

Program in Judaic Studies



PERELMAN INSTITUTE • PRINCETON UNIVERSITY

SPRING 2011

DIRECTOR'S MESSAGE

Our last Newsletter appeared in the fall of 2008, covering fall 2007 through fall 2008. Since we skipped the fall of 2009 Newsletter



Peter Schäfer

(mainly because of the financial crisis), this Newsletter is more extensive than usual, covering the four semesters of spring 2009 through fall 2010. I would like to thank David Grossberg, graduate student in the

Department of Religion, for his untiring and most efficient efforts in the preparation of this Newsletter.

At the beginning of the fall term 2010, Marcie Citron, our Program Manager since its inception, decided to retire from the university. Marcie left her unmistakable mark on the Program, and we thank her for her dedicated service. During the interim period until we could hire her successor, the university's administration and the Department of Religion went out of their way to support us. We thank Lorraine Fuhrmann and her staff from the Religion Department in particular for stepping in and taking over most of the administrative burden during this difficult time. Among the many applicants for the position, Baru Saul was chosen as the new Program Manager and started to work with us on November 1. We extend a warm welcome to her and wish her and us many happy and fruitful years as the Program Manager.

COURSES AND STUDENTS

Our increasingly rich roster of courses is listed in detail in this Newsletter. I

emphasize here only the new courses taught in Israel Studies by Eran Kaplan and the very welcome additional course offerings by our Tikvah Fellows Elisha Russ-Fishbane and Oded Schechter. During his first two years with us, Eran Kaplan managed, starting almost from scratch, to implement at Princeton the new field of Israel Studies and to attract an ever growing number of students.

Four students received a certificate in Judaic Studies in each of the years 2009 and 2010, with senior theses ranging in topics from "Social Security within Biblical Law" to "A Maidservant in this Household": Hagar, Identity, and Exclusion in Midrashic Literature" to "The Concepts of 'The Political' and 'The Religious': An Essay on the Compatibility of Politics and Religion" to "Draft and Release: Navigating the Israeli Army and Life Beyond." Two of them were awarded the prestigious Drucker Prize (one first and one third prize).

In 2008–2009 there were 39 and in 2009–2010 there were 37 graduate students on the books whose interests lie in some aspects of Judaic Studies, drawing from Anthropology, Architecture, Comparative Literature, English, German, History of Science, Near Eastern Studies, Politics, Religion, Slavic, and Sociology—as always, with Religion and Near Eastern Studies as the clear front runners. We were able to award two top-up fellowships for graduate students in 2009–10 and 2010–11 (all in Religion). In addition, we provided summer funding for research and study to 14 graduate and 6 undergraduate students in 2009 and to 10 graduate and 6 undergraduate students in 2010; the projects range from language

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study to archaeological excavation to internships and to dissertation and senior thesis archival work. Travel destinations include London, France, Switzerland, Germany, Vilnius, Russia, Spain, Morocco, Egypt, Cyprus, Turkey, and Israel. Six of these grants are supported by the Kwartler Family Fund.

FACULTY

It is with particular pleasure that I report the completion of the search for our new tenure-track Assistant Professor in Hebrew Bible/Old Testament. The successful candidate, among a very impressive pool of applicants, is Naphtali Meshel who earned his Ph.D. in Hebrew Bible from the Hebrew University, Jerusalem. Naphtali has started teaching this fall term, and we welcome him in the "New Faces" section in this Newsletter.

(Director's Message continued on page 6)

COURSES

SPRING SEMESTER 2009

Survey courses:

The Bible as Literature
Esther Schor

The Family in Jewish Tradition
Ruth Westheimer

**Topics in American Literature:
American Jewish Writers**
Esther Schor

Antiquity:

The Laws of Moses
Simeon Chavel

**God and Creation in Ancient
Judaism**
Michael Fishbane and
Peter Schäfer

Middle Ages:

**The Hebrew Poetry of
Medieval Spain**
Andras Hamori

**Problems in Near Eastern Jewish
History**
Mark Cohen

Modern Period:

Religious Existentialism
Leora Batnitzky

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

Early Modern Philosophy
Catherine Wilson

The Arab-Israeli Conflict
Cyrus Schayegh

Modern Israel
Eran Kaplan

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

Language Courses:

**Elementary Biblical
Hebrew II**
Simeon Chavel

Elementary Hebrew II
Esther Robbins

Intermediate Hebrew II
Esther Robbins

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

**Coexistence Through
Theater and Film**
Esther Robbins

FALL SEMESTER 2009

Survey courses:

America in Judaism
Lance J. Sussman

God and Politics
Leora Batnitzky

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

**Zionism: From Ideology to
Practice**
Eran Kaplan

Antiquity:

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

**Special Topics in the Study
of Religion: Toledot Yeshu**
Peter Schäfer

Middle Ages:

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

Readings in Judeo-Arabic
Mark Cohen

Modern Period:

Israeli History Through Film
Eran Kaplan

**German Intellectual History:
German-Jewish Philosophies
of History**
Sarah Pourciau

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

**Spinoza: Philosophy,
Religion, and Politics**
Oded Schechter

Language Courses:

Elementary Hebrew I
Esther Robbins

Intermediate Hebrew I
Esther Robbins

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

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

SPRING SEMESTER 2010

Survey courses:

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

**The Family in Jewish
Tradition**
Ruth Westheimer

**Between Swords and
Stones: Jerusalem, a History**
Eran Kaplan

Genealogy of Secularism
Oded Schechter

**Clash of Civilizations?
Perceptions of East and
West from the Medieval
Period to the Contemporary
World**
Elisha Russ-Fishbane

**Maimonides: From
Medieval Egypt to
Modernity**
Yaacob Dweck

Antiquity:

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

Middle Ages:

**The Hebrew Poetry of Medieval
Spain**
Andras Hamori

**Problems in Near Eastern Jewish
History**
Mark Cohen

Modern Period:

**Jewish Thought and
Modern Society**
Leora Batnitzky

**Israeli Extremism and the Search
for Peace**
Eran Kaplan

Language Courses:

Elementary Hebrew II
Esther Robbins

Intermediate Hebrew II
Esther Robbins

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

**Coexistence Through
Theater and Film**
Esther Robbins

FALL SEMESTER 2010

Survey courses:

**Great Books of the
Jewish Tradition**
Elisha Russ-Fishbane

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

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

**Jewish and Christian
Festivals: Temptation,
Competition, and Rejection**
Israel Yuval

Antiquity:

Hebrew Bible and Ancient Israel
Naphtali S. Meshel

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

**Studies in Greco-Roman
Religions: Hekhalot
Literature Reconsidered**
Martha Himmelfarb and
Peter Schäfer

Middle Ages:

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

Readings in Judeo-Arabic
Mark Cohen

Modern Period:

Modern Israel
Eran Kaplan

**Jewish Identity and Performance
in the U.S.**
Jill S. Dolan and Stacy E. Wolf

**Spinoza: Philosophy,
Religion, and Politics**
Oded Schechter

Language Courses:

Elementary Biblical Hebrew I
Naphtali S. Meshel

Elementary Hebrew I
Esther Robbins

Intermediate Hebrew I
Esther Robbins

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

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

STUDENTS



Hannah K. Grimm, Jae H. Han, Avi M. Miller, and Joshua L. Rodman.

THE CLASS OF 2009–2010

JEWISH STUDIES CERTIFICATE STUDENTS

We are proud to congratulate **Hannah K. Grimm**, **Jae H. Han**, **Avi Moshe Miller**, and **Joshua L. Rodman**, the 2009 Princeton University graduates, and **Efe Murat Balikçiođlu**, **Esther Miera Breger**, **Rachel Shoshana Lieberman**, and **Talia Tova Nussbaum**, the 2010 Princeton University graduates, who earned the Certificate in Judaic Studies.

THE CAROLYN L. DRUCKER (CLASS OF 1980) PRIZE

Through the generosity of the Drucker family, the Program awards an annual prize for the best senior thesis in Judaic Studies.

The 2009 Drucker First Prize was awarded to **Jae H. Han** for “‘And his name is Ephraim, My true Messiah’: Christian Elements in the *Pesikta Rabbati Piska 36*” in the Department of Religion. The Second Prize winner was **Melissa Lerner** for “A ‘Catalyst for Peace’: Deciphering Strategies for Effective Presidential Leadership of the Arab-Israeli Peace Process” in the Woodrow Wilson School, and the Third Prize went to **Rebecca Nyquist** for “Beyond Blood and Creed: A New Perspective on Children of Interfaith Marriage” in the Department of Religion.

The 2010 Drucker First Prize was awarded to **Jane Dobkin** for “The City of Jerusalem and the Architecture of Division” in the School of Architecture. The Second Prize winner was **Miriam Marek** for “Many Ways Forward: Jewish Identity in the Work of Grace Paley, Cynthia Ozick, and Allegra Goodman” in the Department of English, and the Third Prize went to **Talia Tova Nussbaum** for “Draft and Release: Navigating the Israeli Army and Life Beyond, An Art Exhibition” in the Department of Art and Archaeology.

ALUMNI

2009–2010 ALUMNI

Hannah K. Grimm is currently in her second year at Rabun Gap Nacoochee School, a small boarding school in northeast Georgia where she teaches biology and concepts of physical science, works in the Student Resource Center, and teaches aerial circus after school. Hannah is hoping to pursue a Ph.D. in entomology or evolutionary biology in the near future, with the goal of becoming a research scientist.

Jae H. Han, after working for Manna Christian Fellowship on the Princeton campus as an intern for a year, is now earning his masters at Harvard Divinity School in the Judaic Studies program. He is grateful to be at Harvard and to have studied at Princeton for his undergraduate career; he hopes to continue his studies at the doctorate level someday.

Avi Moshe Miller is currently a rabbinical student at Yeshiva University. When he is not learning in the *beit midrash*, he is pursuing an M.A. in philosophy at the CUNY Graduate Center.

Joshua L. Rodman is in his second year as a full-time law student at the University of Maryland School of Law. He will be applying to the Robert H. Smith School of Business at the University of Maryland this spring to pursue a joint J.D./M.B.A. degree. Joshua hopes to enter either the field of sports law or litigation. Aside from his law school work, Joshua enjoys lifting weights and following both American and Israeli politics.

Efe Murat Balikçiođlu is currently a Ph.D. student at Harvard University’s joint program in History and Middle Eastern Studies. His poems, writings and translations have appeared in journals such as *Adam Sanat*, *Cogito*, *Dergâh*, *Fayrap*, *Heves*, *Kitap-lık*, *Mahfil*, *Sanat Dünyamız*, *Talisman*, *Two Lines*, *Varlık* and *Yasakmeyve*. Currently, he is working on the Turkish translations of Ezra Pound’s *Cantos*.

Esther Miera Breger is working as a Program Assistant at the World Faiths Development Dialogue in Washington, DC, where she researches and writes on the efforts of faith-inspired organizations to address humanitarian challenges.

Rachel Shoshana Lieberman is a full-time fellow at Yeshivat Hadar, an egalitarian yeshiva, in New York City, where she is studying Bible, Talmud and Midrash.

Talia Tova Nussbaum is currently working in Boston doing freelance photography and graphic design.

Judaic Studies Senior Theses 2009–2010

Hannah K. Grimm,
Department of Molecular Biology

Social Security Within Biblical Law

The plight of the poor and their support is one of the keystones of any civilized society. Though for the most part, security in the face of economic trouble was achieved primarily through close-knit family ties, the Biblical laws surrounding land redemption, debt slavery, debt forgiveness, gleaning, and levirate marriage serve to provide a safety net for individuals who have fallen out of their acceptable social roles and find themselves in the compromised position of slave, beggar, orphan, or widow.

The emphasis of these laws lies primarily in shifting individuals from roles that are on the margins of society into more socially acceptable roles.

Jae H. Han
Department of Religion

“And his name is Ephraim, My true Messiah”: Christian Elements in the *Pesikta Rabbati Piska 36*

Long known for its strong Christian overtones, *piska 36*'s bold portrayal of the suffering Messiah naturally lends itself to comparisons with the suffering and passion of the Christian Messiah. In my thesis, I attempt to show that this *piska* is in fact incorporating Christian conceptions of Jesus the Messiah into a Jewish midrashic framework. This new counter-image of the Christian Messiah, named Ephraim, most parallels Jesus not only on the strong emphasis on physical suffering as atonement, but also in its assertion that there is only one Messiah. This stands apart from the two-Messiah model of Messiah ben Ephraim and Messiah ben David found in most late-antique Jewish literature. However, this seemingly casual omitting of the “ben” entails a host of other theological consequences which further connects Ephraim with Jesus. Of these, the most interesting is the eschatological claim that there is only one Messiah who had already suffered, but it is the same Messiah who will redeem Israel in his second coming, a conception most strongly resonant with the *parousia* of Jesus Christ.

I approached this thesis by analyzing both its textual composition and historical period, in order to discover both method and motive. Like many other Jewish texts, this *piska* uses separate sources to form its structure and its theological intent. By separating the *piska* into its constituent sources, it is revealed that the redactor was highly aware of the Christian elements

that he was placing in the *piska*. As for the historical approach, I provide both a political overview of Palestine and also common leitmotifs found in this period's Jewish literature. Although the exact societal mechanisms that prompted this *piska* cannot be traced, by demonstrating how massive wars in Palestine affected the religious landscape and by discussing the recurring theme of conversion in literature, I attempt to show how this period was one of extreme religious uncertainty.

Joshua L. Rodman
Department of History

Haym Salomon: The Memorialization and Subsequent Utilization of the History of Salomon's Financial Involvement in the American Revolution

My senior thesis explores the life and later memory of the Revolutionary financier, Haym Salomon. While many have come to know him as the “patriot Jewish financier of the American Revolution,” Salomon's primary source documents from the time do not exist. Something such as a diary has not been found. However, Salomon is discussed in other Revolutionary figures' papers such as James Madison and the Superintendent of Finance at the time, Robert Morris. While it is clear from newspaper advertisements from the Philadelphia area during the Revolutionary period, the area in which Salomon lived for most of his life in America after immigrating from Poland, that Salomon was a broker to the Office of Finance at the time, the amount of money that he may have donated or that passed through his accounts is not able to be determined with any historical accuracy. However, it is clear that he had financial relationships with the Continental Congress, foreign ministers of finance, and major Revolutionary figures from the time such as Madison. While the question of how much of his personal wealth Salomon may have donated to the Revolution during one of the most trying times in American history is of great importance, my senior thesis does not focus on this issue as it is almost impossible to determine with the evidence that has been discovered. Instead, my thesis explores two later episodes in history in which the memory of Salomon's Revolutionary involvement is used—one episode in the mid-19th century and the other in the first half of the 20th century.

Chapter one gives the reader a historical outline of Salomon's life, which is recounted from his departure from his native Poland during the Polish Partition in 1772, to his arrival in New York City shortly after, to his life in Philadelphia, and subsequently, his death in Philadelphia. Many of his Revolutionary activities are discussed in this chapter whether it was aiding the Sons of Liberty in New York or acting as broker

to the Office of Finance in Philadelphia. Chapter two discusses the first episode later in history in which Salomon's memory was utilized. Beginning in the mid-1800s, Haym Salomon's son initiated a Congressional Appeals process in which he petitioned for compensation for his father's revolutionary activities. Upon Salomon's death, his wife received only notes of debt owed to Salomon—it became clear that Salomon's personal wealth had been depleted. My thesis argues that Salomon's sons' Congressional appeals process, which lasted several decades and inspired a mass of Congressional documentation despite the fact that he was never granted the compensation, allowed for the New York Jewish community beginning in 1900 to use the Salomon memory to fight anti-Semitism and to gain acceptance as true Americans. The second episode in which the Salomon memory was used was covered heavily by the *New York Times*. Amidst rising anti-Semitism following the mass immigration of European Jews in the late 1800s, the New York Jewish community used Salomon as a Revolutionary figure to show that they were just as American as anyone else. Statues were built depicting Salomon, books were published about him, plays and movies were written about him, and other types of dedications were made. Essentially, my senior thesis attempts to explore three “peepholes” in the life and history of Haym Salomon. The first being his actual life and activities, the second being his son's Congressional appeals, and the third being the utilization of the Haym Salomon story by the New York Jewish community to fight anti-Semitism. My thesis argues that the second episode of the Salomon story, his son's Congressional appeals, created a bridge between Salomon's actual life and the New York Jewish community, which allowed them to use Salomon's memory and accomplishments to their advantage. Without the mass of primary evidence from the Congressional appeals in the mid-1800s, the New York Jewish community would not have had the ammunition it needed. While there is much more work to be done in ascertaining how much of his own money Salomon may have donated to the Revolution, this thesis explores the later memory of the figure in two distinct episodes and how this memory was tied to Salomon's actual life.

Efe Murat Balikçioğlu
Department of Philosophy

The Concepts of “The Political” and “The Religious”: An Essay on the Compatibility of Politics and Religion

My senior thesis is about the intricate relationship between politics and religious conviction. The role of religion and its impact on political legitimacy is very

relevant to political theory today. Especially in recent years, Rawls' theory of "justice" and "public reason" as well as Habermas' "communicative reason" and "post-secularism" have become key concepts in the debates regarding the compatibility of political liberalism and religious conviction. What I pursue in my thesis is how these debates resulted in the reshaping of today's multicultural, multi-religious world. My thesis is further divided into two parts.

The first part deals with certain philosophical arguments regarding the compatibility of religion and politics, and further provides a theoretical background for the public policy component that I pursue in the second half. In a 2007 article, Habermas coined the term "post-secularism" and argued that in the post-9/11 political world, the question of religious conviction has become one of the new challenges to liberal democracy. This time, religion is regarded as not something to be repudiated or negated, but to be integrated into the democratic debates itself. Habermas sees this process as a further challenge to the secular countries, because he thinks that a political atmosphere, in which the reconciliation between religious conviction and secular thought is achieved successfully, will form the essence of the new multi-polar world order. However, I think that even though Habermas' point is inspiring, his article on "post-secular societies" does not actually say what this new post-secular world order means and how it can be achieved. Instead, I argue that Rawls' theory of "public reason" gives us a good answer to this and fully defines what the content of this compatibility should be like.

The second part of my thesis deals with the political discourse of Turkey's governing party, the Justice and Development Party [JDP, *Adalet ve Kalkınma Partisi*]. Drawing most of its votes from the conservative masses, the JDP is a party of primarily Islamic descent. Even though the JDP claims that it does not see the Israeli-Palestinian conflict as a matter of religions (as a Jewish-Muslim conflict), but that of two nations, we see that in many of its publications and public discourse, the JDP puts forward and even uses Muslim sentiment as propaganda when dealing with the conflict. In that regard, I first give a historical overview of the JDP's underlying ideology, namely the way that it has developed its current Islamic outlook; and later, by giving some examples from party publications and controversies, I talk about in what sense the JDP government takes the Israeli-Palestinian conflict as a religious conflict rather than a national one.

Esther M. Breger
Department of Religion

'A Maidservant in this Household': Hagar, Identity, and Exclusion in Midrashic Literature

My senior thesis explores the image of Hagar in two midrashic works, *Genesis Rabbah* and *Pirque de-Rabbi Eliezer*. By putting the rabbinic interpretation of this marginal biblical figure—maidservant to Sarah, concubine to Abraham, and mother to Ishmael—in the context of the relationship between Jews and Christians, and later, the relationship between Jews and Muslims, I analyze the way Rabbis of two time periods explore issues of kinship and covenant.

In looking at *Genesis Rabbah*, a rabbinic midrash compiled in the early 5th century, I focus on the ways that Hagar is used to emphasize the cultural and religious superiority of the house of Abraham. I also explore the portrayal of Hagar and Sarah in terms of procreation, conception, and pregnancy, contrasting Sarah's divinely-mediated pregnancy with Hagar's natural reproduction. I propose that by mapping the difference between Isaac and Ishmael backwards onto the act of conception, the Rabbis articulate an ethno-biological model of chosenness that subverts the Pauline distinction between children of the flesh and children of the spirit. The divine covenant with Israel is based on God's intervention into the biological process of procreation, emphasizing that the divine promise is fulfilled through the flesh, not in opposition to it.

I then turn to *Pirque de-Rabbi Eliezer*, a narrative midrash compiled in Palestine at the end of the seventh century at the earliest—that is, after the Muslim conquest. Examining the way earlier traditions about Hagar and Ishmael are adapted and modified, I note that this text downplays the bonds of kinship, emphasizing that Hagar's children had to be "divorced" from Abraham to be excluded from the divine covenant.

Rachel S. Lieberman
Department of Religion

Reaching Across the Mechitzah: Feminism's Impact of Orthodox Judaism

Orthodox Judaism and feminism often seem like two competing value systems with conflicting and irreconcilable roles for women. Traditionally, women in Orthodox communities are prohibited from assuming religious leadership roles and from participating actively in the Orthodox prayer service. Over the past forty years, feminists have challenged Orthodox Jews to reexamine the foundational Jewish texts and to explore the possibility of expanding

women's traditional roles while still staying within the Jewish legal framework. This thesis explores the ways Orthodox feminists have adopted, modified, and applied *equality feminism* and *difference feminism* to the Orthodox tradition, and have struggled to grant women equal access to education, prayer, rituals, and leadership while still preserving women's unique voices and valuing their distinctly feminine contributions to Judaism. My thesis explores the practical ramifications of women's different legal status through the case studies of public prayer and religious leadership, examining the possibilities of altering the synagogue culture and creating prayer alternatives that would be more inclusive of women, and of creating religious leadership positions for women who want to serve the spiritual needs of the Jewish community. I argue that Orthodox feminists will be able to create a more inclusive model for women's spirituality by combining the models of *equality feminism* and *difference feminism* and continuing to search for creative solutions that will transform the traditional view of Jewish womanhood.

Talia T. Nussbaum
Department of Visual Arts

Draft and Release: Navigating the Israeli Army and Life Beyond An Art Exhibition

Part art and part ethnography, "Draft and Release" explores the Israeli experience of serving in the military and subsequently traveling the world before finally being reabsorbed into civil society. Guided by my own experiences with my long-term Israeli boyfriend, I began to explore this subject matter in the summer of 2008, through the media of photography and audio recorded (and later inscribed) interviews. The first part of my project, "in arms," takes place in Israel and explores the personal implications of mandatory military service, specifically on romantic relationships, and on my own relationship particularly. Part two, "retreat," follows post-service Israelis traveling the world (specifically in South America and Southeast Asia) and trying to find their place in it. For the final segment, "negotiation," I returned to Israel to investigate the final phase in their transition from teenager to soldier to wanderer to civilian adult.

While these specific transitional phases are in many senses unique to the Israeli experience, this project also paints a broader picture of straddling and eventually crossing the line between youth and adulthood. During this time, we reach a moment filled with endless possibility, but we must ultimately make certain choices, and with each choice we make, those possibilities become more limited. In the end, we must all negotiate

to find our own peace and balance in the decisions we make.

The final product of this work was a gallery show at the Lewis Center for the Arts, and a 240-page book including photographs and text. For more information, please visit www.TaliaNussbaum.com.

GRADUATE FELLOWSHIPS

This is the eighth year that the Program in Judaic Studies, in consultation with the relevant departments, offered top up fellowships to graduate school applicants who demonstrated a major interest in some aspect of Judaic Studies. The understanding is that the students will maintain research interests in Judaic

Studies throughout their graduate careers. Additionally, there have been and will be opportunities for draw-down and dissertation assistance later on in students' graduate careers.

Top up fellowships were awarded to the following incoming 2010 graduate students: **Shira Billet** in the Department of Religion and **David Grossberg** in the Department of Religion.

Top up fellowships were awarded to the following incoming 2009 graduate



Efe Murat Balikçioğlu, Esther Breger, Talia Nussbaum and Rachel Lieberman.

students: **Mika Ahuvia** in the Department of Religion and **Ezra Tzfadya** in the Department of Religion.

DIRECTOR'S MESSAGE

(Director's Message continued from page 1)

With no less pleasure, I am happy to report that our long and difficult efforts to refill the position of Modern Jewish History that we share with the History Department have finally come to fruition. Yaacob Dweck, our Mellon Fellow in the university's Society of Fellows, has accepted the offer and will start his new position this coming fall term. Yaacob has become a much cherished colleague during his tenure at the Society Fellows, and we are looking forward with much anticipation to continue working with him.

Last but not least, I can report that our proposal to continue the lectureship in Israel Studies—once the three-year term of the present lecturer is completed—with the position of a tenure-track Assistant Professor, has been approved by the university. The appointment will be made jointly between the Program in Judaic Studies and the Department of Near Eastern Studies. As I write this message, the search committee has screened the applications and the four finalists will be interviewed in January. We expect to have a new colleague in place at the beginning of the fall term 2011.

EVENTS

A full list of our busy roster of events follows in this Newsletter, and I would like to highlight just a few of them here.

In April 2010, distinguished Holocaust scholar Saul Friedländer of the University

of California Los Angeles addressed in his Rose and Isaac Ebel Lecture the timely subject "Pius XII and the Holocaust: A Reassessment." In the spring of 2010 Christoph Marksches, President of the Humboldt University Berlin and a renowned Church historian, spent a month at Princeton as a Humanities Council Fellow; in addition to two lectures, he organized a seminar together with Peter Schäfer on ancient Jewish and Christian cosmology that was attended by many graduate students and faculty from Princeton University and the Institute for Advanced Study. This October, Israel Yuval (Hebrew University) put the highly controversial topic "Settling in the Land of Israel—Past and Present" in historical perspective; and in December Maurice Samuels (Yale University) gave, in his Jeannette Krieger and Herman D. Mytelka Lecture "Proust and Philosemitism," a fascinating account of French Philosemitism and Antisemitism—as two sides of the same coin—in the late 19th and early 20th century.

Among the many Tikvah events I mention only "To the Utmost of our Capacity"—Maimonides on Human Perfection" by Ken Seeskin (Northwestern University), "The Idea of Abrahamic Religions: A Qualified Dissent" by Jon D. Levenson (Harvard Divinity School), and "Hope in a Democratic Age" by Alan Mittleman (Jewish Theological Seminary) and Cornel West.

The Program sponsored an unusually large number of conferences and workshops,

among them "Zionism at the Turn of the 21st Century: Historical Perspectives, Future Prospects" (organized by Eran Kaplan), "Judah Loew and the Jewish Life in early Modern Prague" (organized by Yaacob Dweck), and a colloquium on Moses Mendelssohn (sponsored by the Tikvah Project). And we continued our Faculty lunch workshop with presentations by Yaacob Dweck, Tony Grafton, Bill Jordan/David Berger, Elisha Russ-Fishbane, Joanna Weinberg, Oded Schechter, Froma Zeitlin, Allan Arkush, Peter Schäfer, Lawrence Rosen, and Carol Bakhos.

OUTLOOK

In my 2008 Director's Message, I promised to work hard in order to finally secure the position in modern Jewish History and to think creatively about how to continue the three-year lectureship in Israel Studies. Both promises have been fulfilled: in expanding the number of core faculty teaching a variety of crucial aspects of Jewish Studies, we managed to become less dependent on short term visitors. But more needs to be done. On top of our wish list remains a permanent position in American Jewish Studies, and we are still hopeful to raise money, in close cooperation with the German Department, for a position in Yiddish language and culture. Yet, above all, we are grateful to our donors and to the university for what we were able to achieve. During the upcoming spring term I will be on leave. I thank my Religion Department colleague Martha Himmelfarb for accepting the task of Acting Director during my leave.

GRADUATE STUDENTS

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

Mika Ahuvia, second year in the Department of Religion, was born in Kibbutz Beit Hashita in north Israel. She graduated with a B.A. in Classical Studies from Rollins College and a M.A. in Judaic Studies from the University of Michigan. She has participated in archaeological excavations with Oxford University, the University of North Carolina (Chapel Hill), and the University of Michigan. In the Religions of Late Antiquity program at Princeton University, she is currently researching the feminine divine in heterodox Christian and Jewish sources as well as the archaeology of Late Antique churches, synagogues, and cemeteries.

Aryeh Amihay, Religion, is a fifth-year student interested in ancient Jewish literature including the Hebrew Bible, Dead Sea Scrolls, and other Second Temple and Rabbinic literature. Aryeh's undergraduate studies were in the Bible Department of the Hebrew University of Jerusalem. He is currently working on a dissertation entitled "Law and Society in the Dead Sea Scrolls." He is a graduate fellow of Jewish Law at the Cardozo School of Law (2009–2011) and a Graduate Prize Fellow at the Princeton University Center for Human Values (2010–2011). He has recently co-edited a volume on post-biblical traditions of the Flood narrative, titled "Noah and His Book(s)."

April C. Armstrong entered the Religion Department's Ph.D. program in Religion in America in 2007. Prior to enrolling at Princeton, she earned her B.A. in Religious Studies from the University of Oklahoma and her M.A.Th. in Theological Studies from Southwestern Baptist Theological Seminary. Tentatively titled, "'I Don't Know Why He Chose the Jews': Southern Baptist-Jewish Relations and the American Public Square," her dissertation will focus on Southern Baptist-Jewish relations in the 1980's.

Yael Berda, fourth year in Sociology, was raised in West Jerusalem, Israel. She practiced as a human rights lawyer focusing on free speech, impediments on freedom of movement, and citizenship and immigration

law in the Israeli Supreme, administrative, criminal law, and military courts. Her master's thesis at Tel Aviv University was titled, "The Bureaucracy of the Occupation in the Palestinian Territories: An Introduction to the Permit Regime." Yael is interested in the intersections of law, politics, and sociology and will focus on comparative sociology of organizations (particularly on colonial bureaucracy), sociology of space and time, security and policing, and sociology of music and urban sociology. She has co-authored several articles on bureaucracy and human rights.

Shira Billet is a first-year student in Religion. Her focus is on the philosophical responses to crisis in modern Jewish thought, modern legal thought, and modern political thought. She is particularly interested in the intersections between religion, law, and politics in early twentieth-century Germany. After receiving a B.A. from Princeton in 2008, Shira spent two years serving as a high school English teacher and working for the Center for Jewish Law and Contemporary Civilization at Cardozo Law School.

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

Sarit Kattan Gribetz is a fourth-year Ph.D. candidate in the Department of Religion. She received her B.A. in Religion from Princeton University, studied Talmud and archaeology at the Hebrew University in Jerusalem on a Fulbright Scholarship, and participated in the Wexner Graduate Fellowship. Sarit is currently working on her dissertation, titled "A Matter of Time: History and Memory in Rabbinic Literature," about conceptions of time and history in the Palestinian and Babylonian Talmuds. Her other interests include the relationship between revelation and textual interpretation in rabbinic literature, and the representation of Moses in Second Temple, rabbinic, and early Christian sources.

This spring, Sarit will be teaching at the University of Toronto.

Rachel Gross is a third-year graduate student in the Religion Department in the American Religion program. She received her B.A. in Jewish Studies and her M.A. in Religious Studies from the University of Virginia. She is interested in the ethnographic study of contemporary Judaism, the visual and material cultures of American religions, and the role of space and place in the formation of religious communities. Her dissertation will examine the uses of historic synagogue buildings as museums within the American Jewish community.

David Grossberg is a first-year student in the Department of Religion. He earned his M.A. in Judaic Studies from the University of Connecticut. An article based on his master's thesis research, "Orthopraxy in Tannaitic Literature," has recently been published in the *Journal for the Study of Judaism*. He is interested in Second Temple and rabbinic literature and early Christianity. His current work concentrates on rabbinic approaches to religious doctrine and practice, heresiology, and the gradual separation between Jewish and Christian religious self-identity in Late Antiquity.

Ronnie Halevy, Anthropology, is a sixth-year student who is focusing on the primary education of Bedouin girls in the Negev through the prism of tribe and state.

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

David Jorgensen entered the Religions of Late Antiquity program in the Department of Religion in 2007, having completed a Master of Theological Studies degree at Harvard Divinity School with a focus on the New Testament and Early Christianity. At Princeton his work centers around the Christianities of the second to fourth centuries, especially exegetical techniques, canon formation, and constructions of orthodoxy and heresy.

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

William Plevan entered the Religion Department in 2002 after being ordained as a rabbi at the Jewish Theological Seminary. His dissertation is titled, “Encounter and Embodiment: Martin Buber’s Philosophical Anthropology Reconsidered.” His areas of interest include modern Jewish philosophy, ethics and political theory.

Elias Sacks entered the Religion Department in 2007, and his areas of interest include Jewish thought, philosophy of religion, hermeneutics, Jewish-Christian relations, and theories of religion. He serves as a translator for new English editions of the works of the German-Jewish thinkers Moses Mendelssohn and Hermann Cohen, and his research currently focuses

on the conception of Jewish practice in Mendelssohn’s Hebrew and German writings. After receiving his B.A. from Harvard, Elias studied at the Hebrew University of Jerusalem and earned an M.A. in Philosophy of Religion from Columbia.

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

Sara Verskin is a sixth-year graduate student in Near Eastern Studies. She is currently writing her dissertation “Barren Women: the Intersection of Religion, Medicine, and Magic in the Medieval Response to Infertility.” Her current academic interests include the history of social contacts between Jews, Christians, and Muslims, the development of Islamic and Jewish laws pertaining to women in the public sphere, the history of privacy and gender segregation in theory and in practice, medieval medicine, and, generally, social and intellectual history in the medieval middle east.

Erica Weiss recently received her Ph.D. from the Department of Anthropology. She did her ethnographic fieldwork in

Israel where she worked with conscientious objectors from the Israeli Defense Forces. She researched how the introduction of the “conscience-talk” changes the legal and social reception of these refusals. Her dissertation is titled, “The Social Life of Conscience: Rhetoric Sacrifice and Community Among Israeli Conscientious Objectors.”

Lev Weitz is a fourth-year Ph.D. student in the Department of Near Eastern Studies. He is from Minneapolis, Minnesota and received his B.A. in Middle Eastern and Islamic Studies from New York University in 2006. He is interested in the adoption of Arabic and the formation of communal identities among Christians and Jews living under Muslim rule in the medieval period.

Oded Zinger is a third year graduate student in the Department of Near Eastern Studies. He was an undergraduate at Princeton in the History Department (’07). Oded is studying the married life of Jews and Muslims in pre-Mamluk Egypt according to documentary sources, i.e. the Cairo Geniza and Arabic Papyri. By using anthropological and literary approaches, Oded hopes to shed light on the dynamics of marital disputes in particular and family life in general. A preliminary investigation into this field has yielded a Hebrew article, “When ‘the One who is with me’ is not with me: Long Distance Marriages in the Cairo Geniza,” *Pe’amim* 121 (2010), 7-66, which evolved from his undergraduate senior thesis.

Other graduate students working in areas relevant to Jewish Studies are the following: Sand Avidar-Walzer (English), Alexander Kocar (Religion), Geoffrey Smith (Religion), Bella Tendler (Near Eastern Studies), Ezra Tzfadya (Religion), Jennifer Wilson (Slavic).



SUMMER FUNDING

In the summer of 2009, the Program in Judaic Studies assisted six undergraduate and fourteen graduate students with special funding grants for summer projects. In the summer of 2010, the Program in Judaic Studies assisted six undergraduate and ten graduate students with special funding grants for summer projects.

UNDERGRADUATE STUDENTS

In the summer of 2009, Efe Balikçioğlu ('10) did a summer intensive Persian language program at the Eastern Languages Institute in Istanbul; Esther Breger ('10) traveled to Cairo for a summer study of Arabic at the International Language Institute and for research of Cairene Jewry; Kerry Brodie ('12) traveled to Israel to spend her summer as an intern at the Shalem Center; Miriam Geronimus ('11) studied Yiddish and the history of Yiddish at the National Yiddish Book Center; Nathaniel Gardenswartz ('12) did an internship with Dr. Chana Schutz at the Centrum Judaicum Foundation in Berlin, working on the life of Karl Schwartz; Talia Nussbaum ('10) traveled to South America and Southeast Asia to explore the post-military Israeli experience in its most popular form of world travel.

In the summer of 2010, Gavi Barnhard ('13) spent seven weeks in Cairo studying Arabic at the American University of Cairo; Jeremy Furchtgott ('12) spent three weeks in Israel studying Judaism; Miriam Geronimus ('11) traveled to Vilnius, Lithuania to continue her studies in the summer program at the Vilnius Yiddish Institute; Ari Heistein ('11) did summer work with the Regional Council of Unrecognized Villages in Israel to help with research on the issues that Bedouins in Israel face today; Ruthie Nachmany ('12) traveled to Israel to conduct research and filming for her Film JP on Jewish amuletic jewelry; Olaf Sackers ('11) traveled to Israel to spend 5 weeks learning Hebrew in an intensive language program called the Jerusalem Ulpan.

GRADUATE STUDENTS

In the summer of 2009, Mika Ahuvia (REL 2nd year) participated in an intensive German language seminar offered in Princeton; Aryeh Amihay (REL 5th year) traveled to Israel for research and to present a paper at the 15th World Congress of Jewish Studies; April Armstrong (REL 4th year) did research related to what has become the subject of her dissertation; Gregg Gardner (REL Ph.D.) researched the concept of charity in early rabbinic literature; Rachel Gross (REL 3rd year) took Yiddish language courses and studied Eastern European Jewish history at the Vilnius Yiddish Institute at Vilnius University in Lithuania; Ronnie Halevy (ANT 6th year) did fieldwork in several Bedouin schools across the Negev; Lance Jenott (REL Ph.D.) traveled throughout Israel to see and photograph archaeological remains from the Hellenistic and Roman periods; David Jorgensen (REL 4th year) traveled to Israel, Turkey, and Greece for research and to attend a symposium; Ari Lieberman (COM 5th year) traveled to Israel to conduct research on Shmuel Yosef Agnon at the National Library in Jerusalem; Jessica Marglin (NES 4th year) traveled to Morocco to pursue preliminary dissertation research in the archives in Rabat; Elias Sacks (REL 4th year) did a Latin language study at the CUNY Graduate Center; Geoffrey Smith (REL 3rd year) did research at the Bodmer Library in Geneva and at the Biblioteca Nacional in Madrid, studying the Bodmer Codex; Erica Weiss (ANT Ph.D.) did dissertation fieldwork in Israel on the public policy response to refusal to perform military service for reasons of conscience and for study of Hebrew; Jennifer Wilson (SLA 3rd year) studied Russian in Odessa and collected archival material on Sophia Parnok.

In the summer of 2010, Mika Ahuvia (REL 2nd year) studied with a tutor in ancient Greek and Latin at the University of Michigan in Ann Arbor; Aryeh Amihay (REL 5th year) studied and traveled in Germany in order to improve his German; April Armstrong (REL 4th year) conducted research at the American Jewish Archives at Hebrew Union College in Cincinnati; Yael Berda (SOC 4th year) traveled to Cyprus, Israel, and London for dissertation research on the British colonial bureaucracy; David Grossberg (REL 1st year) undertook a intensive study in Latin with a private tutor; Alexander Kocar (REL 2nd year)



Aryeh Amihay at "The Empty Library," Berlin.

received tutoring in Rabbinic Hebrew; Jessica Marglin (NES 4th year) completed her dissertation research in archives in France, England, and Spain; Leeore Schnairsohn (COM 6th year) studied Russian at Middlebury College; Geoffrey Smith (REL 3rd year) received tutoring in Rabbinic Hebrew; Erica Weiss (ANT Ph.D.) traveled to Israel to do research on conscientious objectors.

UNDERGRADUATE STUDENTS 2009–2010:

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

EFE BALIKÇIOĞLU

For the summer of 2009, I received a summer study grant to improve my Persian language skills from the Program in Judaic Studies of Princeton University. During June, July, and early August, I took private Persian classes from an Iranian tutor of an Azeri descent through the Eastern Languages Institute in my hometown Istanbul, Turkey. Not only did I study the grammar and colloquial uses of today's Persian with my tutor Riza Halili, but also worked on my Turkish translations of two distinguished contemporary Iranian

poets, namely M. Azad (1934–2006) and Fereydoon Moshiri (1926–2000). M. Azad, an accomplished poet of the Iranian Sheer-e Sepid, is a second-generation poet in the vein of more progressive names of the 1960s such as Forough Farrokhzad and Ahmad Shamlou. Also an accomplished translator of American literature into Persian, M. Azad was one of the contemporary masters of Persian lyrics. During the spring semester of my senior year at Princeton University, my translations of M. Azad came out in book form from the well-known ‘Persian Poetry Series’ of Pan Publications, and has recently been reviewed in several Turkish literary journals. In Spring 2011, a second book of my translations from Persian literature, this time the poems of Fereydoon Moshiri will be published by Pan Publications.

GAVI BARNHARD

This past summer I spent seven weeks in Cairo studying Arabic at the American University of Cairo. The program is designed for students interested in a full immersion experience in both Arabic and Arab culture. During my travels in Egypt I tried to make contact with some members of the small Jewish community in Cairo. Unfortunately, I encountered some problems in my attempt to reach out to the Jewish community due to both the language barrier as well as my hectic schedule. However, my personal travels roaming through the winding streets of old neighborhoods in Cairo led me to find the few Jewish synagogues that still stand. Getting a glimpse into the vibrancy of Jewish life that once existed in Egypt has inspired me to continue my study of Arabic with the intention of engaging with Jewish texts written by Jewish Arabs. Classes at Princeton that explore readings in Judeo-Arabic will hopefully allow me to pursue this passion and to try to understand the relationship between Jews and the Arab world. This is in large part due to both the financial and motivational support of the Program in Judaic Studies at Princeton University, which allowed me to pursue my interest in researching the intersection between Arabic culture and the Jewish people.

ESTHER BREGER

With the funding I received from the Judaic Studies Program, I was able to travel to Cairo in the summer of 2009 to continue the study of Arabic that I had begun in my first two years at Princeton.

During the six-week intensive session at the International Language Institute, I was in the classroom five days a week for over five hours a day, improving both my classical and conversational Arabic skills. In addition to my studies, I was able to spend some free time exploring the history of Cairo and Alexandria’s Jewish pasts, by visiting old synagogues (including the spot where the Cairo Geniza was discovered!) and speaking to existing members about the community’s history. I am incredibly grateful to JDS for helping to make this opportunity possible.

KERRY BRODIE

Thanks to the grant I received from the Program in Judaic Studies, I was able to spend my summer as an intern at the Shalem center. I was fortunate enough to work with Daniel Gordis and spent three months researching Judaism, Nationalism, and Zionism. Additionally, as part of the internship program, I had the opportunity to hear lectures and attend seminars at the Shalem center. This allowed me to have a unique glimpse into Israeli academia and politics.

It was also special to be able to spend the summer in Jerusalem. The internship allowed me to utilize all the resources of the City and to see the ramifications of the research I was doing. Reading Herzl while sitting outside in Jerusalem was a constant reminder that Jewish history is dynamic and alive.

The focus of my research started with nationalist philosophy and how it is still relevant in the 21st century. From there we moved on to looking at the foundations of Zionism and the ways that it intersects with universal nationalist arguments. This research spanned the last 200 years of Zionist thinkers. I was fortunate to be able to make use of my Hebrew skills and read a number of these texts in the original Hebrew.

This experience helped me experience firsthand the complexity of combining political theory with Jewish history. I am so grateful that I had this great opportunity.

JEREMY FURCHTGOTT

This summer I spent 3 weeks in Israel studying Judaism. I was on Israelinks, a trip for college students organized by Chabad on Campus. I wanted a mix of classroom studies and educational touring, and Israelinks seemed to fit the bill. Thanks to funding provided by the Program in Judaic Studies, I was able to go.



Hebrew Union College, Cincinnati.
Photo by A. Armstrong

Studying Judaism with 35 peers from other schools was a great experience. Not only did we have several hours of class every day but we also traveled to important cultural, religious, and historic sites in Israel.

Most importantly, Israelinks provided us with ample free time to explore Israel and Judaism for ourselves. As we spent most of our time in Tzfat and Jerusalem, two very holy cities in the Jewish tradition, free time often ended up in a conversation about Judaism. Sometimes we found ourselves in a Jerusalem café with one of our rabbis at 2:00 a.m. discussing the meaning of the Jewish family. Sometimes we were on a sidewalk in Tzfat discussing life stories with someone who was a stranger 10 minutes ago. These stories go on and on...

Israelinks was a time to take my Jewish education outside of a Princeton context and to learn from different teachers. These three weeks’ learning greatly deepened my knowledge of Jewish texts and philosophy. Israelinks left me with a drive to learn even more and deepen my connection to Judaism.

MIRIAM GERONIMUS

For the past three summers, Judaic Studies has helped fund my study of Yiddish language, culture, and history. In the summer of 2008, I studied at YIVO’s Uriel Weinreich Program at NYU. The following summer, I was an intern in the National Yiddish Book Center’s Steiner Program. Last summer, I traveled to Vilnius, Lithuania, to continue my studies in the summer program at the Vilnius Yiddish Institute.

Over the past three summers, my appreciation of Ashkenazi history and culture has deepened. I have learned the vibrant richness of Yiddish, complete with the cultural, religious, and historical perspective that is embodied by the language. I have read literature steeped in this culture, from

medieval folktales to modern short stories and poetry. I have learned the 1000-year history of Yiddish, which is inextricably woven with the history of Ashkenazi Jewry. I have seen the remnants of Yiddish language and culture in the city that was once the Yiddish capital of the world before its Jewish population was decimated by the Holocaust. I have also seen the flourishing of Yiddish language and culture in Chasidic communities in New York and among students, ethnographers, and historians across the world.

Learning Yiddish has opened up a whole new world for me. Partially it is a world of the past, based in heritage and traditions. Partially it is a world of dynamism and vigor, where excited students, friends, and teachers explore the language in ways that were not possible when Yiddish was still the vernacular of most Jews. Not only has studying Yiddish deepened my understanding of my heritage and strengthened my Jewish identity, it has also enabled me see the world in a new way. Yiddish is a language built by a balancing act of both Jewish and gentile influence, most visibly seen through the Hebraic and Germanic components of the language. Understanding this has helped me to come to terms with the balancing acts in my own life between the religious and secular, Jewish and American, spiritual and scientific. Where I once saw confusion, I now see a beauty in the complexity and fuzziness of modern Jewish life.

TALIA NUSSBAUM

This summer, I used the generous funding I received from the Judaic Studies Program, as well as the Alex Adam Award and the Dean's Fund, to travel to South America and Southeast Asia to explore the post-military Israeli experience through the photographic medium, accompanied by audio recordings of interviews with my subjects. I was already intrigued by the personal and psychological implications of mandatory military service, and how people cope with those physical and emotional ruptures that it entails. I explored this in my junior work, specifically focusing on my boyfriend, Yakir, in whom I witnessed changes on the most intimate level. Upon his release, after obsessing for so long over those physical and psychological changes caused by the army, I wondered at once what it meant to be released from that stronghold.

Traveling for a few months or even years has become a rite of passage for Israelis who spend their formative years preparing for and becoming a part of the army. In the army, individuality is forsaken to at least some degree in favor of the collective. Unique goals or qualities become inconsequential. While many have a non-eventful service,



The Western Wall. Photo by O. Sakkers

others—especially at this time—are catapulted into life or death situations and become responsible for not only their lives but the lives of their friends who serve beside them. They mature in ways unimaginable to one who has not shared those experiences; they accomplish things they previously thought were insurmountable. The final and sudden release from the army is at times shocking, at times relieving, at times painful in itself. Using the very generous funding that I received, I traveled to South America and Southeast Asia to witness firsthand what happens to those released soldiers. Building off of my Junior work, I returned to old connections and forged many new ones in search of understanding the Israeli post-military experience, specifically in the form of world travel.

I documented the people I met with my digital camera and additionally recorded interviews, asking them about their experiences in the military, their experiences abroad, and why they decided to travel in the first place. The final project, in the form of a gallery show, consisted of photographic portraits in the form of large-scale digital prints accompanied by excerpts from the interviews in either video or audio form.

RUTHIE NACHMANY

This summer, the Kwartler grant funded my travel to Israel, where I conducted research and filming for my Film JP on Jewish amuletic jewelry. In the spring, I will be screening the film.

I had a few motivations coming into the project. The most personal reason for doing this research is that my grandfather, who is now 87, used to collect a great deal of items dealing with Jewish visual and material culture, including many pieces of jewelry. I grew up wearing this sort of jewelry to all my special occasions, and many quotidian occasions as well, so I wanted to take the opportunity to learn more about it. As an Anthropology major with a Film certificate, I also wanted to understand the role of material culture and visual anthropology. Furthermore, I wanted to understand the “narrative” of this sort of jewelry. Before I traveled to Israel, I believed that it was a “lost” art form, because once the Jews of the Middle East were exiled to Israel after 1948, they ceased to create jewelry. I also exoticized the magical/mystical qualities of amuletic jewelry. After my trip, I started to understand how pervasive superstition and magic are in today's Israeli and Jewish cultures. I also learned a great deal about my grandfather. Finally, now that I am re-watching and editing my footage, I am learning about the role of objects in a culture and the meanings people attribute to things they see or wear every day. I am bookending my project with academic research—in freshman year, I conducted a final paper for my Writing Seminar on the gendered aspect of Jewish jewelry for passing along Jewish knowledge, and this year, I am conducting a final paper for my course “The Ethnographer's Craft” about the fieldwork methods I used this summer.

These are the people I interviewed: Dr. Esther Muchawsky-Schnapper, curator of the Department of Jewish Ethnography at the Israel Museum; Dr. Filip Vukosavovic, curator of the current exhibit on Jewish Magic at the Bible Lands Museum; Dr. Nurit Kenaan-Kedar, who curated an exhibit about Jacobi, an alternative to Maskit “ethnic jewelry”; Dr. Nitza Behruzzi, curator of the Ethnography and Folklore pavilion at the Eretz Israel Museum; Ben Zion David, jewelry seller in Jaffa; Rachamim, jewelry seller in Jaffa; Nuri, jewelry seller in Jerusalem; Zadok, jewelry seller in Jerusalem; Jacobi, jewelry seller in Jaffa; Rabbi Chaim Foor, who creates amulets today; William Gross, Judaica collector; and Shamai Zweigreich, collector and my grandfather. My mother helped me conduct and film the interviews, which were both in Hebrew and English. My film advisors, Su Friedrich and Keith Sanborn, are helping me as I edit the approximately 15 hours of footage I filmed.

I am very grateful to the Kwartler family for allowing me to pursue a lifelong interest in an academic and creative context, and I look forward to sharing my film with members of the Princeton community and other interested parties.

OLAF SAKKERS

From the Mount Scopus Campus of Hebrew University, you have a view over the whole of Jerusalem, the hills that surround it, the olive trees that grow on them, and the desert that lies beyond. Here I spent 5 weeks learning Hebrew in an intensive language program called the Jerusalem Ulpan.

In spite of the hours of time in class, absent of any English, and the high rate at which I was learning new words and conjugations, Rachel and Anat, my two teachers, constantly found ways to engage and amuse. Their daily in-class theatrics were supplemented with group singing, circle dances, and tours of Jerusalem—all conducted in just-simple-enough-to-understand Hebrew.

Outside of my intense daily course of Hebrew therapy, I explored Jerusalem, trying to improve my language skills in conversations with bookshop owners in Mea She'arim or bus drivers. The World Cup was in full swing and the local pizza shop was where a few friends from class and I would gather to cheer our favourite teams, discussing politics during the half-time break. I spent Shabbats with a friend from Princeton, helping to babysit her twin brothers or playing Frisbee in the park.

This experience, made possible through JDS funding, not only laid a solid foundation for the language skills needed to feel comfortable reading and conversing in Hebrew, but also allowed me to form strong connections to the place where these skills are the means through which its society functions and grows stronger.

GRADUATE STUDENTS, 2009:

MIKA AHUVIA

Thanks to the funding given to me by the Judaic Studies program, I was able to participate in an intensive German language seminar offered in Princeton in the summer of 2009. This skill became immediately useful in my Religion and the Tradition of Social Theory class as we studied the



C. Friedman and R. Gross at the Spanish Synagogue, Prague.

contributions of Max Weber and Karl Marx. I hope to improve my fluency in German in future summers.

The summer funding also enabled me to keep up my study of Greek with newly-met colleagues in classical studies.

ARYEH AMIHAY

I wish to thank the Program in Judaic Studies for the support I received for my summer project. I traveled this summer to Israel, combining several different academic experiences.

A major highlight of my visit was the 15th World Congress of Jewish Studies. I spoke at the conference, reading a paper titled “Divine Names in the Dead Sea Scrolls.”

Another purpose of this trip was to do research and collect materials unavailable in Princeton towards my dissertation, titled “Law and Society in the Dead Sea Scrolls.” I focused my efforts on the issue of the significance of intent in ancient Jewish law, working in the National Library and in the Bloomfield Library in Jerusalem.

In the spirit of Princeton’s motto, “in the service of all nations,” I felt it was important to contribute my knowledge and tools acquired in Princeton to benefit others. I initiated a series of workshops, open to the public, in Jerusalem and Tel Aviv, discussing basic terms and Jewish law, and reading Jewish texts. The meetings had a good response and were enjoyable and fruitful.

I also traveled to Kibbutz Almog, which holds a modest exhibition about the

Dead Sea Scrolls, including an audiovisual presentation and (mock) copies of the scrolls for educational purposes.

After seeing the exhibition, I met with members of the Kibbutz responsible for it, and we had a study session together where I had the chance to clarify some of the heated debates concerning the scrolls; and we brainstormed together over some of their ideas to enhance and renew the exhibition. We decided to remain in touch for further consultation.

The combination of a major conference, quiet library research, and meeting various people to discuss my studies made this the perfect blend of a productive and enjoyable summer.

APRIL ARMSTRONG

In summer 2009, I received a small grant from Judaic Studies for research related to what has become the subject of my dissertation. My broader project examines interfaith dialogue between representatives of the Southern Baptist Convention (SBC) and the Anti-Defamation League (ADL) and American Jewish Committee (AJC) in the latter half of the twentieth century. The grant I received enabled me to conduct research on American Jewish responses to a controversy that erupted in 1980 when the newly-elected president of the SBC, Bailey Smith, made a comment at a political rally for Ronald Reagan’s presidential campaign asserting, “God Almighty does not hear the prayer of a Jew.” This incident is very important for the larger story within my dissertation, since it had a significant impact on the existing dialogue between the SBC and ADL/AJC, and encouraged the development of dialogue with figures not previously involved in it.

I spent my time looking through the wealth of periodical resources available at the Dorot Jewish Division of the New York Public Library. The sources I gathered from this trip are instrumental in demonstrating that the ADL and AJC officials engaging in dialogue with officials in the SBC were not representative of American Judaism as a whole, and that Jewish response to this controversy reflects a wide range of perspectives and attitudes toward interfaith dialogue. This is important for me, since one of my main arguments within the dissertation is that neither side of the dialogue I examine was representative of those considered to be their constituencies. I am very grateful to the Judaic Studies program at Princeton for its support of my work.



Zion Square, Jerusalem. Photo by O. Sakkers

GREGG GARDNER

I spent the summer of 2009 researching the concept of charity in early rabbinic literature. This project examines discussions of almsgiving, ethics, and poverty in the Mishnah and Tosefta—texts from the third century C.E. that would constitute the foundations of the Talmuds and, in turn, all subsequent rabbinic Judaism. Funding from the Program in Judaic Studies (JDS) allowed me to focus on my research. JDS has played an important role in my graduate studies at Princeton. I completed my Ph.D. in Religion with a dissertation titled “Giving to the Poor in Early Rabbinic Judaism,” which I am now revising into a monograph. After defending, I spent a year as a Starr Fellow in Judaica at Harvard University, and I am currently a Mellon/American Council of Learned Societies Fellow at Brown University. In the fall of 2011, I will begin a tenure-track appointment as the Diamond Chair in Jewish Law and Ethics at the University of British Columbia. I would like to thank JDS for generously supporting my research in Judaic Studies over the years.

RACHEL GROSS

During the summer of 2009, thanks to a grant from the Program in Judaic Studies, I was able to continue my study of modern and contemporary Jewish history and culture by taking Yiddish language courses and studying Eastern European Jewish history at the Vilnius Yiddish Institute at Vilnius University in Lithuania. In the intensive four-week summer program, I spent mornings learning Yiddish grammar and reading texts and afternoons exploring the history of Lithuanian and Polish Jewry in the historic city of Vilna. The program

placed significant focus on the extensive history of Jews in the region before World War II, and it was an astounding experience to take tours of the city led by Jews who had lived there before the war and could identify locations where Jewish culture had thrived until the 1930s. I also was able to meet several members of the contemporary local Jewish community and discuss the difficulties and hopes of Jews in Vilnius today. Despite these high points, the most poignant moments of my time in Vilnius were hearing accounts of the war by women who had lived in Vilna before the Holocaust, one of whom had escaped from the Vilna ghetto during the war and fought as a partisan against the Nazis. The historic residence of Jewish life in Vilna, which subsequently became the Jewish Ghetto established by the Nazis, is in the oldest part of the city, now a vibrant downtown scene next to the university, where I ate lunch each day. I also visited small towns formerly occupied by Jews in the Lithuanian countryside, including old Jewish cemeteries in varying states of disrepair, as well as sites of mass murder of Jews and others during the Holocaust at Ponar and the nearby city of Kaunas. Finally, again thanks to the Judaic Studies grant, I was also able to spend time in Prague, visiting and researching Jewish museums, including those housed in historic synagogues.

RONNIE HALEVY

In the summer of 2009, I was completing my fourth year as a graduate student in the Anthropology department. My work focused on the primary education of Bedouin girls in the Negev of southern Israel, using the prism of “tribe” and “state,” and the ways in which such

“frames” are woven into different narratives of “cultural change.” That summer marked the end of two years of fieldwork that I conducted in several Bedouin schools across the Negev, some in towns and others in unrecognized villages. The idea to spend time in these schools came up during my research for my M.A., when I worked with female Bedouin students at Ben Gurion University of the Negev. Acknowledging the many obstacles these women had to surpass in order to become students, many of my conversations with them revolved around the years prior to university during which they had to engage in gradual, and very consistent, persuasion of family members of their future educational plans. Consequently, the time I spent in these schools was aimed at getting to know the conditions under which Bedouin girls, ages 13–16, receive their education: an education that is designed from afar, and often served by inexperienced local hands, thus producing a situation in which succeeding, and eventually graduating, requires much more effort and creativity than one would imagine.

LANCE JENOTT

To enrich my studies of the cultures and religions of the ancient Mediterranean world, I traveled throughout Israel in July of 2009 to see and photograph archeological remains from the Hellenistic and Roman periods. The sites I visited include Herod’s port at Caesarea, the Rabbinic catacombs at Bet She’arim, the Roman cities of Tiberias, Sepphoris, Bet She’an (Scythopolis), and Nazareth, the Sea of Galilee and Jordan River, the fine synagogues at Capernaum, Bet Alpha, and Hammat Tiberias (the latter two, along with Sepphoris, famous for their mosaic floors depicting scenes from the Hebrew Bible alongside anthropomorphic Zodiac images), as well as the innumerable historical and religious sites in Jerusalem—Dome of the Rock, the ancient and medieval walls, Church of the Holy Sepulchre, Coptic and Ethiopian orthodox monasteries, and the Israel Museum, home of the Dead Sea Scrolls and model of ancient Jerusalem, to name only a few. The photographs I took, numbering well over a thousand, have already proved extremely useful as visuals in my teaching and lectures.

Moreover, during the week of July 19–24, I participated in the Victor Rothschild Memorial Symposia at the Institute for Advanced Studies of Hebrew University, Jerusalem, whose interdisciplinary topic this year was Martyrdom in Judaism, Christianity and Islam. There I led the first seminar by

presenting on the topic of “Martyrdom and Heresy in ancient Christianity,” and guided the other participants through primary sources which illuminate the diversity of perspectives among ancient Christians on the question of how to respond to government persecution. The readings and discussions from this seminar have contributed significantly to my dissertation research.

DAVID JORGENSEN

As a recipient of a summer funding grant from the Program in Judaic Studies, I write you for two reasons. First, to thank you again for this award which, in conjunction with other funding sources, allowed me this summer to undertake a five-week trip to Israel, Turkey, and Greece. And second, to provide you with a brief report of what I accomplished there.

I first attended a week-long symposium at Hebrew University in Jerusalem on the subject of “Martyrdom in Judaism, Christianity, and Islam.” This was a fantastic opportunity to meet other graduate students and scholars from North America, Europe, and Israel, working in various fields and historical periods, and to learn from one another as we discussed our research. The presentations and discussions there enabled me to better situate my own study of early Christianity within a broader historical context crossing religious, geographical, and temporal borders. This week also allowed for time to visit a number of historical sites in Jerusalem and Bethlehem.

I then was able to travel independently in Israel for a week, in which I concentrated on two regions: the Dead Sea area and the Galilee. At the Dead Sea I visited Qumran and Masada, and in the Galilee a large number of sites relevant to the study of religions of late antiquity, including Bet She’an, Bet Alpha, Sepphoris, Nazareth, Hamat Tiberias, Capernaum, and Korazim. In addition to these sites, I was able to see a few key museums, most notably the Shrine of the Book Museum, where many of the Dead Sea Scrolls are housed, and the newly opened Museum of the Good Samaritan, which is dedicated to late antique mosaics unearthed in synagogues, churches, and Roman fortresses in Gaza, Samaria, and Judea.

I then flew to Istanbul where I rendezvoused with a colleague of mine from the University of Chicago. Together we embarked on an intensive, three week trip through Greco-Roman Asia Minor,



Ausangate, Peru. *Photo by T. Nussbaum*

including some nearby Greek islands. Again, the focus was on sites and museums relevant to the study of religions of late antiquity. Miraculously, we were able to see every single site we had identified as a priority, despite the combination of a packed schedule and the inevitable mishaps that occur when traveling in a foreign country, which, although to be expected, are never expected at the time they occur! Our site list is as follows: Hierapolis, Laodicea, Aphrodisias, Ephesus, Priene, Miletus, Didyma, Halicarnassus, Kos, Patmos, Samos, Sardis, and Pergamum. While in Istanbul we visited the Hagia Sophia, the Basilica Cistern, and the extensive Archaeology Museum.

This trip was extraordinarily valuable for my professional development, allowing me to become familiar on a first-hand basis with these sites, all of which I had previously only read about. I took over 5000 photos that I will be able to refer to in future research and use in my own teaching for years to come. In addition, as I hope to lead trips of students to some of these places eventually, I was able to learn about the practicalities of travel in these countries and begin to think about how best to organize and lead such trips. I am extremely grateful to the Program in Judaic Studies for this remarkable opportunity; it has been one of the highlights of my career at Princeton.

ARI LIEBERMAN

I am deeply indebted to the Department of Comparative Literature and the Program in Judaic Studies for their generous assistance this summer. Thanks to this funding, I was able to travel to Israel to conduct research on Shmuel Yosef Agnon at the National Library in Jerusalem, where I found many interesting unpublished items, immensely valuable for my research—for example, an incomplete manuscript of an early draft of *Tmol Shilshom* [Only Yesterday], a draft which contains an alternate ending of the

novel. I thus made great progress on the second chapter of my dissertation. By the end of the summer, I had drafted the entire chapter on Agnon, which deals with the function of laughter in *Tmol Shilshom*. The funding also allowed me to enroll in the Summer Yiddish Program at Tel Aviv University, where I was placed at the intermediate level and greatly improved my Yiddish.

JESSICA MARGLIN

Thanks to the generous funding of the Kwartler Grant, during the summer of 2009 I was able to travel to Morocco and pursue preliminary dissertation research in the archives in Rabat. I knew that I wanted to study the history of Jewish-Muslim legal relations in nineteenth-century Morocco. However, since only a tiny fraction of the Moroccan state archives are catalogued, there was no way for me to know if the archives held the kinds of sources I would need to pursue this line of research. Thus it was essential that I spend some time working in the archives in Morocco before I completed my dissertation prospectus.

My work in the Moroccan archives was extremely fruitful. I spent most of my time in the Direction des Archives Royales (DAR: in Arabic, *Mudiriyyat al-Wathā'iq al-Mālikīya*) and the Bibliothèque Royale (BR: in Arabic, *al-Maktaba al-Ḥasanīya* or *al-Maktaba al-Mālikīya*), which are in Rabat. Both archives proved extremely rich, and I was able to ascertain the kinds of sources available for my project. These consist primarily of correspondence among various government officials (including governors, customs officials, judges, and the Sultan and his viziers) which mention legal cases relating to Jews. The specific sources that interest me are scattered throughout the records, making it difficult to know with certainty how many such sources exist. However, by sampling a number of files I was able to ascertain the existence

of a significant corpus of source material which will, I hope, prove central to my dissertation.

Thanks to the preliminary research I completed in Morocco this summer, I have completed my dissertation prospectus, which I will defend on Thursday, December 3. I am incredibly grateful to the Program in Judaic Studies and to the Kwartler family for making my summer research possible.

ELIAS SACKS

I would like to thank the Program in Judaic Studies for generously supporting a summer of Latin language study at the CUNY Graduate Center. Building my Latin reading skills has been crucial to my dissertation, which focuses on the work of Moses Mendelssohn, the eighteenth century “founder” of modern Jewish thought. Latin remained a central language of scholarly and philosophical discourse into the eighteenth century, and Latin language training has allowed me to explore many of texts with which Mendelssohn was deeply engaged—for example, Spinoza’s writings on metaphysics and biblical criticism, and Leibniz’s work on religious epistemology. Moreover, strengthening my Latin skills has also played an important role in other research projects which I have pursued, such as an article on Spinoza and Maimonides’s political theory, as well as an article on the study of late antiquity and contemporary Christian theology. I am grateful to the Judaic Studies Program, then, for enabling me to acquire these crucial Latin skills.

JENNIFER WILSON

During the summer of 2009, I received funding from the Program in Judaic Studies at Princeton University in order to study Russian in Odessa and to collect archival material on Sophia Parnok (1885–1933), a Russian-Jewish writer who spent the second half of her career in southern Ukraine. Odessa is a vibrant city on the Black Sea and was home to a large Jewish community in the 19th and early 20th centuries. It is the birthplace of many prominent Soviet-Jewish writers such as Ilya Ilf, Evgeny Petrov, and Isaac Babel. In addition to taking classes at the Odessa Language Center, I conducted research on Sophia Parnok at the Literary Museum of Odessa and at Gorky State Library (the first library in Ukraine and the second in the Russian Empire). Very little work has been done on Parnok. She is more famous for the romantic affair she had with Marina Tsvetaeva than for her poetry. My project examined Sophia Parnok’s marginalized place in Russian

letters by exploring popular beliefs about Jewish sexuality in fin-de-siècle Russia and how they might have conflicted with the Decadent understanding of same-sex desire. I am very grateful to the Program in Judaic Studies for allowing me the opportunity to further my research and for giving me the chance to spend time in the beautiful city of Odessa.

GRADUATE STUDENTS, 2010:

MIKA AHUVIA

During the summer of 2010, I delved into the study of the primary sources most relevant to Second temple and Late Antique Judaism. With the funds I was awarded by Judaic Studies, I studied with a tutor in ancient Greek and Latin at the University of Michigan in Ann Arbor.

This experience proved immensely helpful in preparation for my general exams, one of which I took and passed at the end of the summer.

ARYEH AMIHAY

I wish to thank the Program in Judaic Studies for the support I received for my summer project. I traveled this summer to Germany in order to improve my German which is crucial for reading scholarly material in my field. I spent six weeks in Berlin and had a wonderful experience.

The course took place three hours every morning, five days a week. I spent many of the afternoons exploring the city, its museums and cultures as well as its history, and in the evenings I did homework for the course. As such, it was an intense experience which allowed me to immerse myself in German culture, thus not only practicing grammar skills, but also speaking it on the street and partaking in an unmediated experience and encounter of the culture and the people. Right outside the apartment I rented for my stay was the Gedenkstätte Berliner Mauer (Berlin Wall Memorial). When I visited there, I spoke to a staff-lady in German, who shared with me her memories as a child growing up in East-Berlin, while her Grandmother lived on the Western side.

Naturally, visiting Berlin as a Jew and an Israeli is a complex experience. I visited many Holocaust-related sites, such as the villa of the Wannsee Conference, Denkmal für die ermordeten Juden Europas (Memorial to the Murdered Jews of Europe), Topographic



A. Amihay at the Market Gate of Miletus, Pergamon Museum, Berlin.

des Terrors (location of Gestapo and SS headquarters), the Block der Frauen commemorating the Rosenstrasse protest, the empty library commemorating the book burning and others. I took with me Haim Be’er’s then recent novel (he has since published a new one), “Before the Place,” describing the experiences of an Israeli in Berlin. Reading the novel helped me express and formulate my own views towards my experiences and emotions in Berlin.

As a student of the ancient world, a major highlight of my trip was the visit to the Museum Island, and especially the Pergamon and the Neues Museum. In the Pergamon Museum I saw the Pergamon altar, the Market Gate of Miletus and the Ishtar Gate of Babylon (as well as many other Babylonian artifacts). The highlight of the Neues Museum was obviously the bust of Nefertiti, but also many other Egyptian artifacts, and a set of papyri including Jewish and Christian texts. Since I spent a longer time in Berlin than the average tourist, I was able to dedicate separate and longer tours for each of these museums, rather than seeing it all hurriedly in one afternoon.

Some of these experiences do not seem directly related to my research. However, I feel that the overall experience was crucial to my education as a Princeton doctoral student, broadening my horizons and contributing to my maturation as a scholar. For me, being a scholar is not only the methods of research in my specific fields of interest, but also a way of life and a mode of viewing the world.

While in Berlin, I received good news: a book I co-edited with Prof. Michael Stone and Dr. Vered Hillel had been published. I worked on this volume, called “Noah and His Book(s),” in my first years as a student in Princeton, and the Judaic Studies Program supported my trip to Israel in my first year to work on it. Seeing it finally in print was an amazing reward for all the work I put into it.

After returning from Berlin, I sat down with renewed forces to continue writing my dissertation. I completed a chapter this summer, and then began working on a new one.

APRIL ARMSTRONG

In summer 2010, I received a grant from Judaic Studies for research related to my dissertation. My broader project examines interfaith dialogue between representatives of the Southern Baptist Convention (SBC) and the Anti-Defamation League (ADL) and American Jewish Committee (AJC) in the latter half of the twentieth century. This grant gave me the opportunity to conduct research at the American Jewish Archives (AJA) at Hebrew Union College in Cincinnati. I found several collections at the AJA useful in contextualizing the SBC-ADL/AJC dialogue within larger efforts of ADL and AJC officials to engage American evangelicals in dialogue during the period covered in my dissertation, as well as much material dealing specifically with the SBC. There were many moments of pleasant surprises during my time at the archive, which is usually the case on such trips. I found small files dealing with relationships between Southern Baptists and American Jews not involved in official dialogue efforts that will serve as useful comparisons between the ADL and AJC elite and average American Jews in their approaches to their SBC neighbors. I also made some useful contacts that will lead me to other sources and potential interviews with some of the people who appear in the historical narrative I am constructing.

It was a busy summer overall, as I spent the remainder studying secondary literature on Christian-Jewish encounters in America while I developed a formal dissertation proposal. My time in Cincinnati was invaluable in developing the larger story that will appear within my dissertation, and I very much appreciate the support the Judaic Studies program at Princeton has given to my work.

DAVID GROSSBERG

As part of my preparation to begin my studies at Princeton, I spent the summer in an intensive study of Latin. I worked through the classic text for beginning Latin students, *Latin: an Intensive Course* by Floyd L. Moreland and Rita M. Fleischer. This text was designed for the CUNY Latin/Greek Institutes’s well-known summer intensive, which aims in a 10-week course to prepare students for advanced reading of primary sources. Thanks to the funding from Judaic Studies, I was able to hire a private tutor to help me work through this text and was able to accomplish as much or more as I would have in a more formal setting. By the end of the summer, I was reading Cicero, Caesar, Horace, and Jerome. My newly acquired skill in Latin is already proving to be a necessary asset to my work at Princeton.

JESSICA MARGLIN

Thanks to the generous support of the Program in Judaic Studies, this summer I was able to complete dissertation research in archives in France, England, and Spain. My goal was to collect material from consular archives in Morocco concerning the legal history of Moroccan Jews who acquired consular protection in the nineteenth century. This research constitutes part of my dissertation, which broadly treats Jews’ place in the nineteenth-century Moroccan legal system.

In France, I conducted research in the archives of the Ministère des Affaires Étrangères in Paris and in Nantes. In Nantes, I read through legal dossiers of Jewish protégés, which include everything from correspondence concerning their legal cases, to court documents from the Moroccan Islamic courts and Jewish courts, to detailed proceedings of the French consular courts in Tangier and Essaouira. In Paris, I looked at correspondence between the Ministry of Foreign Affairs in Paris and French diplomatic officials in Morocco—much of which concerned legal issues relating to Jews and Jewish protégés.

In England, I worked

in the National Archives at Kew, London. I read through archives of the Foreign Office, focusing on correspondence among British diplomats in Morocco. Many of the richest material for my purposes were “Protest books” in which were recorded court proceedings and other legal records. I also found much information about the legal history of Jewish protégés in the correspondence of consuls, especially those stationed in areas with large Jewish populations such as Essaouira and Tetuan.

Finally, I conducted research in the Archivo General de la Administración in Alcalá de Henares, outside of Madrid, Spain. This was an extremely exciting archive to work in, as very few historians of nineteenth-century Morocco have used the Spanish diplomatic archives. I looked at the voluminous correspondence among consular officials, including much about Jewish protégés and the legal cases in which they were involved. Perhaps the most exciting thing I found during the whole research trip was housed in this archive: a detailed account of a mixed court, presided over by foreign diplomats and representatives of the Moroccan government. This mixed court was quite short-lived (lasting from 1870 to 1871), and thus is relatively unknown in the secondary literature. For my purposes, this account alone might serve as the basis of an entire chapter of my dissertation.

The research I completed this summer will serve as the evidence for a section of my dissertation, which I am currently writing. Thanks to the support of the Program in Judaic Studies, I believe I now have enough material to make strong arguments concerning how Moroccan Jewish protégés were integrated into the broader Moroccan and consular legal systems.



Klezmer Music Festival, Odessa. Photo by J. Wilson

SPECIAL HIGHLIGHTS

SEFER HASIDIM

In 2003, Peter Schäfer initiated and organized a project aiming to edit all available manuscripts of *Sefer Hasidim* (“*Book of the Pious*”), the scholar’s most important source for the history and culture of medieval German Jewry. Tradition attributes the authorship of *Sefer Hasidim* to Judah the Pious (d. 1217), one of the major figures associated with a circle or movement of German-Jewish pietists (Haside Ashkenaz) characterized by their distinctive combination of ethical and mystical concerns.

For the historian, *Sefer Hasidim* offers a treasure trove of information about the daily lives of medieval Jews under Christian rule. This compendium of traditions includes ethical, halakhic, midrashic, mystical, and even philosophical material. Presented as a guidebook for the practice of Jewish piety, it consists mostly of parables, homilies, and exempla that appeal to the everyday experiences of its author(s) and audience. As a result, the text teems with realia about the religious and cultural landscape of Europe in the Middle Ages.

Not least significant are its detailed descriptions of the encounters between Jews and Christians. Although written in the wake of the Crusades, *Sefer Hasidim* attests to a surprising range of contacts between Jews and Christians, spanning the continuum from their common participation in a shared cultural context to their interpersonal interactions, both polemical and routine. In effect, this book preserves a poignant snapshot of a pivotal stage in the history of Jewish-Christian relations in Europe, before the progressive imposition of social and political isolation on the Jewish people that eventually culminated in the Holocaust.

In addition, *Sefer Hasidim* has had an enduring influence on Jewish culture, due to its articulation of a radically new approach to ethical theory and practice. Although the conceptualization of lived piety in *Sefer Hasidim* has deep roots in ancient and late antique Judaism, the requirements for righteousness are here conceived as transcending the bounds of the Written and Oral Torah; the pietist is enjoined to find and fulfill the will of God in innovative ways, self-consciously surpassing the requirements laid upon the righteous in the Bible and Talmud. The book is thus

peppered with precepts not found in earlier tradition, and it served to introduce (or to reintroduce, as the case may be) a host of new concerns into the discourse about Jewish ethics, such as a renewed interest in ascetical practices, a system of penitence for sin, and a focus on the individual’s quest for self-perfection, even in the face of conflicts with the community at large.

In addition to Peter Schäfer (Director), the project team included Michael Meerson (Associate Director and Editor), Kevin Osterloh (Coordinator), Ben Johnston (Website Designer and Developer), and many students whose duty was to transcribe the manuscripts. This team’s efforts culminated on August 31, 2008, when Princeton University *Sefer Hasidim* Database (PUSHD) was launched. The database contains fifteen searchable manuscripts, with a full index of all parallel paragraphs, enabling the scholar to open and compare them with a single mouse click. No wonder that many hundreds of users from schools, universities, editorial companies, yeshivas, and monasteries have registered at PUSHD. The database can be found at https://etc.princeton.edu/sefer_hasidim

THE TIKVAH PROJECT ON JEWISH THOUGHT AT PRINCETON UNIVERSITY

In 2008, Princeton University and the Program in Judaic Studies received a \$4.5 million grant from the Tikvah Fund to help strengthen undergraduate interest in Jewish thought and bring Jewish history and ideas into dialogue with other historical, philosophical and theological traditions. In the last two years, Princeton’s Tikvah Project on Jewish Thought, directed by Leora Batnitzky, has grown and thrived. The Project has a twofold goal: to make Princeton a major national forum for exploring Jewish thought (defined very broadly to include any relevant time period, figure, or topic) and to create at Princeton a national model for integrating Jewish thought into the humanities. To meet these goals, the project consists of four main components: fellows program, new courses, academic working groups, and summer seminars.

The fellows program aims to attract scholars and teachers who are interested in grappling with the great human questions from a Jewish perspective and to viewing Jewish thought within wider human

debates about big questions. During the 2008–2009 academic year we hosted our inaugural fellow, Michael Fishbane of the University of Chicago. Professor Fishbane taught a freshman seminar on “The Book of Job and the Problem of Evil” in the fall, and in the spring co-taught a seminar with Peter Schaefer on “God and Cosmology in Ancient Israel.” During the 2009–2010 academic year the Tikvah Project hosted three fellows: Allan Arkush of SUNY Binghamton, as a research fellow for the year; Oded Schechter, a philosopher from the University of Chicago, and Elisha Russ-Fishbane, a medievalist from Harvard, began three-year post-doctoral fellowships. Oded Schechter has taught a seminar on Spinoza, another on Secularism, and a third on the Bible in modern political thought. Elisha Russ-Fishbane has taught a freshman seminar on the history of the virtue of tolerance and another on the question of a “clash of civilizations” from the medieval period to the present, as well as “Great Books of the Jewish Tradition.” Micah Gottlieb of New York University is in residence this year as a Tikvah research fellow. (Please see the Tikvah Fellows’ bios in the “Faculty News” section of this newsletter).

In addition to the exciting courses taught by the Tikvah Fellows, the Tikvah Project is also developing a handful of core courses that bridge disciplinary boundaries and are co-taught by permanent members of the Princeton faculty. These courses will consider Jewish thought in the context of broad humanistic themes and incorporate Jewish texts and ideas into their consideration of such themes. Leora Batnitzky and Eric Gregory of the Religion Department offered the first core course, “God and Politics,” last fall. The Program in European Cultural Studies cosponsored this course. The Project also hosted a companion lecture series on “Human Nature and Human Flourishing.” This spring, Cornel West and Leora Batnitzky will offer a second core course on “Athens and Jerusalem.” Judaic Studies, the Center for African American Studies, and the Department of Religion cosponsor this course.

The Tikvah Project is currently running four working groups: “Holiness,” led by Alan Mittleman of the Jewish Theological Seminary; “The Haggadah,” led by Allan Arkush of SUNY Binghamton; “Hans Jonas,” led by Leora Batnitzky of Princeton; and “Messianism,” led by Michael Morgan, emeritus Indiana University. In each group, six to eight scholars from North America and Israel convene three times over a year in Princeton to work on their common subject, with each participant expected to write a publishable new essay or commentary as the culmination of the group’s work.

The Tikvah Project also sponsors a two-week intensive workshop (or parallel workshops) for undergraduates on “Jewish Thought and Enduring Human Questions,” in which students explore important humanistic themes such as justice and injustice, hope and redemption, love and death, law and authority, and God and politics, through study and analysis of Jewish thinkers, texts, literature, and culture. More than twenty scholars from North America and Israel present in the seminars and participate in discussion with students.

Finally, the Project has sponsored multiple lectures and conferences, often in conjunction with Judaic Studies. In the spring of 2010, the project hosted an especially successful workshop on “The Unity of Moses Mendelssohn’s Thought,” which brought together prominent Mendelssohn scholars and advanced graduate students at Princeton and elsewhere working on Mendelssohn and early modern German philosophy.

TOLEDOT YESHU

In 2008, after the launch of the *Sefer Hasidim* Database, Peter Schäfer and Michael Meerson started another textual project. This time the goal was to edit one of the most controversial books in history—*The Book of the Life of Jesus* (in

Hebrew *Sefer Toledot Yeshu*) that presents a chronicle of Jesus from a negative and anti-Christian perspective. It ascribes to Jesus an illegitimate birth, a theft of the Ineffable Name, heretical activities, and finally, a disgraceful death. Perhaps for centuries, the *Toledot Yeshu* circulated orally until it coalesced into various literary forms. Although the dates of these written compositions remain obscure, some early hints of a Jewish counter-history of Jesus can be found in the works of pagan and Christian authors of Late Antiquity, such as Celsus, Justin, and Tertullian. Around 600 C.E., some fragments of Jesus’ biography made their way into the Babylonian Talmud; and in 827, the archbishop Agobard of Lyon attests to a sacrilegious story of Jesus that circulated among Jews.

In the Middle Ages, the book became the object and tool of a most acrimonious controversy. Jews, Christians, and atheists, such as Ibn Shaprut, Luther, and Voltaire, quoted and commented on *Toledot Yeshu*, trying to disprove the beliefs of their opponents and revealing their own prejudices. Eventually, in 1681, a Christian Hebraist, Johann Wagenseil, published one manuscript of many in a two-volume edition titled *Tela Ignea Satanæ (Flaming Arrows of Satan)*, one volume containing the text, and the other a refutation of its blasphemies. More editions, commentaries, and translations have followed; most of them are more tendentious than accurate.

Due to the offensive nature of the book,

scholars have until recently paid little attention to *Toledot Yeshu*. *Das Leben Jesu nach Jüdischen Quellen*, published by Samuel Krauss in 1902, still remains the standard reference for every researcher of the *Toledot Yeshu* manuscripts. Krauss’ book was the first to convincingly demonstrate that instead of lamenting the *Toledot* as a pitiful medieval fabrication it would be more fruitful for historians of religion to trace the book to its sources. As a result of Krauss’ work, it has become clear that *Toledot Yeshu* is not a single composition but rather the product of a long literary history. Yet, only about twenty manuscripts were available to Krauss, while modern catalogues of *Toledot Yeshu* list almost one hundred fifty manuscripts, asking for a renewed and fresh approach.

To the present day, the basic work on the new Princeton edition is complete—all the available manuscripts were collected, transcribed, and translated. The project team also prepared a sophisticated database that will help to uncover the secrets of the origin and reception history of *Toledot Yeshu*, and finally to bring out the publication of a critical edition supplemented by an electronic database on a CD.

Along with this project, in 2009 Peter Schäfer and Michael Meerson organized an international conference—*Toledot Yeshu Reconsidered*—attended by many leading scholars of the subject. Their contributions are soon to be published in a conference volume with Mohr Siebeck, Tübingen.

NEW FACES

The Program is pleased to welcome two new faces to Scheide Caldwell:

BARU SAUL joined Judaic Studies in November 2010 as program manager, beginning her tenth year at Princeton University. She worked for eight years as administrative assistant to Peter



Schäfer in the Department of Religion and prior to that as assistant to the chair in the Department of Operations Research and Financial Engineering. Before coming to Princeton University, she was an office manager for a computer consulting firm. Baru holds a B.A. in Russian Language and

Literature from the University of Maryland, College Park. She is a founding member of the Machestic Dragons, New Jersey’s first dragon boat race club for breast cancer survivors, and served 8 years as president of the board of directors and team captain.

SALLY FREEDMAN joined the Program in December 2010 as managing editor of the *Jewish Studies Quarterly* (www.princeton.edu/~judaic/jsq.html). She earned her Ph.D. in ancient Near Eastern languages and literatures at the University of Pennsylvania and was a postdoctoral research associate at the



University Museum. She then took a position at Princeton as a writer in the Communications Office, and for 12 years she was editor in chief of the *Princeton Weekly Bulletin*. She continued to work on the Babylonian omens that were the subject of her dissertation and has published two volumes of Akkadian text editions.

In 2000 Sally moved to Vermont with her husband, Rabbi and Cantor Bob Freedman. There she worked as administrator of a small non-profit organization and edited several books for Jewish Lights Publishing before going back to school to earn a master’s degree in Teaching English to Speakers of Other Languages at the School for International Training.

Returning to Princeton four years ago, she taught ESL at Rutgers for a year and was a writer and editor in Princeton’s Development Office before becoming

managing editor of JSQ. She is delighted to be part of the Judaic Studies Program and looks forward to being involved in a variety of ways. She continues to serve as an evaluator and substitute teacher for the University's English Language Program, and enjoys teaching English at the Princeton Adult School and volunteering as a Friend of the International Center. Her husband Bob is now the cantor at Society Hill Synagogue in Philadelphia. Their three grown children live in California, Oregon, and Louisiana.

FACULTY

YAACOB DWECK received his Ph.D. in history from the University of Pennsylvania in 2008. Since 2008 Dweck has been the Mellon Cotsen Fellow in Judaic Studies in the Society of Fellows in the Liberal Arts at Princeton. His first book *The Scandal of Kabbalah: Leon Modena, Jewish Mysticism, Early Modern Venice* will appear in the series "Jews, Christians, and Muslims from the Ancient to the Modern World," published by Princeton University Press. *The Scandal of Kabbalah* offers the first study of an ongoing culture war that began in early modern Europe and continues to this day: the debate between kabbalists and their critics on the nature of Judaism and the meaning of religious tradition. Kabbalah, an esoteric form of medieval Jewish mysticism, became a public feature of early modern Jewish life. Scholars have long studied the spread of this mystical theology and these ritual practices. Opposition to this revolution in Judaism has been little studied and poorly understood.

Dweck's book offers an in depth look at the first polemic against Kabbalah, *Ari Nohem (The Roaring Lion)*, a Hebrew treatise by Leon Modena (1571–1648). One of the most celebrated figures of the Jewish past, Modena lived in the ghetto of Venice, where he served as a preacher and rabbi in a prominent early modern Jewish community. Modena's Venice was inundated with Kabbalah: his family and his friends, his teachers and his students all embraced this new form of Jewish spirituality as an authentic form of ancient Jewish esotericism. In a scathing indictment of his own community written at the end of his life, Modena proved the recent origins of Kabbalah and sought to convince his readers to return to the spiritualized rationalism of Maimonides.

Drawing on a range of unexamined sources, Dweck's book tells the story of Modena's criticism and its later history. It argues that Kabbalah was the subject of critical inquiry in the very period that it was coming to dominate Jewish life rather than only centuries later as most scholars have previously thought. It identifies some of the tell tale signs of Jewish modernity—a critical

analysis of sacred texts, skepticism about religious truths, and a self-consciousness about the past—in Modena's treatment of Kabbalah. The subsequent history of Modena's criticism further challenges a range of preconceived notions about the relationship between Kabbalah and modernity.

As a postdoctoral fellow at Princeton, Dweck has taught a range of courses including the survey of modern Jewish history as well more focused seminars on the history of Jewish mysticism and Jewish thought. In the fall of 2011, Dweck will join the Princeton history department as an assistant professor of modern Jewish history. In addition to teaching the survey of modern Jewish history, he will begin teaching a course on the Jews of early modern Europe, a course that was formerly co-taught by Princeton professors Natalie Zemon Davis, Ted Rabb, and Mark Cohen.

NAPHTALI MESHEL, Assistant Professor of Religion and Judaic Studies, joined the faculty in 2010. He received his doctoral degree from the Hebrew University of Jerusalem, composing a "grammar" of the ancient Israelite sacrificial system. He received a Rothschild Fellowship for the academic year of 2009–2010, which he divided between Mysore, India (working on Sanskrit grammatical texts) and the University of Pennsylvania (Department of Near Eastern Languages and Civilizations).

At Princeton, he teaches an introduction to the Hebrew Bible in its historical, ideological, and intellectual setting within the ancient Near East; an ancient language course—Biblical Hebrew; and, in the spring semester, a course on Purity and Sacrifice in Ancient Israel. Although he has a keen interest in linguistics, comparative religion, early rabbinic literature, and Sanskrit literature, his primary research interests pertain to the Hebrew Bible, and—more narrowly within the Hebrew Bible—to the Law. In particular, he is interested in two systems that are central to the Priestly literature—purity and sacrifice. He has written on the systems of classification that underlie the Levitical laws of purity and impurity, and specifically on the categorization of animal species as pure, impure, prohibited, and permitted.

In his current project he attempts to formulate a complete "grammar" of Israelite sacrifice—a finite set of concise rules that can be abstracted, in part unconsciously, from a small number of Biblical texts, and then applied in a rigorous manner to generate a potentially infinite number of sacrificial sequences. The generative nature of this system, and the relation between its formal structure and what is often referred to as "meaning" in ritual, becomes evident through the examination of post-Biblical sacrificial literature—including rabbinic, Qumranic, and Hellenistic Jewish literature, and various pseudepigraphic texts.

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

***Leora Batnitzky**, *Professor of Religion, Chair, Department of Religion*

David Bellos, *Professor of French and Italian and Comparative Literature, Director, Program in Translation and Intercultural Communication*

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

Yaacob Dweck, *Lecturer in the Council of the Humanities and History, Mellon-Cotsen Postdoctoral Fellow in Judaic Studies and the Society of Fellows*

Anthony Grafton, *Henry Putnam University Professor of History, Director, Center for Collaborative History*

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

Wendy Heller, *Associate Professor of Music, Director, Program in Italian Studies*

***Daniel Heller-Roazen**, *Arthur W. Marks '19 Professor of Comparative Literature and Director, Gauss Seminars in Criticism*

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

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

Eran Kaplan, *Lecturer in the Program in Judaic Studies*

Anna Wexler Katsnelson, *Assistant Professor of Slavic Languages and Literatures*

***Stanley Katz**, *Director, Center for Arts and Cultural Policy Studies, and Lecturer with rank of Professor, Woodrow Wilson School of Public and International Affairs*

Lital Levy, *Assistant Professor of Comparative Literature*

AnneMarie Luijendijk, *Assistant Professor of Religion, Melancthon W. Jacobus University Preceptor in Religion*

Naphtali Meshel, *Assistant Professor of Religion and Judaic Studies*

Deborah Nord, *Professor of English, Director of Graduate Studies*

Anson Rabinbach, *Professor of History*

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

Lawrence Rosen, *William Nelson Cromwell Professor of Anthropology*

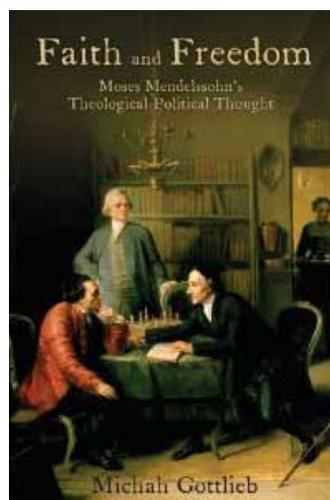
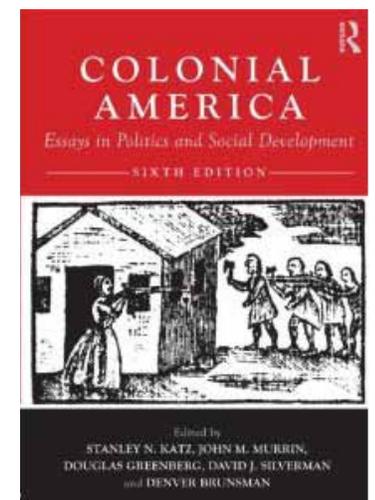
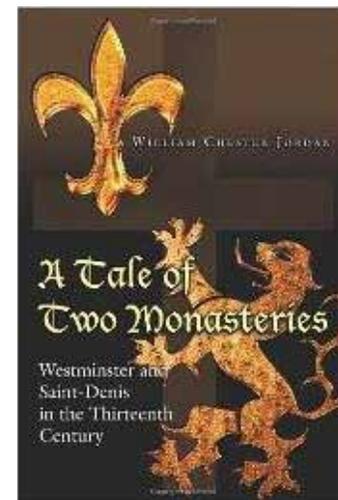
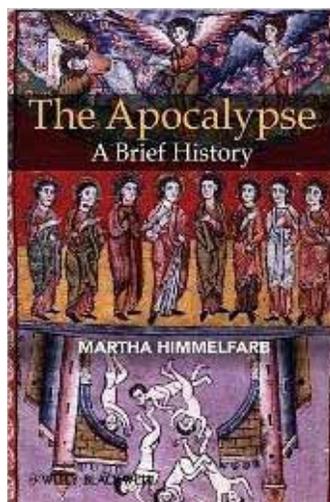
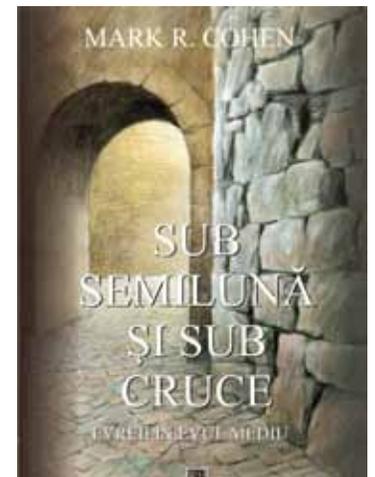
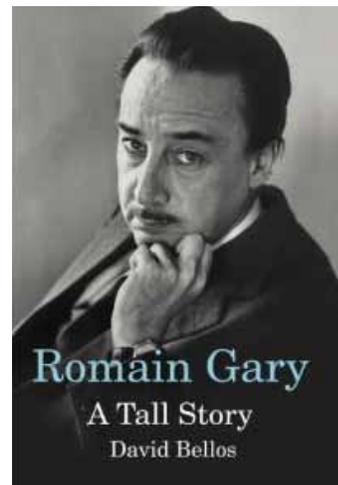
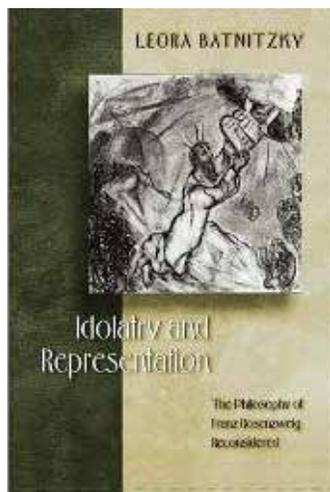
***Esther Schor**, *Professor of English*

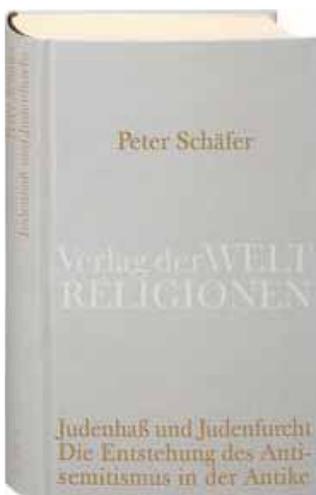
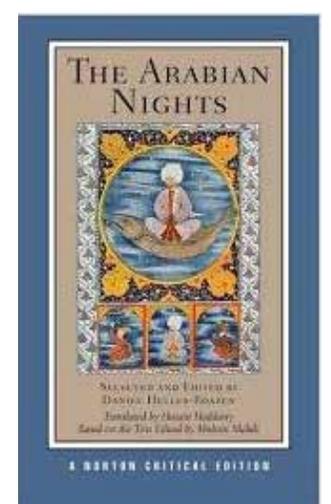
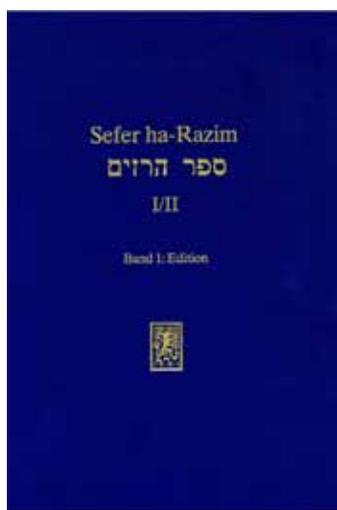
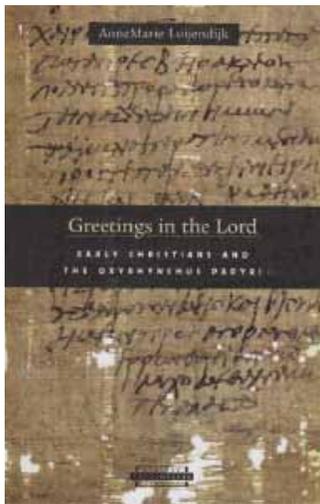
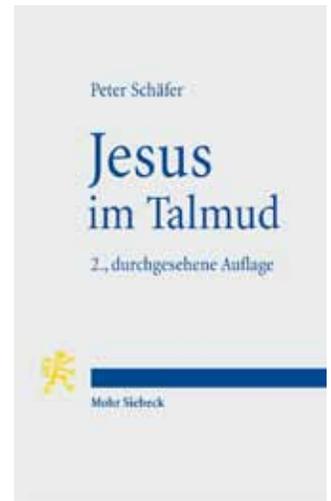
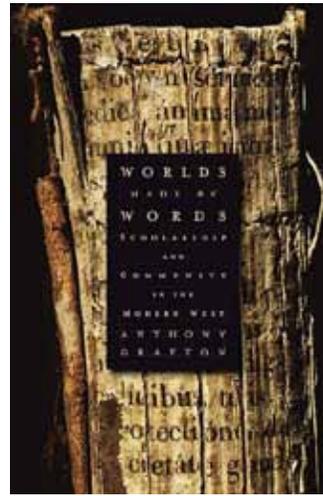
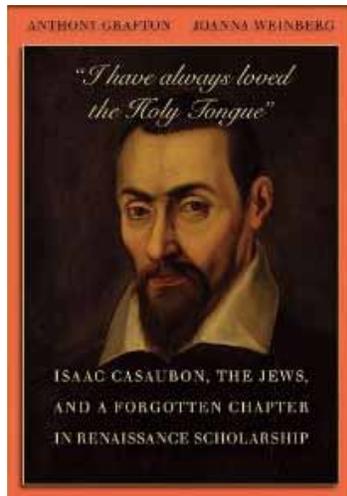
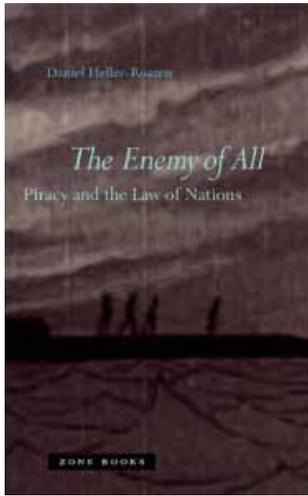
* members of the Executive Committee

FACULTY RESEARCH & NEWS

2010-2011

PUBLICATONS







Leora Batnitzky



David Bellos



Mark Cohen



Yaacob Dweck



Anthony Grafton



Hendrik Hartog



Daniel Heller-Roazen



Martha Himmelfarb

LEORA BATNITZKY recently became Chair of the Department of Religion, and she also continues to direct the Tikvah Project on Jewish Thought (www.princeton.edu/tikvah). Her new book, *How Judaism Became a Religion: An Introduction to Modern Jewish Thought*, will be published by Princeton in 2011. She is currently working on two book projects: a reader on Jewish thought and legal theory, and a larger manuscript on concepts of law in modern religious thought (Jewish and Christian) and modern legal theory (analytic and Continental). These projects are being supported by the Andrew Mellon Foundation.

DAVID BELLOS, Professor of French and Comparative Literature. His translation of *The Journal of Hélène Berr* appeared in 2008 with an afterword on “The Jews in France” (now translated into Dutch). More recently he has published translations of works by Georges Perec and Romain Gary as well as a biography of the diplomat-writer, *Romain Gary: A Tall Story* (London: Harvill Secker, 2010). He was provided an isogrammatic English translation of the French inscription on the Wall of the Righteous at the Mémorial de la Shoah in Paris, to be unveiled in the coming months. His irreverent new look at translation, *Is That A Fish in Your Ear?* will be published by Faber & Faber in September 2011

MARK R. COHEN is The Khedouri A. Zilkha Professor of Jewish Civilization in the Near East and Professor of Near Eastern Studies at Princeton University. In addition to several articles, he recently published a Romanian translation of his 1994 book *Under Crescent and Cross, Sub Semilună și Sub Croce: Evreii în Evul Mediu* (Bucharest: Hasefer, 2010). He is currently researching two books, one tentatively titled *Maimonides’ Code of Jewish Law and the Economic Realities of the Islamic World* and the other tentatively titled *The Jews of the Islamic World: A New History*. He is also working on a study of the memoir literature of Jews from Iraq in the twentieth century. In 2010 he was the first winner of the Goldziher Prize for scholarship promoting better understanding between Jews and Muslims, awarded by Merrimack College’s Center for the Study of Jewish-Christian-Muslim Relations.

YAACOB DWECK received his Ph.D. in history from the University of Pennsylvania in 2008. Since 2008 Dweck has been the Mellon Cotsen Fellow in Judaic Studies in the Society of Fellows in the Liberal Arts at Princeton. His first book *The Scandal of Kabbalah: Leon Modena, Jewish Mysticism, Early Modern Venice* will appear in the series “Jews, Christians, and Muslims from the Ancient to the Modern World,” published by Princeton University Press. As a postdoctoral fellow at Princeton, Dweck has taught a range of courses including the survey of modern Jewish history as well as more focused seminars on the history of Jewish mysticism and Jewish thought. In the fall of 2011, Dweck will join the Princeton history department as an assistant professor of modern Jewish history. In addition to teaching the survey of modern Jewish history, he will begin teaching a course on the Jews of early modern Europe, a course that was formerly co-taught by Princeton professors Natalie Zemon Davis, Ted Rabb, and Mark Cohen.

ANTHONY GRAFTON, Henry Putnam University Professor of History and Director, Center for Collaborative History. For the last few years, along with Joanna Weinberg (Oxford University) he has been reconstructing the Hebrew and Judaic scholarship of a famous Renaissance Hellenist, Isaac Casaubon (1559–1614). They have put back together as much as they could of his impressive Jewish library, studied his notebooks and the letters he exchanged with a Jewish convert in Germany, and reconstructed his dealings with a Jewish scholar who worked—and ran into deadly trouble—in Oxford in 1613. The results of their labors have now been published by Harvard University Press as *“I have always loved the Holy Tongue”: Isaac Casaubon, the Jews, and a Forgotten Chapter in Renaissance Scholarship* (Cambridge, Mass.: Belknap Press of Harvard University Press, 2011). They have also embarked on other collaborative projects: notably a study of the Hebrew notebook of Johann Buxtorf I, preserved in Basel, and a study, in collaboration with several other scholars, of the Basel edition of the Babylonian Talmud

HENDRIK A. HARTOG, Class of 1921 Bicentennial Professor in the History of American Law and Liberty, Professor of History, Director, Program in American

Studies. Hartog’s upcoming book *Someday All This Will Be Yours* reframes modern American family history by exploring the stories of love and property and disappointment and intimate care that emerge out of the many cases where younger people tried to enforce the promises of the old.

DANIEL HELLER-ROAZEN is the Arthur W. Marks ’19 Professor of Comparative Literature and the Council of the Humanities at Princeton University. He recently published *The Enemy of All: Piracy and the Law of Nations* (2009), and his book *The Inner Touch: Archaeology of a Sensation* (2007) was awarded the Modern Language Association’s 2008 Aldo and Jeanne Scaglione Prize for Comparative Literary Studies. His earlier books *Echolalias: On the Forgetting of Language* (2005) and *Fortune’s Faces: The Roman de la Rose and the Poetics of Contingency* (2003) have been translated or are forthcoming in translation in Arabic, French, German, Italian, Polish, Portuguese and Spanish. He has also edited the *Norton Critical Edition of The Arabian Nights* (2010). He has received fellowships from the Social Sciences and Humanities Research Council of Canada, the American Council of Learned Societies, and the Andrew W. Mellon Foundation, and in 2010 he was awarded the Medal of the Collège de France. He is currently working on a book to be titled *The Fifth Hammer: Pythagoras and the Disharmony of the World*.

MARTHA HIMMELFARB is the William H. Danforth Professor of Religion. The focus of her research and teaching is ancient Judaism from the Second Temple period through the rabbinic period. Her most recent book is *The Apocalypse: A Brief History* (2010). Her current project is a study of the impact of Christianity on Jewish messianism and eschatology from the destruction of the Second Temple to the Muslim conquest.

WILLIAM CHESTER JORDAN is Dayton-Stockton Professor of History and chairs the History Department. He is at work on a book-length synthetic study of Jewish life in the Middle Ages in collaboration with David Berger of Yeshiva University. He recently completed his term as President of the



William C. Jordan



Anna Wexler Katsnelson



Stanley Katz



Lital Levy



Annemarie Luijendijk



Naphtali Meshel



Deborah Nord



Esther Robbins

American Catholic Historical Association. His most recent book, *A Tale of Two Monasteries: Westminster and Saint-Denis in the Thirteenth Century*, appeared from Princeton University Press in 2009.

ERAN KAPLAN came to Princeton in 2008 as a Lecturer in Israel Studies from the University of Cincinnati. His upcoming book is *From Settlements to Statehood: The Origins of Israel 1882–1949*. A Sourcebook, which he is co-editing with Derek Penslar and which will be published in 2011 by the University of Wisconsin Press.

ANNA WEXLER KATSNELSON, Assistant Professor, Department of Slavic Languages and Literatures. Trained as an art-historian, her interdisciplinary work focuses on the radical changes in Soviet visual culture between the 1920s–1940s. She is interested in the interrelationship of art and politics; in issues of performativity, mobility, and identity; while the Russian Jewish ‘renaissance’ of the time constitutes another area of research. On leave in the academic year 2011–12, Anna will be working on completing her manuscript on Soviet painting, cinema, and graphic design in the second decade of the October revolution and the visual models of socialist realism.

STANLEY KATZ, Director of the Center for Arts and Cultural Policy Studies and Lecturer with rank of Professor, Woodrow Wilson School of Public and International Affairs, is President Emeritus of the American Council of Learned Societies, the national humanities organization in the United States. He is the author and editor of numerous books and articles, most recently the Editor in Chief of the *Oxford International Encyclopedia of Legal History* and the Editor of the *Oliver Wendell Holmes Devise History of the United States Supreme Court*. He also writes about higher education policy and publishes a blog for *The Chronicle of Higher Education*. He received the annual Fellows Award from Phi Beta Kappa in June, 2010. His recent research focuses upon the relationship of civil society and constitutionalism to democracy, and upon the relationship of the United States to the international human rights regime.

LITAL LEVY is Assistant Professor of Comparative Literature, and specializes in

modern Hebrew and Arabic literatures. She is currently completing a book manuscript titled *Language and its Others: Reimagining Arabic and Hebrew in Israel/Palestine*, which studies the poetics and politics of language and of identity through a dual focus on the literature of Jewish and Palestinian authors in Israel. The book follows the history of interaction between Arabic and Hebrew in Israeli culture and society and explores Hebrew and Arabic as symbols of “self” and “other” in Israeli literature. She is also awaiting the publication of two Hebrew-language articles forthcoming in the Israeli journals *Teorya u-vikoret (Theory and Criticism)* and *Mi-kan: Ktav-‘et le-beker ha-sifrut ha-ivrit (Mikan: A Journal for Hebrew Literary Studies)*.

ANNEMARIE LUIJENDIJK works on the social history of early Christianity, using both literary texts and documentary sources. Her book *Greetings in the Lord: Early Christians and the Oxyrhynchus Papyri* (Harvard University Press, 2008) investigates papyrus letters and documents pertaining to Christians in the ancient Egyptian city of Oxyrhynchus in the pre-Constantinian period. She is currently working on two books. One, provisionally titled *Forbidden Oracles*, examines the highly controversial practices of lot divination through a close analysis of a late-antique miniature manuscript with Coptic divinatory answers. The other is a book on Sacred Scriptures, analyzing Christian and Jewish bookish practices. Luijendijk won an American Fellowship from the American Association of University Women for the 2008–2009 academic year and is the Melancthon W. Jacobus University Preceptor in Religion for 2009–2012. She is on leave for the 2010–2011 academic year.

NAPHTALI MESHEL, Assistant Professor of Religion and Judaic Studies, received his doctoral degree from the Hebrew University of Jerusalem, composing a “grammar” of the ancient Israelite sacrificial system. He spent a postdoctoral year between Mysore, India (on Sanskrit ritual and grammatical texts) and the Department of Near Eastern Languages and Civilizations at the University of Pennsylvania. Specializing in the Hebrew Bible and in ancient Israelite religion, his

current research interests include concepts of purity and impurity, sacrifice, and the idea of a “grammar” of ritual.

DEBORAH NORD gave two lectures in Israel in the fall of 2010: “Home and Abroad: Women Writers, Public Life, and Anti-Domestic Fiction” at Tel Aviv University and “Dickens’s ‘Jewish Question’: Pariah Capitalism and the Way Out” at Haifa University. The latter talk will be published this spring as an article in *Victorian Literature and Culture*. Professor Nord serves as the Director of Graduate Studies in the English Department and on the Executive Committee of the Board of Trustees of the Center for Jewish Life.

ESTHER ROBBINS is a lecturer in Modern Hebrew in the Department of Near Eastern Studies. She is currently exploring and researching topics for her advanced Hebrew courses, as she integrates cultural aspects into the advanced language program. These include topics such as “the history of the Israeli cinema” and “the evolution of and different trends in Israeli popular music.” She has also been developing a course on the theater based on materials collected in Hebrew, which are not available in this country. She was invited to teach in a special Hebrew program this summer in Europe.

LAWRENCE ROSEN is the William Nelson Cromwell Professor of Anthropology at Princeton University, where he has taught since 1977, and (since 1979) Adjunct Professor of Law at Columbia Law School. Tacking back and forth between work in the anthropology of the Middle East and comparative legal studies, he has been working lately on a book about the intellectual lives of four ordinary Moroccans—three Muslims and a Jew, whom he has known for decades. Under the title *Drawn From Memory: Arab Lives Unremembered* it will describe their ways of approaching religion, politics, and those of other religious and ethnic groupings. He worked on this book last year while on leave as a Mellon Fellow at the Center for Advanced Study in the Behavioral Sciences at Stanford. He has also written pieces recently on the natural law jurisprudence of the U.S. Supreme Court and the anthropological assumptions employed by the administration in the Afghan war, and has published articles in the *Chronicle of Higher Education*,



Lawrence Rosen



Peter Schäfer



Esther Schor



Allan Arkush



Michah Gottlieb



Elisha Russ-Fishbane



Oded Schechter

Change, and *The American Interest*, as well as reviews in the *London Review of Books* and the *Boston Review*. He gave lectures at the U.S. Naval Academy and the law schools at Berkeley and Iowa, and conference papers at the Max Planck Institute for Social Anthropology (Halle, Germany) and Harvard. He will teach a course on the anthropology of the Middle East for the first time this spring, which will consider in some depth the relations of Muslims and Jews.

PETER SCHÄFER, Director of the Program in Judaic Studies, Perelman Professor of Judaic Studies, and Professor of Religion. After many years of intensive work with an international team of scholars and students, he published (together with Michael Meerson) an online edition of *Sefer Hasidim (Book of the Pious)*, the Princeton University *Sefer Hasidim Database (PUSHD)* (https://etc.princeton.edu/sefer_hasidim). In addition to several articles, he published *The Origins of Jewish Mysticism* (2009), *Sefer ha-Razim I und II – Das Buch der Geheimnisse I und II*, 2 vols., with Bill Rebiger (2009), *Die Geburt des Judentums aus dem Geist des Christentums: Fünf Vorlesungen* (2010), a German and a Hebrew translation of his *Judeophobia: Attitudes Toward the Jews in the Ancient World* (both 2010), a Japanese translation of *Jesus in the Talmud* (2010), and a second revised edition of his *Geschichte der Juden in der Antike* and his *Jesus im Talmud* (both 2010). In December of 2009 he was awarded the “Ruhr Preis für Kunst und Wissenschaft” of his home town Mülheim-Ruhr in Germany. Together with Michael Meerson, he continues to work on the Mellon project on *Toledot Yeshu (The Life Story of Jesus)*. He organized two conferences at Princeton: in November 2009 on *Toledot Yeshu* (with Michael Meerson and Yaacov Deutsch) and in November 2010 on Hekhalot literature (with Martha Himmelfarb and Ra‘anan Boustan).

ESTHER SCHOR is completing a book on the Esperanto movement called *Justice in Babel* (forthcoming, Metropolitan Books). Her poems have recently appeared in *The New Yorker* and *The Literary Imagination*. Her interview with Irwin Keller, a drag queen and reconstructionist (lay) rabbi, will appear in the “Jews and Performance” issue of *TDR*.

TIKVAH FELLOWS

ALLAN ARKUSH is continuing his research on Jewish political thought while serving as Senior Contributing Editor of the new *Jewish Review of Books*, in which he has recently published essays on the legacy of Theodor Herzl, the reputation of Moses Mendelssohn, Israel’s relationship with South Africa, and the present state of secular Judaism.

MICHAH GOTTLIEB is the Tikvah Research Fellow in Jewish Thought for 2010–2011 on leave from the Skirball Department of Hebrew and Judaic Studies at New York University. In 2010 he published articles in *Religion Compass* and *New Directions in Jewish Thought*. His book *Faith and Freedom: Moses Mendelssohn’s Theological-Political Thought* will be published by Oxford University Press in early 2011 and a new volume of translations of Moses Mendelssohn’s writings that he is editing (and that Princeton graduate student Elias Sacks is helping translate) will appear later in 2011 as part of the new *Library of Jewish Thought* to be published by Brandeis University Press. During his year at Princeton, Michah is working on a new project tentatively titled *Jewish Protestantism* on German-Jewish Bible translations.

ELISHA RUSS-FISHBANE is an historian of Jewish life and culture of the medieval Islamic world. He received his doctorate from the Department of Near Eastern Languages and Civilizations at Harvard University. His dissertation, *Between Politics and Piety: Abraham Maimonides and his Times* (July, 2009), an historical portrait of medieval Egyptian Jewish society and spirituality, was among the recipients of the John Templeton Award for Theological Promise for best doctoral dissertation on the topic of religion and spirituality.

Elisha researches the socio-economic, religious, and intellectual intersections of medieval Judaism and Islam. His current work explores the history of the Jewish-Sufi movement in medieval Egypt as well as the conception of philosophy as a way of life in medieval Arabic philosophy. Two forthcoming publications include “Moses and Abraham Maimonides: A Study

in Compromise and Reform” (*Jewish Quarterly Review*) and “Respectful Rival: Abraham Maimonides on Islam” (*Histoire des relations entre juifs et musulmans du Coran à nos jours*). Elisha teaches both general humanities and Judaic Studies courses, including “Tolerance and its Discontents: The Origins and Limits of a Political and Religious Virtue” (freshman seminar), “Clash of Civilizations? Perceptions of East and West from the Middle Ages to the Contemporary World,” and “Great Books of the Jewish Tradition.”

ODED SCHECHTER’S work focuses on early modern and modern philosophy, late interpretations of the Talmud, Modern Jewish philosophy, and Modern Jewish Political Thought. His former and current work and his manuscripts include: *The Philosophy of Salomon Maimon*, *The Genealogy of Hebrew as a Political-Ontological Struggle*, and *Spinoza’s Ontology and Political Thought*.

He is focusing now on his project on the *Genealogy of Secularism*. Additional projects at the centre of his work are Spinoza’s ontological philosophy as a basis for political philosophy and the centrality of death as a political notion in early modern philosophy.

Oded Schechter’s education includes years of studies in Ultra-Orthodox Yeshivas in Bnei-Brak and Jerusalem. He studied philosophy towards his M.A. degree at the interdisciplinary program for excellent students and Cohn Institute for History and Philosophy of Sciences and Ideas at Tel Aviv University, and toward his Ph.D. at the Committee on Social Thought at the University of Chicago, where he worked on Spinoza’s philosophy. Oded was a postdoctoral EMUE fellow at the Wissenschaftskolleg zu Berlin. Among his teaching positions, he served as an assistant professor at Potsdam University and as collegiate assistant professor and Harper & Schmidt fellow at the University of Chicago.

EVENTS

LECTURES AND EVENTS 2009–2010

FALL 2009 LECTURES: The fall semester featured a number of lectures, co-sponsored with many different departments and covering many areas of interest:

Gil-li Vardi (Oxford University), “The IDF goes to War: Israeli Military Culture, the Sinai Campaign and the Six Day War.”

Yael Feldman (New York University & Katz CAJ at University of Pennsylvania), “From Martyr to Warrior: Re-Inventing ‘Isaac’ as a Military Hero in Zionist Discourse.”

Ben-Dror Yemini (Journalist), “The Industry of Lies: Myths and Facts Concerning the Middle East Conflict.”

John Witte (University of Wisconsin-Madison), “Separation of Church and State in American History and Today: Facts, Fictions, and Future Challenges” (sponsored by the Tikvah Project on Jewish Thought).

Gil Meilaender (Valparaiso University), “‘This necessity is sweet to me’: Augustine on the Pleasures of Food and Sex” (sponsored by the Tikvah Project on Jewish Thought).

Lance Sussman (Visiting Professor of Religion and Senior Rabbi, Congregation Keneseth Israel), “Tolstoy’s Rabbi, American Progressivism and Jewish Agriculture: A First Look at Dr. Joseph Krauskopf and the Founding of the National Farm School.”

Ken Seeskin (Northwestern University), “‘To the Utmost of our Capacity’—Maimonides on Human Perfection” (sponsored by the Tikvah Project on Jewish Thought).

Adam Ferziger (Bar Ilan University), “Feminism and Heresy: The Construction of a Jewish Meta-Narrative.”

Michael Walzer (Institute for Advanced Study) and **Uri L’Tzedek** (Social Justice Organization), “Justice on the Battlefield and War Room: Jewish Ethics of War and Peace.”

Fania Oz-Salzberger (University of Haifa), “Social Justice and the Right of the People: The Seventeenth Century Reads the Hebrew Bible.”

C. Kavin Rowe (Duke University Divinity School), “The Politics of the New Testament” (sponsored by the Tikvah Project on Jewish Thought).

Steven Smith (Yale University), “How to Read Lincoln’s ‘Second Inaugural Address’” (sponsored by the Tikvah Project on Jewish Thought).

Eran Kaplan (Princeton University), “Amos Oz, the Zionist Intellectual, and the Vicissitudes of Israeliness.”

SPRING 2010 LECTURES:

Jon D. Levenson (Harvard Divinity School), “The Idea of Abrahamic Religions: A Qualified Dissent” (sponsored by the Tikvah Project on Jewish Thought).

Christine Hayes (Yale University), “Words and Law from the Hebrew Bible.”

Israel Yuval (Hebrew University), “The Orality of Jewish Oral Law: From Pedagogy to Ideology.”

Rachel Shabi (Journalist), “We Look Like the Enemy.”

Christoph Markschies (Humboldt University of Berlin) and **David Stern** (University of Pennsylvania), “The Monk’s Haggadah: The Story Behind an Exceptional 15th C. Codex and its Discovery.”

Alan Mittleman (Jewish Theological Seminary), “Hope in a Democratic Age,” **Cornel West** (Princeton University) respondent, (sponsored by the Tikvah Project on Jewish Thought).

Christoph Markschies (Humboldt University of Berlin), “Does it Make Sense to Speak about a ‘Hellenization of Christianity’ in Antiquity?”

FALL 2010 LECTURES:

Jeffrey Stackert (University of Chicago), “Why does the Plague of Darkness Last for Three Days?”

Israel Yuval (Hebrew University), “Settling in the Land of Israel—Past and Present.”

Trimpin (Stanford University), “The Gurs Zyklus: The Creative Process.”

FILMS: An Israel film series was coordinated by Esther Robbins (Near Eastern Studies) featuring “The Grave

of the Fireflies,” “My Name is Ivan,” “Europa, Europa,” “A Weekend in the Galilee,” “Korczak,” “Life is Beautiful,” “The Children of the CCCP,” “Fateless 2005,” “And You Shall Take a Wife,” and “Bruriah.”

FRIDAY LUNCH WORKS-IN-PROGRESS SEMINAR:

We have continued our very successful seminar series bringing together faculty and students to provide a forum for lively discussion and interaction.

Our 2009 monthly talks began with **Yaacob Dweck** (Society of Fellows) speaking on “Zohar Criticism in Early Modern Venice: The Case of Leon Modena,” followed by **Anthony Grafton** (Department of History) “Rabbi Isaac Casaubon: A Hellenist Discovers the Jews,” **William Jordan** (Department of History) and **David Berger** (Yeshiva University) “Goals and Challenges in Writing a Joint History of the Jews in Medieval Christian Europe,” **Elisha Russ-Fishbane** (Tikvah Project on Jewish Thought) “Philosophy as a Way of Life in the Thought of Moses Maimonides,” **Joanna Weinberg** (University of Oxford) “Jesus on the Cross and Psalm 22,” **Oded Schechter** (Tikvah Project on Jewish Thought) “Secularism and Freedom in Contemporary European Political Debates: Philosophical Questions,” **Froma Zeitlin** (Princeton University) “Transfigurations of Martyrdom: André Schwartz-Bart’s *Le Dernier des Justes* (*The Last of the Just*) and the Holocaust,” **Allan Arkush** (Tikvah Fellow and University of NY, Binghamton) “Secular Jewish Thought at the Turn of a New Century,” and **Peter Schäfer** (Princeton University) “The Suffering Messiah Ephraim.”

Lawrence Rosen (Department of Anthropology) opened the Fall 2010 series with “Muslim Jewish Relations in Morocco Revisited,” followed by **Carol Bakhos** (University of California, Los Angeles) “Ishmael and Isaac in the Jewish and Muslim Imagination.” Upcoming in Spring 2011 are **Michah Gottlieb** (Tikvah Project on Jewish Thought), **Daniel Kurtzer** (Woodrow Wilson School), **Anthony Grafton** (Department of History) and **Joanna Weinberg** (University of Oxford), and **Naphtali Meshel** (Department of Religion).

ENDOWED LECTURES

2009–2010

The Kwartler Family Lecture (Nov. 10, 2009): **Gershon Baskin** (Israel/Palestine Center for Research and Information), “Is Israeli-Palestinian Peace Possible?”

The Jeannette Krieger and Herman D. Mytelka Memorial Lecture on Jewish Civilization (Feb. 17, 2010): **Konstanty Gebert** (Journalist), “Jewishness as Dissent: The Jewish Chapter of the Polish Democratic Movement of the 1970s and 1980s.”

The Eberhard L. Faber Class of 1915 Memorial Lecture (March 23, 2010): **Richard Cohen** (Hebrew University), “Imagining Moses Mendelssohn (1763–2003).”

The 10th Annual Biderman Lecture (March 25, 2010): **Amos Oz** (Author), “Israel: Peace and War.”

The Rose and Isaac Ebel Lecture (April 1, 2010): **Saul Friedländer** (University of California Los Angeles), “Pius XII and the Holocaust: A Reassessment.”

32nd Annual Carolyn L. Drucker ’80 Memorial Lecture (April 20, 2010): **Allegra Goodman** (Writer), “Practicing Fiction.”

The Lapidus Family Fund for American Jewish Studies Lecture (May 4, 2010): **William Forbath** (University of Texas-Austin), “‘Hebrew’ Immigrants and Their ‘Jewish’ Advocates: Jews, Law, and Identity Politics in the Progressive Era.”

2010–2011

The Eberhard L. Faber Class of 1915 Memorial Lecture (Nov. 10, 2010): **Steven Aschheim** (Hebrew University), “The Modern Jewish Experience and the Entangled Web of Orientalism.”

The Jeannette Krieger and Herman D. Mytelka Memorial Lecture on Jewish Civilization (Dec. 13, 2010): **Maurice Samuels** (Yale University), “Proust and Philosemitism.”

The Rose and Isaac Ebel Lecture (Feb. 14, 2011): **Christopher Browning** (University of North Carolina at Chapel Hill), “Holocaust History and Survivor Testimony: The Case of the Starachowice Factory Slave Labor Camps.”

The Lapidus Family Fund for American Jewish Studies Lecture (Feb. 23, 2011):

Julian Levinson (University of Michigan, Ann Arbor), “Filming the Judeo-Christian Synthesis: Jews and Hollywood in Cold War America.”

The 11th Annual Biderman Lecture (March 23, 2011): **Jonathan Steinberg** (University of Pennsylvania), “How Does One Know Who’s a Jew?”

The Kwartler Family Lecture (April 6, 2011) **Zvi Hecker** (Architect), “Memory, the Soil of Architecture.”

CONFERENCES 2009–2010: The Program sponsored and co-sponsored a variety of conferences:

Zionism at the Turn of the 21st Century: Historical Perspectives, Future Prospects (October 25, 2009)

Toledot Yeshu (The Life Story of Jesus) Reconsidered (November 15–17, 2009)

Judah Loew and the Jewish Life in Early Modern Prague (December 6–7, 2009)

Colloquium on Moses Mendelssohn, sponsored by the Tikvah Project on Jewish Thought (April 18, 2010)

In the Beginning: Jewish and Christian Cosmogony in Late Antiquity (May 2–4, 2010)

Hekhalot Literature in Context: From Byzantium to Babylonia (November 14–16, 2010)

Good for the Jews? A Symposium of Scholars and Artists on Jewish Identity in American Theatre and Performances (December 11, 2010)



14th Century Spanish Haggadah

JUDAIC STUDIES ADVISORY COUNCIL

The Judaic Studies Advisory Council met on April 19, 2010.

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

Robert Alter, *University of California, Berkeley*

Mark Biderman '67, *New York, NY*

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

Talya Fishman, *University of Pennsylvania*

Michael Kassen '76, *Westport, CT*

Ivan G. Marcus, *Yale University*

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

Arnold Mytelka '58, *Chatham, NJ*

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

Jonathan Rosen, *New York, NY*

Jonathan Sarna, *Brandeis University*

Philip Wachs '78, *Bala Cynwyd, PA*

David J. Wasserstein, *Vanderbilt University, Chair*

Ruth Westheimer, *New York, NY*

Mark Wilf '84, *Livingston, NJ*

Bruce Zuckerman '69, *University of Southern California, Acting Chair*

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

We would like to express our appreciation for those who have completed their term of service: Philip Wachs and Mark Wilf; and we welcome our newest members, as of July 2010: Liad Meidar and Julie Sandorf.

UPCOMING EVENTS

SPRING 2011

FEBRUARY 11: Michah Gottlieb, Tikvah Project on Jewish Thought, “The Bible in Orthodox Jewish Thought: The Case of Samson Raphael Hirsch,” Friday Lunch Works-in-Progress Seminar.

FEBRUARY 14: Christopher Browning, Frank Porter Graham Professor of History at University of North Carolina at Chapel Hill, “Holocaust History and Survivor Testimony: The Case of the Starachowice Factory Slave Labor Camps,” The Rose and Isaac Ebel Lecture on the Holocaust.

FEBRUARY 23: Julian Levinson, University of Michigan, “Filming the Judeo-Christian Synthesis: Jews and Hollywood in Cold War America,” Lapidus Family Fund for American Jewish Studies Lecture.

MARCH 4: Dan Kurtzer, Princeton University, “Rashomon and the Middle East Peace Process: A Real Whodunit,” Friday Lunch Works-in-Progress Seminar.

MARCH 23: Jonathan Steinberg, University of Pennsylvania, “How Does One Know Who’s a Jew?,” 11th Annual Biderman Lecture.

APRIL 6: Zvi Hecker, Architect, “Memory, the Soil of Architecture,” Kwartler Family Lecture.

APRIL 8: Joanna Weinberg, University of Oxford, and Anthony Grafton, Princeton University, Friday Lunch Works-in-Progress Seminar.

APRIL 15: Naphtali Meshel, Princeton University, “... concerning a man who lies with an unclean woman” (Lev 15:33): A Biblical Procrustean Bed,” Friday Lunch Works-in-Progress Seminar.



Toledot Yesha

FOR FURTHER INFORMATION

If you need further information please contact the Program Manager

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