and African Studies (SOAS) at the University of London. His major is “Israel, the Arab World, and the Palestinians.” Jason is also taking a course on modernity in the Middle East and studying Hebrew and Arabic.

Diana Weiner is currently part of Princeton’s Project 55 Fellowship Program, and her job is through the Public Health Program. She works for Medical Missions for Children, a not-for-profit organization dedicated to treating sick children and educating physicians and patients in over 100 countries across the globe through the use of telemedicine.

JUDAIC STUDIES SENIOR THESES, 2007

Joshua Goldsmith

Independent Concentrator, Historical Linguistics and Language Acquisition

The (Re-) Birth of a Language: The Role of Language Contact in the History and Development of Israeli Hebrew

My Judaic Studies independent work focuses on the extraordinary resurrection of the Hebrew language which has taken place over the course of the last century. In the beginning part of this work, I chronicle the story of the many waves of immigration to first Palestine and then Israel and discuss the role that the previously known and/or spoken languages of immigrants played in shaping Israeli Hebrew. This section particularly describes the difficulty of re-creating a living language from one which (effectively) had not been spoken for hundreds (or even thousands) of years and the founder generation's attempts to preserve the Semitic character of Hebrew. I claim that despite their best efforts, the pioneers of Israeli Hebrew could not maintain the language as strictly Semitic, since both (1) the descriptive inadequacy of previous instantiations of Hebrew to account for the phenomena of modern life and (2) the strong influence of the founders' other languages led to significant introductions of non-Semitic material into the newly reborn Israeli Hebrew.

In the second half of this work, I delve more deeply into language contact from a linguistic perspective, using extensive examples from Israeli Hebrew to demonstrate lexical, phonological, morphological, syntactic, and semantic borrowing. I also analyze the reasons why borrowings might occur and explain how these particularly affected Israeli Hebrew. Most importantly, in this section I contend that the "Semiticness" of the reborn "Hebrew" has been significantly compromised on all linguistic fronts.

Though I attempt to determine an exact genetic heritage for Israeli Hebrew, I conclude that it is nearly

impossible to do so. Israeli Hebrew is a language open to influence from all other languages it touches. Impacted significantly by the linguistic background of early Zionists, Israeli Hebrew continues to be shaped by the linguistically diverse populations which interact with it constantly, a product of the multiculturalism and complex linguistic organism of Israeli society.

Joshua Packman

Department of Religion

Abraham the Prophet: An Analysis of the Character of Abraham in the Hebrew Bible, the Pauline Letters, and Genesis Rabbah

In terms of the common conception of prophecy as a direct communication between God and man, Abraham's act of prophetic intercession for Sodom and Gomorrah serves as the clearest example of Abraham's prophetic career. The Torah describes Abraham as a prophet, and Abraham, in acting as an intercessor for Sodom and Gomorrah, clearly lives up to that description in this case. Nevertheless, the biblical description of Abraham as a prophet seems strange considering that Abraham does not prophesy in the same manner as the later biblical prophets. Further, the contrast in Abraham's actions between his intercession for Sodom and Gomorrah and his silence in the Akedah complicates the description of Abraham as a prophet. What is more, Abraham's character is not limited to the Hebrew Bible: Abraham also appears as a central figure in the Pauline letters and later Jewish texts, such as Genesis Rabbah. Each of these texts emphasizes an event in Abraham's life other than Abraham's act of intercession for Sodom and Gomorrah as a part of a larger theological argument. In Paul's case, the focus is on God's covenant with Abraham, while Genesis Rabbah places emphasis on Abraham's actions during the Akedah. Does Abraham function as a prophet in each of these three texts, and, if so, in what manner is Abraham a prophet?

My thesis aims to analyze the character of Abraham as a prophet in excerpts from these three texts through textual exegesis. I begin with an examination of the Hebrew Bible, focusing on

Abraham's intercession for Sodom and Gomorrah and on the Akedah. In this case, these two events in Abraham's life should be read in the context of one another, rather than separately. These two events each demonstrate a different aspect of Abraham's prophetic character: Abraham acts as a prophetic intercessor for Sodom and Gomorrah, and Abraham exhibits disinterested piety and prophetic solitude during the Akedah. In terms of Abraham's prophetic character, the two events reinforce one another rather than contradict each other.

I continue with an examination of Abraham in chapter four of Paul's letter to the Romans. Contrary to the traditional reading of the chapter, Paul's goal in Romans is not to use Abraham to demonstrate a paradigm of "Christian faith" in the context of a debate between faith and works. Rather, the reading of Paul in the context of a debate between faith and works is a reading which is forced upon the text by the reader. Instead, Paul uses Abraham to prove that the Hebrew Bible considers Gentiles (as well as Jews) to be Abraham's children. The connection of Gentiles to Abraham acts as a proof that Gentiles are included in God's people and, hence, God's plan for salvation. Paul's main proof text in this chapter, Gen. 15:6, is ambiguous. Alternative readings of Paul considering the ambiguity of Gen. 15:6 are considered.

I conclude with an examination of Abraham in Genesis Rabbah. In particular, I examine two passages of rabbinic exegesis that focus on the Akedah narrative. Within these passages, Abraham serves as a source of *zekhut avot* (literally "merit of the fathers") as a result of his actions during the Akedah narrative. Abraham's *zekhut* is available as an inheritance for all of Israel and obligates divine favor towards Israel. In this context, Abraham, as the source of *zekhut*, displays prophetic qualities by connecting Israel with God.

Jonah Perlin

Department of Religion

Trials Before Man, Justice Before God: The Role of Religious Ethics in the Prosecution and Punishment of War Criminals



Drucker Prize winners Jonathan Pomeranz, Ben Pollack, and Oded Zinger.

It is a commonly held assumption in international jurisprudence that there is a category of evil actions so horrific that they can be classified as “crimes against humanity,” and perhaps more importantly that those who commit these crimes should be held responsible for the gross human rights atrocities which they have committed. However, at the same time, there exists no universally accepted method by which these individuals are prosecuted or punished. In short, different nations and different people within these nations respond differently to the world’s worst criminals. My thesis attempts to respond to this problem by arguing that religious “narrative ethics” plays an important role in the evolving discussion of how nations and their leaders have responded to these criminals in the past and how they will likely respond to them in the future.

Bringing together texts from the disciplines of theology, history, moral philosophy and international relations along with primary sources from particular trials, the thesis first explores the problems of looking at war crimes trials and other acts of restorative justice through a purely legal and political lens, and then as case studies focuses on how two particular narrative traditions, Judaism and Christianity, respond in theory and in practice to the wantonly evil.

Specifically, the analysis of the Jewish narrative focuses on discussions of the biblical story of Amalek and the modern trial of Nazi War Criminal Adolf Eichmann. From these analyses which focus on medieval and contemporary interpretations of the Amalek story, and the oft-forgotten Jewish philosophical voices of the Adolf Eichmann debate, it presents a case that the Jewish narrative

provides two, at times competing, traditions in how to respond to those who have committed evil in their midst, namely by reference to a virtue of retribution and a virtue of vengeance.

Jonathan Pomeranz
Department of Classics

**Do You Wish to Know the One Who Spoke and the World Came into Being?
Looking for the Author in Philonic and Rabbinic Exegesis**

In my thesis, I write about two bodies of ancient biblical narrative exegesis: Philo’s allegorical commentaries and Rabbinic midrash. In my first chapter, I base my argument on Philo’s exegesis of the Tower of Babel story. I argue that ancient exegetical works often use their interpretive methods as metaphors for theological ideas and theological ideas as metaphors for their interpretive strategies. Thus, Philo locates the meaning of the biblical text in a spiritual realm beyond that of the text. In his commentaries that look for scriptural meaning in this spiritual realm, Philo portrays a non-corporeal God who dwells in a realm beyond that of the physical. The Rabbis, in contrast, use exegetical strategies that suggest that the Torah interprets itself. They locate the meaning of Torah not in a spiritual realm, but in a concrete document. This, I argue, is related to their conception of a God who is closely linked with the text of the Torah and has a corporeal, physical existence.

In my second chapter, I expand on this connection between theology and exegesis to show that the Rabbis did not necessarily think of themselves as pious interpreters of the Torah,

as is commonly assumed. I argue that rabbinic narrative compositions that portray a disempowered God intentionally make use of radical exegetical techniques that subvert the contextual meaning of the biblical text. Again, rabbinic theology and exegesis are related. The rabbis either respond to their conception of a disempowered God by stepping in to save that God through their own exegetical creativity, or else they portray God as disempowered precisely in order to emphasize the importance of their own exegetical creativity. Near the end of the chapter, I argue that rabbinic claims to be creative can be productive compared with Harold Bloom’s theory of the “anxiety of influence,” in which Romantic poets compete with their predecessors for literary priority, and with similar struggles for priority among Roman poets.

Chad E. Priest
Department of Religion

God Bless America: Fundamentalist Christian Zionism in the Nation’s Service

Since the late 1970s, fundamentalist Christian leaders in America have fervently lobbied both the U.S. government and the American public on behalf of the state of Israel. These leaders have urged America to support Israel’s occupation of Palestinian territory, and they have called upon America to support controversial Israeli actions, ranging from Israel’s 1981 bombing of a nuclear reactor in Iraq to Israel’s 2006 military incursion into Lebanon. Because fundamentalist Christians view the state of Israel’s existence as a sign that the Apocalypse is imminent and because they believe that Israel will play a starring role in the Battle of Armageddon, many religious and political analysts believe that fundamentalist Christian leaders support hawkish, expansionist Israeli policies because they seek to use America as an instrument of the Apocalypse, helping to expedite the fulfillment of violent end-time prophecies. However, a close examination of the development of fundamentalist Christian Zionism reveals that a much different impetus—self-consciously patriotic rather than

apocalyptic—drives fundamentalist Christian Zionism.

In making their case for strong U.S. support of Israel over the past three decades, fundamentalist Christian leaders have leaned heavily upon two biblical verses, Genesis 12:3 and Zechariah 2:8, in which they believe God promises to bless those nations that support the state of Israel and curse those nations that do not. Asserting that “God has blessed America because America has blessed the Jew” (and that God has willfully destroyed every nation that has not supported the Jewish people), fundamentalist Christian leaders argue that America must support the state of Israel diplomatically, militarily, and financially—without concern for any other strategic or moral consideration—in order to stay God’s inexorable vengeance and keep America prosperous and preeminent under divine auspices. This is the same self-consciously patriotic argument that fundamentalist Christian leaders also began to put forth in the late 1970s when they first championed other issues of biblical morality, such as the institution of prayer in public school, the repeal of abortion laws, and the condemnation of homosexuality. The development of fundamentalist Christian Zionism should be understood as part of a larger effort to “bless” and protect America by Christianizing her public policies—not as part of a larger effort to use America as an instrument of the Apocalypse.

Lauren A. Racusin

Department of Art & Archaeology

Reading Between the Lines: Abstraction, Narrative, and the Architecture of Memory

Six million. Every student at an early age seems to have the number of murdered during the Holocaust ingrained in their memories, but is that enough? At what point does it become just a number and lose the faces of the murdered attached to it? According to a study that was taken by the United States Holocaust Museum in 1998, twenty-one percent of Americans do not know if Jews were murdered in gas chambers during the Holocaust, but do know

that six million people were murdered. Contemporary Holocaust memorials in Berlin attempt to redefine what it means to be a Holocaust memorial in order to truly memorialize the Holocaust and its implications rather than just to reiterate a number.

The Memorial to the Murdered Jews of Europe and the Jewish Museum Berlin by Peter Eisenman and Daniel Libeskind, respectively, are two Holocaust memorials within Berlin that challenge the traditional modes of Holocaust memorialization. Facing the difficulty of addressing the complicated historical and cultural position of Berlin within Holocaust discourse, Eisenman and Libeskind’s memorials employ the interplay between architectural abstraction and museum narrative to perpetuate the memory of the Holocaust.

Architects Peter Eisenman and Daniel Libeskind retain abstraction while combining it with narration. Abstract exteriors that grapple with the Holocaust distinctively mark the structures, but they are grounded by didactic, narrative counterparts within their interiors. As a result, the memorials are able to engage viewers on a subjective, interpretative level that is more emotional and personal to each viewer, while providing visitors with an objective, educational experience that ensures the historical and collective understanding of the Holocaust.

Jason Turetsky

Woodrow Wilson School

INTEGRATION The Way Forward for the Arab Citizens of Israel

This thesis explores the status of the Arab minority in Israel by first examining the sociological, political, and economic divide between the state’s Arab and Jewish citizens. It then looks at the politics of this divide to understand the nature of Israel’s democracy. After arguing that status quo is not an option for the future, the thesis examines the feasibility of different options for improving the status of the Arab citizens of Israel. One question appears most critical: is further



integration or further separation the way forward for the Arab citizens of Israel?

This thesis examines the further integration of the Arab citizens of Israel through the existing political framework as the only feasible option. A significant proportion of Israelis are open to the idea of reducing the divide between Jewish and Arab citizens of the state through such a method. Integration can be achieved through assimilation, amalgamation, and mutual respect. This thesis does not argue, however, for integration through complete assimilation of the Arab minority into Jewish society nor for integration through complete amalgamation of Arab and Jewish culture into a new neutral culture. Neither of these options have support among Israeli society. The only option that is acceptable to both Israel’s Jewish and Arab citizens is a push for more integration through some assimilation, some amalgamation, and an increase in the amount of mutual respect. Such a process would benefit both Arabs and Jews in Israel. Arabs in Israel are, for the most part, willing to live as Israeli citizens within the state’s current political framework as long as the state acts to effectively combat discrimination and inequality. This thesis recommends that the State of Israel create a committee within the government, the Committee for Promoting Equality, to research, suggest, and follow up on governmental policy to pursue these goals in order to improve the status of Israel’s Arab citizens through integration.

Diana S. Weiner

Department of Chemical Engineering

Answering the Call of G-d: An Analysis of How Biblical Figures Respond to G-d’s Commands (Paper submitted to Judaic Studies, Prof. Esther Schor)

This paper analyzes, compares, and contrasts how Noah, Abraham, Moses, and Jonah each reacted when spoken to by G-d.

GRADUATE FELLOWSHIPS

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

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

In 2006, top up fellowships were awarded to **Aryeh Amihay** in the Department of Religion, who is studying ancient Jewish literature including the Hebrew Bible, Dead Sea Scrolls and other Second Temple Literature and Rabbinic literature, and **Abra Levenson** in the Department of Comparative Literature. We also gave a one-time-only special stipend to Amihay for his first year and a special summer grant to Levenson.

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

The following incoming students were awarded Judaic Studies fellowships in 2004: **Yaron Ayalon** in the Department of Near Eastern Studies is exploring the history of the lower social strata in Middle Eastern and Ottoman contexts; **Adam Jackson** in the Department of Religion is investigating Jewish experiences of and attitudes toward Roman rule and culture during the empire and late antiquity; **Meir Soloveitchik** in the Department of Religion is studying Jewish and Christian theology, particularly the theology of thinkers who ponder the relationship between these two faiths.; **Alan Verskin** in the Department of Near Eastern Studies is focusing on the study of social and intellectual interactions between Jews and Muslims in the medieval period; and **Moulie Vidas** in the

Department of Religion is interpreting rabbinic literature in the context of religious theory.

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



GRADUATE STUDENTS

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

Aryeh Amihay, Religion, is a second year student interested in ancient Jewish literature including the Hebrew Bible, Dead Sea Scrolls and other Second Temple Literature and Rabbinic literature. Amihay's undergraduate studies were in the Bible Department of the Hebrew University of Jerusalem. Last year he was awarded a travel fund from the Judaic Studies Program to attend a graduate conference on interdisciplinary approaches on The Bible at Trinity College, Dublin, where he lectured on the Oracles of Balaam. His current interests include legal texts of the Dead Sea Scrolls, focusing on issues of authority and interpretation of scripture in these texts, as well as historical questions concerning the development of the sect represented in the scrolls.

Yaron Ayalon, Near Eastern Studies, is a fourth year student whose topic of study is the Jewish communities of Damascus and Aleppo in the seventeenth and eighteenth centuries and how they confronted hardships and calamities. His tentative dissertation title is Plagues, Earthquakes, Famines: The Jews of Ottoman Syria and Natural Disasters. He has completed his generals and is currently working on dissertation research, reading primary and secondary sources relevant to his dissertation. He is going over archival materials collected in the past year, and he hopes to begin writing his dissertation in the spring. He will travel to Istanbul, Turkey in January, to complement the research I carried at the Ottoman Archives last year.

Yael Berda, first year in Sociology, was raised in West Jerusalem, Israel. She practiced as a human rights lawyer focusing on free speech, impediments on freedom of movement, and citizenship and immigration law in the Israeli Supreme, administrative, criminal law, and military courts. Her master's thesis at Tel Aviv University was titled "The Bureaucracy of the Occupation in the Palestinian Territories: An Introduction to the Permit Regime." Yael is interested in the intersections of law, politics and sociology and will focus on comparative sociology of organizations (particularly on colonial bureaucracy), sociology of space and time, security and policing, sociology of music and urban sociology. She has co-authored several articles on bureaucracy and human rights. Her first book of poems will be published in fall 2008.

Yiftah Elazar, Politics, is a third-year student of political theory, interested in normative theories advocating or opposing social and political change. Before coming to Princeton, Yiftah studied at The Hebrew University of Jerusalem, where he earned his MA in Political Science, and his BA in Philosophy and the Amirim Honors Program for the Humanities and Social Sciences. In his career as a journalist, Yiftah reported from the Israeli Supreme Court for Galei-Zahal national radio station, and worked as a news editor in Israel's most widely distributed daily newspaper, *Yedioth Ahronot*. He wrote for *The Seventh Eye*, the Israel Democracy Institute's bimonthly journal for media analysis and criticism.

Gregg Gardner is a fifth-year doctoral student in the Religion department, specializing in the literature and history of Jews and Judaism. His dissertation research examines early rabbinic texts on charity and social justice, bringing them into conversation with literature from the surrounding Roman and early Christian worlds. Gregg's recent publications include "Jewish Leadership

and Hellenistic Civic Benefaction in the Second Century B.C.E.," *Journal of Biblical Literature* 126 (2007) and "Astrology in the Talmud: An Analysis of Bavli Shabbat 156," in *Heresy and Identity in Late Antiquity* (forthcoming). He is currently co-editing (with K. Osterloh) *Antiquity in Antiquity: Jewish and Christian Pasts in the Greco-Roman World*, which explores how memory and competing claims to the biblical past helped shape identities, social relations, and literary and artistic expressions in late-antique Judaism and Christianity.

Ronnie Halevy, Anthropology, is a third year student, who is focusing on the primary education of Bedouin girls in the Negev through the prism of tribe and state. She is currently completing and submitting grants that offer support for fieldwork, such as Wenner-Gren and SSRC. By late November she will be entirely engaged in fieldwork among the Bedouin community in the Negev of southern Israel.

Adam Jackson started at Princeton in the Late Antiquity subfield of the Department of Religion, the Program in the Ancient World and the Program in Judaic Studies in 2004. This past year he continued his research for his general exams and towards his dissertation, and presented a paper on the transmission of divine revelation through the agency of children and the mystical significance of the alphabet in Genesis Rabbah in the Fall workshop and then at the Spring "Revelation, Literature and Community in Antiquity" departmental colloquium. Among other projects, he is currently reworking this paper for publication.

Sarit Kattan Gribetz, is a first year PhD candidate in the Department of Religion and Judaic Studies in the subfield of religions of late antiquity. Last year, she studied archaeology and rabbinic literature at The Hebrew University in Jerusalem on a Fulbright Fellowship, and she spent the summer on an archaeological excavation in Sepphoris in the Galilee and studying Arabic at Middlebury College's graduate-level program. She is interested in comparing the Roman theater, the synagogue, and the church as spaces of ritual and performance; she is also fascinated by the relationship between revelation and textual interpretation in rabbinic literature, the representation of Moses in Second Temple, rabbinic, and early Christian sources, and the development of rabbinic identity expressed through midrashic interpretation.

Ari Lieberman is a third-year doctoral candidate in Comparative Literature. He is currently studying the evolution of Modern Hebrew literary style.

Philip Lieberman, Near Eastern Studies, is currently starting in his sixth year. His dissertation, "A Partnership Culture: Jewish Economic and Social Life Viewed through the Legal Documents of the Cairo Geniza" was approved by the Department of Near Eastern Studies in September, and he'll be teaching this year as Visiting Assistant Professor of Middle East History at Richard Stockton College in Pomona, NJ, as well as offering a graduate seminar in Islamic Law and Society in the spring in the Department of Middle East and Islamic Studies at New York University. He continues to work on Jewish economic and social life in the medieval Mediterranean. Over the summer, he gave papers at three conferences: the Society for Judeo-Arabic Studies in Cordoba, Spain; a Geniza Studies conference in honor of Professor Stefan Reif in Cambridge, England; and a conference entitled "Jews and Muslims in the World of Islam" at the University of Maryland, co-sponsored by the Dahan Center for Jewish Culture in the Sephardic Heritage at Bar-Ilan University. In addition to publication of the paper which he gave at the Geniza Studies Conference (which will be entitled "Jewish Legal Writing in Medieval Egypt"), he has a review of Marc Bernstein's

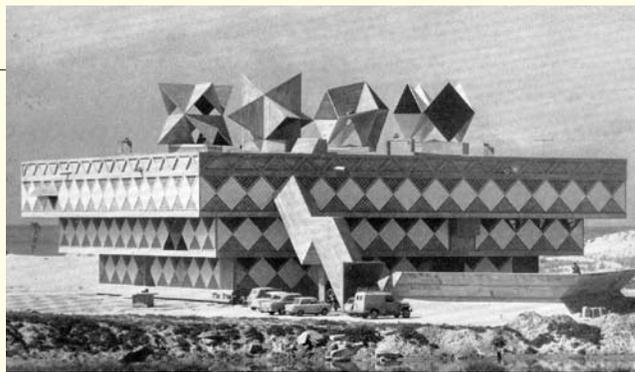
“Stories of Joseph: Narrative Migrations between Judaism and Islam” in the forthcoming issue of *Hebrew Studies*, and 25 articles in the forthcoming *Oxford Dictionary of the Middle Ages*. He is currently working on a number of articles for *Brill’s Encyclopedia of Jews in the Islamic World*, as well as a review of two books related to India Trade for the *Journal of the Economic and Social History of the Orient*. He now sits on the advisory board for the Princeton Geniza Project (directed by Prof. Mark Cohen of NES) as it enters a new and important stage, providing searchable transcriptions of Geniza documents linked to the libraries of digital images of Geniza documents which are multiplying on the internet. One regret he has at having completed his dissertation is that he will have to give up facilitating the interdisciplinary JDS Graduate Student Colloquium, which facilitated dialogue between Jewish Studies graduate students from all disciplines at Princeton.

Jessica M. Marglin is currently a first-year student in the Department of Near Eastern Studies. She graduated with a BA and Masters in Middle Eastern Studies from Harvard in 2006, and spent the following year on a Fulbright in Israel, studying at The Hebrew University and doing research in the archives in Jerusalem. Her area of study is Jewish-Muslim relations in North Africa, 18th-19th centuries, and she recently gave a paper at a conference entitled “Poverty and Charity in Meknes; A Study in Jewish Communal Leadership, 1750-1912,” which will be published in an edited volume in 2009.

William Plevan, is in the fifth year of the Religion department’s program in Religion and Philosophy which he entered after earning his rabbinic ordination from the Jewish Theological Seminary. He is currently working on his dissertation, entitled: “I, Thou, We: Martin Buber’s Philosophical Anthropology Reconsidered.” The dissertation examines the role of philosophical anthropology in the development of Buber’s later writings on philosophy, religion and Judaism. He will be presenting papers on Buber’s philosophical anthropology at the upcoming American Academy of Religion and the Association of Jewish Studies meetings.

Elias Sacks, Religion, is a first year student whose areas of focus include Jewish thought, philosophy of religion, hermeneutics, and the history of philosophy. He has a particular interest in German-Jewish thought, and his current projects include work on Moses Mendelssohn’s relationship with Immanuel Kant and on Franz Rosenzweig’s approach to ethics and law. After receiving his B.A. from Harvard, Eli studied at The Hebrew University of Jerusalem and earned an M.A. in Philosophy of Religion from Columbia.

Rafael Segal, in his fifth year at the School of Architecture, received his professional architectural degree from the Technion –Israel Institute of Technology in 1993, and an M.Sc in architecture (2001). He has taught and practiced architecture in Israel and the US. He is currently working on his doctoral dissertation which examines and analyzes the architectural work of Alfred Neumann built in Israel between 1959 and 1967. Alfred Neumann (1900-1968), a Czech architect who studied and worked in Vienna and Paris during the 1920’s -30’s, immigrated to Israel in 1949, where he later became Professor and Dean of the Architecture and Town Planning Faculty at the Technion –Israel Institute of Technology. In 1959 Neumann established an architecture practice with his former students Zvi Hecker and Eldar Sharon which produced one of the most original bodies of work of the mid 1960’s. Neumann’s buildings and designs gained extensive international recognition through publications in leading periodicals of the time yet to date no research has been undertaken on his work. His approach to architecture occurred as a critique of Israel’s overarching acceptance of International



Alfred Neumann’s Bat Yam Town Hall.

Style Architecture and within the broader international scene, where it can be seen to reflect a paradigm shift from the notion of ‘building as object’ to ‘building as pattern’. Neumann’s buildings explored the possibility of addressing issues of human proportion, sensitivity to light, climate, and other human and environmental considerations, without compromising the search for new forms and expressions. (see photo above)

Danielle Shani, Politics, fifth-year, is a Fulbright scholar, a Fellow of the Woodrow Wilson Society of Scholars, and the recipient of the Knesset’s award for exceptional academic achievements. Her research interests include public opinion, civic engagement, political socialization, political psychology, and democratic theory. She has an ongoing project about partisan biases in political perceptions of “objective” national conditions. In her dissertation, she explores the ways in which citizens develop an interest in politics, by testing various theories about the origins of political interest, such as family socialization, high-school socialization, and the force of events experienced during one’s formative years. The title is “Engendering Citizens: On the Origins of Political Interest.”

Uriel Simonsohn, Near Eastern Studies. In his fifth year, his dissertation is “Overlapping Jurisdictions: Confessional Boundaries and Judicial Choice among Christians and Jews under Early Muslim Rule.” He has a forthcoming publication in the January 2007 edition of the *Jewish Studies Quarterly*, titled “Communal Boundaries Reconsidered: Jews and Christians Appealing to Muslim Authorities in the Medieval Near East,” and will give a talk at the Association of Jewish Studies conference on “Prohibiting recourse to Muslim tribunals: reassessing the origins of medieval communal structures” in December. He is currently a fellow at the Cardozo Law School’s Program in Jewish Law & Interdisciplinary Studies.

Krisztina Szilágyi, Near Eastern Studies, is a third year student, from Hungary, whose dissertation will deal with Muhammad’s portraits among the Christians of the Islamic world from the seventh to the fifteenth century. Last year she published an article in *Ginzei Qedem* entitled “Christian books in Jewish libraries: Fragments of Christian Arabic writings from the Cairo Genizah,” and is working on the edition of a Judaeo-Arabic fragment from a hitherto unknown work of the twelfth-century Jewish philosopher Abraham ibn Daud. She received an M.A. in Arabic and Jewish studies from the Eötvös Loránd University (Budapest), and another one in religious studies from The Hebrew University of Jerusalem.

Adriana X. Tatum is a seventh-year student who works primarily on twentieth century Modern Hebrew poetry, with an emphasis on the relation between translation and poetry. 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 how translation practices shaped the development of Modern Hebrew and Israeli poetry. Her article “Paris or Jerusalem? The Multilingualism of Esther Raab” was published this year in *Prooftexts: A Journal of Jewish Literary History*.

Alan Verskin, Near Eastern Studies, is a fourth-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



Efe Balikcioglu under the Charles Bridge in Prague.

the Social Sciences and Humanities Research Council of Canada (2004-2008). Verskin spent the summer learning Persian, which has given him the tools for exploring the rich field of Judeo-Persian literature. His most important accomplishment this year is the paper that he will be giving at the Annual Meeting of the Association for Jewish Studies which is entitled “The Wicked Woman: Lot’s Wife in Medieval Qur’anic Exegesis.”

Sara Verskin is currently a third year graduate in the Near Eastern Studies department. During the summer she received funding from the Judaic Studies program to study Farsi (Persian language) at the University of Chicago. She hopes that her Farsi studies will enable her to study attitudes toward inter-religious and inter-ethnic marriage during the spread of Islam. She also intends to study the mutual influence of Jewish, Christian, and Muslim approaches to infertility, contraception, and family law.

Moulie Vidas, Religion, is a third-year student, who is studying Rabbinic literature in its late antique context, specifically the composition of the Babylonian Talmud, with a comparative interest in Hekhalot literature and non-Jewish literatures of late ancient Mesopotamia. He is currently studying Middle Persian language and culture at Harvard University.

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

Lev Weitz is a first-year PhD student in the Department of Near Eastern Studies. He is from Minneapolis, Minnesota and received his BA in Middle Eastern and Islamic Studies from New York University in 2006. At Princeton, he plans to study the adoption of Arabic and the formation of communal identities among Christians and Jews living under Muslim rule in the medieval period.

Jeris Stueland Yruma, currently in her sixth year, is completing a dissertation, “How Experiments are Remembered: The Discovery of Nuclear Fission, 1938-1968,” in the History of Science Program at Princeton University on the discovery of nuclear fission, focusing on the different ways in which narratives of that discovery were formulated and what these tell us about the changing natures of scientific disciplines and personalities during the mid-twentieth century. She is broadly interested in the history of science in the United States and Western Europe, gender and science, and science and the state. While at Princeton Jeris has received funding from the Judaic Studies Program that enabled her to complete archival work in Germany and England. In November she presented a paper at the History of Science Society annual meeting entitled “Lise Meitner: From German Physicist to Jewish Refugee,” in which she examined the ways in which Meitner’s forced move from Berlin to Stockholm as a result of the Nazi regime’s persecution for her Jewish heritage ultimately destroyed Meitner’s career in physics.

Natasha Zaretsky, Anthropology, will shortly defend 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 is currently teaching a course for the Department of Anthropology titled “The Anthropology of Migration and Diasporas.”

Other graduate students working in areas relevant to Jewish Studies are the following: Amit Bein (Near Eastern Studies),

Solve I Curdts (Comparative Literature), Joshua Derman (History), Joshua Dubler (Religion), Miriam Hess (German), Michael Kirkwood House (German), Eduard Iricinschi (Religion), Devra Jaffe-Berkowitz (Sociology), Leore Schnairsohn (Comparative Literature), Amy Shuster (Politics), Meir Soloveitchik (Religion), Bella Tendler (Near Eastern Studies), Natasha Tessone (English), Philippa Townsend (Religion), Keri Walsh (English), and Eric Yellin (History).

SUMMER FUNDING

In the summer of 2007, the Program in Judaic Studies assisted five undergraduate and fourteen graduate students with special funding grants for summer projects.

Efe Balikcioglu (’10) traveled to Czechoslovakia for the CET program “Jewish Studies in Prague”; **Elissa Frankle** (’08) went to Vienna to work as an intern at the Judisches Museum Wien; **Jennifer Logan** (’08) spent the summer in Israel to study Hebrew at the University of Haifa Ulpan and to work in Haifa with Yedid, a social justice organization; **Timothy A. Nunan** (’08) did research for an intellectual biography of Leopold Schwarzschild in Berlin; and **Andrew Watrous** (’09) studied intensive Arabic at the Arabic Language Institute at the American University of Cairo.

The graduate students varied in level from I-V: **Aryeh Amihay** (NES 3rd year) traveled to Israel to complete work on an edited book concerning the traditions about Noah in the post-Biblical world; **Yaron Ayalon** (NES 3rd year) went to France and Israel to research the Jewish communities in Ottoman Syria; **Amir Goldberg** (SOC 1st year) was in Israel researching the hi-tech industry there; **Ronnie Halevy** (ANT 2nd year) continued her research on the social changes for young Bedouin women; **Eduard Iricinschi** (REL 5th year) traveled to Greece, Turkey, and Egypt to study Coptic antique religious articles and manuscripts; **Lance Jenott** (REL 2nd year) also went to Turkey and Greece to visit and study the ancient Greco-Roman archaeological sites, focusing on the religions and culture of Late Antiquity; **Ari Lieberman** (COM 2nd year) spent time in Israel doing research on the Israeli playwright, Hanoch Levin; **Leore Schnairsohn** (COM 2nd year) studied Hebrew in Jerusalem; **Uriel Simonsohn** (NES 4th year) did dissertation research on medieval texts at the National Library in Jerusalem, Israel; **Alan Verskin** (NES 3rd year) studied Persian at the University of Chicago and the University of California Los Angeles; **Sara Verskin** (NES 2nd year) also studied Persian at the University of Chicago and the University of California Los Angeles; **Erica Weiss** (ANT 3rd year) traveled to Israel to study Hebrew at The Hebrew University; and **Samuel Williams** (ANT 1st year) did pre-dissertation research on minorities of the Ottoman Empire in Israel.

These following reports are well worth reading. They give a sense of the variety of opportunities for research in Judaic Studies and are proof, if proof were needed, of the vitality of such studies at Princeton.

UNDERGRADUATE STUDENTS:

EFE BALIKCIOGLU

Raised as a Muslim in Istanbul, Turkey, I did not have the chance to experience any religion or religious belief other than Islam. After taking Prof. Viroli's course on Religion and Politics, I developed an interest in other religions that I did not know before. Moreover, in this course, I realized that the notion of religion had a pivotal role in the conduct of politics and even public policy today. Therefore, I thought that it would be beneficial for me to learn more about other cultures and religions; so that I could appreciate their heritage, and try to understand their cultural and religious lives closely. With this in mind, I attended a Jewish Studies program in Prague this summer in order to learn more about the history and culture of the Jewish communities that still exist today. In this summer program, not only did I study the history of European Jewish communities, but also experienced their religious and cultural life firsthand by attending Shabbat services and festivals (Prague and Krakow Jewish festivals) as well as working in a Holocaust survivors' home. The best thing about the program was its academic quality. I had the chance to take classes with very important professors. Both of my Jewish studies professors were leading figures and academicians in their fields. The classes were academically stimulating; and the ideas presented in the classroom were intriguing. It was not only the classes, but also the cultural life of Prague that added a lot to my learning and experience in this program.

In the elderly people's home, I met a British lady who was a survivor of the Holocaust originally from the Czech Republic. Interestingly, this person was one of the seven hundred Jewish children who were taken from the Czech Republic to the United Kingdom by a British philanthropist, Sir Nicholas Winton. After they were taken from their homes, they were adopted by British families who were living in different parts of the United Kingdom. Most of the students lost track of each other and after the end of the Second World War, they even lost

their parents in concentration camps. The lady that I met lost her parents in Auschwitz. Even though her parents managed to escape from Prague under the Nazi rule, they were caught in Oslo and taken to Auschwitz, Birkenau. She told us that she did not have any contact with her parents during the war; however, she had always hoped that they were alive. Learning about the Holocaust from a person who had experienced it firsthand was an unprecedented experience for me.

The trip to Poland during the fourth week of the program was a great experience as well, because we learned a lot about the Jewish communities in Krakow, and also visited the Nazi death camps in Auschwitz where the most horrible crimes of human history took place. In the Izaak Synagogue of the Jewish district in Krakow, we were lucky to witness the first Shabbat service that took place after the Second World War. The Izaak Synagogue was one of the few synagogues that were not demolished during the Nazi invasion, because it was used as a warehouse for the Nazi army.

In addition to the courses on Jewish studies, I took classes on Central European Politics after the First World War and Czech language from Charles University; and in this way, I had a chance to trace the dark history of Europe during the Second World War and its effects on the Jewish communal life. Particularly, in the Jewish history class, I was introduced to Jewish philosophy, *kabbala*, and recognized that this core understanding of Judaism is still present in today's political expression of Israel. Therefore, this year, as a Politics major, I decided to study Jewish theology and mysticism in depth, and explore its intersections with politics and international relations by taking classes from the Judaic Studies Program.

I would like to thank the Program in Judaic Studies for the summer grant, because I had a great experience in Prague and learned a lot about the Jewish communities that still exist today.

Elissa Frankle in front of Munich's Oheb Jacob Synagogue.



ELISSA FRANKLE

Eine Jüdin in Wien: A Jewish Girl Takes on Vienna

Conventional wisdom would dictate that anyone working for a Jewish museum would naturally find herself thinking about Judaism more than she had previously...surrounded by artifacts, doing research, putting *bar mitzvah* reception photographs into archival sleeves: surely just being in the milieu would be enough. When the German department's Summer Work Program arranged my internship at the Jüdisches Museum Wien this past summer, the focus was intended to be on improving my German and getting practical German-speaking cultural and work experience. The Jewish aspects were matters of convenience, something to which I could attach my interests, a nod to my personal side beyond academia.

In reality, being Jewish on all its different levels became the focal point of the entire summer; the fact that I improved my German substantially was merely incidental. Through Moadon, the Viennese Jewish community's young adult group, I listened to Klezmer music in the park next to my apartment and met a fellow American living in the city temporarily, with whom I went to services most Shabbat evenings. I found a small, trilingual (English, German, and Hebrew) progressive shul, where I prayed, participated in Torah study, and, on one particularly memorable Shabbat morning, read from the Torah. The tours I gave of the museum and the Stadttempel (main synagogue) were personal and told from the heart, hoping to imbue my listeners with a sense of a community that continued to live and thrive in Vienna. When I traveled, sometimes I sought out Jewish experiences: dragging my three fellow Princetonians to the Jewish museum-synagogues in Prague, taking a Jewish walking tour of downtown Budapest, praying with a newly-minted Australian ex-patriot and an



Jennifer Logan and Jon Yehuda in Yaffo, Israel.

opera singer in Prague, visiting the brand-new synagogue and Jewish museum in Munich. Other times, I simply stumbled into them: a plaque of apology for the Holocaust in the village of Boppard on the Rhine, a partially-excavated *Mikveh* in Cologne, or, most plainly, the fact that I was inadvertently living in the second district of Vienna. The second district was named Leopoldstadt in honor of the emperor who had expelled the Jewish community centered there in 1671; today, the Orthodox community thrives there, with houses of prayer and Kosher butchers and supermarkets mingling with the cafés and bookstores on the main street. My jogging route took me past Theodor-Herzl-Hof (a courtyard named for the Hungarian Jew who was originally interred in Vienna), a memorial to the righteous Gentiles, the *Weg des Erinnerungs* (a series of plaques on the sidewalk noting where Jews had once lived), and the Zwi Peres Chajes School, named for a former head rabbi and the first Jewish school to be reestablished after the Second World War. It was impossible to avoid being steeped in Judaism in Vienna, and I soaked it all up joyously.

The Jewish Museum in Vienna is not a Holocaust museum. True, the smaller branch sits behind Rachel Whiteread's controversial bookcase-like monolithic memorial in Judenplatz, and every exhibit at the main branch is imbued with the *Shoah* to some degree. The main focus, however, is on preserving Jewish culture and being an educational institution. The permanent collection comprises mostly artifacts collected by Max Berger, a Polish Jew who lost his whole family at Auschwitz and Treblinka, then traveled Austria and Hungary collecting Judaica that murdered communities had left behind. While the refusal to restore these objects means that many still bear the scars of *Kristallnacht* in discoloration and deformation, this tragedy is only one of the purposes behind their inclusion. On the main floor, selected objects are on display, arranged by holiday and surrounded by objects pertaining to the Torah. This set-up allows the guides,

both human and audio, to teach the non-Jewish visitors about the Jewish year- and life-cycles. On the second floor, a series of twenty-one holograms depict the Jewish history of Vienna from the eleventh through the twenty-first centuries. There is no proscribed way of approaching the holograms: the purpose is to allow every visitor to see what he wants, and in that way create his own personal history of the Viennese Jews.

One of the projects I promoted while at the museum was the creation of an English-speaking interpretation position in order to answer questions that went beyond the wall text and audio guides. For six of my eight weeks, I spent most mornings at the museum, helping with audio guide mishaps and pointing visitors to the stairs to the next exhibit. From time to time, my presence became something more than merely functional. A pair of Episcopalians cried on my shoulder to apologize for the atrocities of the Holocaust. An American man asked me what kind of Jew could possibly want to live in a German-speaking nation. An Israeli man entered insisting that the museum could teach him nothing new, and left with more insights as to the specific Viennese situation after a personal tour. Countless visitors asked what kind of anti-Semitism I had experienced, or how I, a Jewish American, could possibly study German, or want to live in a German-speaking nation. With every question, every burst of anger, every outpouring of emotion, I strove to maintain the focus on education, even if I did have to draw upon my personal experiences more than the museum's resources. No matter how I did so, having seen so many visitors with so little knowledge of Judaism, I wanted everyone to whom I spoke to leave knowing one more thing about Jewish life, and, more importantly, to be more open to new viewpoints or to find an emerging curiosity sparked by the museum. I would like to hope that being able to communicate with non-German-speaking visitors in their own language made the museum feel more open to them, that, having connected with the museum on a personal level

through me, they could go on and engage with the rest of the exhibitions.

I've been back for six weeks now and am still enjoying every change brought about in me by my time abroad. Certainly, I'm more confident, both in German and in general, and have a much better sense of who I am, but it is the Judaism I feel will stick with me the most. It means more than just writing my thesis about Bavarian Jewish museums, taking an interest in modern Jewish thought, and having many more discussions about Judaism at my eating club that I remember having before. Having scratched out my own Jewish identity in Austria, and found solace and a little piece of home no matter where I was, so long as I could make it to services on Friday evening, my observation and personal devotion have both increased. When I pray, I imagine myself back at Ohr Chadash in Vienna or at the Spanish synagogue, and feel myself connected to an international community of Jews, praying all together in many different tongues but bound by Hebrew, worship, and melodies that transcend oceans and decades. I would never have expected it when I boarded my plane in June, but I was not headed to a far-away place in Austria; I was bound for a home in Judaism.

JENNIFER LOGAN

This summer I participated in a Hebrew Ulpan program at the University of Haifa with the support of the Judaic Studies Department. The program consisted of 4.5 hours of daily Hebrew instruction along with independent homework. We studied a wide array of materials including grammar exercises, literature and newspapers. The classes were comprised of new Israeli immigrants and American students, as well as students from many other countries, including Brazil, Holland, and France. I lived in the University's dorms along with Israeli students. This gave me the opportunity to practice my conversational Hebrew skills outside of class.

The Ulpan staff also organized daily activities and trips to enrich our experience. They held weekly screenings of Israeli films, as well as trips



Aryeh Amihey in front of Israel's Jewish National and University Library

to interesting sites in the area. I was also able to explore the city of Haifa. I enjoyed becoming familiar with the city and practicing my Hebrew with the local residents. The Ulpan greatly improved my Hebrew skills and the fact that it was in Haifa really helped to enforce the Hebrew instruction through daily practice. Living in Haifa also allowed me to gain an insight into one of the most diverse cities in Israel.

TIMOTHY A. NUNAN

Thanks to the generosity of the Program in Judaic Studies, I was able to spend this August in Berlin, Germany, where I read through the archives of *Das Neue Tagebuch*, a German anti-fascist newspaper published in exile in Paris in the 1930s. The correspondence within these archives was a huge help in getting me started early on my thesis, and will help me write a more thoughtful account of German anti-fascism in exile. Moreover, the funds from JDS also supported research into the 1944 film *Die Feuerzangenbowle*, which was instrumental in my production of the first-ever English-subtitled version of the film for an extracurricular project on the postwar afterlife of Nazi cinema. This August helped focus my interests as a historian and it would not have been feasible without the help of the Program in Judaic Studies.

ANDREW WATROUS

From a mid-summer missive: There are days of this summer when I re-count the days until I return to civilization and days when a bit of the charmingly dusty, hospitable, and endearing character of Cairo peeks through the haze that covers this metropolis. Its 16 million inhabitants include a lot of deformed beggars, jolly, judgmental, and frequently maniacal taxi drivers, imperious grocery store owners, brazenly curious little boys, fat street walkers in jalabiyas, hordes of giggling hijabs, and of course, POLICEMEN!

The police are on every street corner, lazily (and probably very dangerously)

leaning on their automatics, their white-and-leather uniforms not hiding the fact that these are just regular guys (some are boys younger than me) that just happen to carry a gun and loiter on a street corner all day. They are entirely unintimidating, and give one the feeling that the government is more interested in employing a large proportion of the population as policemen than anything more authoritarian. They stare at me (as does everyone else) when I jog around the neighborhood, walk down the street or, especially, cross the street.

Of course, my white skin proclaims that I am a foreigner and therefore absolutely fascinating to everyone here. The streets I walk down are full of eyes. They all seem to be asking, "Why are you here when you could be back in the US?" Unless they are cabdrivers, in which case their eyes are wondering, "Should I charge him three times what a normal Egyptian will pay, or four times?" It's usual for busses to pass me with every single person on the side of the bus staring at me, which was unnerving for the first week I was here. Now it's part of the scenery. There are no traffic laws here, so daily I wade through 6 lane highways of speeding cars to buy my lunch *koshari* or chicken *shawarma*. Cairo is dirty, wonderful, foul, hot, and enormous.

The people here are very friendly (sometimes because they want me to go in their shop, sometimes because they are fascinated with everything American, and sometimes because they are sincerely nice people, and frequently all three). People's usual reaction to hearing that I'm American is to either become very quiet very fast or to ask me if I like soccer. When I say that I do, it always means I am redeemed from my sin of nationality.

This summer made me more resourceful. I navigated my way out of more street "emergencies" than I care to recount. Of course I am vastly more skilled at Arabic, which will certainly assist me in my JP and Thesis research. I want to thank the generosity of the Judaic Studies Program for making it possible for me to study in Cairo this summer.

GRADUATE STUDENTS:

ARYEH AMIHAY

I wish to thank the Program in Judaic Studies for the support I received for my summer project. I spent the summer in Jerusalem, in order to work on a collection of essays concerning traditions about Noah in the post-biblical world. The book is the product of a two-year seminar conducted by Prof. Michael Stone of Hebrew University during 2004-2006, with participants from the United States, Canada, Australia and Israel. The book is edited by Prof. Stone, Dr. Ruth Clements and myself as the secretary of the editorial board. Contributions will discuss the figure of Noah and the story of the Flood as it is represented in various sources: the Pseudepigrapha, the Dead Sea Scrolls, Josephus, Philo, Early Christianity, Iconography, Gnosticism, Syriac sources, Targum, Rabbinics and medieval writings concerning Noah. The first part of the book will relate the question of the lost "Book of Noah", by examining its alleged fragments found in 1 Enoch, Jubilees and the Dead Sea Scrolls. The second half will relate to particular traditions concerning Noah, and the reflection of his character in these traditions.

During the summer, I worked on my own two contributions to the book. One discusses Noah in rabbinic literature, including passages from the Talmud, from Bereshit Rabbah and from Targum passages of Genesis. The other contribution, which I'm co-authoring with my colleague Dan Machiela of Notre Dame University discusses traditions of Noah's birth in Second Temple literature.

In addition to completing my own contributions to the book, I was responsible for various aspects of collecting all the material. I met with the editorial board, with many of the contributors, prepared a report on the progress of the project, and other secretarial matters. The book will hopefully be published with SBL next fall.

YARON AYALON

For the summer of 2007, I received a grant from the Program in Judaic



Yaron Ayalon's photo of Marseille's Chambre de Commerce.

Studies to pursue research in France and Israel. In May, I traveled to Marseille, France, to work at two archives: Archives Départementales des Bouches-du-Rhône, and the Archives de la Chambre de Commerce de Marseille. Both archives contain health reports and correspondence of French consuls and merchants from the Levant, and specifically from Syria, since the sixteenth century. Since I am working on natural disasters in Ottoman Syria, these archives had a lot to offer for my research. In particular, I was looking for two types of documents: those that describe natural disasters, and those dealing with the Jews. Working on the documents I collected in France over the summer and this fall, I came across invaluable references to Syrian Jews and the occurrence of plagues and earthquakes in the seventeenth and eighteenth centuries, so the trip was definitely worthwhile.

In addition, I spent some time this summer in Israel, where I worked at the National Library in Jerusalem, at the center for manuscripts, where one can find an impressive collection of materials about the Jewish communities of Damascus and Aleppo. I also spent some time at the Yad Yitzhak Ben Zvi library, which specializes in Eastern and Sephardi Jewish communities.

Thus I can say that overall this was a very productive summer for me, and I would like to thank the Program in Judaic Studies for helping make my research plans possible.

AMIR GOLDBERG

Since the late 1980s, the high-tech industry has been growing at an unprecedented pace in Israel. Today the technology sector in Israel accounts for roughly 50% of all exports, and draws the fourth largest amount of venture capital investment worldwide. The high-tech takeoff has contributed to Israel's substantial growth in GDP; it has also transpired during the same period in which the country has witnessed dramatic socioeconomic transformations. My research explores the possibility that these two

phenomena are related by looking at a powerful intermediary institution: the IDF (Israeli Defense Force).

With the support of Princeton's Program in Judaic Studies I visited Israel this summer to begin a multi-phase project aimed at investigating the role the IDF has been playing in catalyzing and fueling the technology boom of recent years, and its effect on the socioeconomic makeup of the high-tech workforce. I began by conducting a series of interviews with human resources managers in leading technology firms as well as with managers in placement agencies intimately familiar with the technology labor market. These interviews provided valuable information about the dynamics of job placement in the industry and the centrality of networks forged during military service in sustaining them. I also met with several ex-military officers, currently occupying leading managerial positions in the high-tech industry, and learned how they leverage their military histories to draw skilled and experienced employees.

RONNIE HALEVY

I am now a third year graduate student in the department of Anthropology. This past July I returned to Israel with my family, leaving Princeton behind, for a period of approximately one year and a half of fieldwork in the Negev of southern Israel. The community with which I work is that of the Bedouin of whom there are about 160,000 in the Negev. About 60% of them live in permanent towns built for them by the Israeli government beginning in the 1970s, and the rest live in what are known as unrecognized villages which are scattered throughout the south. About 60% of this population is under the age of 17. A small peripheral minority, the Bedouin often testify to long term neglect by the Israeli state in all spheres of life: there is a dire need for suitable infrastructure, unemployment and crime percentages are high, and the condition of the educational system is very poor.

As a continuation of my MA work, this year's fieldwork took me back to places I have been before, though bearing different questions and interests in

mind. Bedouin female students with whom I worked during my MA have often remarked that to understand how they managed to pave their path into Ben Gurion University and become students—in the midst of a cultural atmosphere that restricts the movement of women and perceives the ideal woman as dedicated to her home, husband and children—requires one to travel back in time to the ages of 13-15. This, they repeatedly claimed, is that time in life when a girl must decide whether university is the direction in which she will want to go. To make of this idea/desire something which can be “digested” by her family will, if at all, take a few years of work. After 5 years of being away I returned to the Negev in an attempt to understand what these women were trying to tell me back then.

I dedicated this summer to reorienting myself with the Bedouin community of the Negev. I met with a number of old Bedouin acquaintances to discuss many questions and to practice my Arabic. They also contacted me with a number of schools in which I wanted to volunteer throughout this academic year as part of my fieldwork. I met with a number of principals and teachers in these schools and decided on two in which to volunteer. In addition I was asked to teach English in a local NGO dedicated to the empowerment of Bedouin women, an arena which will enable me to meet with parents on a regular basis as well. My research focuses on Bedouin education, gender, and citizenship and will explore how education does and does not create state subjects in Israel. The school then becomes a meeting place for the tribe and the state, and so as the core, around which the research is built, it is an entry point into daily negotiations of belonging and of possibilities; it presents the limits of education as a state project at the same time that it opens a local space for resistance.

I thank you again for your generous support which allowed me to travel throughout Israel this summer and plan my fieldwork here.

EDUARD IRICINSCHI

With the financial help of the Judaic Studies Program, I traveled, from July 19 to August 8, 2007, visiting the following historical sites: Thessaloniki, Vergina, Veria, Athens, and Corinth in Greece, as well as Istanbul, and the ancient cities of Ephesus, Aphrodisias, Hierapolis, Smyrna, Pergamos, in Asia Minor, Turkey.

In Thessaloniki, I spent a substantial amount of time in the Archeology Museum; I also visited the Palace of Galerius, the Galerian Arch and Rotonda, the Roman Market and Theatre, and the Agios Dimitrios Church. In Vergina, my most important objective was to visit the subterranean tomb of Philip II; while in Veria, my intention was only to trace Paul's steps. As for Athens, while there I visited the National Archaeological Museum several times, and I went to Benaki Museum and Byzantine Museum, not without dedicating time to explore the Agora, the Acropolis, and Hadrian's Library. I also traveled around the ancient city of Corinth, and walked up to the medieval fortress of Agrocorinth, only a few days after the July fires ran through it. In Istanbul I spent time in the former Byzantine churches turned mosques, Hagia Sophia and Little Hagia Sophia (*Küçük Ayasofya Camii*), Theodosian Basilica Cistern (the Sunken Palace, the *Yerebatan Sarayı*), the Hippodrome of Constantinople, the Topkapı Palace, and the Valens Aqueduct. Finally, I took more than a thousand pictures of the ancient cities of Ephesus, Aphrodisias, Hierapolis, Smyrna, Pergamos.

The main purpose of this trip was to become intimately acquainted with the architecture and artifacts of ancient cities in Greece and Asia Minor and, at the same time, to gather visual aids for teaching introductory courses in ancient religions, New Testament, Judaism, and early Christianity.

LANCE JENOTT

The funding generously granted to me for Summer 2007 allowed me to travel throughout western Turkey and

some adjacent Greek islands, exploring and photographing some of the most well preserved ancient Greco-Roman archeological sites and museum collections.

My journey began in Istanbul, where I visited, among other locations, the Hagia Sophia museum and Theodosius' Egyptian obelisk in Sultanahmet. From Istanbul I moved south to Bergama (ancient Pergamum), with its terraced acropolis, Asclepion, and local museum of mosaics, Roman statuary and votive offerings. Proceeding to the Greek Islands of Samos and Patmos, I met with my colleague Philippa Townsend and looked into the little known inscriptions of an ancient Artemis temple now housed in Patmos' Greek Orthodox monastery of St. John. (Unfortunately the monastery did not allow photographs in its museum, but we did manage to get a Greek transcript of one of the larger, more important inscriptions, which describes the consecration of a young girl as priestess of the Artemis cult on Patmos.) Arriving back in Turkey, I visited the ruins of Sardis—home to the largest diaspora synagogue ever discovered—ancient Ephesus and hippodamian Priene, then went further inland to Aphrodisias and Hierapolis. In Ephesus I had the opportunity to tour the recently opened "Terrace Houses" complex, acclaimed as one of the most well preserved luxury domestic settings from the Roman world.

In total, I took over eight hundred photographs of the sites and museum artifacts, all of which I expect will serve well as visual teaching aids in future slideshows and PowerPoint lectures.

ARI LIEBERMAN

Thanks to the generous assistance of the Judaic Studies Program, I was able this summer to begin my pre-dissertation research in Israel. I spent over two months in Tel Aviv, which is home to the Gershon Plotkin Cameri Theater Archive, which has the most extensive material on Hanoach Levin in the world, from press clippings to production notes to video recordings of his plays. My research focused on primary texts and interpretation, i.e., on the various



Leeore Schnairson's photo of a street in Nachlaot.

productions of Levin's plays. I watched the entire video collection (twenty-three plays and two documentaries), a number of which I was able to purchase, and I plan to donate them to Princeton University Library. In addition, I was able to attend the Yiddish Summer Program at Tel Aviv University, a four-week intensive course in Yiddish language. While not related directly to my research on Hanoach Levin, the basic knowledge of this language I acquired in this course will doubtlessly prove valuable to my future research in Modern Hebrew literature.

LEEORE SCHNAIRSOHN

The JDS grant helped carry me through two months in ulpanim, the first in Jerusalem and the second in Tel Aviv.

In Jerusalem, I lived in a basement apartment in Nachlaot, just under one of the dusty, winding stone corridors that suffice for streets in this century-old neighborhood. Every morning, I descended to Bezael Street and plugged through Kita Gimel at the Beth Ha'am ulpan, along with olim hadashim from America, middle-aged Russian women in their seventh or eighth attempt at learning the language, and young Arabs from the old city and beyond. Friday night I'd either choose one of the many little synagogues in Nachlaot to welcome Shabbat, or walk down through the shopping district and hop on a sherut to Tel Aviv, and from then on to Netanya, where I have family.

At the end of July I moved to Tel Aviv and the ulpan at Tel Aviv University. This ulpan was stocked with college students from the US and Western Europe and moved quickly and efficiently through the heady material of Kita Dalet. Friendships were quickly formed in and out of class—at cafes, on the beach, or hanging around the library. I lived with a French filmmaker (the director, most famously, of the award-winning documentary "The Forgotten Refugees") right off Kikar Rabin, and quickly found myself within a circle of new friends, some of whom I believe will remain with me for the rest of my life.



Over the summer, my Hebrew climbed two levels, and my awareness and appreciation of Israeli life, both religious and secular, increased tenfold. I'm thirty-two and can safely say it was one of the richest and most formative summers of my life.

URIEL SIMONSOHN

During the past summer I have made significant progress with my research and writing, having completed nearly two chapters of my dissertation. I spent most of the summer at the National Library of The Hebrew University in Jerusalem. The library possesses extensive collections of late antique and medieval Jewish literary materials of various genres on which my research is grounded. Furthermore, the opportunity of spending time at the library amongst other scholars in my field has enabled me to share my work with others and receive important input for it. During the first week of my stay in Israel, (July 8th to the 13th), I took part in the annual Jerusalem School for Jewish Studies and Comparative Religion. This year's theme was "Defining Heresy: The Shifting Boundaries of Religion." Throughout that week scholars and graduate students of diverse backgrounds and institutional affiliations came together in order to discuss the phenomenon of differentiation in religious traditions – how an emerging dominant party identified itself as "orthodox," while the defeated groups assumed the role of "schematics." Lectures were given from prominent scholars such as David Berger (Yeshiva University), Yohanan Friedmann (Hebrew University), Oded Irshai (Hebrew University), Daniel J. Lasker (Ben-Gurion University), Moshe Halbertal (Hebrew University), and Shaye Cohen (Harvard University).

ALAN VERSKIN

My goal this summer was to improve my Persian language skills so that I would be able to read unsimplified Persian texts with greater ease. I achieved this goal through taking an intensive Persian course at the University of Chicago which was offered through the Eastern

Consortium's Persian language program. The course, which lasted eight weeks, started at 8:50 in the morning and ended at 3:00 in the afternoon. The first third of each day focused upon grammar and poetry, the second upon works of prose and the third on conversation. We had many hours of homework each night which involved preparing texts for the next day. In addition, the professor allowed me to read and translate a Persian text of my choice for an hour each day after class. This hour, which involved much prior preparation, was particularly productive for me. At the beginning of the course, I could struggle through short Persian texts with the aid of a dictionary, now I am able to read the BBC's Persian website with little recourse to a dictionary. Texts of greater difficulty naturally take more time, and require more dictionary work, but I am well on my way to eventual Persian proficiency.

Overall, I am very pleased with my progress this summer and thoroughly recommend the program that I took. I thank the Program in Judaic Studies for providing me with the funds which allowed me to take advantage of this course.

SARA VERSKIN

I received funding to cover the expenses of attending a Persian language (Farsi) course run by the Eastern Consortium and the University of Chicago. I chose to study Persian because I will need to read both modern scholarship and historical documents in that language in the course of my dissertation research. I also intend to pursue other research projects involving Persian after finishing my Ph.D.

I began this summer with no knowledge of Persian whatsoever. The intensive language course taught me a great deal of vocabulary and all of the commonly used grammatical tenses. By the end of the course I was able to translate a variety of texts with some recourse to a dictionary. I was also able to give a 25 minute power-point presentation in Farsi about the history of translations of the Quran into Farsi.

My Persian skills are such that I am currently fully participating in a text-based course this fall, taught by Prof. Michael Barry. In the course we are reading the sufi poetry of the great medieval Persian poet Rumi. I am so pleased and grateful to be able to work with these texts having taken just eight weeks of intensive language training.

ERICA WEISS

I am a fourth year graduate student in the Department of Anthropology. This past summer of 2007 was dedicated to both language study and field work. I am doing fieldwork for my dissertation research in Israel. I spent the past summer there and I will continue to live there through next summer 2008 working on my research. I studied Hebrew the last two summers and before that I had had three years of university level Hebrew during my undergraduate experience at Johns Hopkins University.

This summer I traveled to Israel in order not only to take classes in Hebrew but also to have a language emersion experience, which allows the acquisition of language much more quickly. This experience was very rewarding because I was able to use my language skills that I was learning immediately with the people that were around me.

Also during my trip I was able to meet with different professors in Israel about the academic environment there and I began my fieldwork. I have been meeting with my research subjects, conducting interviews and attending relevant events. These have all been very productive and a good start to my fieldwork, which continues throughout the year. I have also been looking at the archive for Knesset and Supreme Court records.

I also traveled to France to give a talk on my research at the New Directions in the Humanities Conference. 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.

COMMITTEE

JUDAIC STUDIES COMMITTEE

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

*Leora Batnitzky, *Acting Director '07-'08, Professor of Religion*

David Bellos, *Professor of French, Comparative Literature*

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

*Mark Cohen, *Professor of Near Eastern Studies*

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

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

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

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

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*

AnneMarie Luijendijk, *Assistant Professor of Religion*

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 first meeting of the newly organized Advisory Council took place on December 11, 2006, with David Wasserstein presiding as the chair. They met with Director Peter Schäfer; groups of undergraduate and graduate students; representative faculty from the departments of Religion, English, History, and Near Eastern Studies, as well as individuals from other departments; the Development Consultant for the Program, Tara Christie Kinsey; the Program Manager, Marcie Citron; and the Dean of the Faculty. A letter was then submitted to Princeton University President Shirley Tilghman with their evaluation report and recommendations.

We thank the members, listed below, who graciously have served and helped us in our efforts to improve and grow.

Robert Alter, *University of California, Berkeley*

Mark Biderman '67, *New York, NY*

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

Talya Fishman, *University of Pennsylvania*

Marcella Kanfer Rolnick '95, *Akron, OH*

Michael Kassen '76, *Westport, CT*

Ivan G. Marcus, *Yale University*

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

Arnold Mytelka '58, *Chatham, NJ*

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

Mark Podwal, *New York, NY*

Jonathan Rosen, *New York, NY*

Jonathan Sarna, *Brandeis University*

Philip Wachs '78, *Bala Cynwyd, PA*

David J. Wasserstein, *Vanderbilt University, Chair*

Ruth Westheimer, *New York, NY*

Mark Wilf '84, *Livingston, NJ*

Bruce Zuckerman '69, *University of Southern California*

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





Leora Batnitzky



David Bellos



Simeon Chavel



Mark Cohen



Stanley Corngold



Hendrik Hartog



Wendy Heller



Martha Himmelfarb

FACULTY RESEARCH & NEWS

2006-2007

LEORA BATNITZKY, Professor of Religion and Acting Director of the Program in Judaic Studies, is currently at work on a new book *Modern Jewish Thought and the Invention of the Jewish Religion*, to be published by Princeton University Press, as well as on a long term project on the conceptual and historical relations between modern religious thought (Jewish and Christian) and modern legal theory (analytic and continental). She began the latter project last year when she was the Berkowitz Fellow at New York University Law School. Her 2006 book *Leo Strauss and Emmanuel Levinas: Philosophy and the Politics of Revelation* came out in paperback in August 2007 and a Spanish translation is forthcoming in 2008 from Verso in Madrid. In the last year she has published articles in *Jewish Social Studies*, *Journal of Jewish Thought and Philosophy*, *The Cambridge Companion to Modern Jewish Philosophy*, *Hebraic Political Studies*, and *Jewish Studies Quarterly*, as well as in two edited volumes, on Franz Rosenzweig and Martin Buber respectively. In this last year, she also presented papers at University of Virginia, University of Southern California, New York University Law School, Cardozo Law School, University of Washington, Claremont McKenna College, the American Academy of Religion, the Association for Jewish Studies, and the American Political Science Association. In the spring she will be presenting papers at Rice University, Indiana University, Cardozo Law School, Harvard University, and the Jewish Theological Seminary.

DAVID BELLOS, Professor of French and Comparative Literature, has recently published articles on Romain Gary's "Holocaust comedy", *The Dance of Genghis Cohn*, and on the writer's ambiguous relationship to Judaism and Catholicism. He has just completed a long study of this French-American (but also Russian, Polish and Litwak) writer and celebrity, which will appear in January 2009 under the title *Double Cover*. The question of Gary's Jewish identity is a major theme of the book.

SIMEON CHAVEL, Lecturer in Hebrew Bible, Department of Religion, teaches several courses on the history of Ancient Israel and its literature. Currently, he is completing his first book,

Oracular Law and Narrative History in the Priestly Source, to be published with Mohr Siebeck. This past summer he was awarded a Summer Research Grant by the William Hallum Tuck '12 Memorial Fund of Princeton University, and was Visiting Professor at the Mandel Institute of Jewish Studies at the Hebrew University in Jerusalem, where he began on a history of the biblical and earliest Jewish legal codes. Additional projects underway include an introduction to the discourse of biblical law, on which he has also lectured publicly, and developing a new theoretical model to understand various literary devices at play in biblical poetic composition.

MARK COHEN, Professor of Near Eastern Studies. His book, *Under Crescent and Cross*, a comparative study of Islamic-Jewish and Christian-Jewish relations in the Middle Ages, tries to avoid the pitfalls of much of recent writing about the Jews of Islam. It has been translated into Turkish, Hebrew, and German and will soon appear in French and in Arabic. He recently (2005) published *Poverty and Charity in the Jewish Community of Medieval Egypt* and *The Voice of the Poor in the Middle Ages: An Anthology of Documents from the Cairo Geniza*. His current project, funded by an NEH grant, is on Maimonides' Code and the social and economic realities of the Islamic world.

STANLEY CORNGOLD, Professor of German and Comparative Literature, has completed an annotated edition of *Franz Kafka: the Office Writings*, which includes translations of Kafka's major briefs and eleemosynary journalism on the topic of Workmen's Accident Compensation Insurance and Veteran's Rehabilitation-texts that bear an instructive relation to Kafka's stories and novels; it will be published at Princeton University Press in 2008. He has a number of essays in press: on the discourse of bookkeeping in modernist fiction; cannibalism in Hegel and Schopenhauer; the Gnostic strain in Nietzsche and Kafka; the tragic sense in W.G. Sebald; Kafka's story "A Report to an Academy" seen through the lens of T.W. Adorno's *Aesthetic Theory*; the artwork of Bruno Freddi; and the papers "Remarkable Narration in Kafka's 'Researches of a Dog'" and "[Walter] Benjamin Elucidates [Goethe's] *Faust*."

Corngold has presented his research at various lecturing sites, including the annual meetings of the American Political Science Association and the German Studies Association; and this spring he will speak at Whitman College (Walla Walla), Harvard, and Northwestern.

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

JAN T. GROSS, the Norman B. Tomlinson '16 and '48 Professor of War and Society in the Department of History, author of *Neighbors: The Destruction of the Jewish Community in Jedwabne, Poland* (2001). His book, *Fear-Anti-Semitism in Poland After Auschwitz* was published by Random House in 2007.

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

WENDY HELLER, Associate Professor of Music, has just returned from a year in residence at the Villa I Tatti Harvard University Center for Italian Renaissance Studies as the Frederick Burkhardt Fellow, where she was researching her book on the reception of antiquity in seventeenth-century opera. Her most recent publications include "Venice's Mythic Empires: Truth and Verisimilitude in Venetian Opera" in *Opera and Society in Italy and France from Monteverdi to Bourdieu* (Cambridge University Press) and "Varieties of Masculinity: Trajectories of the Castrato from the Seventeenth Century" in the *British*



William C. Jordan



Stanley N. Katz



Anson Rabinbach



Daniel Heller-Roazen



Esther Schor



Froma Zeitlin



Journal for Eighteenth Century Studies. While on sabbatical, Heller presented lectures in Germany, Italy, Belgium, and Oxford, was a colloquium speaker at Hebrew University in Jerusalem. In spring of 2008, she will be teaching an undergraduate seminar at Princeton on Music and Jewish Identity.

DANIEL HELLER-ROAZEN,

Professor of Comparative Literature. In May, he published a new book: *The Inner Touch: Archaeology of a Sensation* (Zone Books, 2007). He is currently completing the Norton Critical Edition of the *Arabian Nights* and starting a new project, tentatively titled *Along Liquid Paths: A Genealogy of Piracy*.

MARTHA HIMMELFARB, Professor of Religion. She is currently working on an article on the Aqedah, the binding of Isaac, in ancient Jewish and Christian interpretation, and will be giving a graduate course on the topic in the spring. Her larger project is on the relationship between Jewish and Christian messianism and eschatology from the destruction of the Second Temple to the rise of Islam.

WILLIAM CHESTER JORDAN is Dayton-Stockton Professor of History and teaches undergraduate courses on 'English Constitutional History' and 'Europe in the High Middle Ages.' He just completed a book manuscript comparing the relations of the two great royal monasteries, Westminster Abbey and the Abbey of Saint-Denis, with the English and French kings in the thirteenth century. He is also currently writing, in collaboration with Professor David Berger of Yeshiva University, a general history of Jewish life in Christendom in the Middle Ages.

STANLEY KATZ, Lecturer with rank of Professor in Public and International Affairs, Faculty Chair of the Woodrow Wilson School Undergraduate Program, Director of the Princeton University Center for Arts and Cultural Policy Studies, and Acting Director of Law and Public Affairs. Katz is a member of the New Jersey Council for the Humanities, the American Antiquarian Society, the American Philosophical Society; a Fellow of the American Society for Legal History, the American Academy of Arts and Sciences, and the Society of American Historians; a Corresponding

Member of the Massachusetts Historical Society and an Academico Correspondiente of the Cuban Academy of Sciences.

ANNEMARIE LUIJENDIJK,

Assistant Professor of Religion. A scholar of New Testament and Early Christianity and a papyrologist, her interests lay in the social history of early Christianity, using both literary texts and documentary sources. Her book on Christians in the ancient Egyptian city of Oxyrhynchus, *Greetings in the Lord*, will appear in 2008 with Harvard University Press. She has begun a new project on late antique oracular practices. Point of departure forms a sixth-century Coptic manuscript with illicit Christian oracles that she will publish. She is working on an article about women and magic in papyrus documents and early Christian women in papyrological sources.

DEBORAH NORD, Professor of English. This year Prof. Nord is serving as Acting Director of the Program in the Study of Women and Gender. She continues to work on her essay, "Dickens' Jewish Question," for publication and has embarked on a book with her colleague, Maria DiBattista, on women writers and the public sphere. In April 2008 she will be on a keynote panel at the Northeast Victorian Studies Association, the topic of which is "Victorian Underworlds," and in July she will present a paper at the "Vauxhall Revisited" conference in London. She recently taped a segment of the MLA radio program "What's the Word?" to discuss her book *Gypsies and the British Imagination*.

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 has recently co-edited *The Third Reich Sourcebook* (with Sander Gilman) and is working on a book entitled "Antifascism in the Era of Hitler and Stalin."

ESTHER ROBBINS is a lecturer in Hebrew in the Department of Near East Studies. Her Hebrew courses explore the various aspects of contemporary Israeli language, society, and culture;

including media, cinema, popular music, drama, and poetry.

Her focus is on the impact of the socio-political reality on the arts, mainly on the cinema, theater and music; and she has developed curricula and delivered a paper at an international conference on this. Recently, Robbins developed a new curriculum on "Coexistence Through Israeli Theater and Cinema" (in Hebrew) and is collecting plays and films that focus on the Palestinian-Israeli conflict.

LAWRENCE ROSEN, W. N.

Cromwell Professor of Anthropology, is also Adjunct Professor of Law at Columbia Law School. His book *Law as Culture* was published by Princeton University Press in 2007; his next book *Varieties of Muslim Experience* will be out by the end of the year. Rosen will be giving lectures at Utah, Kansas, Duke, Illinois, and UCLA in the next few months. He is currently at work on a book called *Drawn From Memory: Moroccan Lives Unremembered*, which includes materials on Muslim-Jewish relations.

PETER SCHÄFER, Director of the Program in Judaic Studies, is the Perelman Professor of Judaic Studies and Professor of Religion (currently on leave). He published, in the spring of 2007, his new book on *Jesus in the Talmud* and has continued to work on the *Sefer Hasidim* (Book of the Pious) project (together with Michael Meerson and former graduate student Kevin Osterloh) as well as on the edition, translation, and commentary of *Sefer ha-Razim* (Book of the Mysteries). In January 2007 he organized, together with Princeton graduate students Philippa Townsend and Moulie Vidas, a conference on "Revelation, Literature, and Community in Antiquity." Schäfer served on the Israeli Council for Higher Education committee that evaluated the General History and History of the Jewish People Departments at all Israel universities, and he continues to serve on the Scholion Advisory Board at The

Hebrew University. In December 2006 he received the Mellon Distinguished Achievement Award, and in May 2007 he was awarded an Honorary Doctorate from Tel Aviv University.

ESTHER SCHOR, Professor of English, won the National Jewish Book Award, American Jewish Studies, for her recent biography, *Emma Lazarus* (2006), the fifth volume in the Jewish Encounters series published jointly by Nextbook/Schocken. She is currently working on a book about Esperanto and its Jewish inventor, Ludwig Lazarus Zamenhof.

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.

FROMA ZEITLIN, Charles Ewing Professor of Greek Language and Literature (in the Classics Department) and Professor of Comparative Literature, taught two courses last year for the program, one in the fall term (“Gender, the Body, and Sexuality in Judaism from the Bible to Contemporary America”) and the other in the spring term (“Stolen Years: Youth Under the Nazis in World War II”). Both courses were very gratifying, but “Stolen Years” proved to be an especially memorable experience, due both to its experimental curriculum and exceptional community of students. She also contributed a paper entitled, “Transfigurations of Martyrdom: André Schwarz-Bart’s *Le dernier des Justes* (*The Last of the Just*) and the Holocaust,” to the conference, “Perpetua’s Passions” under the auspices of the Berlin Institute for Cultural Inquiry in July 2007. She will deliver an expanded version of this lecture at Yale in December 2007 as the last in a series devoted to Jewish notions of martyrdom. André Schwarz-Bart’s now classic novel, *The Last of the Just*, won the Prix Goncourt in 1960, and remains a haunting and enigmatic text. A hybrid of historical, legendary, mystical, and fictional elements, it reworks the legend of the Lamed-Vovniks, 36 Just Men, on whose merit the world continues to exist, and encompasses a history of Jewish martyrdom from medieval persecutions to the Shoah. She is on leave in 2007-08.



DIRECTOR'S MESSAGE

(Director's Message continued from page 1)

former German Foreign Minister Joschka Fischer's Mytelka Lecture about "Europe and Israel." It drew a large audience and connected well with our attempts to launch the new field of Israel Studies.

Among the four conferences/workshops I would like to single out the "Colloquium on the Seven-Hundredth Anniversary of the Expulsion of the Jews from France in 1306" in October 2006, and the "Spinoza Day" in January 2007. The former, organized by our JDS Executive Committee member Bill Jordan and Susan Einbinder (Hebrew Union College, Cincinnati), was the only public conference, if I am not mistaken, that commemorated the sad events around the year of 1306. The latter, organized by Dan Garber, the Chair of our Philosophy Department, was a wonderful experience of intensive reading of Spinoza's texts by some of the major scholars in the field, together with our graduate students.

We continued our series, for the fifth year, of seminars and conferences, organized by our graduate students. This year's seminars and conference was dedicated to the topic "Revelation, Literature, and Community." It was again very well attended and will result in a volume, edited by the two students who organized the seminar and conference. These conferences have become so well known that publishers compete for the rights to publish the volume.

Finally, we continued our Faculty Workshop at which our faculty members present their work in progress to a critical audience of colleagues and students (graduate as well as undergraduate). This workshop has been very successful and draws a large number of students and faculty. During the fall term we scheduled presentations by Simeon Chavel, Anson Rabinbach, and Leora Batnitzky, and during the spring term, presentations by David Bellos, Stanley Corngold, and Deborah Nord.

RECENT DEVELOPMENTS

Following Peter's Schäfer's message from last year, I am happy to report that we hope to be appointing a three-year lecturer in the area of Israel Studies effective Fall 2008. We have left the field and specialization open but hope to appoint a lecturer who has expertise in some area of Israel Studies, which might include social, cultural, religious, and political life in Israel, the history of Zionism, and the role Israel plays in the Middle East. The appointment will be made jointly between the Program in Judaic Studies and an appropriate department.

We are also very excited that the new "Lapidus Family Fund for American Jewish Studies," which was celebrated with a luncheon in September, and the inaugural lecture by Leon Wieseltier in February has already greatly enriched our year this year. In the spring, Suzanne Last Stone, Professor of Law and Director of the Program in Jewish Law and Interdisciplinary Studies at Yeshiva University's Benjamin N. Cardozo Law School, will teach a course on "Jewish Legal Thought and American Legal Theory," Jenna Weissman-Joselit will teach a course on "The Ten Commandments in Modern America," also in the spring. In addition, there will again be a major public lecture (February 20, 2008), this time by Jonathan Sarna of Brandeis University.



EVENTS



Daniel Kurtzer



Joschka Fischer



Leon Weiseltier



David Wasserstein

LECTURES AND EVENTS, 2006 - 2007

The Program in Judaic Studies is known for the variety of events we sponsor or co-sponsor, including lectures, conferences, film series, symposia and panel discussions. 2006-07 was an exciting year. It is noteworthy that we began the academic year with a talk by **Daniel Kurtzer**, former United States Ambassador to Israel and currently with the Woodrow Wilson School, on "Arabs and Israelis: The Summer Vacation War,"

FILMS: An Israeli film series in the fall was coordinated by Hebrew lecturer Esther Robbins, featuring "Atash," "Schwartz Dynasty," "Metallic Blues," "Free Zone," and "Minotour." Additionally, Judaic Studies sponsored two film series presented in conjunction with courses taught by Froma Zeitlin. In the fall, the Gender, The Body, and Sexuality in Judaism Film Series featured such films as "Ushpizin," "Yentl," "Europa, Europa," "The Dybbuk," "The Governess," "Trembling Before G-D," "Hester Street," "Crossing Delancey," and "The Frisco Kid." In the spring, the Stolen Years: Youth Under the Nazis in World War II featured "The Grave of the Fireflies," "My Name is Ivan," "Europa, Europa," "Korczak," "Life is Beautiful," "Fateless," "Au revoir, les enfants," "The Last Butterfly," "The Revolt of Job," "Red Cherry," and "Under the Domim Tree."

FALL 2006: A busy roster of lectures in the fall, each co-sponsored with different departments, covered a range of topics including literature, religion, history, and philosophy. In September, **David Wasserstein** of Vanderbilt University addressed "Taxonomies of Inheritance: Jewish Texts in al-Andalus." In October, **Esther Dischereit**, a German author, presented a Reading of Poetry and Prose. November saw **Maren Niehoff**, Hebrew University, talk on "Homeric Scholarship and Bible Exegesis in Alexandria: The Case of the Tower of Babel;" **Vivian Liska**, of the University of Antwerp and a visitor at New York University, offered "Of Language and Destiny: Celan and Kafka;" **Derek Penslar**, University of Toronto and a visitor at Harvard University, addressed "When May We Kill Our Brethren? Jews at War in Modern Europe;" and **Seth Schwartz** of the Jewish Theological Seminary and a visitor at the Institute for Advanced Study lectured about "Rabbinic Deference and Roman Honor." Finally in December, **Evyatar Marienberg**, University of Notre Dame, addressed "Jewish Menstrual Laws and Jewish Fertility: An Historical Reconsideration;" and **Annette Becker**, L'université Paris X—Nanterre and visiting Princeton University, talked on "Marc Bloch, a French *Jewish* Historian Between Two Wars, 1914-1944."

CONFERENCES: There were three conferences/workshops this year, starting on October 19 with "Colloquium on the Seven-Hundredth Anniversary of the Expulsion of Jews from France," which was organized by Professor William Jordan of the Department of History. Susan Einbinder of Hebrew Union College, Jonathan Elukin of Trinity College, and Judah Galinsky of Bar-Ilan University also participated. On January 14-16 "Revelation, Literature, and Community" was held. This conference was organized by Department of Religion graduate students Philippa Townsend

and Moulie Vidas, under the guidance of Professor Peter Schäfer. On January 21 Philosophy Department Chair, **Dan Garber**, organized "Spinoza Day," a workshop on the reading of texts by Spinoza. And finally on February 10 and 11, "The Concept of an Israelite 'Revolutionary Monotheism' Reconsidered," which was organized by Professor Beate Pongratz Leisten, was convened. All of these events featured Princeton faculty, as well as scholars from around the world.

SPRING 2007 LECTURES: Our spring calendar of events included many visitors to Princeton. March welcomed: the film producer **Albert Barry**, who screened and discussed his documentary "The Lost Wooden Synagogues of Eastern Europe;" **Simon Goldhill**, University of Cambridge, "Wagner's Greeks: Judaism, Hellenism and the Politics of Culture;" **Lital Levy**, Harvard University Society of Fellows, "Before 'Jews and Arabs': Jewish Writers in the Modern Arabic Renaissance;" **Idith Zertal**, University of Basel, "The Jewish Settlements in the Occupied Territories, 1967-present;" and **Gil Hoffman**, Chief Political Correspondent and Analyst for *The Jerusalem Post*, "The Perception of Israel in Foreign Media Outlets." Our additional speakers in April were: **Yfaat Weiss**, Bucerius Institute Haifa University and the Remarque Institute NYU, "Past Encounters: Lea Goldberg and Ilsabe Hunke von Podewils;" and **Linda Stern Zisquit**, Bar-Ilan University, presented a reading of her poetry.

FRIDAY LUNCH WORKS-IN-PROGRESS SEMINAR

Our monthly series started in the fall with **Simeon Chavel**, Department of Religion, speaking on "Law and Narrative in a Millennium of Epic Literature in Ancient Israel and Jewish Antiquity," in October. In November, **Anson Rabinbach**, Department of History addressed "The Very Jewish Itinerary of a non-Jewish Jew: Otto Katz," and in December **Leora Batnitzky**, Department of Religion, spoke on "From Politics to Law: Modern Jewish Thought and the Invention of Jewish Law." The Seminars continued in the spring semester with **David Bellos**, Department of French and Italian, speaking about "Romain Gary: The Messianic Agony of a Jewish Catholic Unbeliever" in February and **Stanley Corngold**, Department of German, addressed "Kafka Before the Law" in March. Finally, in April, **Deborah Nord**, Department of English, spoke on "Dickens's Other Jew: Riah, London Caricature, and Conversation." These seminars have been very successful in promoting discussion and interaction between our students and faculty.

ENDOWED LECTURES:

29th Carolyn L. Drucker Memorial Lecture (December 7): **Amitav Ghosh**

This lecture was cancelled due to a major snow storm, but Ghosh has been rescheduled for spring, 2008.

Mytelka Lecture (February 12): **Joschka Fischer**, "Europe and Israel"



Seth Schwartz



Idith Zertal



Simon Goldhill

Fischer, Germany's former minister of foreign affairs, and the Woodrow Wilson School Frederick H. Schultz Class of 1951 Professor of International Economic Policy, was appointed Germany's Minister of Foreign Affairs in 1998, during the administration of Chancellor Gerhard Schröder, and earned international attention in 1998 when he urged that Germany should send troops to Kosovo during the NATO-led intervention there, a controversial decision domestically. After the terrorist attacks of September 11, 2001, Fischer advised Chancellor Schröder to send German troops to Afghanistan. In 2003 Fischer advised against Germany supporting the U.S.-led invasion of Iraq. Viewed as a political maverick, he remains one of the most popular politicians in Germany. Fischer also serves as a senior fellow at the Woodrow Wilson School's Liechtenstein Institute on Self-Determination and as a fellow at Princeton's European Union Program. He also has an appointment with the Council on Foreign Relations in New York City.

Inaugural Lecture of The Lapidus Family Fund for American Jewish Studies (March 14): **Leon Wieseltier**

Wieseltier is an American writer, critic, and magazine editor. Since 1983 he has been the literary editor of *The New Republic*. Wieseltier has published several fictional and non-fictional books. *Kaddish*, a National Book Award finalist in 2000, is a genre-blending meditation on the Jewish prayers of mourning. *Against Identity* is a collection of thoughts about the modern notion of identity. Wieseltier also edited and introduced a volume of works by Lionel Trilling entitled *The Moral Obligation to be Intelligent* and translated the works of Israeli poet Yehuda Amichai which have appeared in *The New Republic* and *The New Yorker*.

Biderman Lecture (March 16): **Cynthia Ozick**

This lecture was also cancelled, due to a last minute illness, but will be rescheduled for next year.

Eberhard L. Faber Class of 1915 Memorial Lecture (April 12): **Zvika Serper**

"Between Two Worlds: Ansky's *The Dybbuk* and Japanese Theatre Aesthetics"

Serper is the Chairman of the Department of East Asian Studies, and a faculty member of both the Department of East Asian Studies and the Department of Theatre Arts of Tel Aviv University. He is a specialist in Japanese theatre and cinema, as well as a theatre director and actor. His work bridges Eastern and Western theater/acting techniques, and his academic and creative research focuses on comparisons and fusions of Japanese and Western theater. Prof. Serper screened excerpts from his production of *The Dybbuk*, a remarkable experiment in intercultural performance, which uses traditional Japanese performance techniques from Noh and Kyogan.

PROGRAMS 2007-2008

HIGHLIGHTS OF THE FALL:

OCTOBER 2: Christian Delage, Université de Paris-VIII and the Ecole des Hautes Etudes en Sciences Sociales in Paris, "The Nuremberg Trial" film and discussion by the filmmaker/historian.

OCTOBER 3: Peter Cole, Readings from Peter Cole, Poet and Translator, *The Dream of the Poem: Hebrew Poetry from Muslim and Christian Spain, 950-1492*.

OCTOBER 8: Dan Vittorio Segre, University of Lugano (Switzerland), "The Rise and Fall of Italian Jewry From 1839-1939 and the Revival of Italian Judaism in Italy and Israel."

OCTOBER 11: Sasson Somekh, Tel Aviv University emeritus, "*Baghdad, Yesterday: A Memoir of a Secular Arab-Jew*," The 29th Carolyn L. Drucker Memorial Lecture.

OCTOBER 15: Omer Bartov, Brown University, "Erased: Vanishing Traces of Jewish Galicia in Present-Day Ukraine."

OCTOBER 16: Abraham Joshua Heschel: A Centennial Celebration, with Susannah Heschel, Dartmouth, Cornel West, Princeton, and Gordon Tucker, The Biderman Lecture.

NOVEMBER 6: Alan Marcus, University of Aberdeen, "Beautiful Dachau" film screening and discussion.

NOVEMBER 13: Moshe Halbertal, Hebrew University, "If it were not written in scripture it could not have been said": Rabbinic Daring in Interpretation," The Kwartler Family Lecture.

NOVEMBER 16: Ariel Furstenberg, Institute for Advanced Study, "Making Talmudic Dynamics Explicit: Amoraic Halakha and Philosophy of Language."

NOVEMBER 28: Glenda Abramson, Oxford University, "Truth and Autofiction: Hebrew Writing in Palestine During the First World War."

DECEMBER 3: Jonathan Elukin, Trinity College/Princeton University Visiting Professor, "Seeking the True *Urim* and *Thummim*: Christian Hebraism and the Limits of Scripture."

DECEMBER 6: Deborah Hertz, University of California San Diego, "Was Conversion Emancipation or Racial Suicide? Using Nazi Archives to Write Jewish History."

DECEMBER 14: Jenna Weissman-Joselit, Princeton University Visiting Professor, "Good Stuff": America's Embrace of the Ten Commandments."

(Upcoming Programs continued on back page)

(Upcoming Programs continued from page 23)

UPCOMING PROGRAMS:

FEBRUARY 14: Ed Greenstein, Tel Aviv University, "The Problem of Evil in the Book of Job," The Mytelka Lecture.

FEBRUARY 20: Jonathan Sarna, Brandeis University, "The Democratization of American Judaism" The Lapidus Family Fund Lecture.

MARCH 25: Amitav Ghosh, "The Making of *In an Antique Land: India, Egypt, and the Cairo Geniza*" The 30th Carolyn L. Drucker '80 Memorial Lecture

APRIL 1: Hannah Cotton, Hebrew University, "The Corpus Inscriptionum Iudaeae/Palaestinae and the Intriguing History of Baron Plato von Ustinov."

MAY 7: Etgar Keret, Israeli author, reads from his works.



FOR FURTHER INFORMATION

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