Greetings to all of you as we open the new academic year, 2003-2004.

NEW PROGRAM NAME: Last spring we noted that our long-awaited change of name from the Program in Jewish Studies (JWS) to the Program in Judaic Studies (JDS) would take effect in the summer of 2003. In today’s computerized world, it took a good deal of sleuthing to ferret out the University’s innumerable web sites and documents in order to make the shift in nomenclature a reality, but we’ve done it!! And to make sure our new identity takes hold, we’ve completely redesigned our brochure and web site. The revised format of the Newsletter, which you see before you, is also part of our “new look.” Additionally, the Ronald O. Perelman Institute is now the Perelman Institute (a lot easier for all).

NEW IMAGE: Do observe the beautiful image which we chose as our centerpiece. It is a set of carved and painted wooden Torah Ark doors, from Krakow, Poland, dating from the 17th century. We liked it not only for its aesthetics but also for its relevance to our logo and motto. I hope that Princetonians have already noticed that the two animals flanking the menorah in our logo are none other than the familiar striped tigers we love so well. Most often, you will see two lions in this position (referring to the lion of Judah) although many other heraldic animals turn up in Jewish art throughout the ages, ranging from the common to the fantastic. Our motto continues the theme: “Az K’Namér,” which we translate “strong as a tiger.” (We justify this reading since, oddly enough, Hebrew has only this one word to refer to all feral cats, whether panthers, leopards, or tigers?). And why this quotation? The phrase: “az k’namér,” heads the famous injunction from Pirkei Avot (the Sayings of the Fathers) bidding the faithful: “Be strong (or “bold”) as a tiger, light as an eagle, swift as a deer, and mighty as a lion.” This is the very same sentence that is carved over the top of the Torah ark doors, just above the crown. Below you may observe the four animals named, including our “tiger” (who admittedly is depicted here sans stripes). Taken all together—the logo, the motto, and the image—the message is loud and clear: Judaic Studies is strong and thriving at Princeton.

NEW BUILDING: Update on last year’s report. We are coming closer and closer to occupancy of our new quarters that will be housed in a small building opposite the Joseph Henry House on the front campus, across from Firestone Library and fronting on Nassau Street. The anticipated date is the end of this calendar year. As we mentioned last year, this building will be part of the new Humanities complex, which includes East Pyne and Chancellor Green. East Pyne now houses again its former occupants (Classics, German, French, Italian, Spanish, Portuguese, Slavic, and Linguistics). The complex now boasts a new auditorium on the lower level as well as the Language Laboratory, which was housed elsewhere in the last few years. Still to come is a handsome café, a wholly restored Chancellor Green (to its pristine glory), and other goodies. We will share this new space with several other programs (notably, Hellenic Studies and European Cultural Studies) and are eagerly anticipating this move. This prime location is evidence of the administration’s commitment to a strong JDS Program with high visibility on campus. We look forward to our full integration into the hub of activities that are already taking place.

Be strong as a tiger, light as an eagle, swift as a deer, and mighty as a lion.

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**COURSES**

**FALL SEMESTER: 2002**
- Topics in Jewish Studies: The “Other” in Jewish Tradition: From the Bible to the Present  
  John Gaggero, Religion
- Gender, Sexuality, and the Body in Judaism: From Biblical Israel to Contemporary America  
  Susanah Heschel, Visiting Professor (Dartmouth College)

**SPRING SEMESTER: 2003**
- Introduction to Judaism: Religion, History, Ethics  
  James Deem, Religion
- The Family in Jewish Tradition  
  Ruth Woolfson, Visiting Professor
- Culture Matters: American Jews and the Arts  
  Jenna Weissman Joselit, American Studies
- Israeli Culture Through Film  
  Yaron Peleg, Near Eastern Studies, Visiting Professor (American University)
- Jewish Mysticism: From the Beginnings to the Kabbala  
  Rachel Eliahu, Visiting Professor (Hebrew University)
- Twentieth Century Jewish Philosophy  
  Leora Bataniyya, Religion

**FALL SEMESTER: 2003**
- The Golem: The Creation of an Artificial Man  
  Peter Schäfer, Religion
- From Pale to Pompe: Jews and Judaism in Latin American Literature  
  Edna Auenberg, Visiting Professor (Marymount Manhattan College)
- Modern Jewish History and the Urban Experience  
  Jenna Weissman Joselit, Visiting Professor
- Rabbinic Judaism: Literature, History, and Beliefs  
  Peter Schäfer, Religion
- Religion and Literature in the Old Testament: Through the Babylonian Exile  
  Martha Himmelfarb, Religion

**COURSES**

**JEWISH STUDIES CERTIFICATE STUDENTS**

**THE CAROLYN L. DRUCKER PRIZE (CLASS OF 1980) PRIZE**

We are proud to congratulate Ira Jay Bedzow, Amos Bitzan, Walter Jonathan Mathison III, Jessica Rose Munitz, David Jeremy Segal, Joseph Nahum Shapiro, and Rachel Melanie Smith the 2003 Princeton University graduates who earned a Certificate in Jewish Studies.

**THE CLASS OF 2003**

The prize was awarded to Ira Jay Bedzow for “Ohev Shalom V’Rodef Shalom: A New Perspective on Peacemaking in Ancient Judaism” in the Department of Religion. Munitz was also awarded the thesis prize in the Department of Religion.

**ALUMNI 2003**

Ira Bedzow is currently living in New York City and working for Ackman-Ziff Real Estate Group, in mortgage financing. Amos Bitzan will be in Berlin for the year on a DAAD fellowship similar in guidelines and funding to the Fulbright but awarded by the German government. As part of the fellowship, he will be working in Berlin on his the project, The Sorrows of Young Gratzi A Jewish Historian in the Making, from Aufklärung to Wissenschaft. This was the topic of his senior thesis but he plans to continue his research and expand his findings. He is also taking two courses each semester at the Freie Universität in Berlin. W. John McMath is working part time at Princeton University, while continuing his job search in New York City. Jessica Munitz is currently living right outside DC and working at the International Institute for Sustained Dialogue, where she consults with universities to help them implement the Sustained Dialogue framework in order to address issues of race and ethnicity on campus. She is also a Masters student at the Institute for Conflict Analysis and Resolution at George Mason University, where she is taking introductory courses and beginning to concentrate on the role of religion in conflict and in conflict resolution. David Segal is a Legislative Assistant at the Religious Action Center (RAC). The RAC is the Washington office of the Union of American Hebrew Congregation and the Central Conference of American Rabbis, representing 1.5 million Reform Jews and 1,700 Reform rabbis in 980 congregations throughout North America. The Religious Action Center of Reform Judaism has been the hub of Jewish social justice and legislative activity in the nation’s capital for over 40 years. It has educated and mobilized the American Jewish community on legislative and social concerns as an advocate in the Congress of the United States on issues ranging from Israel and Soviet Jewry to economic justice and civil rights, to international peace and religious liberty. David’s job includes research, issue-tracking, policy analysis, and letter and speech writing. Joseph Shapiro is doing private tutoring, substitute teaching at Solomons Schechter schools, freelance editing, and coaching high school Ultimate Frisbee. Rachel Smith has received a Thomas R. Pickering Fellowship from the State Department and will be attending graduate school at New York University in an MA program in Near Eastern Studies. After that, she will join the Foreign Service and serve for at least 3 years. She spent the summer in Cairo studying Arabic.

**STUDENTS**

Director Prize winners

2003 Certificate Students

On leave: 2002-2003 Mark Cohen, Barbara Mann (NES), Olga Livish (History), Martha Himmelfarb, Peter Schäfer (Religion), Barbara Hahn (Germanic Languages and Literature)

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**2002-2003**

Jessica Munitz

David Jeremy Segal

Amos Bitzan

Rachel Melanie Smith

Joseph Nahum Shapiro

Ira Bedzow

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Jessica Munitz

David Jeremy Segal

Amos Bitzan

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Ira Bedzow
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John Gager, Religion
Gender, Sexuality, and the Body in Judaism: From Biblical Israel to Contemporary America
Suzannah Heschel, Visiting Professor (Dartmouth College)
Texts and Images of the Holocaust
Froma Zeitlin, English and Humanities
Comparative Literature
Near Eastern Studies
Near Eastern Studies
Near Eastern Studies
Art & Archaeology
Visiting Professor
Spring 2002
Intermediate Hebrew
Esther Robbins, Near Eastern Studies
Elementary Hebrew
Esther Robbins, Near Eastern Studies
Advanced Hebrew: Aspects of Israeli Culture
Esther Robbins, Near Eastern Studies
SPRING SEMESTER: 2003
Introduction to Judaism: Religion, History, Ethics
James Diamand, Religion
The Family in Jewish Tradition
Rachel Efro, Visiting Professor (Hebrew University)
Culture Mavens: American Jews and the Arts
Jenna Weissman Joselit, American Studies
Israeli Culture Through Film
Yaron Peleg, Near Eastern Studies, Visiting Professor (American University)
Jewish Mysticism: From the Beginnings to the Kabbalah
Rachel Efro, Visiting Professor (Hebrew University)
Twentieth Century Jewish Philosophy
Leora Batnitzky, Religion
Elementary Hebrew
Esther Robbins, Near Eastern Studies
Intermediate Hebrew
Esther Robbins, Near Eastern Studies
On leave: 2002-2003
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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 Jewish Studies. Before the establishment of the program, the prize was awarded under the auspices of the Committee for Jewish Studies, the program’s predecessor.

The 2003 Drucker First Prize winner was Amos Bitzan for “The Sorrows of Young Graetz: A Jewish Historian in the Making, from Aufklärung to Wissenschaft”. He is currently a graduate student in Near Eastern Studies. The 2003 Second Prize winner was Ira Bedzow for “Ohev Shalom V’Rodef Shalom: A New Perspective on Peacemaking in Ancient Judaism” in the Department of Religion. Ms. Munitz was also awarded the thesis prize in the Department of Religion.

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Ira Jay Bedzow, Politics Israel: A Jewish and Democratic State? This thesis discusses Israeli society and the current government of Israel, examining democracy from a Halachic perspective, and attempts to discover a philosophical basis for democracy within the Jewish tradition, looking at a Jewish democracy consisting of Jews and non-Jews. In practical detail, it analyzes marital and divorce within Halacha in order to find possibilities for civil marriage and divorce laws, it examins civil adjudication in secular courts, as opposed to religious courts, and it proposes both legal and social-political reforms that will encourage both Jewishness and democracy in Israel, without hindering the expression of either characteristic.

Amon Bitzam, Germanic Languages & Literature The Sorrows of Young Graetz: A Jewish Historian in the Making, from Aufklärung to Wissenschaft Heinrich Graetz (1817–1891) was the precocious Jewish historian of the nineteenth century. Bold and captivating, as well as scientific and learned, he is best remembered today for the grand eleven-volume history of the Jews from antiquity to the present that he published between 1853 and 1876 in Germany. Graetz’s Geschicht des Judentums (History of the Jews) was nineteenth-century German Jewry’s most impassioned and foundational work, and its symbolic universe from the offending words, a comprehensive reconstruction of his life and work, re-creates Graetz’s early years until the years C.E. also saw the development of this paper seeks to establish an accurate description of the diversity of Jewish conflict resolution mechanisms. The first section of this paper seeks to establish a clear and accurate description of the diversity of Jewish conflict resolution mechanisms. The first section of this paper seeks to establish a clear and accurate description of the diversity of Jewish conflict resolution mechanisms. The first section of this paper seeks to establish a clear and accurate description of the diversity of Jewish conflict resolution mechanisms. The first section of this paper seeks to establish a clear and accurate description of the diversity of Jewish conflict resolution mechanisms. The first section of this paper seeks to establish a clear and accurate description of the diversity of Jewish conflict resolution mechanisms. The first section of this paper seeks to establish a clear and accurate description of the diversity of Jewish conflict resolution mechanisms. The first section of this paper seeks to establish a clear and accurate description of the diversity of Jewish conflict resolution mechanisms. The first section of this paper seeks to establish a clear and accurate description of the diversity of Jewish conflict resolution mechanisms. The first section of this paper seeks to establish a clear and accurate description of the diversity of Jewish conflict resolution mechanisms. The first section of this paper seeks to establish a clear and accurate description of the diversity of Jewish conflict resolution mechanisms. The first section of this paper seeks to establish a clear and accurate description of the diversity of Jewish conflict resolution mechanisms. The first section of this paper seeks to establish a clear and accurate description of the diversity of Jewish conflict resolution mechanisms.
A Jewish Historian in the Making, & Literature
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current government of Israel, examines democracy from a Halachic perspective, Israel: A Jewish and Democratic State?

SENIOR THESES
that rich world of philological and historical recreation Graetz's early years until the beginning of his life as a historian. Through

In this biographical account, I try to recreate Graetz's early years until the centuries C.E. also saw the development

Greco-Roman period, the first two about the struggles of Jewish heroes from

...reading as well as their demands for scientific...to...Moreover, offending ideas and localizes them within discomfort, because it both negates the...discomfort, for community members on the appropriate set of ideas forms his symbolic universe.

Each person harbors certain ideas; this...When a person or group of people comes across an idea or a set of ideas counter to their own, it causes psychological distress, which must be dealt with. Polemical discourse is a way of dealing with this discomfort, because it both negates the conflicting ideas and localizes them within the desired symbolic universe. Moreover, polemical becomes especially important and especially intense when the conflicting ideas are similar to each other, because it is more difficult to differentiate the desired symbolic universe from the offending one. Graetz...Matthew's community felt free to avoid all conflict and ignore justice, as they believed that what will save them in which justice would be realized is

Melissa Harvis Renny, Religion
Religious Polemic

 Too often, religion and philosophy are kept in separate departments, but they are also...its neighbors), I argue that Matthew's community as fully Jewish (viewing itself...religious experience of the divine, the...each read their own, it causes psychological distress, for community members on the appropriate...the Primitive and the Redeeming the US-Israel Relationship, 1953-1960

The Speed

The Holocaust and its unresolved memories...the issues at hand? How did they contex-

...In this end, I examined Plato as a religious philosophe...they address changes to traditional...Egyptian writer Naguib Mahfouz and...Shamma...identity and pushes against the prevailing...identity that produced it. Characterizing the...a Post Holocaust World

My thesis investigates the psychological, religious experience of the divine, the...ineffable, or the metaphysical in the religious experience of the divine, both pagan and Jewish. In viewing three pieces of ancient writing — Hesiod's Works & Days, Plato's Phaedrus, and the biblical Book of Daniel — I trace different ways which people in antiquity saw their place in the cosmos at large, and how they conceptualized the possibility of attaining a better, transcendent life. How did each, individual author contemplate the issues at hand? How did they...difference in order to overcome any false sense of inferiority or insignificance? How was each discussion framed — by genre, ethos, or faith? Through these three analyses, it was possible to gain a great deal of information about the authors and their views of their own life experiences.

Rachel Melanie Smith, Near Eastern Studies
Construction of Identity in Naguib Mahfouz's Palace Wall and Antón Shammas' Arabesques...societal boundaries. Palace Wall and Arabesques are two very different novels depicting two very different societies. They are linked by the way their authors expand the realm of possibility for...regional policies between 1953 and 1960. This thesis set out to demonstrate that Israeli regional policies, which on the surface appear to be solely directed at influencing other states in a region, to be essentially strategies of regional power, which on the surface appear to be...Egyptian and Palestinian Israeli identity, encompassing a range of experiences and beliefs that varies from individual to individual. Though each author grounds his characters in a particular family, religion, society and history, construction of identity is ultimately open to the individual whose unique decisions, beliefs and experiences shape the way in which he identifies himself as a member of his nation.

Samuel Jacob Spector, Politics
Strategic Toward Convergence: The Alliance of the Precipitate and the Reshaping of the US-Israel Relationship, 1953-1960

The existing literature on great-power regional relations overlooks a significant element in the thinking of regional powers. Although contemporary scholars are correct in moving away from conceptions of international power as the determining factors in the relationship between great powers and regional powers, the model which they construct in its place nonetheless fails to acknowledge the multi-dimensional nature of regional power relations. Specifically, no consideration is given to the potential for regional policies, which on the surface appear to be solely directed at influencing other states in a region, to be essentially strategies of regional power, which on the surface appear to be...To what extent do these actions...in its place an identity that is essentially regional rather than national in orientation. In the construction of Palestinian Israeli identity, writers construct the idea of an identity that is essentially regional rather than national in orientation. In the construction of Palestinian Israeli identity, writers construct the idea of an identity that is essentially regional rather than national in orientation.
cross-border repatrial policy leading up to the 1956 War and its forging of an alliance of the periphery with Iran, Turkey, and Ethiopia—were primarily directed at altering the nature of the US-Israel relationship at the strategic level.

Adena Tamar Spingarn, English
A Charmatic Understanding: Joel Elias Spingarn, Scholar and Activist
Past portrayals of Joel Elias Spingarn (1875-1939) have presented him either as an elitist literary critic or as a tireless civil rights leader, so that the literary aristocrat Spingarn and the civil rights crusader Spingarn almost seem to be two different people. “A Charmatic Understanding: Joel Elias Spingarn, Scholar and Activist” explores the commonalities between the many identities of Spingarn, an assimilated Jew, as a public intellectual. Spingarn’s intense involvement in both criticism and the early civil rights movement—a rare combination, particularly for a white man—allows for an important examination of the linkages between these two seemingly unconnected fields. Looking at the progression of his life, this thesis charts Spingarn’s development as a thinker and doer, paying special attention to the ideological considerations that shaped his many strikingly incongruous activities. Spingarn’s literary criticism supported his civil rights activism in a way that is both familiar and fascinating: just as he rejected the necessity of context in categorizing art, he refused to use categories like race to investigate the ways in which the Biblical story of Exodus—a narrative that lends itself to a range of political ideologies—has been appropriated, interrogated, and reinscribed in the Israeli national imagination. Her article on the San Patricio Battalion (Irish soldiers fighting for Mexico in the Mexican-American War) and transnational solidarity will appear in Genre this winter.

Daniel Peter Biris, Music
Current in his work on the dissertation that consists of two parts: one theoretical, the other, a musical composition. The theoretical section is a phenomenological essay that continues his research into musical-semiotic systems. One chapter deals with aspects of musical rhetoric and system within the Tora trope and how these relate to other forms of chant, while another chapter explores the influence of Jewish thinking on music composed in the Ars nova period (14th century). His dissertation composition is based on the Biblical text “Mishpatim.” With this piece he continues his research into organizing sound by means of Hebrew gematria. He began his musical studies at the Béth Conventorium in Budapest, Hungary. From 1991 to 1992 he was a Fulbright scholar in Frankfurt, Germany. He later studied in Bern and Vienna. In 1995, he did folk music research at the Academy of Science in Budapest. He received an opera commission from the Neue Horizonte—Béth/Schachtmus Theater in Bern, Sutteland in 1998. In 1999, he was awarded the Hungarian Government’s Kodealy Award for Hungarian Composers. In 2000, he received grants from Center for Near Eastern Studies and the Association of Princeton Graduate Alumni for purposes of Hebrew Studies at the Hebrew University of Jerusalem. From 1997, he studied at the Hebrew University from 1997-1999. Several essays pertaining to his research have already been published or are forthcoming. He is also the author of *Rituals in Jerusalem* (Hebrew) with photographs y L. Grinberg, 1999, and is currently conducting research in Oxford. Zur was recently awarded a Hanadiv postdoctoral fellowship in European history. See his web page for further information: www.princeton.edu/~zhou
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GRADUATE FELLOWSHIPS

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

The following students are the first to benefit from the new Judaic Studies graduate fellowships. Gregg Gardner in the Department of Religion will study ancient Judaism within Greco-Roman and Christian context, specifically focusing on the economy of ancient Palestine during the Maccabae and Talmudic periods. Danielle Shani in the Department of Politics will concentrate on political theory relating to Israel’s attempt to reach a constitution by consensus, and Jamie Sherman in the Department of Anthropology will focus on ties between gender and power and the prescriptive models embedded within representations, fictional and real, in the contemporary Middle East.

Many graduate students at Princeton are pursuing topics relevant to Judaic Studies. Among these are:

Deva Jaffe-Berkowitz, Sociology, is a fourth-year graduate student, with interests centering on religion, culture, and communal involvement. Before coming to Princeton she earned a B.A. in religious studies at the University of Pennsylvania and a M.A. in religious studies at Rice University. This year, she is a dissertation fellow with the Center for the Study of Religion. Her topic is on communal involvement in the contemporary American Jewish community.

Kevin Osterloh, Religion. A fourth-year student in Late Antiquity and the Program in the Ancient World, he specializes in Hellenistic Judaism. His dissertation will focus on Jewish national identity formation in the 2nd and 1st centuries BCE. He is also interested in representations of Moses (and other Jewish ancestral heroes) from the Hellenistic period to late antiquity in Jewish and Christian texts.

Osterloh completed a BA at Ohio State University in Hebrew, and in Ancient History and Classics in 1996. He received his MA from NYU in Hebrew and Judean Studies in 2000.

David Ratzan, Religion. He is in his fifth year in the Religion, Ethics and Politics program. His dissertation, “Jewish Thought and the Problem of the 20th Century” examines issues of political and ethical agency in the light of recent diaospora Jewish philosophers (Michael Wistrich, John Winkler, Rose, Michael Fox, Novak, Steven Schwartz, Emil Fackenheim, Emil Levin). He is also working on a book on his years in Israel, tentatively entitled “After Zion in Israel in Theory and Practice.”

Zur Shalev, History. He earned a BA from the Hebrew University (1997) and specializes in early modern European history. In January 2004, Zur will defend his dissertation, “Geography, Science, Scholarship, and the Mapping of Europe in the 16th and 17th Centuries.” The study surveys the interrelation of biblical scholarship and geography, and touches on Christian Hebraism and the study of Jewish antiquities by Christian scholars, such as Benito Arias Montano and Samuel Bochart. Several essays pertaining to his research have already been published or forthcoming. He is also the author of Rituals in Jerusalem (Hebrew) with photographs by I. Grinberg, 1999, and is currently conducting research in Oxford. Zur was recently awarded a Hanoar postdoctoral fellowship in European history. See his web page for further information:

www.princeton.edu/~zhalev
David Snyder, Architecture. He is a fourth year graduate student with a BA from Columbia University (1988), a BA from the Jewish Theological Seminary (1988), and a Master of Architecture from Yale (1991). His dissertation is entitled “Constructing the Modern Metropolis: Urban Renewal and the Space of the Jewish ‘Other’ in Prague and Warsaw.” It is an investigation of the architectural and urban qualities—both imagined and real—that constituted the particular ghetto spaces in postwar Warsaw and fin-de-siècle Prague in order to determine what role the figure of the Jewish ghetto played in urban renewal schemes in both cities. By positioning the ghetto space as the archetypal marker of difference in the modern city, this project will ultimately suggest a series of linkages and points of tension—1) between ethnic, multiculturalism, liberalism, and the construction of identity, 2) between perception and physical reality, and 3) between modernity and history. From these perspectives, the ghetto space, it is argued, elucidates the shifting concerns within the discourses of modern architectural and urban planning. The Program in Judaic Studies granted him summer funds in 2003 to pursue archival research in Berlin and Prague in support of his dissertation. He was awarded a Fulbright fellowship for study to Warsaw and Prague in 1999 and is currently the recipient of a research fellowship at the Center for Jewish History in New York City.

Adriana X. Tatum, Comparative Literature, is entering her third year of graduate study. Her research focuses on modern Hebrew poetry of the 20th century, with an emphasis on issues of translation, multilingualism, and national canon-building. She works closely on the poetry of Esther Raab, Leah Goldberg, and Harold Schimmel. Adriana graduated in 1998 from the College of William and Mary with a BA in Literary and Cultural Studies. As an undergraduate, she studied Latin American Modernist poetry and published several translations of Ecuadoran poetry. Prior to coming to Princeton, she attended the Hebrew University of Jerusalem.

Natasha Zaretsky, Anthropology, is a fourth year graduate student studying Argentine Jews. Her dissertation topic is “Memory and Identity after Tragedy: European Jews in Argentina.” She received her BA from Dartmouth College and earned a Senior Fellowship (1996-1997) at Dartmouth, working on “Negotiating Identities, Transcending Boundaries: Soviet Jewish immigrants in Brooklyn, New York.” See the report of her summer field work in this issue of the Newsletter.

Holger Zellentin, Religion, is a third year student in the field of Late Antiquity. His dissertation project focuses on Rabbinic Literature in the Greco-Roman context, especially modes of literary reception and the genre of parodies. Current projects include Rabbinic reactions to messianism, Jewish literature in the Greek diaspora, and the Greek prose romance. He received his undergraduate education in France and holds one Masters Degree in Divinity, and one in Hebrew and Aramaic Language, both from the University of Amsterdam. Before coming to Princeton he studied in Jerusalem.

Other graduate students working in areas relevant to Judaic Studies are the following:

Seth D. Abelson, Comparative Literature
Jutta S. Adams, Germanic Languages and Literatures
Eli Ahlhech, Near Eastern Studies
Joseph Brasile, Near Eastern Studies
Marlyn C. Cooper, History
Soche I. Coudra, Comparative Literature
Adam J. Davis, History
Joshua Derman, History
Joshua Dubler, Religion
Gregg Gardner, Religion
Edna R. Schinosi, Religion
Jay Ladin, Writing Program
Ernestina Oobor, Architecture
Danielle Shani, Politics
Hanoeh Sheinman, Philosophy
Jamie Sherman, Anthropology
Natasha Tessone, English
Eric Yellin, History

SUMMER FUNDING

In the summer of 2003, the Program in Judaic Studies assisted one under graduate and seven graduate students with special funding grants for summer projects. Beth Gordon ’04 did research on her senior thesis, Jews of the American West and the Taboo of Intermarriage, which included travels to Colorado, New Mexico, and Arizona. The graduate students varied in level from I-IV. Jesse Ferris, (Near Eastern Studies), journeyed to Israel to pursue research about the Sabras and Shaiti massacres. Devra Jaffe-Berkowiz, (Sociology), continued her dissertation research on Jewish philanthropy. Eduard Eirisch, (Religion), studied intensive Hebrew at the Jewish Theological Seminary. Kevin Osterloh, II (Religion), received a grant to study artifacts in France and Germany. David Snyder, III (Architecture), traveled to Warsaw and Prague to study the architecture of the Jewish ghettos. Adriana Tatum, II (Comparative Literature), did archival research in Israel. Holger Zellentin, II (Religion), traveled to Germany and the Netherlands for his dissertation research. Natasha Zaretsky, III (Anthropology), continued her dissertation research in Argentina on the politics of Jewish identity under dictatorship in Argentina, and also studied Yiddish. The following are excerpts of the reports of these experiences. These 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 graduate studies at Princeton.

BETH GORDON

As the issue of intermarriage comes to the forefront of modern Jewish sociology and deeply concerns all generations of Jews, it becomes necessary to study and analyze what is happening to this enduring community. Furthermore, there are some geographical regions in the country with much more rapidly growing rates of intermarriage than others. Why is this so? What will happen to Judaism in the next few generations? Is it any more endangered than it’s been in the past?

The grant provided by the Program in Judaic Studies allowed me to explore these questions and shed light on some of the answers. Traveling west and speaking with everyone from research librarians in the Denver Public Library to Rabbi Eisen of Tucson’s Congregation Anshe Israel to staying overnight in the home of a Jewish family in Tucson gave me both a new research perspective as well as an increased awareness and pride in my own Judaism. I was able to spend a week in both Denver and Tucson, where I gathered data such as the historical Jewish origins of each city, gathered newspaper articles and current local Jewish demographic survey statistics.

Possibly the most exciting component of my trip and the most valuable for my senior thesis were the personal interviews I conducted with interfaith couples. I was welcomed into the homes of a number of couples in Tucson where I was able to discuss everything about their relationships, how they met and became engaged, the adversaries they had to overcome with friends and family who disapproved, letting go of some traditions (especially the beloved Christmas tree), factors causing some spouses to convert, and in turn, the expectations they have of their children for marriage. Because I was able to meet face to face with each individual, I felt the reality, the genuine struggle and love each relationship consisted of and I appreciated the effort to give honest answers to all my inquiries.

Although this summer’s work was only the beginning of the month’s worth of research I have yet to accomplish, it was the best start I could have gotten for motivation and inspiration. I hope to come to general conclusions regarding regional tolerances of intermarriage within the US as well as predictions of what Judaism will look like in 2050.

JESSE FERRIS

This summer, funds provided by the Program in Judaic Studies enabled me to travel to Israel and pursue research on the 1982 Lebanon War. Following up on a semester of research on wartime documents at Princeton, I used the opportunity to conduct a series of interviews with Israeli generals, academics, and journalists who experienced the war firsthand. Specifically, I was interested in lessons of the battle of Beirut for democratic armies engaged in urban combat. The battle began in mid-June 1982, with a prolonged siege and bombardment of Palestinian militants entrenched in several densely populated neighborhoods of Beirut by the Israeli military. Eventually, the combination of Israeli force and American diplomacy produced the negotiated evacuation of the PLO at the end of August. The battle ended with a number of charges against the Israeli military, most notably the massacre of several hundred Palestinian Arabs by Christian militias with Israeli complicity during a cleanup operation authorized by the Israeli army at the Sabra and Shatila refugee camps.

The interviews provided a spectrum of vital insights into the circumstances of the battle, and underscored the difficulty of reaching moral, strategic, and tactical dilemmas in real-time on the field of battle. One of the most intriguing conclusions I have reached is that the catastrophe at Sabra and Shatila—certainly the most controversial incident of the war—was a natural (though unintended) consequence of the basic strategic parameters of the Israeli invasion. Specifically, Israeli strategic decisions to ally with Lebanon’s Maronite Christians on a political level necessarily entailed close cooperation with the...
Other graduate students working in areas relevant to Judaic Studies are the following:

Seth D. Abelson, Comparative Literature
Jutta S. Adams, Germanic Languages and Literatures
Eli Abinbrot, Near Eastern Studies
Joseph Brasile, Near Eastern Studies
Marilyn C. Cooper, History
Sochei I. Coudts, Comparative Literature
Adam J. Davis, History
Joshua Derman, History
Joshua Dubler, Religion
Gregg Gardner, Religion
Edna R. Siegel, Religion
Jay Ladin, Writing Program
Ernestina Ocoro, Architecture
Danielle Shani, Politics
Hanoosh Sheina, Philosophy
Jamie Sherman, Anthropology
Natasha Tessone, English
Eric Yellin, History

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STUDENTS

_EDUARD IRICINSCHI_

In the summer of 2003, I took an introductory course in Modern Hebrew. The course was the 2003 Summer Ulpan of the Hebrew University of Jerusalem in New York. For four weeks, I traveled from Princeton to New York on a daily basis, since the classes were held every day from 9 am to 3 pm. My professor, Miri Bar Zeev from Hebrew University, proved to be extremely helpful in guiding me through the grammatical maze of Hebrew, using the following textbooks: _Memit Chayap_, by Sara Israeli & Hilka Koltun, and _Hebrew from Scratch, Part I_.

I am happy with my first academic encounter with Hebrew, a language so different from the modern German-French and ancient (Coptic, Greek, Latin) languages I have studied until now. I intend to continue the study of Hebrew, and during the Spring semester, 2004, I will definitely make use of it in a reading course that I intend to take in the Department of Religion on the Second Temple and Rabbinical Judaism.

_DEVRA JAFFE-BERKOWITZ_

During the summer of 2003, due to the generous support given to me by the Program in Judaic Studies, I was able to travel to Berlin and Prague to conduct research for my dissertation. The dissertation looks at communal involvement in the contemporary American Jewish community. Part of my study is an analysis of the relevant national data. Recently, the 2000 National Jewish Population Study database became publicly available and I began to analyze the dataset’s questions that are relevant to my study.

Additionally, this summer I accomplished a significant amount of background research through reading of primary and secondary sources as well as doing some background interviews with officials in the Jewish community. With all this information in mind, I have put together a workable plan and timetable for the completion of my dissertation and am set to commence the participant observation and interview portions of my research.

KEYN LEE OSTERLOH

Thanks to generous funding from the Program in Judaic Studies my summer research project turned out even better than I had originally planned. The Heineken’s settlement travel itinerary called for me to conduct research at Berlin’s Pergamon Museum on the Great Altar of Pergamon, reconstructed in part and housed at the Museum since the 1890s, in particular on the relief sculptures that adorn the inside walls of the court of the Great Altar, where the actual altar of burnt sacrifice itself once stood. My first-hand study of these reliefs has helped me to understand the nature of local identity formation in Pergamon (on the coast of Asia Minor) during the Hellenistic period, and consequently to better contextualize later Roman and Jewish attempts to explain their own national identity to the broader Hellenistic world in the 2nd century BCE. I also was able to photograph the sculptures in sequence with a digital camera, so as to use them for teaching (Hellenistic History, CIAH 215/217) and incorporate them into future lectures and conference talks. I also traveled from Berlin to Oxford, England, where I photographed these reliefs in the Ashmolean Museum. Since I plan to integrate a numismatic survey into my dissertation, the opportunity to examine these coins firsthand has proven invaluable for my research. I also took digital photos of the relevant coins for the same purposes as stated above.

What is more (and this is where the unique opportunity to conduct summer research abroad has resulted in truly unexpected benefits to my scholarly prospects), while in Oxford I happened to make contact with a potential colleague in the field, Liv Marie Yarrow, a recent Oxford PhD, whose dissertation takes up the issue of local history writing in the Hellenistic period. I had long hoped to include in my dissertation an analysis of one of the key primary source texts for my dissertation, Second Maccabees, in just this context: as a local history. Having the chance to meet Ms. Yarrow in person to discuss my dissertation (an abstract of which she has generously provided to me) has indeed answered many of my more general questions and has thus considerably shortened the amount of time that I would have otherwise invested in compiling the necessary background information relevant to the topic.

DAVID SNYDER

This summer, with the financial support of the Program in Judaic Studies, I was able to travel to Berlin and Prague to conduct research for my dissertation. While in Berlin I was able to gain access to the important drawings/set designs by the architect Heinz Krueger for the 1920 film _Der Golem_. The visual representation of the Prague ghetto after its demolition and reconstruction and the relationship of these set designs to the broader context of early modern architectural discourse in Europe, was extremely helpful for my research. On one level it is important to locate these designs by Poelzig—a major figure in twentieth century architecture—with in the milieu of German Expressionism and the shifting artistic and architectural discourses of the interwar period, and also to interrogate the relationship between stylistic representations of the ghetto and the cultural perceptions of such spaces of difference.

An equally important resource for this topic was the material I was able to find at the archive of the Kinotheater in Berlin. The reception of the film by the German-speaking public, its exportation around the world, the efforts of its director Paul Wegener, and public relations/advertising materials produced by the UFA studios all contribute to my developing a better understanding of how this artistic representation of the ghetto can be used as an architectural/cartoon discussion about ghettos spaces. On the second leg of my research trip I traveled to Prague. At the archives of the State Jewish Museum in Prague I was able to continue researching this aspect of my dissertation by reviewing other artistic representations of the Prague ghetto. In addition to the resources I intended to gain access to—including the lithographs of Hugo Steiner—Prague for Gustave Meyrink’s _The Golem—I was able to study their collection of photographs taken during the demolition of the ghetto at the turn of the century. While there I found additional resources, including documentation surrounding the founding of the Jewish Museum which coincided with the period of demolition and reconstruction. Perhaps most importantly, while in Prague I was able to meet with a number of people at the Jewish Museum whose assistance will be critical for the next stage of my research in Prague. Moreover, they introduced me to contacts at the Municipal archives that will be critical for my research. Although my research in Prague goes well beyond the scope of this particular investigation, the funding I received from the Program in Judaic Studies enabled me to spend the necessary research time at the Jewish Museum and will be critical for the next stage of my research.

Because my approach to this topic is fundamentally interdisciplinary, it is sometimes difficult to gain the full understanding and find the necessary financial support for each phase of my investigation. For this reason I am extremely grateful to the Program in Judaic Studies for its continued support for my project that crosses disciplinary boundaries typically not associated with one another. It is from such positive support and encouragement that I envision my dissertation’s contribution to both Judaic Studies and Architecture.

ADRIANA TATUM

With the generous support of the Program in Judaic Studies, I traveled to Israel in late July for an intensive month of pre-research. For the past two years, I have focused increasingly on the works of non Jewish Israeli writers, particularly those who write in English and Spanish. My interest in these writers stems from a larger preoccupation with multilingualism and the development of the Israeli national canon. Many pre-State writers, who would later play a major role in the formulation of the Modern Hebrew canon, were not native Hebrew speakers but ultimately shaped and contributed to the development of this literary tradition. Their fluency in other languages led to considerable contributions in translation, and, indeed, one of the most important literary achievements of the early twentieth century was the volume _World Classics_ readily available to the first generation of native Hebrew speakers. Nevertheless, these literary labors were primarily in several modern Hebrew language and the development of the modern Hebrew literary canon and not to the preservation of the earlier literary thought. Still, there were—and are—writers who opted to work in their native languages though doing so severely limited their possibilities for publishing. Today, in Israel there are several writing institutes and organizations that actively promote non-Hebrew writers, but usually within a particular language community and with varying degrees of success. One of the most prolific and organized is the Russian-language literary community, which also maintains ties with the Moscow and St. Petersburg literary scenes. The internet, while much of current Russian literary activity takes place, has promoted as well the distribution of works by Russian Israeli authors. The journals _Arvil_ and _Modern Hebrew Literature in Translation_ occasionally feature English-language writers in Israel, but focuses otherwise on English translations of Hebrew texts. And for English writers, _Entrelíneas_ (Between the Lines) is currently attempting to provide a more ample platform for these writers, but it is still too soon to say how its efforts will fare.

One of the best examples I have found of _translingualism_ (to use Steven G. Kelman’s term) at work is the journal _Reflejos_ (Reflections), which the Latin American Studies Department at the Hebrew University inaugurated in 1992. Every issue includes original Spanish texts by Israeli writers along with translations into Spanish of Hebrew texts by Latin American Israeli writers. Even the journal’s very name, “reflejos,” emphasizes the porous coexistence of these two languages within this community. It was in _Reflejos_ that I came upon a wonderful story by Yossi Vered, an Israeli born author who writes in Spanish. And French, I was later told.

I also interviewed a few immigrant writers, some who write in English and others in Spanish. These interviews focused not only on the experience of immigration...
uncompromising Phalange milita on a military level. This, in turn, led naturally to the operational circumstances that produced the massacre. A comparison of Lebanon’s recent experience with the Northern Alliance in Afghanistan is illuminating. Similarly, Israel’s adoption of a political strategy of regime-change imposed on the Israeli military the ambitious mission of thoroughly eliminating all sources of opposition to the new regime in Lebanon. Inevitably, this led to operational assignments of questionable tactical value and a moral justification for a democratic army fighting an offensive campaign far from home. This situation, exacerbated by heightened domestic sensitivity to casualties in a war of choice, made the selection of means for a particular mission—like the tragic decision to employ an allied militia to execute the complex search and destroy mission for the Beirut Pagania—dependent on less than professional considerations. Here again, a comparison with America’s present mission in Iraq is instructive.

EDUARD IRICINSKI

In the summer of 2003, I took an introductory course in Modern Hebrew. The course was the 2003 Summer Ulpan of the Hebrew University of Jerusalem in New York. For four weeks, I studied from Princeton to New York on a daily basis, since the classes were held every day from 9 am until 1:30 pm. My professor, Min Bar Zeev from Hebrew University, proved to be extremely helpful in guiding me through the grammatical basis, since the classes were held every day from Princeton to New York on a daily basis. Additionally, this summer I accomplished a significant amount of background research through reading of primary and secondary sources as well as doing some background interviews with officials in the Jewish community. With all this information, I hope to put together a workable plan and timetable for the completion of my dissertation and am set to commence the participant observation and interview portions of my research.

KEVIN LEE OSTERLOH

Thanks to generous funding from the Program in Judaic Studies, my summer research project turned out even better than I had originally planned. The fellowship provided the opportunity I was seeking. A short research itinerary called for me to conduct research at Berlin’s Pergamon Museum on the Great Altar of Pergamon, reconstructed in part and housed at the Museum since the 1880’s, in particular on the relief sculptures that adorn the inside walls of the courtyard of the Great Altar, where the actual altar of burnt sacrifice itself once stood. My first-hand study of these reliefs has helped me to understand the nature of local identity formation in Pergamon (on the coast of Asia Minor) during the Hellenistic period, and consequently to better contextualize later Roman and Jewish attempts to explain their own national identity to the broader Hellenistic world in the 2nd century BCE. I also was able to photograph these sculptures in sequence with a digital camera, so as to use them for teaching (Hellenistic History, CLA 181.217) and incorporate them into future lectures and conference talks.

I also traveled from Berlin to Oxford, England, where I viewed one of the best coin collections from the Hellenistic period at the Ashmolean Museum. I was able to travel to Berlin and Prague to conduct research for the introductory course in Modern Hebrew. In Berlin I was able to gain access to the important drawings/set designs by the architect Hermann Finsterwalder for the 1920 film Der Golem. The visual representation of the Prague ghetto after its demolition and reconstruction and the relationship of these set designs to the broader context of early modern architectural discourse in European cities remains uninvestigated. On one level it is important to locate these designs by Poesel—a major figure in 20th century architecture—with the milieu of German Expressionism and the shifting artistic and architectural discourses of the interwar period, and also to interrogate the relationship between stylistic representations of the ghetto and the cultural perceptions of such spaces of difference.

An equally important resource for this topic was the material I was able to find at the archives of the Knesset in Berlin. The reception of the film by the German-speaking public, its exportation around the world, the public relations/advertising materials produced by the UFA studios all contribute to my developing a better understanding of how this artistic representation of the ghetto can be used within an architectural/urban discussion about ghetto spaces.

On the second leg of my research trip I traveled to Prague. As the archives of the State Jewish Museum in Prague I was able to continue researching this aspect of my dissertation by reviewing other artistic representations of the Prague ghetto. In addition to the resources I intended to gain access to—including the lithographs of Hugo Steiner—Prague for Gustave Meyrink’s The Golem—I was able to study their collection of photographs taken during the demolition of the ghetto at the turn of the century. While there I found additional resources, including documentation surrounding the founding of the Jewish Museum which coincided with the period of demolition and reconstruction.

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Because my approach to this topic is fundamentally interdisciplinary, it is sometimes difficult to gain the full understanding and find the necessary financial support for each phase of my investigation. For this reason I am extremely grateful for the Program in Judaic Studies for its continued support for my project that crosses disciplinary boundaries typically not associated with one another. It is from such positive support and encouragement that I envision my dissertation’s contribution to both Judaic Studies and Architecture.

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One of the best examples I have found is "translingualism" (to use Steven G. Kellman’s term) at work in the journal Refejes (Reflections), which the Latin American Studies Department at the Hebrew University inaugurated in 1992. Every issue includes original Spanish texts by Israeli writers along with translations into Spanish of Hebrew texts by Latin American Israeli writers. Even the journal’s very name, “reflections,” emphasizes the porous and resultant character of these two languages within this community. It was in Refejes that I came upon a wonderful story by Noam M. Kellman, an Israeli Jew who writes in Spanish. And French, I was told later.

I also interviewed a few immigrant writers, some who write in English and others in Spanish. These interviews focused not only on the experience of immigration

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What is more (and this is where the unique opportunity to conduct research abroad has resulted in truly unexpected benefits to my scholarly prospects), while in Oxford I happened to make contact with a potential colleague in the field, Lisa Maria Yarrow, a recent Oxford PhD, whose dissertation takes up the issue of local history writing in the Hellenistic period. I had long hoped to include an analysis of one of the key primary source texts for my dissertation, Second Maccabees, in just this context: as local history. Having the chance to meet Ms. Yarrow in person to discuss her dissertation (an abstract of which she has generously provided to me) has indeed answered many of my more general questions and has thus considerably shortened the amount of time that I would have otherwise invested in compiling the necessary background information relevant to the topic.

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and its effect on language and identity, but also on personal observations on Israeli literary culture and its reception of non-native voices. My interview with Sergio Gerenson, an Argentinian psychoanalyst, yielded fascinating material for future interviews. Gerenson, who is in his late 50s, began to write fiction in Spanish almost from the onset of his arrival in Israel. He spoke at length on the trauma of immigration and the difficulty of assuming a new national identity, particularly at his age.

The research I undertook on this trip gave me a strong critical basis for my dissertation. Today in Israel, the ethos of “one nation, one language” is no longer taken for granted yet it continues to shape literary culture. For some time now, scholars and writers have been exploring and challenging the old standards and limits of the Israeli literary canon, but it is still not clear if their inquiries will result in a significant audience for non-Hebrew writers. My sincerest thanks go to the Program in Judaic Studies for facilitating this opportunity to become part of an important discussion.

NATASHA ZARETSKY

I spent the summer of 2003 conducting ethnographic research with the Jewish community of Buenos Aires, Argentina for my dissertation in Anthropology. In 1994, a terrorist bombing destroyed the AMIA building (Argentine Jewish Mutual Aid Society), killing 85 people, wounding 300, and destroying one of the principal centers for Jewish life in Argentina. Many Jews were forced to reevaluate their place in the nation and to reconsider participating in Jewish activities. Security measures in the community also intensified and have ultimately transformed the city’s landscape—they include cement barricades in front of every Jewish building which now mark these spaces as separate and different. In the wake of destruction, groups also formed to remember the victims and fight for justice as a way to respond to the violence of that day.

I worked intensively with Memoria Activa (Active Memory), a terrorist bombing destroyed the AMIA, killing 85 people, wounding 300, and destroying one of the principal centers for Jewish life in Argentina. Many Jews were forced to reevaluate their place in the nation and to reconsider participating in Jewish activities. Security measures in the community also intensified and have ultimately transformed the city’s landscape—they include cement barricades in front of every Jewish building which now mark these spaces as separate and different. In the wake of destruction, groups also formed to remember the victims and fight for justice as a way to respond to the violence of that day.

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SABBREVIADAS DE LA SHÁ (child survivors of the Holocaust), and Coro Guebirtig (the Guebirtig Chorus which sings in Yiddish) to research what past experiences of violence have meant for everyday life and ritual practices and how these reminiscences affect the question of belonging for Jews in Argentina. My methods were primarily ethnographic, focusing on in-depth interviews with members of the groups and participating in and observing their activities and ceremonies. In addition, I consulted archives for primary materials relating to the bombing, and filmed key aspects of my research for future use as supplementary material to my dissertation.

I continued studying Yiddish at the FWO (Jewish Institute for Scientific Investigations), to use in research with materials relating to the history of the community and Yiddish. I also conducted archival research at the AMIA’s Marc Twakow Center for materials relating to the 1994 bombing, including testimonies, newspaper and journal articles, and photos, and conducted research with the oral testimonies at Memoria Abierta for material related to the effort of the Dirty War on Argentina’s Jewish community.

I also attended a conference on Argentine Jewish culture held at the AMIA, and talks on Jewish identity at the Gino Germani Institute, and academic meetings about Jewish memory at the IDES (Institute of Social and Economic Development). In addition to this, I also met with many other members of the community, leaders of non-profit organizations, journalists, researchers, young Jewish professionals, educators, leaders of youth movements, and rabbinical students. And, I made initial contacts with communities outside of Buenos Aires—in Córdoba and Santa Fe. Finally, I began photographing and filming key sites and activities of the groups, to potentially include as supplementary ethnographic film in the future.

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HOLGER ZELLENTIN

The generous funding of the Program in Judaic Studies contributed to the funding of activities I pursued in Europe. I met with several European scholars in order to discuss my dissertation projects. I attended a conference in order to deliver a paper, and I finished a seminar paper, thus completing all requirements for my pre-dissertation work in Princeton.

The conference at which I delivered my paper was the European Association of Biblical Studies’ second annual meeting, held August 3rd – 6th in Copenhagen, Denmark. My paper was titled “Elegies vs. the Messiah: Rabbinic views on the Passion and Bar Kokhba.” It was part of the conference’s “Early Judaism and Rabbinics” section. The paper was well received and the discussions that evolved were helpful. I made promising contacts with several scholars. Other conference papers were equally interesting for my own research, especially contributions to the study of the Targumim, the early Aramaic Bible translations.

Towards the end of the summer, I visited Berlin and discussed my dissertation projects with scholars, continuing an ongoing intellectual exchange. Furthermore, I had a chance to visit the much celebrated newly inaugurated Jewish Museum.

Before returning to Princeton I continued to Amsterdam and then to the University from which I received most of my previous education. I made use of the facilities of the Bibliotheca Rosenthaliana, but most of all met with former professors of mine in order to evaluate the intended methodology for my dissertation project.

FACULTY COMMITTEE

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Sits with Committee:

James Diamond, Adjunct Professor of Comparative Literature & Near Eastern Studies, Director, Center for Jewish Life

JUDAIC STUDIES ADVISORY COUNCIL

We thank the members of the Program in Judaic Studies Advisory Council, listed below, who graciously serve and help us in our efforts to improve and grow.

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Brezu Zuckerbom ’69, University of Southern California
and its effect on language and identity, but also on personal observations on Israeli literary culture and its reception of non-native voices. My interview with Sergio Gerenson, an Argentinian psycho-analyst, yielded fascinating material for future interviews. Gerenson, who is in his late 50s, began to write fiction in Spanish almost from the onset of his arrival in Israel. He spoke at length on the trauma of immigration and the difficulty of assuming a new national identity, particularly at his age.

The research I undertook on this trip gave me a strong critical basis for my dissertation. Today in Israel, the ethos of “one nation, one language” is no longer taken for granted yet it continues to shape literary culture. For some time now, scholars and writers have been exploring and challenging the old standards and limits of the Israeli literary canon, but it is still not clear if their inquiries will result in a significant audience for non-Hebrew writers.

My sincerest thanks go to the Program in Judaic Studies for facilitating this opportunity to become part of an important discussion.

NATASHA ZARETSKY

I spent the summer of 2003 conducting ethnographic research with the Jewish community of Buenos Aires, Argentina for my dissertation in Anthropology. In 1994, a terrorist bombing destroyed the AMIA building (Argentine Jewish Mutual Aid Society), killing 85 people, wounding hundreds, and destroying one of the principal centers for Jewish life in Argentina. Many Jews were forced to reevaluate their place in the nation and to reconsider participating in Jewish activities. Security measures in the community also intensified in the wake of destruction, groups and participating in and observing their activities and ceremonies. In addition, I consulted archives for primary material relating to the bombing, and filmed key aspects of my research for future use as supplementary material to my dissertation.

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- Philanthropic Fund of the Jewish Communal Fund

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- Genesa Pfeiffer Kamen

We hope that we can count on support from many more readers of this Newsletter and their friends. Please let us know if you are willing to be a part of our Haverim, at whatever level, by contacting Marcie Citron at 258-0394 or mcitron@princeton.edu.

We look forward to hearing from you.

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**HAVERIM OF JUDAIC STUDIES**

The Program in Judaic Studies continues to raise the profile of Jewish interests at Princeton, offering opportunities for our students, faculty, and the general public to benefit from exposure to the many facets of Jewish life, learning, and experience. In an effort to further this endeavor, our Haverim was created with an inaugural reception held on Sunday, April 29, 2001 at the home of Joseph and Ruth Balfuth, Judaic Studies Advisory Council members and President Harold Shapiro was the guest speaker. On March 14, 2002 a second reception was held in the Manhattan home of Mark and Wendy Biderman in order to establish a New York Haverim. Mark Biderman is both a Princeton alumnus, and a member of the Judaic Studies Advisory Council, who has supported our endeavors from the very beginning. The success of that evening was due in large part to the lovely atmosphere created by the warmth of their hospitality, but we can also thank Dr. Ruth Westheimer. Dr. Westheimer, who is also a member of the Judaic Studies Advisory Council, was the guest speaker for the evening. We also featured her at a special event and reception on March 27, 2003, after her lecture at Princeton.

Our hope is that this association will help us achieve an even greater measure of success and increase our visibility on the University campus, especially, among residents of Princeton and New York. Aside from invitations to our many lectures, conferences, and other events, one of which will be organized specifically for this group, we envision the Haverim as ambassadors of a sort, who can spread the word about our initiatives and accomplishments, be an advocate for our needs, and finally, help us financially, where possible, to further our goals.

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**CULTURE MAVENS: THE JEWS AND THE ARTS IN AMERICA**

Jenna Weissman Joselit

Once upon a time, Harry Von Tizler, Irving Berlin, Sophie Tucker, Sid Caesar, Al Jolson, Fanny Brice, Billy Rose, Marcus Loew, and “Mr. Television” himself, Milton Berle, were the reigning kings and queens of American popular culture. The sons and daughters of Jewish immigrants, or, in some instances, recent immigrants themselves, they changed the way Americans laughed, danced and pursued pleasure. “The spectacle of Jolson’s vitality had the same quality as the impression I got from the New York skyline,” related the esteemed Gilbert Seldes in his classic account of cultural criticism, *The Seven Lonely Arts* (1924), referring to Al Jolson, the vaudevillian turned Hollywood star. “One had forgotten that there still existed in the world a force so boundless, an exaltation so high and that anyone could still storm Heaven with laughter and tears.”

Taking my cue from Seldes’s observation, I developed a brand new course called “Culture Mavens: American Jews and the Performing Arts,” which introduces students of the 21st century to some of the larger-than-life but now forgotten performers of the 20th. It traces the development of American popular culture, from vaudeville in the 1880s and 1890s to Hollywood of the 1920s, from the heyday of radio, that most democratic of public arts, to the emergence of television in the postwar era. As a big fan of popular culture and a devotee of the performing arts whose ups and downs I follow with the same degree of passion that others lavish on baseball, I was prompted to develop “Culture Mavens” out of concern lest the cultural capital of the contemporary undergraduate be limited to Simpfield and the Simpsons. Context is everything, especially when it comes to pop culture. As an historian of American daily life, I am also drawn to exploring those social forces, from Seventh Avenue to Hollywood, which profoundly affected the ways Americans went about their day-to-day lives. What better way, then, to get an immediate sense of how earlier generations of Americans experienced modernity than by listening to the music and radio programs they had listened to and watching the films and television programs they had watched? Through the prism of popular culture, teaching the course allows me to engage some of the big themes of modern America: acculturation, identity, marginality and belonging. We listened to Sophie Tucker belt out her bawdy songs, cavelopped-on Molly Goldberg, that “Intimate [housewife] of the airwaves,” conversing with her neighbors, and held our breath—and our cars—in Jack Benny practiced the violin. We viewed a wide range of classic films, from *The Jazz Singer*, the very first “talkie,” and Mel Brook’s *The Producers* to Woody’s *Allen’s Radio Days*, and *West Side Story.* And we heard from people like McCarter Theatre’s Emily Mann, who spoke about the history of Broadway, and Henry Sapoznik, creator of N.R.B.’s recently broadcast *Teddio Radio Project*, who discussed the challenges and possibilities of researching the history of ethnic radio.

The course was designed to coincide with the opening, last February, of a major exhibition at the Jewish Museum in New York. Entitled “Entertaining America: Jews, Movies and Broadcasting,” it was organized by J. Hoberman and Jeffrey Shandler. (A catalogue, bearing the same name, was published by Princeton University Press.) The exhibition not only offered a great opportunity for a field trip as well as a special behind-the-scenes tour with the curators but also enabled the students to put their new-found knowledge to immediate use. Through it all, this course—which will be offered again this spring—aspire to live up to its name by transforming Princeton undergraduates into discerning “culture mavens,” at home in the byways of popular culture. Al Jolson and Sophie Tucker may never take the place of the performers currently in favor among contemporary undergraduates. Still, I’d like to think that my students’ encounter, with earlier generations of stars and older forms of entertainment, may have expanded their capacity for wonder, delight, and, as Gilbert Seldes would have it, even exaltation. Who could ask for anything more?
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LEORA BATNITZKY, Associate Professor of Religion, was promoted to Associate Professor with tenure this past spring, and she twice won the Prize of the German Historical Institute in Washington, D.C. (once under the name of Gary — itself a pseudonym — and the other under a different name.

MARC COHEN, Professor of Near Eastern Studies, specializes in Jewish history in the medieval Islamic world and in the documents from the Cairo Geniza. His most recent book, Under Crescent and Cross: The Jews in the Middle Ages (1994), has appeared in Turkish and Hebrew translations. He completed a two-volume project on poverty and charity in the Jewish community of medieval Egypt while a Fellow of the Wissenschaftskolleg in Berlin in 2002-2003. These books will be published by Princeton University Press while on leave, he lectured in Berlin, Budapest, and Granada.

AUTHOR OF ONE OF HISTORY'S MOST INFLUENTIAL BOOKS ON THE JEWISH ENLIGHTENMENT AND OF A BROAD VARIETY OF IMPORTANT WORK IN THE HISTORY OF KABBALAH, STANLEY MILLER, was on leave in 2002-03. A specialist in literary and cultural studies, he is currently working on a new book, "The Kabbalah of the Ashkenazic Jews: The Origins of Kabbalistic Theology and Practice in the Middle Ages," which will be published by Princeton University Press in Spring 2004. He recently lectured at Stanford University, UC Berkeley, Hebrew University of Jerusalem, Princeton University, the University of North Carolina, Tarboro, North Carolina, and the Hebrew University of Jerusalem.

MARTHA HIMMELFARB, Professor of French Languages and Literatures, was on leave 2002-03 as the Philip and Beulah Rollins Bicentennial Preceptor. She edited a book entitled Military Conscription and the Situationist International. Her most recent book was a small book on the work of Guy Debord titled, 'A Kingdom of Priests': The Ideology of the Situationist International.

OLGA LITVAK, Professor of English, was on leave 2002-03 as the Philip and Beulah Rollins Bicentennial Preceptor. She edited a book entitled Military Conscription and the Situationist International.
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In 2001-2002 he was a recipient of a project grant from the Center for the Study of Religion for his research on poverty and charity and in May 2002 directed a conference on “Poverty and Charity: Judaism, Christianity, Islam” sponsored by CSR. He is now editing the conference proceedings for possible publication. Cohen has just been elected to the prestigious American Academy for Jewish Research.

STANLEY CORNOLD, Professor of Germanic Languages and Literature, was presented with a Festschrift entitled *Literary Paternity, Literary Friendship* (University of North Carolina Press, 2002). His new book on Franz Kafka, *Lambent Traces: Franz Kafka*, is forthcoming from Princeton University Press in Spring 2004. He recently lectured at Symphony Space in New York, the University of North Carolina, NYU, Yale, Western Ontario, Notre Dame, Copenhagen, and Cambridge on topics including abstractions of metaphor in Kafka's *Metamorphosis*; bureaucracy and literary destiny in The Castle; visual and rhetorical distortion in Kafka, Goethe, and Benjamin; the aesthetics of bookkeeping in the modernist novel; and heroism in German Great War literature.

In fall 2003 he will be the Hooker Distinguished Visiting Scholar at McMaster University and will spend Spring 2004 at the International Woody Guthrie Cultural Foundation in Switzerland, working on Nietzsche and Karl Kraus. He has recently published essays on skepticism in Kafka, tropes in Stendhal, a pochse of Matisse and a sculpture of Bruno Freud. He has two new projects: to translate and edit the Norton Critical Edition of selected stories of Franz Kafka and finish a book of linked stories on **The Will is Art**, or, the Ideological Art.

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

ANTHONY GRAFTON, Henry Putnam University Professor and Chair of the Committee on the Humanities, works on European intellectual history. His special interests lie in the history of the classical tradition, chiefly during the Renaissance, in the history of science and scholarship, and in the history of books and readers. *Author of Joseph Scaliger: A Study in the History of Classical Scholarship, vol. 2* (1993), *Commerce with the Classics* (1997), *The Footnote: A Curious History* (1997), *Cardano’s Census* (1999), and *Leon Battista Alberti: Master Builder of the Italian Renaissance* (2000). He takes a strong interest in the ways that Christian thinkers interpreted and appropriated Jewish magical practices and exegetical techniques. In 2000 he was a member of a research group studying Christian Hebraism at the Center for Advanced Study in the History of Art at the University of Pennsylvania, and hopes to join the Center again, for a year devoted to the Jewish book. One of his current research projects is a study of learned magic in Renaissance Europe, which includes a close look at Christian versions of Kabbalah. In fall 2002 he was awarded the internationally prestigious Bopp Prize (Switzerland), in the field of the History of the Humanities. It carries a stipend of 1,000,000 Swiss Francs.

BARBARA HAHN, Professor of German, was on leave 2002-03. She recently published *Die Juden Pallas Athene. Andere Theoder der Moderne* with Berlin Verlag, Berlin (March, 2002). An English translation is forthcoming from Princeton University Press in 2004. The book traces the history of German Jewish intellectual women from the middle of the 18th century until after the period about 1945, studying such figures as Rahel Levin Varnhagen, Rosa Luxemburg, Else Lasker-Schüler, Margarete Susman, and Hannah Arendt.

Gauging the history of the ‘mothers’ of the fren generation of accentuated Jewish women, who still lived in a traditional world, she explores the history of their ‘daughters’ who paid a high price for their defection. Currently, she is completing the third volume of Rahel Levin Varnhagen’s unpublished correspondence and a new edition of the letters of Ludwig Börne, Eduard Gans, Rahel Levin and Karl August Varnhagen. She is planning to write a book on constellations of theoretical writing in the early 20th century (Martin Buber, Martha Cunic, Maria Blisch, George Lukacs etc.), *Wagen nite Werke. Theoretische Schriften* in fruhem Jahrhundert. In May 2002, she was one of the first recipients of Princeton’s new Graduate Mentorship Award 2002, which gives special recognition to faculty members for their outstanding work with graduate students.

MARTHA HIMMELFARB, Professor of Religion and Chair of the Department of Religion, was on leave 2002-03. She is currently working on a book titled, *A Kingdom of Priests: Priesthood and Purity in the Second Temple Period and has begun work on a book about apocalypses for Blackwell’s Brief History series*.

OLGA LITVAK, Assistant Professor of History, was on leave 2002-03 as the Philip and Beulah Rolbin Bincenental Professorship. She is currently working on a book entitled *Mobilizing Conscience and the Making of Russian Jewish Memory*. Her work conceptualizes the interface between literature and history in the service of a deeper and more complex understanding of the formation of a modern Russian Jewish identity. Based on close examination of 19th-century primary source texts written in Russian, Hebrew, and Yiddish, her study aims to construct a very different picture of the uses of conscience stories, which told and retold of the hardships suffered by Jews forced into the czar’s armies. Instead of a single, unified line of interpretation, Litvak both emphasizes the competing voices of these different narratives and the broad range of their various influences in both Russian and Jewish circles. In spring 2003, she was a fellow at the Center for Advanced Judaic Studies at the University of Pennsylvania. Recent talks at conferences include “As we and the invention of Tikhvinskii (Rydelev), “Literature and History in the Study of Russian Jewish (Petry),” and “Martyrs for the Empire: Russia’s First Jewish Soldiers (YIVO).” In the coming year she will give a lecture entitled, “The Russian Jew as Reluctant Bourgeois (Mandelstam) and will participate in a panel about Jewish St Petersburg at a conference marking the 300th anniversary of the city (Holstia). Returning to active teaching in spring 2004, she is currently developing a course on Jewish Enlightenment and another in European visual art as part of Princeton’s Sophomore Initiative program.
BARBARA MANN, Assistant Professor of Near Eastern Studies, and recipient of a Bicentennial Preceptorship, was on leave 2002-03 and again in spring 2003. She specializes in modern Hebrew literature and contemporary Israeli culture, but teaches Jewish literature more broadly and in comparative contexts. Her interdisciplinary research project concerns the relation between photography and Jewish memoir.

DEBORAH NORD, Professor of English. With fellowships support from the American Council of Learned Societies, she will be spending the 2003-04 academic year on leave to work on her book, Myths of Origin: Gypsies and the Nineteenth-Century British Imagination. In June 2002 she attended the World Congress of “Virginia Woolf Across Cultures,” an international conference in Moscow and delivered a paper on “Virginia Woolf Across Cultures,” an international conference in Moscow and delivered a paper on Virginia Woolf’s The Years.

ANSON RABINAB, 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 intellectual, fascism, and the history of technology. Rabinek is the author of The Crisis of Antisemitism (1983), The Human Meter (1990), and In the Shadow of Catastrophe: German Intellectuals Between Apocalyptic and Enlightenment (1997), and is also the co-editor of New German Critique. He is currently co-editor of The Naive Culture Sourcebook (with Sander Gilman). In Spring 2003 he organized an international conference at Princeton on the Humanities under Nazi Germany, with publication of the papers expected next year.

LAWRENCE ROSEN, W.N. Cromwell Professor of Anthropology. His book, The Justice of Islam, was published by Oxford in 2000, and The Culture of Islam, was published in 2002 by the University of Chicago Press. Both books contain discussions of Muslim Jewish relations in North Africa. He is presently completing a book entitled “Dreams From Memory that explores the lives of four North Africans, both Muslim and Jewish. He also retains an appointment as an Adjunct Professor of Law at Columbia Law School.

PETER SCHAER, Perelman Professor of Judaic Studies. His book, A Journey: From the Talmud to Modern Times: Considerations on the Jewish World Literature (in the Classics Department) 2003 and Professor of Comparative Literature. She is on leave this year at the Institute for Advanced Studies in Princeton, but will continue to direct the Program (with help from the committee) in order to supervise the move to our new quarters at the end of the calendar year. In addition to his recent publications in Classics, his essay entitled “New Soundings in Holocaust Literature: A Surfeit of Memory,” just appeared in a collective volume, Catastrophe and Meaning, eds. Moshe Postone and Eric Santner (University of Chicago Press 2003). This past summer she participated in an Eastern European Seminar to Poland and Ukraine under the auspices of the Holocaust Education Foundation and Joukol and gave a seminar on the role of the Holocaust in the student's intellectual development.


ABRAHAM L. UDOVITCH, Khedouri A. Zilkha Professor of Jewish Civilization in the Near East, Department of Near Eastern Studies, and Chair of the Department of Jewish History. He is on leave this year at the Institute for Advanced Studies in Princeton, but will continue to direct the Program (with help from the committee) in order to supervise the move to our new quarters at the end of the calendar year. In addition to his recent publications in Classics, his essay entitled “New Soundings in Holocaust Literature: A Surfeit of Memory,” just appeared in a collective volume, Catastrophe and Meaning, eds. Moshe Postone and Eric Santner (University of Chicago Press 2003). This past summer she participated in an Eastern European Seminar to Poland and Ukraine under the auspices of the Holocaust Education Foundation and Joukol and gave a seminar on the role of the Holocaust in the student's intellectual development.

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JAMES S. DIAMOND, Lecturer in the departments of Religion, Near Eastern Studies, and Comparative Literature and Director of the Center for Jewish Life, regularly offers courses for the Program. He is currently teaching “Masterworks of Hebrew Literature” and “The Department of Jewish Studies for the second time and in Spring 2004 will teach "A Literary Tour of the Middle East: Arab and Israeli Short Stories." He also offers courses on the study of the social and economic life of the 11th century Mediterranean world based on a collection of about 500 Geniza documents relating to the career of a merchant by the name of Nahar ben Nissim. He is also working on a short monograph on rural society in 11th century Egypt as reflected in the Geniza documents. His other publications include: an article on intercommunal relations in the medieval Near East and another in the field of Islamic law.

FROMA ZEITLIN, Director of the Program in Judaic Studies is the Charles Eiring Professor of Greek Language and Literature (in the Classics Department) and Professor of Comparative Literature. She is on leave this year at the Institute for Advanced Studies in Princeton, but will continue to direct the Program (with help from the committee) in order to supervise the move to our new quarters at the end of the calendar year. In addition to his recent publications in Classics, his essay entitled “New Soundings in Holocaust Literature: A Surfeit of Memory,” just appeared in a collective volume, Catastrophe and Meaning, eds. Moshe Postone and Eric Santner (University of Chicago Press 2003). This past summer she participated in an Eastern European Seminar to Poland and Ukraine under the auspices of the Holocaust Education Foundation and Joukol and gave a seminar on the role of the Holocaust in the student's intellectual development.

JENNA WEISSMAN JOSIELITZ, noted historian, author, and curator, specializes in the study of material culture and its relationship to daily life. As a Visiting Professor, she regularly teaches courses at Princeton in such varied programs as Freshman Seminars, American Studies and, most particularly, Judaic Studies in collaboration with the Department of History. She has offered seminars on “The Making of Americans. Material Culture and the Immigrant Experience,” “The Exhibition in Modern and Postmodern Culture,” “Getting Dressed” and on different aspects of modern Jewish history. In spring 2003, she introduced a new course, “Culture Mavens: American Jews and the Performing Arts,” which will be offered again in the spring of 2004. She is currently teaching “Modern Jewish History and the Urban Experience.” A frequent contributor to The New Republic and a columnist for the Forward, Joukol is currently working on a new book about an early 20th-century scandal at the Louvre.

VISITORS 2002-2003

SUSANNAH HESCHEL, Black Associate Professor of Jewish Studies, Department of Religion at Dartmouth College, and Chair, Program in Jewish Studies, offered two courses in fall 2002. “Modern Jewish History: 1750-Present” (History) and “Gender, the Body, and Sexuality in Judaism from the Bible to the Contemporary World” (Women and Gender Studies).

RACHEL ELIOR, Professor of Religion at Hebrew University, offered a course, under the auspices of the Department of Religion in spring 2003, on the history of mysticism from its origins to Rabbah, and gave a series of lectures on the Dead Sea Scrolls.

RUTH WESTHEIMER (DR. RUTH), a member of our Advisory Council, taught a course on “The Family in Jewish Tradition,” co-sponsored with the Program in Women and Gender Studies.

YARON PELEG, Assistant Professor at George Washington University, specializes in Hebrew language and literature and contemporary Israeli culture and film. He is the author of two forthcoming books, a study of Orientalism and the Jewish imagination, 1890-1930, and a critical anthology of homosociality in modern Hebrew literature (in press). In addition, he is co-author of the forthcoming Brandes Modern Hebrew Textbook. In 2003, he taught “Jewish Culture Through Film.” This was the first course on Israeli culture to be offered at Princeton.

(Continued on page 19)
BARBARA MANN, Assistant Professor of Near Eastern Studies, and recipient of a Bicentennial Preceptorship, was on leave 2002-03 and again in 2003-04. She specializes in modern Hebrew literature and contemporary Israeli culture, but teaches Jewish literature more broadly and in comparative contexts. Her interdisciplinary study, A Place in History: Modern, Tel Aviv and the Creation of Jewish Urban Space will be published by Stanford University Press. She has also published articles on visuality and Jewish identity, most recently “Picture Anna Margolin: Yiddish Poetry and Idolatry,” *Modern Language Quarterly* 63:4 (December 2002). During her recent leave she lectured at the University of Florida, Gainesville, and Stanford University, and was a Visiting Professor at the Jewish Theological Seminary in New York (summer 2003). Her current research project concerns the relation between photography and Jewish memoir.

DEBORAH NORD, Professor of English. With fellowships support from the American Council of Learned Societies, she will be spending the 2003-04 academic year on leave to work on her book, Myths of Origin: Gypsies and the Nineteenth-Century British Imagination. In June 2002 she attended the joint conference of the American Anthropological Association and *Virginia Woolf Across Cultures*, an international conference in Moscow and dedicated to the life and literary work of Virginia Woolf, “broadening the view of Woolf’s own,” and the idea of androgyny. In October 2003 she will speak at the Humanities Institute at SUNY Stony Brook in a series on the representation of Gypsies in European culture.

THEODORE K. RABB, Professor of History, has written on various aspects of the relationship between Jewish and general history in early modern Europe, and taught a pioneering course on this subject at Princeton with Mark Cohen and Natalie Davis. He serves on the Board of Governors of the Hebrew University of Jerusalem, and is a member and former chair of the Academic Advisory Committee for the Hebrew University’s Rothberg School for Overseas Students.

ANSON RABINITCH, 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 intellectual, fascism, and the history of technology. Rabinbach is the author of *The Crisis of Austrian Socialism* (1983); *The Human Meter* (1990); and *In the Shadow of Catastrophe: German Intellectuals Between Apocalypsis and Enlightenment* (1997); and is also the co-editor of *New German Critique*. He is currently co-editing *The Nazi Culture Sourcebook* (with Sander Gilman). In Spring 2003 he organized an international conference at Princeton on the Humanities under Nazi Germany, with publication of the papers expected next year.

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JAMES S. DIAMOND, Lecturer in the departments of Religion, Near Eastern Studies, and Comparative Literature and Director of the Center for Jewish Life, regularly offers courses for the Program. He is currently teaching “Masterworks of Hebrew Literature” and “The Department of Near Eastern Studies for the second time and in Spring 2004 will teach “A Literary Tour of the Middle East: Arab and Israeli Short Stories.” He served as a Resource Scholar at the 2003 Crossbridge Colloquium in New York City in July, sponsored by the Association for Religion & Intellectual Life and Cross Currents.

JENNA WEISSMAN JOSIELT, noted historian, author, and curator, specializes in the study of material culture and its relationship to daily life. As a Visiting Professor, she regularly teaches courses at Princeton in such varied programs as Freshman Seminars, American Studies and, most particularly, Judaic Studies in collaboration with the Department of History. She has offered seminars on “The Making of Americans: Material Culture and the Immigrant Experience,” “From Tradition to Modernity: A History of the Middle East and North Africa,” and “Modern Jewish History and the Urban Experience.” She is the author of *Modern Jewish History and the Urban Experience*. A frequent contributor to *The New Republic* and a columnist for the Forward, *Jesuit* is currently working on a new book about an early 20th century scandal at the Louvre.

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VISITORS 2001-2004

EDNA AIZENBERG A world-renowned Berges scholar, Prof. Aizenberg has been an activist for human rights in Latin America and an advocate for multiculturalism in Latin American Studies. She is Professor and Chair of Hispanic Studies at Marymount Manhattan College and Adjunct Professor of Jewish Literature at the Jewish Theological Seminary of America. She is currently teaching “From Pape to Pampas: Jews and Judaism in Latin American Literature,” (Comparative Literature).

DAN RABINOWITZ, an anthropologist, is Senior Lecturer at the Department of Sociology and Anthropology at Tel-Aviv University. His research areas include the Palestinian citizens of Israel, Nationalism, Ethnicity, social aspects of environmental issues and demographic projections in ethnically divided states and regions. A regular contributor to the op-ed page of Haaretz, he is a leading commentator on politics, environmental issues and society in Israel and the Middle East. He was President of the Israeli Anthropological Association 1998-2001, and is a Founding Member of PALISAID—a group of Palestinian and Israeli academics involved in on-going exchange and intellectual debate since 1999. He is teaching “Minorities in Contemporary Israel and the Middle East,” (Near Eastern Studies).

YISRAEL JACOB YUVAL, a scholar of medieval Jewish-Christian relations at Hebrew University in Jerusalem, writes about the continuous interchange between Judaism and Christianity. He is the author of Scholars in Their Time: The Religious Leadership of German Jews in the Late Middle Ages (1989) and Two Nations in Exile: Perceptions of Jews and Christians (2000). Yuval will be a Stewart Fellow for the Council of the Humanities in Religion in the spring and will team teach a course “Christianity and the Rabbits in Late Antiquity” with Peter Schäfer.

HEADLINES ON THE FACULTY FRONT:

Here are a few headlines in advance.

Peter Schäfer, the Ronald O. Perelman Professor of Judaic Studies, returns to Princeton after a year’s leave at the Heinrich Meier Kolleg in Munich. Appointed to his chair in 1997, he now finally joins our faculty on a full-time basis. Previously, he was obliged to share his time with the Institut für Judaistik at the Frei Universität in Berlin, which he founded and directed for many years. Needless to say, we are delighted at this development. In addition to his courses on Rabbinics, Kabbalah, and other topics, he brings with him the prestigious Jewish Studies Quarterly and he has a number of projects either in process or planned for the future. With his new permanent residence, we expect to make the Perelman Institute a thriving center of research and learning. In the fall term he teaches once again his popular course on the Golem, which explores the Jewish notion of an artificial human being, from its beginnings in the Hebrew Bible, through its manifestations in mysticism and magic, in fiction and on stage, and, of course, in the history of science and technology (computer, internet). The timeline of the Golem in the light of modern debates on bioethics is self-evident. We also note, however, that just two years ago, Michael Chabon’s brilliant novel, The Amazing Adventures of Kavalier and Clay, in which the Golem of Prague plays an important part, won the Pulitzer Prize for fiction. (A highly recommended read, if you haven’t already done so.)

Leora Batnitzky, Department of Religion, begins this year as a tenured member of the faculty as an associate professor. Winner of one of the four prestigious University awards for outstanding teaching, which we mentioned last year in these pages, she renders invaluable service to the Program with her expertise in modern Jewish thought. Her work on Rosenzweig, Levinas, and Buber (to name her primary scholarly interests) and her investigations of the relations between religion and law, as between reason and revelation, have won her high accolades in the field as on the campus. An active member of the Princeton community, she is also affiliated with the Center for Human Values and will share editing responsibility for the Jewish Studies Quarterly together with Peter Schäfer. We offer her our congratulations and look forward to many years of still more fruitful collaboration.

Jan Gross, the Department of History has appointed Jan T. Gross as Norman B. Tomlinson ’16 and ’48 Professor of War and Society, who will formally take up his position in 2004-05. This is a wonderful development for our Program as well. Professor Gross, who received his Ph. D. from Yale, is a major figure in the historiography of the Holocaust and Eastern Europe. He is the author of several path breaking books including Polish Society under German Occupation 1939-1944 (1979), Revolution from Abroad: Soviet Influence on Poland, Western Ukraine and Western Belarus (1988), and most recently, Neighbors: Distinction of the Jewish Community of Jedwabne (2001). A painstaking and judicious reconstruction of a massacre of Jews by their Polish neighbors in the town of Jedwabne 1941, Neighbors became a cause célèbre in Poland. It has become the most controversial debate on Poland’s wartime record and brought about a government commission of investigation. With much detailed scrutiny, Gross’s findings were confirmed. As a result, a monument to the victims was dedicated in the summer of 2002. Gross will be teaching a variety of courses on World War II, Eastern Europe, and the Holocaust. He also joins the advisory committee of Judaic Studies. Needless to say, we are very excited at this turn of events, which bodes well for a still more prominent presence in the Department of History.

EVENTS: We take a good deal of pride in the variety and extent of our program. As a relatively new Program, still in the process of growth and development, we are one of the surest ways we know to raise our profile on campus, in the community, and nationwide, is to provide exciting and stimulating events for audiences, both academic and general. Many of these we initiate on our own or are invited to co-sponsor. I don’t think there is another program or department in other institutions, which offers as rich a schedule of events as we do. We aim for variety of topics, ranging from ancient to modern, from politics to literature, and we are keen to invite distinguished speakers to campus. These events are generally open to the public, who fill our seats with admirable zeal and regularity. In this way, we contribute to the community, gain welcome visibility, and build bridges between generations. To this end, we organize film series, lecture series, symposia, conferences, and individual events. The Program regularly hosts Israeli visitor (journalists, writers, poets, political analysts, and performers), especially through the seal of our Hebrew lecturer, Esther Robbins. You will read further details below on the year’s activities (2002-03).

THE BIG PICTURE: The year 2002-03 was a year of transition. A new administration was taking hold and putting its own stamp on the University, its values and priorities, for the present and the future. A few years hence the student body will increase by about 10%, a total of 500 new students overall. This enlargement of our student population is a development that many of us have wished for over the last years, since we give new opportunities for recruitment and will broaden the outreach to students, whose interests and accomplishments, it is hoped, will highlight academic excellence, intellectual adventuriveness, and independent creativity to an even greater degree. We are eager to work with our new admissions director, Janet Rapelye (from Wellesley). In a very brief time she has won accolades for her accessibility and thoughtfulness. The Program in Judaic Studies looks forward to working closely with her.

While we are very gratified by our progress over these last years, there are many initiatives we wish we could undertake. At present, we have several endowments earmarked for named lectures and other events, although we must count on assistance from other departments and programs and other sources on campus. We would like to extend support for these activities. Even more pressing, we would like to add more permanent faculty to our roster as a number of fields, provide for invitations to distinguished visiting faculty on a regular basis, and procure funds for several post-doctoral fellowships. These fellowships would have some teaching responsibilities and would add significantly to our intellectual community. All of these ambitions, of course, take more funds than we have at present. While our endowment has been substantially increased over the last two years, and the University has again put us on the priority list (no small achievement!), we are eager to seek further assistance from our friends and alumni—in the way of advice, suggestions, and more… so please don’t hesitate to contact us.

Aside from our conviction that Judaic Studies at Princeton should be an important element of the University’s mission, I believe that at the current time, the urgency is even more pronounced than ever. It is no secret that these are difficult times in the political arena, with a great deal of tension, controversy, and at times, even a sense of embitterment. The one certain way to go is through education. The riches of Jewish culture and civilization over the centuries make for exciting learning in a congenial and respectful environment. If ever there was a time when historical perspective and informed knowledge were needed, it is now.

The design of our logo represents the traditional Jewish symbol of the seven-branched Menorah, flanked by Princeton tigers. The Hebrew words, “ 찾아ו לי יですが,” head the list of ambitious goals: “Find a famous line from Pirkei Avot (Outings of Our Fathers),” 5:23.
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Lectures and Events 2002-2003

Films:
The weekly showings of Holocaust films in the fall semester (required for the course, COM 349, "Texts and Images of the Holocaust," but open to the public) included the following: "The Shop on Main Street," "The Boat is Full," "Life is Beautiful," "Trial of Adolf Eichmann" and "Der Ewige Jude," "Schindler's List," "Europe, Europa," "Revolt of the Jews," "The Fighter," "Sunshine," "Divided We Fall," "Enemies, A Love Story," and "Because of That War." Also in the fall, a special screening of the Israeli film "Local Angel," was introduced and discussed in class. In the spring we sponsored an Israeli film series in conjunction with the course in Near Eastern Studies, entitled "Israels: New Through Film." Another series of films was also shown in the spring to accompany Dr. Ruth Westheimer's course "The Family in Jewish Tradition.

Israel: Palestinian Peace Process: What Went Wrong and Can it Be Righted?
A six-part series (fall 2002), sponsored by the Program in Near Eastern Studies, Center for Regional Studies, the Global Issues Forum, the Center for International Studies and the Institute for the Transregional Study of the Contemporary Middle East, North Africa and Central Asia.

Dr. Khalil Shikaki, Director of the Palestinian Center for Policy and Survey Research, Professor of Political Science at Birzeit University, "The Blended Peace Versus the Cursed Peace in the Palestinian – Israeli Conflict.

Dr. Matti Steinberg, Hebrew University, Jerusalem, Israeli expert on the Palestinian issue: "Between Ending, Managing, and Escalating the Palestinian Israeli Conflict: The Desirable and the Inevitable.

Dr. Sari Nusseibeh, President, Al-Quds University, PLO Commissioner for Jerusalem Affairs. "Cross-National Coalitions for Peace: Are They Still Possible in Israel-Palestine?"

Ami Ayadon, President Netzarim Corp., Former Commander of the Israeli Navy and Head of Israel's Internal Intelligence Service: "Israelis and Palestinians—Where Should We Go From Here?"

Nabil Shaath, Minister of Planning, International Cooperation for the Palestinian Authority: "Israel – Palestinian Peace Process: What Went Wrong and Can it Be Righted?"

Yosi Beilin, former Minister of Justice and architect of the Oslo Accords: "Israel and the Palestinians on a Crossroad to the Road Map."

Politics and Conflict: Israel and Her Neighbors, (spring 2003). This series, co-sponsored with the Woodrow Wilson School and the Program in Near Eastern Studies was coordinated with the Israeli Consulate in New York and featured three noted experts. Ezekiel Weizman, Tel-Aviv University, "The Holocaust in the Woodrow Wilson Films." The year’s events closed on May 1 with a lecture co-sponsored with the Woodrow Wilson School featuring Yossi Beilin, Director, the Center for Peace and Democracy: "The End of an Era: Can the Past be Forgotten? When and why?" "Solar Calendar and the Lunar Calendar in Jewish History in Late Antiquity," and "Prisons and Sages in Early Jewish Mysticism."

Matthew Lipp, Hebrew University, Jerusalem, "The Family in Jewish Tradition."

Humanities Council Short-Term Visitors:
There were two short-term Humanities Council Visitors in 2002-03. In October, Tom Segen, Hebrew University, noted journalist, came to Princeton as the silhouette journalist. "A Survivor’s Account of the Johannesburg Shauo’s Pizzeria Bombing," Steven Zipperstein, associate professor of History, history of modern Israel, "Israel-Palestine: Historical Reflections on Contemporary Antisemitism.

Arnost Lustig, American University, "Tales from a Scholar, Screenwriter, Storyteller, Survivor." J. Sherald, Rutgers, University, "At Home on the Small Screen: American Jews and 1950’s Television.

Nike Wagner, University of Vienna, "The Political Dimension of Theodor Herzl."

Lenora Segre, "The Shoah in Italian Current Trends and Research," and visiting professor Rachel Elior, "The Mystery of the Kol Yisrael. Who will be saved? Who will be forgotten? When and why?"

Dr. Marcus Jacobson, "Solar Calendar and the Lunar Calendar in Jewish History in Late Antiquity."

Politics and Conflict: Israel and Her Neighbors, (spring 2003). This series, co-sponsored with the Woodrow Wilson School and the Program in Near Eastern Studies was coordinated with the Israeli Consulate in New York and featured three noted experts. Ezekiel Weizman, Tel-Aviv University, "The Holocaust in the Woodrow Wilson Films." The year’s events closed on May 1 with a lecture co-sponsored with the Woodrow Wilson School featuring Yossi Beilin, Director, the Center for Peace and Democracy: "The End of an Era: Can the Past be Forgotten? When and why?" "Solar Calendar and the Lunar Calendar in Jewish History in Late Antiquity," and "Prisons and Sages in Early Jewish Mysticism."

Drucker Lecture: Bernard Lewis, Cleveland E. Dodge Professor of Near Eastern Studies, Emeritus, presented sex and politics research and was a devoted supporter of our Program, encouraged our students with her combination of wit and wisdom. An adjunct professor at NYU and Rutgers, Lewis was a visiting professor at many universities at universities across the country and twice has been named "College Lecturer of the Year." She taught "The Family in Jewish Tradition" for the Programs in Judaic Studies and Women & Gender Studies in spring 2003, to rave reviews from the students.

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Diploma Ceremony

Dr. Marcus Jacobson
HUMANITIES COUNCIL SHORT-TERM VISITORS: There were two short-term Humanities Council Visitors in 2002–03. In October, Tom Segen, Hebrew University, delivered the keynote address on "The Study of Islamic History. He presented three lectures: "Israel’s New Historians," "The End of the Mandate, from Balfour to Sharon," and "Israel and the Holocaust." In April Jack Kugelmass, Arizona State University, an anthropologist of Jewish culture, offered two lectures: "You Too Can Be a Jew: ‘How to’ Books and the Secret Language of American Jews," and "Rediscovering Eastern Europe: The Construction and Reconstruction of Memory in the Famed Old Jewish Quarter of Krakow." He also paid a class visit to Janna Joel’s class, "Culture Mavens: The Israeli Jews and American Jews in the Diaspora," and had a lunch talk for the Department of Anthropology, entitled "Sifting the Ruins: Yiddish Travelogue to Poland Immediately After World War II.”

COLOSSIQUUM: "Monothecism and Its Others: Jews, Christians and Muslims Imagining Each Other" This colloquium, which took place in October, was organized by Leora Batnitsky, Religion, and Susannah Heschel. Visiting Professor from Dartmouth College. The mission of the colloquium read as follows: The fact that the three “monothecisms” share overlapping texts and stories points as much to the tensions between these traditions as does to their similarities. Judaism, Christianity, and Islam all claim to be God’s chosen and to represent “true monotheism.” How does each tradition then imagine the other two monotheisms? From different methodological perspectives—history, philosophy, theology, and ethics—this colloquium began a conversation about this question. Paula Fredriksen, Boston University, delivered the keynote address on Thursday evening, “Gods and Their Humans: Jews and Gentiles in the Ancient Mediterranean.” The colloquium responses and responses were presented and discussed on Friday Susannah Heschel, Dartmouth College, spoke about "Christian Reversals to Jews and Nazis" with Eugene Rogers, University of Virginia, as respondent. John Gager, Princeton University, "In Search of a Jewish Paul" with Eric Gregory, Princeton, as respondent; and Michael Cook, Princeton University, "Islam and the ‘Super-Jew’" with Abraham Goitein, as respondent. The colloquium ended with a Round Table discussion led by Paula Fredriksen and Susannah Heschel. This colloquium was sponsored by the Alterman Award for her first short story collection, A Man a Woman and a Man: A Novel (2001).

Lecture Series: Israel and the Middle East There were two lecture series during 2002–03, consisting of well-known experts, that focused on Israel in the Arab world. These events were under the auspices of the Israeli Center for Policy and Survey Research, the Boston University Contemporary Middle Eastern Studies, and the Jerusalem Program for Jewish Studies. The following papers and talks were presented:

Israel—Palestine Peace Process: What Went Wrong and can it be Righted? A six-part series (fall 2002), sponsored by the Program in Contemporary Middle Eastern Studies, Center for Regional Studies, Global Issues Forums, the Center for International Studies and the Institute for the Transregional Study of the Contemporary Middle East. Speakers included: David Kugelmass, Boston University, "The Blasted Peace Versus the Cursed Peace in the Palestinian—Israeli Conflict"; Dr. Matti Steinberg, Hebrew University, Jerusalem, "Israeli expert on the Palestinian issue: ‘Between Ending, Managing, and Escalating the Palestinian-Israeli Conflict: The Desirable and the Inevitable’"; Dr. Uri Nusselkibbel, president, Aqiqat University, "Israel and the Holocaust." In April, J. David Menashe, Tel-Aviv University, "The Holocaust in Courtroom Films." The year of events closed on May 1 with a lecture co-sponsored with the Woodrow Wilson School featuring Tamar Hermann, Director, Tami Steinmetz Center for Peace Research and Chairperson of the Department of Sociology and Political Science at the Hebrew University of Jerusalem and Dalal al-Dove, the Reshuffling of Israeli Public Opinion on the Middle East Conflict 2000-2003.”

Biderman Lecture: Dr. Ruth Westheimer presented the 5th Annual Biderman Lecture on ‘In Search of a Jewish Queen’ in May. Her topic was “Sexually Speaking: Recent Trends in Knowledge, Gender, and Sexuality.” She is a former sex therapist and devoted supporter of our Program, entertained her listeners with her combination of wit and wisdom. An adjunct professor at NY University and Rutgers University, she addressed the Department of Near Eastern Studies, and the Department of Women & Gender Studies in spring 2003, to rave reviews from the audience.

Drucker Lecture: Bernard Lewis, Cleveland E. Dodge Professor of Near Eastern Studies, Emeritus, presented the annual lecture in May. His topic was “The Judeo-Islamic Tradition: A Meeting of the Worlds” The evening was a riveting speaker, Lewis faced a huge audience in McGosh 10.
UPCOMING PROGRAMS

NOVEMBER 10, 8:00pm

NOVEMBER 19, 4:30pm
Edna Aizenberg, Marymount Manhattan College, “Argentine Space, Jewish Memory: Memorials to the Blown Apart and Disappeared in Buenos Aires,” Bond 1, Robertson Hall, WWS.

DECEMBER 8, 7:30pm
“The Future of Zionism,” Michael Walzer, Brad Hirschfeld, Dodds Auditorium, Robertson Hall.

FEBRUARY 23
“Biblical Translation in Antiquity,” A Symposium. Venue and times TBA

MARCH 24, 4:30pm
Noam Zohar, Bar Ilan University, “How to Think about Tiny Embryos: Exploring a Jewish Approach to Stem-cell Research,” venue TBA

APRIL 8, 7:30pm

APRIL 21, 8:00pm
Meir Shalev, author and Israeli TV journalist, The 26th Carolyn L. Drucker Memorial Lecture, McCosh 10.

FOR FURTHER INFORMATION
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