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Ruth Westheimer, New York, NY
Bruce E. Zuckerman ’69, University of Southern California, Los Angeles, CA
Sidney Lapidus ’59, New York, NY, sits with the council

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Mark R. Cohen, Department of Near Eastern Studies
Yaacob Dweck, Department of History
Daniel Heller-Roazen, Department of Comparative Literature
Martha Himmelfarb, Department of Religion
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Stanley Katz, Woodrow Wilson School
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Gideon Rosen, Council of the Humanities, Ex Officio
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Esther Robbins, Department of Near Eastern Studies
Lawrence Rosen, Department of Anthropology

On the cover:
Scheide Caldwell House, home to the Program in Judaic Studies

Program in Judaic Studies
Spring 2012
Princeton University
Perelman Institute

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Director’s Message

It was a pleasure to hold the fort as acting director of the Program in Judaic Studies while Peter Schäfer was on leave during the spring of 2011. I would like to thank all of the Program faculty and especially Baru Saul, our manager, for keeping the Program running smoothly.

One important contribution of the Program in Judaic Studies to the intellectual life of the larger Princeton community is the lectures and colloquia it sponsors. I would also like to thank our events committee – Stan Katz, chair, Naphtali Meshel, and Esther Schor – for arranging the lectures that are making 2011-12 as intellectually exciting and busy a year as 2010 -11. A list of JDS-sponsored lectures can be found on page 5. We are grateful to the Biderman, Drucker, Ebel, Kwartler, Lapidus, and Mytelka families for supporting annual lectures that have helped to make Judaic Studies at Princeton so stimulating.

A particularly pleasant duty during my time as acting director was to plan for this fall’s colloquium, “Translating the Bible from Antiquity to the Twentieth Century: A Colloquium in Honor of the Four Hundredth Anniversary of the King James Version.” The colloquium grew out of the suggestion of David Bellos, director of the Program in Translation and

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My thanks go, first of all, to Martha Himmelfarb for running the Program so successfully during my leave. It was a time of transition with regard to our staff as well as to our budget and hence no easy task. Secondly, I join Martha in thanking Baru Saul, our new Program manager, for supporting us so efficiently in holding the Program’s course. Working with her on a regular basis was and continues to be a great pleasure.

With our two new colleagues in Hebrew Bible/Old Testament and modern Jewish history in place, I am delighted to report that the search for a tenure track Assistant Professor in Israel Studies has resulted in the appointment of Liora Halperin (joint appointment between the Program in Judaic Studies and the Department of Near Eastern Studies). Liora received her Ph.D. in History from UCLA in 2011 under the supervision of David N. Myers. Trained in modern Jewish and Middle Eastern History and focusing on the history of Palestine and Israel, her research deals with cultural history, language ideology and policy, and the politics surrounding nation formation in the Jewish community of Palestine (the Yishuv) in the years leading up to the creation of the State of Israel in 1948. At present, she is Blaustein Postdoctoral Fellow in Judaic Studies at Yale University, where she teaches courses on Israel/Palestine and Modern Jewish History. She will join our faculty in the fall of 2012.

continued on Page 3
Liora Halperin
Assistant Professor
Near Eastern Studies
Judaic Studies

We welcome Liora Halperin, who will begin as Assistant Professor of Near Eastern Studies and Judaic Studies at Princeton in the fall of 2012. She is a historian of Israel and Palestine with a particular focus on the cultural history of the Jewish community in Palestine in the years before Israeli statehood. She received her Ph.D. in History in 2011 from UCLA, where she focused on modern Jewish and modern Middle Eastern history.

Prior to coming to Princeton she was a Jacob and Hilda Blaustein Postdoctoral Fellow in Judaic Studies at Yale University and has also held visiting affiliations at Harvard University, the Hebrew University of Jerusalem, and the University of California, Berkeley. She is currently working on a book manuscript about the politics of multilingualism in the pre-State Jewish community of Palestine. She will be teaching courses at Princeton in 2012-2013 on the history of Palestine and Israel, modern Israeli culture, the history of Tel Aviv and Jaffa, and the intersection of nationalism and language across cultures.

New Certificate Requirements for the Program in Judaic Studies

This year the Dean of the College approved our proposal to revise the certificate program requirements to better meet the needs of our students. Students will now have two options for obtaining their certificate:

(1) take a minimum of five courses in Judaic studies, which must include JDS 202 “Great Books of the Jewish Tradition” and at least one course from the pre-modern period, or:

(2) three courses to include JDS 202 “Great Books of the Jewish Tradition” and one course from the pre-modern period, plus write a senior thesis that draws significantly on some aspect of Judaic Studies.

For more information go to www.princeton.edu/~judaic
**Announcements**

**Liora Halperin**

**Assistant Professor**

**Near Eastern Studies**

**Judaic Studies**

*Photo courtesy of L. Halperin*

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**Special Recognition**

**Eric Stern ’11**

**2011 Certificate Student**

Congratulations to Eric Stern, our 2011 certificate student. After graduating from the Woodrow Wilson School, Eric spent the summer of 2011 as an Arthur Liman Public Interest Law Summer Fellow at the New York City Council.

At the Council, he spearheaded an oversight investigation into environmental justice policy and developed legislative proposals to protect vulnerable communities from the oversaturation of environmentally harmful facilities. Currently, he is a Senior Analyst at the Federal Reserve Bank of New York focusing on housing and community development issues. In addition, he serves as a member of Manhattan Community Board 5, where he advises New York City and New York State policymakers on local transportation, housing, land use, and educational affairs.

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**Miriam Rosenbaum ’12**

**2011 Rhodes Scholar**

The Program would like to congratulate Miriam Rosenbaum, recipient of the prestigious Rhodes Scholarship for graduate study at the University of Oxford. Miriam will receive a certificate in Judaic Studies upon graduation.

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**Director’s Message, continued**

**Martha Himmelfarb, continued**

Intercultural Communication and a member of the Judaic Studies faculty, that the Program in Judaic Studies do something to mark the four-hundredth anniversary of the King James translation of the Bible. Professor Bellos kindly agreed to serve as respondent to papers presented by three members of the Program faculty, Leora Batnitzky, AnneMarie Luijendijk, and Naphtali Meshel, and two distinguished visitors, Jason Rosenblatt (emeritus, Georgetown University) and Peter Thuesen (Indiana University-Purdue University Indianapolis, and Ph.D. alumnus of the Princeton Religion Department). I don’t think that I am exaggerating when I say that each paper was fascinating and the colloquium was a resounding success.

**Peter Schäfer, continued**

Finally, as my retirement in the summer of 2013 approaches, I am glad to report that the search for my successor in the Department of Religion has begun. The position has been advertised as a tenure track Assistant Professor in Classical Judaism. As I write this message, the search committee has screened a large number of applications and interviewed four finalists. The search committee’s recommendation to the Religion faculty will be made very soon. The new colleague’s appointment will begin in the fall term of 2012 and hence overlap with my last year. I am particularly grateful to the Department of Religion and the Dean’s office for having made great efforts to enable a fast and smooth transition.
Courses

Spring 2011

Survey:
Jerusalem, a History
Eran Kaplan

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

Athens and Jerusalem: Philosophical, Theological, and Political Implications
Leora F. Batnitzky and Cornel R. West

Antiquity:
Purity and Sacrifice in Ancient Israel
Naphtali Meshel

Ancient Judaism: Alexander to Islam
Martha Himmelfarb

Ancient Magic in Theory and Practice
Michael Meerson

Middle Ages:
The Hebrew Poetry of Medieval Spain
Andreas P. Hamori

Modern Period:
Topics in American Literature: American Jewish Writers
Esther H. Schor

The Bible in Modern Political Thought
Oded Schechter

The Arab-Israeli Conflict
Cyrus Schayegh

The Image of the Jew in Russian Visual Culture and Literature
Anna W. Katsnelson

Special Topics in Public Affairs: Israeli Extremism and the Search for Peace
Eran Kaplan

Language:
Elementary Biblical Hebrew II
Naphtali Meshel

Elementary Hebrew II
Intermediate Hebrew II
Advanced Hebrew Language and Style II
Coexistence through Theater and Film

Fall 2011

Survey:
Great Books of the Jewish Tradition
Peter Schäfer

Jewish Philosophy in the 20th Century
Michael Morgan

Modern Jewish History: 1750-Present
Yaacob Dweck

Antiquity:
Ancient Judaism and the Dead Sea Scrolls
Martha Himmelfarb

Hebrew Bible and Ancient Israel
Naphtali Meshel

Middle Ages:
Jews, Muslims, and Christians in the Middle Ages
Mark R. Cohen

Modern Period:
German Intellectual History: Zionism and the Construction of a Jewish Culture
Andreas B. Kilcher

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

Pre-Kantian Rationalism
Daniel Garber and Oded Schechter

Language:
Elementary Biblical Hebrew I
Naphtali Meshel

Elementary Hebrew I
Intermediate Hebrew I
Advanced Hebrew Language and Style I
Advanced Hebrew Language and Culture
Esther Robbins

Cristina Stanojevich, Victoria Solomon, Malavika Balachandran, Stephanie “Q” Miceli

“Great Books of the Jewish Tradition”
Lectures are the cultural cornerstones of our academic year.

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

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

April 6, 2011
Zvi Hecker, Architect
“How Does One Know Who's a Jew?”
Kwartler Family Lecture

April 7, 2011
Natalie Zemon Davis
University of Toronto
"Jerusalem Regained: The Learned Converso Nassy and Jewish Colonization in the Seventeenth Century"
The 33rd Carolyn L. Drucker ‘80 Memorial Lecture

February 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 Rose and Isaac Ebel Lecture

February 23, 2011
Julian Levinson
University of Michigan
“Filming the Judeo-Christian Synthesis: Jews and Hollywood in Cold War Culture”
The Lapidus Family Fund Lecture in American Jewish Studies
Spring & Fall Events 2011

ENDOWED LECTURES

October 6, 2011
Christine Hayes
Yale University
"Divine Law: A Tale of Two Concepts"
Mytelka Memorial Lecture

October 27, 2011
David Stern
University of Pennsylvania
"Through the Pages of the Past: The Jewish Book in History"
Eberhard L. Faber 1915 Memorial Lecture

December 8, 2011
Elisha Carlebach
Columbia University
"Creating the Book of Time: Jewish Calendar and Culture in Early Modern Europe"
Biderman Family Lecture

CONFERENCES

March 31 - April 2
Rhetorics of Religion in Germany 1900-1950
Co-sponsored with the Department of German and the Department of Religion

October 23
Translating the Bible from Antiquity to the Twentieth Century: A Colloquium in Honor of the Four Hundredth Anniversary of the King James Version

November 3-5
Schrift: Writing and Image – Character in the Work of Walter Benjamin
Co-sponsored with the Department of German
WORKSHOPS

We continue to bring together faculty and students to provide a forum for lively discussion and interaction. In 2011 we heard from the following:

Michah Gottlieb, New York University
“The Bible in Orthodox Jewish Thought: Raphael Hirsch”

Anthony Grafton, Princeton University
Joanna Weinberg, University of Oxford
“A Master Hebraist: Johannes Buxtorf and His Hebrew Copybook”

Naphtali Meshel, Princeton University
“Just Shut Up and Talk: Determination in Ezekiel”

Daniel Kurtzer, Princeton University
“Rashomon and the Middle East Peace Process: A Real Whodunit”

William C. Jordan, Princeton University
Eliot Horowitz, Bar-Ilan University and the University of Pennsylvania
“The Rape of Dinah and Sack of Shechem as Imagined and Understood”

Andreas Kilcher, ETH Zurich
“The People of the Book: The Politics of Writing in Jewish Modernity”

Michael Morgan, University of Indiana
“Revelation in Emil Fackenheim’s Jewish Philosophy”

LECTURES & SEMINARS

Baruch J. Schwartz, Hebrew University of Jerusalem
“Pictures of Revelation: The Sinai Theophany Decomposed and Composed”

Ruth HaCohen, Hebrew University of Jerusalem
“Dissonances in the Synagogue: The Theological Subconscious of Modern Music” Co-sponsored with the Department of Music

Jonatan Benarroch, Hebrew University of Jerusalem
“The Son of an Israelite Woman – Christ as the Blaspheming Son (Leviticus 24:10-14): The Book of Zohar and Toldot Yeshu” Co-sponsored with the Department of Religion

Gabriella Safran, Stanford University
“S. An-sky and the Dybbuk: Jewish Art, Russian Revolution” Co-sponsored with the Department of Slavic Languages and Literature

Jeremy Cohen, Tel Aviv University
“Pope Innocent III, Christian Wet-Nurses, Jews”

Daniel Asia, Composer
“Breath in a Ram’s Horn: The Jewish Spirit in Classical Music” Co-sponsored with the Department of Music and the Center for Jewish Life

MEET & GREET

In October we held our first “Meet and Greet” of the year, welcoming our undergraduate students and offering them an opportunity to meet each other and our faculty members and to learn about the program.

HEBREW FILM SERIES

We thank Esther Robbins, Department of Near Eastern Studies, for again coordinating the Hebrew Film Series. This year’s films included:

“Tarab”
“In the Prime of her Life”
“Sayed Kashua – Forever Scared, Back and Forth”
“Writings as I Should”
“A History of Israeli Cinema, Part One and Two”
“Zubin Mehta and the Israeli Philharmonic”
“Home Sweet Israel”
“Chava Alberstein – What I Am Now”
“Gitai in Search of his Carmel”
Leora Batnitzky

Department of Religion

Leora Batnitzky is Professor and Chair in the Department of Religion. She continues to direct Princeton's Tikvah Project on Jewish Thought. Princeton University Press published her new book, *How Judaism Became a Religion: An Introduction to Modern Jewish Thought*, in September. The book is based on a course she has taught for the last decade at Princeton, “Jewish Thought and Modern Society” (REL/JDS 242). She is on leave this year, supported by the Mellon Foundation, and is at work 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).

David Bellos

Department of French and Italian

In spring 2011 David Bellos published his translation of Georges Perec’s *The Art of Asking Your Boss for a Raise* (Verso). In the fall his new book on the nature of translation appeared with Faber & Faber under the title *Is That a Fish in Your Ear? Translation and the Meaning of Everything*.

Mark Cohen

Department of Near Eastern Studies

Yaacob Dweck

Department of History


Daniel Heller-Roazen

Department of Comparative Literature


Martha Himmelfarb

Department of Religion

Martha Himmelfarb will be on leave in spring 2012, working on a book on the impact of Jewish eschatology and messianism in the rabbinic era.
William C. Jordan

Department of History


Stanley Katz

Woodrow Wilson School

In March 2011 Stanley N. Katz was awarded the National Humanities Medal for 2010 by President Barack Obama.

Lital Levy

Department of Comparative Literature

Lital Levy was on maternity leave in Spring 2011 (thanks to the arrival of baby Jonah) and is currently Director of Undergraduate Studies for Comparative Literature for Fall 2011-Spring 2012. Her most recent work is an article on spatial representations of 1948, focusing on the motif of the cave, in Hebrew and Arabic novels by Palestinian authors Anton Shammas, Emile Habiby, and Elias Khoury. The article will be published as part of a group of papers on 1948 in Hebrew literature, following a conference on the topic held at Stanford in June. She is completing a manuscript tentatively titled Language and Its Others: Reimagining Hebrew and Arabic in Israel/Palestine, which investigates the interrelation and representation of Hebrew and Arabic languages within contemporary Israeli literature and culture.
Faculty Updates

AnneMarie Luijendijk

Department of Religion

During a sabbatical last year, AnneMarie Luijendijk completed a book on a fifth- or sixth-century Coptic miniature codex with divinatory answers, titled *Forbidden Oracles? The Gospel of Lots of Mary* (forthcoming with Mohr Siebeck). This fall she has been working on the earliest manuscripts of the Septuagint (notably papyrus fragments from the mid-second century BCE) and the Jewish community in Egypt. She presented this research in October at the colloquium “Translating the Bible from Antiquity to the Twentieth Century,” sponsored by the Program in Judaic Studies. She also published an article on “Reading the Gospel of Thomas in the Third Century: Three Oxyrhynchus Papyri and Origen’s Homilies.” The latter is part of new research for a book on the reception of the Gospel of Thomas and the sociology of reading in late antiquity.

Naphtali Meshel

Department of Religion

This year Naphtali Meshel is the recipient of an Ephraim Urbach Fellowship for his project “The Grammar of Sacrifice.” This “Grammar” is a finite set of concise rules that can be abstracted from the sacrificial ritual texts in the Pentateuch and then applied in a rigorous manner to generate a potentially infinite number of new sacrificial sequences. The process of internalization and reapplication, which is partially unconscious, is evidenced in a large body of rabbinic, Qumranic, pseudepigraphic, and Hellenistic Jewish literature. The first results of this project will be published in an article forthcoming in the *Journal of Biblical Literature*. This spring he will offer a new graduate seminar in the Program in Judaic Studies (and the Departments of Religion and Near Eastern Studies) titled “Studies in the Hebrew Bible.” The seminar will focus on three biblical texts: the Priestly myths in Genesis, the ritual texts of Leviticus, and the prophecy of the priest-prophet Ezekiel.
Peter Schäfer  

Department of Religion  

Peter Schäfer was on leave during the spring term of 2011. Together with Michael Meerson, he continues to work on the long-term project Toledot Yeshu (“The Life Story of Jesus”), funded by the Andrew W. Mellon Foundation. All the available manuscripts have been transcribed now and collected in a database; the various versions have been established; and a first draft of the translation of the major versions has been prepared. The conference volume of the November 2009 conference on Toledot Yeshu has appeared under the title Toledot Yeshu (“The Life Story of Jesus”) Revisited: A Princeton Conference, edited by Peter Schäfer, Michael Meerson, and Yaacov Deutsch. Together with Ra’anan Boustan, Martha Himmelfarb, Michael Swartz, and Moulie Vidas, he started a new project of the first complete English translation of the Hekhalot literature, the earliest corpus of Jewish mystical texts. In addition to the article “Agobard’s and Amulo’s Toledot Yeshu,” he published a German translation of his Origins of Jewish Mysticism (original edition Mohr Siebeck, 2009, paperback edition Princeton University Press, 2011), titled Die Ursprünge der jüdischen Mystik. His new book, The Jewish Jesus: How Judaism and Christianity Shaped Each Other, has been accepted for publication by Princeton University Press and will appear in the spring of 2012.

Esther H. Schor  

Department of English  

Esther Schor is completing a history of the Esperanto movement, founded in 1887 by L. L. Zamenhof, a Jewish oculist living in Warsaw; an excerpt will soon appear in Raritan. She recently reviewed the National Museum of American Jewish History in Philadelphia for the Jewish Review of Books. For the past two years, she has served as an advisor to the Museum of Jewish Heritage on its new exhibition, “Emma Lazarus, Poet of Exiles,” and her panel exhibition on Emma Lazarus, curated for the American Library Association, will be displayed in twenty public libraries across the country. In April 2012 her new book Strange Nursery: New and Selected Poems, will be published by Sheep Meadow Press.
The Tikvah Project on Jewish Thought at Princeton University is hosting three postdoctoral fellows during the 2011-2012 academic year. Oded Schechter, who has cross-taught courses in Judaic Studies, Philosophy, German, and Religion, is completing his third year as a Tikvah postdoctoral fellow, as is Elisha Russ-Fishbane, who has cross-taught courses in Judaic Studies, Near Eastern Studies, and Religion. Samuel Goldman, a political theorist focused on modern debates about religion and political philosophy, began his first year as fellow this past fall.

The Project continues to co-sponsor events with Judaic Studies and other programs and departments at Princeton. Highlights this year include a workshop on "Spinoza and Secularism" co-sponsored with the Department of Philosophy, as well as an upcoming workshop on the reception history of the book of Job co-sponsored with the Hebrew University of Jerusalem.

The Tikvah Project also continues to sponsor a two-week intensive workshop for undergraduates on "Jewish Thought and Enduring Human Questions." This coming summer’s themes include “tradition and authority,” “evil and suffering,” “love and death,” and “God and politics.” More than twenty scholars from North America and Israel present in the seminars and participate in discussion with students.

Polly Strauss

Project Manager

Polly Strauss has joined the Tikvah Project on Jewish Thought as project manager. Polly graduated from the University of Pennsylvania with a Bachelor of Science in Economics. Previously, she was employed by the Combined Jewish Philanthropies of Boston and served as director of the Jewish Community Foundation, where she currently serves on the board. She began her Princeton career in Annual Giving and became Director of Development at the Center for Jewish Life. Polly enjoys living in Princeton with her husband Rick ’85 and their two children, Benjamin and Sophie. She has been an active member of her synagogue, where she serves as vice president of programming. Please stop by her office on the 2nd floor of 1879 Hall to say hello and share ideas.
This past summer I spent four weeks in Daliyat El-Carmel, a Druze village in northern Israel where I studied Arabic and learned about the Druze culture through the Mount Carmel Arabic Immersion Program. During the course of the program, I had the opportunity to study the Druze dialect of Levantine Arabic, as well as continue my study of Modern Standard Arabic that I had begun the previous year at Princeton. In addition to the formal Arabic study I volunteered in a local stationery store and taught English to a group of Druze adults. These two experiences allowed me to practice my Arabic further and gave me the opportunity to interact with a diverse group of individuals living in Daliyat El-Carmel.

What was really distinctive about my time in Daliyat El-Carmel were the day-to-day interactions that I had with my Arabic instructors and host family, which allowed me to gain an appreciation of the Druze culture and religion. They didn’t just ensure that my stay was comfortable, but really went out of their way to give me an appreciation for their culture and way of life. When I would return from my Arabic lessons at the end of the day my hosts would often invite me into their house for a cup of coffee, and a couple nights each week they would bring me along to meet their children and grandkids who lived in Daliyat. I also had the opportunity to attend a Druze wedding celebration with my Levantine Arabic instructor and learn about the history of the Druze faith from my Modern Standard Arabic instructor, who was a respected teacher and religious figure in the community.

One more set of interactions that really stood out was my conversations with the Druze about their relationship with the State of Israel and witnessing this relationship firsthand. They spoke to me about how the Druze were often oppressed under Ottoman rule and it was only with the creation of the state of Israel that they felt that they were able to practice their religion and culture freely. When it came to national army service, the adults in Daliyat told me how they stressed to their children from a young age the importance of giving back to the state through serving in the Israeli army. I witnessed this commitment when I visited a local pre-army preparatory academy and saw young Druze taking part in army training runs through Daliyat. I also met a prominent member of the Druze community in Daliyat who had served as a general in the Israeli army and spoke to me about the premium that the community places on army service. I learned a great deal about the Druze culture and their relationship with the state of Israel during the time I have spent in Daliyat El-Carmel this past summer, and I am very grateful to the Kwartler family for providing me with this unique opportunity.
Thanks to the grant I received from the Program in Judaic Studies, I was able to experience the inner workings of Washington, DC, travel to Israel, and begin the very exciting thesis process. I am extremely grateful for the opportunities this grant gave me.

I started off my summer in Washington at the S. Daniel Abraham Center for Middle East Peace. I was immediately thrown into the frying pan as we began to plan an event for an Israeli dignitary in just over a week. From booking hotels to calling the guests, the first week at the internship helped me get settled and allowed me the chance to see the inner workings of the office and the community in which I would spend my summer. After that first week my job became more research focused. I had the chance to attend various lectures in DC as well as assist in the ongoing projects in the office.

During my nine week stint at the Center for Middle East Peace, I was also able to begin some research for my senior thesis. What I quickly discovered was that whenever I mentioned my thesis everyone was eager to help and give me advice. I am excited that though it is my thesis, many people have already given me so much of their time.

After I finished my internship, I traveled to Israel to conduct thesis research and begin to narrow down my topic. I spent two and a half weeks interviewing people and traveling throughout the country. It was an interesting time to be in Israel, as it so often is. Although I have lived in Israel in the past and visited often, this trip was different. I felt like a cross between a journalist and tourist, traveling to places in the country that I had always avoided. Although I went to school next to many Arab neighborhoods, I had never visited East Jerusalem. This visit allowed me that opportunity, as well as the chance to speak with Palestinian activists, aid workers, and researchers whose candid interviews have made me change my thesis topic and have really inspired me.

Also, the timing of my visit coincided with the Israeli tent protests. It was exciting to see these protests and speak with participants. Driving through Jerusalem, Tel-Aviv, and Be’er Sheva, it was clear that the enthusiasm for this protest and the desire to make Israel a better place was strong and ready. Unfortunately my visit also coincided with an escalation in violence. I spent two weekends in Be’er Sheva and had a tiny glimpse into the stress that people there live with everyday. Running to the closest bomb shelters on more than one occasion was frightening, but also made me see that though the news might cover that a rocket struck, it could never really convey the feeling of panic and then fear when the siren goes off. Although I had been in Israel during similarly difficult times, coming as a researcher forced me to think more carefully and to listen more attentively to those around me.

Now that I am back at Princeton, have my carrel, and have finished transcribing my summer interviews, I can finally take a look back and reflect on the positive experiences that this grant allowed me to have. I am very appreciative, and look forward to using all this as I continue in the thesis process.
Brandon Davis ’13
Department of Anthropology

My research this summer, with generous funding from the Program in Judaic Studies, as well as the Program in Latin American Studies, combined ethnographic fieldwork with two very different Latin American religions: Islam in the border area of Paraguay and Brazil, and the New Israelites of Peru.

Part of my research proposal to PLAS and JDS involved interviewing members of other ethnic communities in the “Tri-border Area” (TBA). In one of these interviews, I happened to meet a political refugee from Peru in Foz do Iguaçu, Isidro Ventura, whom I met at a street fair in my first few days in Foz, while I was still trying to get to know the city. We discussed his unusual religion, called “the Evangelical Mission of Israelite Mission of the New Universal Pact,” often simply called “the New Israelites,” a blend of left-wing politics and Christian doctrine.

I spent almost every day with Isidro and his family, listening to his experience as a congressional candidate for his religion’s political party in Cuzco, which was followed by a barrage of threats and his fleeing to Brazil. Along with other South American immigrants, he has spent a long time in the TBA in order to renew his tourist visa every three months. I learned about his group’s prophet, Ezequiel Ataucusi, the second coming of Christ on Earth, and his son, the new “Missionary General” Ezequiel Jonas. Ventura took me with him to a celebration of one of their three Holy Weeks in central Paraguay, where I was first introduced to their Ancient Israelite style of worship, complete with lamb sacrifices and an observance of the Sabbath. The New Israelites in Paraguay told me that if I truly wanted to know their people, I would have to go to Peru. After a brief pit stop in Rio de Janeiro to do some interviews with the extremely diverse Muslim community there, I headed to Lima, Peru.

From there, I had the opportunity to travel to some of their agricultural colonies in central Peru, as well as in the Amazonian jungle. I also met with various political and religious leaders in Lima, and attended Sabbath at the mammoth Iglesia Matriz in the hills an hour outside the city. I also spent time in Cuzco to understand the connections between Andean mythology and the Israelites’ brand of Christianity. While the Muslim community of the TBA was closed off, the Israelites were incredibly open to being studied, and were eager to share their personal stories. I became totally obsessed with this group. Since I came home, I have spent my time reading about similar religious movements, as well as Andean culture and history, and I have changed my concentration in order to continue researching this group for my independent work.
I lived among the Abayudaya, the Jews of Uganda ...

For seven weeks this summer, I was living, teaching, and researching in eastern Uganda. Far away from most known Jewish communities, I lived among the Abayudaya, the Jews of Uganda, teaching Hebrew and English in their primary and secondary schools and engaging in interviews with community members. A homegrown group only recently connected to the world Jewish community, these Jews not only have a fascinating history but a present and future of tantalizing possibility, as they are only beginning their development as a group of practicing, modern Jews. Inextricably tied to the pains and joys of this experience are the realities of living in a rural Ugandan village, with limited access to water, electricity, and foodstuffs—basic challenges foreign to most of the world’s Jews.

It was this dichotomy that I sought to explore (and help ease, in some small way) when I set off to Uganda, and it is one I spent my summer pondering, examining, and questioning throughout my time there. Given my dual interests in the study of religion and international development, this was an intersection of the two which proved unwaveringly captivating for me. On the most basic level, this intersection presented itself with the simple notion that the practice of Judaism is expensive. The upkeep of Torah scrolls, the observance of kashrut, and even the cessation of work on Saturdays pose economic difficulties. When one thinks of the people and organizations who seek to help these communities—where does the money go? To Torahs or food? A new synagogue or education?

There aren’t any easy answers to the difficult questions raised by this unique community. On both sides of the coin—that of development and that of religious growth—there are questions with many answers, all with their inevitable consequences, both good and bad. Of course, these issues of development’s and religion’s intermingling are nothing new—the provision of aid by Christian organizations has historically been tied to missionary work. And combining religion and aid is natural both practically and ideologically—charity is an integral part of most major faiths. Exploring this relationship with a community that is clearly singled out from its Christian neighbors served to highlight these issues.

From the standpoint of someone interested in Judaic studies and the practice of Judaism today, discovering the ways in which the Abayudaya practice was phenomenal. Hearing and learning the varied tunes and translated psalms which are part of the Abayudaya liturgy, the Torah study young people are doing with the rabbi, and the plans of the rabbi himself for an Abayudaya Judaism that reaches beyond Ugandan (and even African) borders were perhaps the most personally fulfilling parts of my journey. I learned not only about the unique ritual aspects of the Abayudaya’s practice, but the varied practical issues that hit them as well. For instance, while polygamy is a concept which has been forbidden since the eleventh century, it is one that is relevant still in Uganda, where the practice is common and
can actually present some benefit for women (for example, financial support). It remains to be seen how the community, which now has its first traditionally trained rabbi, deals with these issues.

My summer proved inspiring and life-changing in ways that I am still discovering, and the support that the Program in Judaic Studies gave me in making it happen was integral. I look forward to making this part of the continued Judaic Studies education I pursue at Princeton and beyond.

Enoch Kuo ’13

Department of Religion

Due to the generous funding provided in part by the Program in Judaic Studies, I was able to travel to Israel this summer to take part in an intensive Biblical Hebrew language course hosted by the Rothberg International School of the Hebrew University of Jerusalem. Studying under Dr. Tanya Notarius, our class translated a variety of classical texts, excerpts from 1 Kings, Hosea, Amos, and even a bonus glance at the more archaic poetry in Balaam’s oracles in Numbers 23 and 24, in which the professor had particular interest.

In addition to the coursework, I had the great opportunity of meeting other students of Hebrew from all around the world, getting to know my roommates in particular, who hailed from Denmark, Poland, and Brazil. Talking with them about their interests and their non-American viewpoints and experience of the world was a true pleasure, and one that would not have happened had I remained in the States.

Jerusalem is a beautiful city, and the general environment—physically experiencing the beating heat of the sun in the summer, for example—has transformed the way I appreciate the biblical stories that take place in Israel (imagine drawing water for camels in that heat!). As an Ohioan, the Near East is definitely a very different place than I’m used to, but I’m immensely glad I was able to experience it. I can honestly say that this summer was one of the best I’ve ever had.
Kelly Roache ’12
Woodrow Wilson School

I began the spring semester of 2011 studying abroad at the American University in Cairo, but was forced to evacuate following the Arab Spring and relocate to the Hebrew University of Jerusalem. In Israel for the first time, I began to study Hebrew through an intensive course and developed a passion for the language and culture. As a student in the Woodrow Wilson School with certificates in Near Eastern Studies and Arabic, I similarly became intrigued by the political dimensions of the Israeli-Palestinian conflict and wrote my junior paper on prospects for relations between Egypt and Israel following the overthrow of Hosni Mubarak in the Arab Spring.

Through a generous grant from the Program in Judaic Studies, I was able to continue my study of the Hebrew language in Tel Aviv through June. Via daily intensive one-on-one sessions, I completed a second ulpan, achieving a level of Intermediate Bet. Likewise, I remained engaged with political developments through daily experience and a series of interviews with Haaretz journalists and Natan Sharansky, Chairman and Executive of the Jewish Agency for Israel. I hope to return to work in Israel in the future either in the service of the US federal government or a non-governmental organization.

Eric Silberman ’12
Department of Molecular Biology

I’ve always been fascinated by the lost world of my grandparents’ childhoods: their homes, synagogues, schools, and streets that were the invisible backdrop to the stories I heard growing up. My grandparents were all Holocaust survivors, all born and raised in Poland, and all forced to leave home and family to fight for their survival. One grandfather was a tailor and sewed concentration camp inmates’ uniforms to survive; my other grandfather was an accountant who kept his Russian army general’s finances in order. One grandmother was hidden underground by a Polish Catholic teenager, and the other was always on the run. Growing up with them as grandparents, I learned their stories at a young age, saw the grainy black-and-white photos, and heard as they strained to remember details from decades ago. I would use my imagination to travel several thousand miles and years into the past to fill in the rest.

This summer, with support from the Program in Judaic Studies summer fund, I was able to travel those several thousand miles back to my grandparents’ hometowns, now located in Ukraine and Poland. There, I saw and discovered more than I could have imagined: three of my grandparents’ still-standing houses, people who remembered my grandparents’ families, birth records for my grandparents and their siblings, and names of family members going back to my great-great-great-grandparents. What I learned is significant for my family’s understanding of our past, but also for my academic career: in my time at Princeton, I hope to be able to write about my experiences at length. For now, I’m so grateful for the support I received from the Program in Judaic Studies—it’s helped make this past summer an unforgettable experience.
Summer Funding

Sarah Zarrin ’13

Department of Classics

UC Berkeley’s Intensive Ancient Greek Workshop was easily the most difficult class I have ever taken. I began the summer barely knowing the Greek alphabet; ten weeks later I could not only read Attic prose, such as Plato and Lysias, but I was also able to read the dramatic poetry of Euripides.

Class was six hours every day with several hours of homework, including memorizing as many as thirty vocabulary words a day, in addition to declensions, verb conjugations, and grammatical forms. Although it was hard work, the experience was extremely rewarding. This fall I felt comfortable not only skipping introductory Greek but also the first two lower division Greek reading courses.

My comfort in Ancient Greek is due not only to my hard work but to my three Greek professors at Berkeley who worked tirelessly for us: answering emails, explaining, re-explaining, encouraging, and most of all, inspiring us. Several Friday afternoons of the summer, they brought in graduate students and professors of the Berkeley Classics Department to discuss their research. This lecture series exposed us to the culture of Ancient Greece and Rome and ensured we were never too bogged down in grammar.

My fellow students came from a variety of backgrounds, including philosophy, math, and archaeology. Our diversity led to an exchange of ideas and perspectives that made our experience outside the classroom as enriching as our time in class. By the end of the summer I was so attached to the Greek language I decided I wanted to pursue it as an undergraduate more seriously.

I am now a Classics major and plan on taking at least one Greek reading course per semester my remaining semesters at Princeton. I sincerely thank the Program in Judaic Studies for sponsoring me and giving me the opportunity to discover this passion for the language of Ancient Greek that otherwise I never would have realized that I have.
I would like to thank the Program in Judaic Studies for its generosity this summer in support of research for my dissertation. My dissertation examines interfaith dialogue between the Anti-Defamation League of B’nai B’rith (ADL) and the Southern Baptist Convention (SBC) during the latter part of the twentieth century and an unusual ADL-SBC working group that formed during the dialogue in order to further mutual goals of securing American support for the modern state of Israel and contending for religious freedom in communist nations during the Cold War. My research highlights the particular experiences and concerns of an under-studied segment of the American Jewish population, those who live in the largely evangelical communities of the American Southwest.

The grant I received for research related to my project enabled me to travel to the Dallas/Fort Worth metroplex for archival research and interviews. This trip was invaluable for me. The dialogue I am studying took place mostly in the region surrounding Dallas, and many of the participants still live in the area. I was able to consult primary sources in the archives of an SBC seminary in Fort Worth, Southwestern Baptist Theological Seminary, where a few dialogue meetings were held in the early 1980s.

I was also able to meet with ADL and SBC officials in Dallas, Fort Worth, and surrounding towns, including the North Texas-Oklahoma regional director of the ADL, Mark Briskman, and two former SBC presidents, James Draper and Paige Patterson, in addition to others who participated in the dialogue during the 1980s. The contacts I made during the trip further enabled me to secure an interview with the current national director of the ADL, Abraham Foxman, at ADL headquarters in New York several weeks later.

This research has been highly instructive in regard to the differences between the way Jews in the Southwest and Jews in New York approached relationships with evangelicals, and also the extent to which the change in leadership for both the ADL and the SBC altered the terms of their contact. I deeply appreciate the support the Judaic Studies Program has provided me throughout my time at Princeton.
... I divided my time among three archives: The Israel National Archives in Jerusalem, the Zionist Archives in Jerusalem and the Archive of Advocate General of the Israeli Defense Forces.

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

The transition from colonial administration to an independent state has powerful historical and political implications. The historical moment of independence is perceived as a national and spiritual birth, a moment of great change, when a people has the possibility to claim a democratic political regime as their own. In the years 1947 and 1948, India and Israel achieved independence from British colonial administration. (Cyprus' independence came later, but I’ll save that for another story.) In Israel, my research concentrated on the decade before independence (1938-1948) and the decade following independence.

This summer I divided my time among three archives: the Israel National Archives in Jerusalem, the Zionist Archives in Jerusalem and the Archive of Advocate General of the Israeli Defense Forces. In the latter I finished a project on the legacies of emergency defense regulations in 1945 and the way they were used two decades later as the administrative foundation of the governance of the Occupied Territories, an article that included interviews with former Chief Justice Meir Shamgar and former legal advisor to the Ministry of Defense Dov Shefi. The article is currently under review at a major publication.

In the National Archives, I concentrated on files from the early days of the State of Israel, as the general structure of government and civil administration was being forged. A main part of my focus were files of the Ministry of Interior and the Ministry of Minorities, which struggled with the immense task of creating a democratic administration with little time or resources, burdened with the Janus-faced ready-made administrative inheritance of British colonial rule.

In the Zionist Archives, I found a wealth of documents regarding the evolution of government immigration statistics in the personal files of Israel's first statistician, Roberto Bachi. Bachi’s work in the Jewish Agency prior to independence and the formation of the Central Bureau of Statistics is pivotal to the understanding of the evolution of population management policies in Israel and the mechanisms and routines that remained entrenched in the administrative memory of the state from its mandatory days.
This past summer I spent five weeks in Berlin, studying German language and learning about German culture and society past and present, and particularly its Jewish past...
Thanks to the generous funding from the Princeton Judaic Studies program, I was able to travel to Europe and Morocco over the summer to complete research for my dissertation, which examines the integration of Jews in the Moroccan legal system (up to French colonization in 1912).

Over the summer I traveled to archives in England, France, Brussels, and Morocco. Although I had already completed the bulk of my research, I needed to pursue a number of questions that had come up during the course of writing last year. I returned to the archives where I had already conducted research on consular court records and diplomatic correspondence (in Nantes, France and London, England). There I was able to pursue the trajectories of certain individuals who had emerged as important figures in my dissertation (especially certain consular officials).

In Brussels I returned to the private collection of Paul Dahan, where I was able to find information about the Assarraf family. The Assarraf family were a family from Fez whose personal legal archive constitutes the source base for a part of my dissertation. However, I knew little about this family besides what I could glean from the legal sources I had already examined (they are not well known enough to figure in secondary literature). In Brussels I found, for instance, a document recording the appointment of Shalom Assarraf (the family’s patriarch) as nagid (secular head of the Jewish community). This and other details significantly enhanced my understanding of the Assarraf family and their place in the Jewish community of Fez.

Finally, I returned to the two state archives in Rabat, Morocco, where I had conducted most of my research in that country. While in Morocco, I was also able to conduct oral interviews with members of the Jewish community of Fez to understand more about individuals and families who appear in my dissertation (including, again, the Assarraf family). Although I had initially planned to go to Spain to work in the Archivo General de la Administración, I decided that the archive in Brussels was ultimately more important to my dissertation. The research I completed over the summer will enable me to complete my dissertation during this academic year.
David Moak

Department of History

My research focused on the debates about Jewish citizenship during the French Revolution. In particular, I was interested in the extent to which the Sephardim of Bordeaux were viewed as a paradigm for Franco-Jewish modernity. In other words, to what extent were they used as a model for change as revolutionary legislators debated the future status of the Ashkenazim of Alsace-Lorraine (who were viewed as superstitious and economically burdensome)?

At the same time, I conducted some preliminary research on the Jews of Nice for my dissertation. They numbered only several hundred during the revolutionary period but, unlike most other French Jews, they experienced incredible social mobility. They held prominent positions in both the municipal administration and local Jacobin Club. How can this be explained? Should the Jews of Nice (rarely considered as part of French Jewry in historical surveys) be viewed as such? If so, what implications does this have for our understanding of Jews in the French Revolution? I investigated these questions in the Archives nationales de France, using primarily correspondence from deputies sent to Nice and the proceedings of the National Convention.

Geoffrey Smith

Department of Religion

This past summer I traveled to Paris and Oxford. I participated in a Coptic reading group led by Jean-Daniel Dubois and Einar Thomassen at l’École pratique des hautes études in Paris. Over the course of four days we gathered to read and interpret a puzzling, but important, Christian text from the early third century, the Tripartite Tractate. After Paris I traveled to Oxford to return again to the Sackler Library and continue my ongoing research on the ancient Christian manuscripts in their collection. I will present some of my findings from my recent trip to Oxford at the annual meeting of the Society of Biblical Literature in San Francisco this November.
This summer I used funding from the Program in Judaic Studies to begin research on a long-term project looking at the ways in which the Israeli Supreme Court is responsible for defining the specific nature of Jewish democracy in Israel, and the contours of modern Judaism more broadly. In the short term, I am planning to write a General Exam paper on militant democracy in the Israeli context, looking closely at the two instances in which the Supreme Court has gone so far as to ban political parties.

I also used the Law and Social Science libraries to examine original court decisions and executive orders. Additionally, I was able to immerse myself in secondary literature written in Hebrew on both of these specific cases, as well as more general theoretical pieces written by Israeli jurists and intellectuals on the topic of militant democracy.

It was especially interesting to read contemporary Israeli work criticizing and appropriating the ideas of the controversial German legal theorist Carl Schmitt. My experience in the library was definitely complemented by the eruption of the social protests in Tel Aviv, as the tent city on Rothchild Boulevard was located a mere 10 minutes from my apartment! It was fascinating to speak with and learn from the Israeli students involved in the protests.

This summer I engaged in both formal and semi-formal language courses, as well as preparing exploratory fieldwork for future participant observation in Israel and Palestine. At the University of Haifa, I studied Hebrew as part of the formal Ulpan program and studied colloquial Arabic dialects spoken regionally with a member of the Arabic literature department who had graciously agreed to become my tutor. By the end of my program, I successfully completed the prerequisite amount of Hebrew language instruction to be able to enroll for post-bachelor’s degree courses at Israeli universities in the future.

In addition to these language studies, I pursued exploratory fieldwork in masculine marital and sexual practice, as well as interfaith marriage and conversion. These enquiries into the daily lives and experiences of Israeli Jews, Arabs, recent post-Soviet émigrés, Palestinian non-citizens, international migrant laborers, and refugees led me into a variety of ethnographic geographies which I hope to explore in future fieldwork. I met a Jerusalemite activist network of Orthodox Jews who get married in a manner that is, in their own words, “illegal but perfectly kosher,” evoking a protest against state-controlled definitions of Jewish identity, Jewish bodies, and, above all, Jewish love.
I also attended my neighborhood Reform synagogue’s conversion classes, curious to see the trajectories of belonging, becoming, and identification that led others in that room to conversion. Perhaps unsurprisingly, marriage (in some form) was often a rhetorical device in their autobiographical conversion narratives. I attended meetings for Haifa’s largest, oldest (and only) LGBTQ organization (which was only attended by self-identified gay men), where narratives of growing up gay in Israel and Palestine were explicitly on the table. The nightly conversation included topics like, “Do you feel more allegiance to your family or to the gays?” “Why is it so much harder for Arabs to be gay in their families?” and “Would you date an Arab guy?” (asked to European Jews, non-European Jews and non-Jewish Arabs in the room alike). The first day I attended, I was brusquely awakened into the realities of the LGBTQ (or gay) experience of contemporary Israel as post-Soviet immigrant children from the neighborhood began throwing stones against the walls and windows when the director and I sat alone in the building.

These experiences helped me to better focus my own ideas for future fieldwork on desire and attraction in Israel and Palestine, be that desire be for a spouse for life or someone with whom to share the night. Perhaps upon reflection those two forms of desire often look quite different. My preliminary research this summer has certainly shown me a new way of conceptualizing borders through the ones that people’s own desires draw within them, and it is these loosely held ideas of community – a community of desire – that I hope to continue in my future work in Israel and Palestine.
Upcoming Events

February 2012

February 8  Oded Irshai, Hebrew University, “Establishing a Center: Eusebius of Caesarea and the Blood of the ‘Martyrs of Palestine,’” 1879 Hall Lounge

February 13  Timothy Snyder, Yale University, “Bloodlands: Eastern Causes of the Holocaust,” Rose and Isaac Ebel Lecture on the Holocaust, Robertson Bowl 2

February 17  Samuel Goldman, Princeton University, “The Facts of Life: Leo Strauss’ Critique of Neo-Kantianism,” Judaic Workshop Series (open to students and faculty only)

February 22  Ishay Rosen-Zvi, Tel Aviv University, “Constructing Otherness: The Talmudic Invention of the GOY,” 1879 Hall Lounge


March 2012

March 15  ChaeRan Freeze, Brandeis University, Kwartler Family Lecture, East Pyne Auditorium

March 16  Martin Jacobs, Washington University, “From Medici Florence to Mamluk Jerusalem: the Hebrew Travel Journal as a Mechanism for Exploring Jewish Identity,” Judaic Workshop Series (open to students and faculty only)

March 29  Jenna Weissman Joselit, George Washington University, “Mr. Wyrick’s Tablets: America’s Embrace of the Ten Commandments,” Lapidus Family Fund for American Jewish Studies Lecture, East Pyne Auditorium

March 30  Jenna Weissman Joselit, George Washington University, Workshop, Lapidus Family Fund for American Jewish Studies, Scheide Caldwell House, Room 203

April 2012

April 17  Derek Penslar, University of Toronto, “Jews into Israelis: Zionism as Revolutionary Project,” 34th Carolyn L. Drucker ’80 Memorial Lecture

April 27  Marc Saperstein, George Washington University, “The Quality of Jewish Leadership in the Generation of the Expulsion from Spain,” Judaic Workshop Series (open to students and faculty only)

Please see www.princeton.edu/~judaic for detail updates
Program in Judaic Studies
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Sidney Lapidos '59, New York, NY, sits with the council

Contact Information
Peter Schäfer, Director
pschafer@princeton.edu
Baru Saul, Program Manager
baru@princeton.edu
Program in Judaic Studies
201 Scheide Caldwell House
Princeton University
Princeton, NJ 08544 USA
609.258.0394
www.princeton.edu/~judaic

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