

PRINCETON UNIVERSITY



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**RONALD O. PERELMAN  
INSTITUTE FOR JUDAIC STUDIES**

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Program in  
**JUDAIC STUDIES**

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SPRING 2014

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# RONALD O. PERELMAN INSTITUTE FOR JUDAIC STUDIES

*I am delighted to have the opportunity to establish this program, which will shape intellectual concepts in the field, promote interdisciplinary research and scholarship, and perhaps most important, bring Jewish civilization to life for Princeton students—Ronald O. Perelman*

Financier and philanthropist Ronald O. Perelman, well known as an innovative leader and generous supporter of many of the nation's most prominent cultural and educational institutions, gave Princeton University a gift of \$4.7 million in 1995 to create a multidisciplinary institute focusing on Jewish studies. The establishment of the Ronald O. Perelman Institute for Jewish Studies produced the first opportunity for undergraduate students to earn a certificate in Jewish Studies, strengthening Princeton's long tradition of interdisciplinary studies and broad commitment to Jewish culture. The gift from Mr. Perelman, chairman and chief executive officer of MacAndrews and Forbes Inc., also supports a senior faculty position—the Ronald O. Perelman Professor of Jewish Studies—and a wide variety of academic and scholarly activities that bring together leading scholars to examine Jewish history, religion, literature, thought, society, politics and cultures.

## FACULTY

### EXECUTIVE COMMITTEE MEMBERS

Leora Batnitzky, *Religion*

Yaacob Dweck, *History*

Daniel Heller-Roazen, *Comparative Literature*

Martha Himmelfarb, *Religion*

William C. Jordan, *History*

Stanley N. Katz, *Woodrow Wilson School*

Lital Levy, *Comparative Literature*

Naphtali Meshel, *Religion*

Gideon Rosen, *Council of the Humanities,  
ex officio*

Esther Schor, *English*

Moulie Vidas, *Religion*

## ASSOCIATED FACULTY

David Bellos, *French and Italian*

Anthony Grafton, *History*

Jan T. Gross, *History*

Hendrik Hartog, *History*

Wendy Heller, *Music*

Anna Wexler Katsnelson, *Slavic Languages  
and Literature*

Daniel Kurtzer, *Woodrow Wilson School*

AnneMarie Luijendijk, *Religion*

Deborah Nord, *English*

Sarah Pourciau, *German*

Anson G. Rabinbach, *History*

Esther Robbins, *Near Eastern Studies*

Lawrence Rosen, *Anthropology*

## EMERITUS FACULTY

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

Stanley A. Corngold, *German and Comparative  
Literature*

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

Peter Schäfer, *Ronald O. Perelman Professor of  
Jewish Studies, Religion*

Froma Zeitlin, *Ewing Professor of Greek  
Language and Literature, Classics and  
Comparative Literature, Women and Gender,  
and Judaic Studies*



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## DIRECTOR'S MESSAGE

2013 has been a year of transition in the Program in Judaic Studies. Although I've served more than once as acting director, this is my first report as director of the Program. It is a pleasure to be working with the Program faculty and students and with our wonderful manager, Baru Saul.

Last spring saw the retirements of Peter Schäfer, our long-time director, and Mark Cohen, founding chair of the Committee for Jewish Studies, the predecessor to our current program. In May Princeton celebrated their careers with conferences in their honor. This summer Peter's students and colleagues, many of both from Princeton, presented him with a festschrift entitled *Envisioning Judaism*. Mark's festschrift, *Jews, Christians and Muslims in Medieval and Early Modern Times*, is soon to appear, and it too contains contributions by many Princeton students and colleagues. We are deeply grateful for Peter's and Mark's contributions to Jewish Studies at Princeton, and we miss them both. With Peter's retirement, I am happy to report that Leora Batnitzky has been named the Ronald O. Perelman Professor of Jewish Studies.

The fall semester this year has been a busy one for the Program in Judaic Studies, with a range of lectures and seminars. In the spring we look forward to more such events, as well as to an international conference entitled "Placing Ancient Texts: The Rhetorical and Ritual Use of Space," organized by Moulie Vidas of JDS and the Department of Religion, together with Mika Ahuvia and Alex Kocar, both graduate students in the Religion Department. We are also excited about several new courses for the spring. Wendy Heller of the Music Department will offer a course entitled "Music and European Jewry." We will also benefit from courses taught by two visitors. Lance Sussman of Reform Congregation Keneseth Israel will teach "America in Judaism," while Alan Mintz of the Jewish Theological Seminary will teach "Israeli Literature and Film, 1948-present."





# COURSES

## SPRING 2013

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

**Elementary Biblical Hebrew**  
Naphtali Meshel

**Elementary Hebrew II**  
Esther Robbins

**Genesis and Cosmogony in Antiquity**  
Moulie Vidas

**Golem: The Creation of an Artificial Man**  
Peter Schäfer

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

**Imagining Diasporas and Homelands**  
Liora Halperin

**Intermediate Hebrew II**  
Esther Robbins

**Introduction to Jewish History: Museums**  
Liora Halperin

**Israeli Humor and Its Roots**  
Esther Robbins

**Jews and Christians in Ancient Palestine**  
Zeev Weiss

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

**Rabbinic Literature: Law, Religion and History**  
Moulie Vidas

**Religion and Law**  
Alexander Kaye

**Topics in American Literature: American Jewish Writers: Exiles, Citizens, Provocateurs**  
Esther Schor

## FALL 2013

**Elementary Hebrew I**  
Tzach Yoked

**Intermediate Hebrew I**  
Tzach Yoked

**German Intellectual History: The Wandering Jew**  
Sarah Pourciau

**Great Books of the Jewish Tradition**  
Martha Himmelfarb

**Israeli Media: Barometer and Engine of Sociopolitical and Cultural Change**  
Tzach Yoked

**Jewish Identity and Performance in the US**  
Jill Dolan and Stacey Wolf

**Jewish Messianism from Jesus to Zionism**  
Alexander Kaye

**Modern Hebrew Literature**  
Lital Levy

**Rabbinic Literature: Law, Religion and History**  
Moulie Vidas

**Stolen Years: Youth Under the Nazis**  
Froma Zeitlin





## CAROLYN L. DRUCKER '80 MEMORIAL PRIZE

Through the generosity of the Drucker family, the Program is able to offer an annual prize for the best senior theses related to Judaic Studies.

**First prize for 2013:** “Choosing to Be Chosen: Religious Identity Among the New Jews of Uganda,” **Nava Friedman** '13, Religion

**Second prize:** “Desiring Israel: Gays, Jews and Homonationalism,”  
**Brandon Davis** '13, Anthropology

**Third prize:** “The Balancing Act: Saudi Arabia and the Arab-Israeli Peace Process, 1981-2013,” **Samson Schatz** '13, Woodrow Wilson School



Professor Peter Schäfer with 2013 prize winners Brandon Davis, Samson Schatz and Nava Friedman



Senior advisors Judith Weisenfeld and Naphtali Meshel



Nava Friedman and Eric Silberman

## CERTIFICATE STUDENTS

Congratulations to our 2013 Certificate Students:

**Saud Al-Thani**, Near Eastern Studies

**Nava Friedman**, Religion

**Eric Silberman**, Molecular Biology



## FACULTY UPDATES

**LEORA BATNITZKY**, Ronald O. Perelman Professor of Jewish Studies and professor of religion, is the chair of the Department of Religion and director of the Tikvah Project on Jewish Thought. She is currently completing an anthology with commentary on *Jewish Legal Theory* for Brandeis University Press's Library of Modern Jewish Thought. Her recent articles include "Election and Affection: On God's Sovereignty and Human Action" in *The Call of Abraham: Essays on the Election of Israel in Honor of Jon D. Levenson* (University of Notre Dame Press, 2013); "Moses Mendelssohn and the Three Paths of German Jewish Thought" in *German-Jewish Thought Between Religion and Politics: Festschrift in Honor of the Seventieth Birthday of Paul Mendes-Flohr* (Walter de Gruyter, 2012); "Jesus in Modern Jewish Thought" in *Jesus Among the Jews* (Routledge Press, 2012); "Coming After: American Jewish Thought in Light of German Judaism" in *Jewish Philosophy: Perspectives and Retrospectives* (Academic Studies Press, 2012); and "Beyond Sovereignty? Modern Jewish Political Theory" in *The Cambridge History of Modern Jewish Philosophy* (Cambridge University, 2012). In addition to presenting papers in 2013 at Yale University, UCLA, Colgate University, Ludwig Maximilian University in Munich, University of Antwerp in Belgium and Rhodes College, Leora delivered the annual Martin Buber Lecture in Jewish Thought and Philosophy at Goethe University in Frankfurt in November 2013.

**MARK R. COHEN** was feted on the occasion of his retirement after 40 years on the faculty, with a colloquium sponsored by his Department of Near Eastern Studies and presented by former students, who also announced a festschrift in his honor to be published at the beginning of 2014. Mark is finishing a book on Maimonides' Code of Jewish law and taught a graduate seminar in his department in fall 2013.

**YAACOB DWECK** is spending the 2013-2014 academic year as a member of the School of Historical Studies at the Institute for Advanced Study, where he is writing a book on Jacob Sasportas and Jewish Messianism.

**DANIEL HELLER-ROAZEN** has published a new book, *Dark Tongues: The Art of Rogues and Riddlers* (Zone Books, 2013).

**MARTHA HIMMELFARB**'s book, *Between Temple and Torah: Essays on Priests, Scribes, and Visionaries in the Second Temple Period and Beyond* (Mohr Siebeck) appeared earlier this year, as did *Hekhalot Literature in Context: Between Byzantium and Babylonia* (Mohr Siebeck), a volume she edited together with Peter Schäfer and Ra'anana Boustan, an alumnus of the Religion Department and JDS. She continues work on a book on *Sefer Zerubbabel* and the impact of Christianity on ancient Jewish eschatology, and is also working on an article on late antique and medieval Jews' knowledge of texts and traditions from the Second Temple period.

**WILLIAM C. JORDAN** has recently published a number of articles in honor of distinguished scholars of medieval Jewish history. "Judaizing the Passion: The Case of the Crown of Thorns in the Middle Ages," in honor of David Berger of Yeshiva University, appeared in *New Perspectives on Jewish-Christian Relations* (Brill, 2012). "The Jewish Cemeteries of France after the Expulsion of 1306" was published in *Studies in Medieval Jewish Intellectual and Social History: Festschrift in Honor of Robert Chazan* (Brill, 2012); Chazan is professor of Hebrew and Judaic Studies at New York University. Jordan paid homage to Kenneth Stow with a study of "Salome in the Middle Ages" in a special issue of vol. 26, 2012, of the journal *Jewish History*, which was founded and long edited by the honoree, an emeritus professor at the University of Haifa. And most recently he contributed "Learning about Jews in the Classroom: A Thirteenth-Century Witness, UCLA Library, Rouse MS 17," to *Envisioning*

*Continued on page 5*

*Judaism* (Mohr Siebeck, 2013), a volume celebrating Peter Schäfer, former director of Princeton's Program in Judaic Studies.

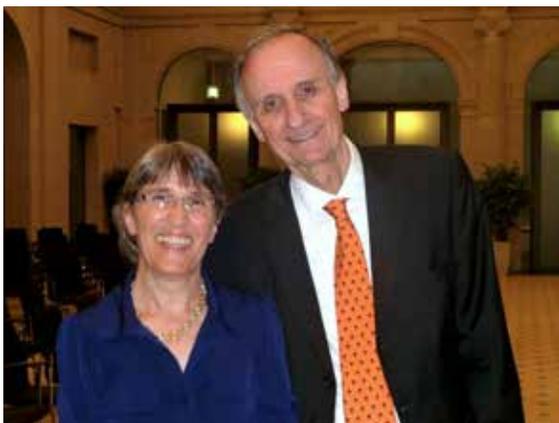
**STANLEY N. KATZ** has recently joined the board of the Center for Jewish History in New York City.

**LITAL LEVY** recently completed her book manuscript on language and bilingualism in Hebrew and Arabic literature, which is under contract with Princeton University Press (to be published fall 2014).

**ANNEMARIE LUIJENDIJK** collaborated with Robert Kraft of the University of Pennsylvania on a chapter on Judaism and Christianity in pre-Islamic Egypt, entitled "Christianity's Rise after Judaism's Demise in Early Egypt," for *Partings: How Judaism and Christianity Became Two*, edited by Hershel Shanks. She is also finishing an article on the oldest fragment of the Septuagint (P.Ryl. III 458), which is from the middle of the second century BCE, and presented a paper on it this summer at the International Papyrological Congress in Warsaw. The paper adds to our understanding of the sociology of reading of the Jewish community in Ptolemaic Egypt and the role of the book of Deuteronomy as legal text. It also examines the afterlife of the manuscript—namely, its subsequent reuse, and the question of the beginnings of the genizot.

**NAPHTALI S. MESHEL** is on leave in 2013-14 at the Institute for Advanced Study's School of Historical Studies. His forthcoming book, *The "Grammar" of Sacrifice: A Generativist Study of the Israelite Sacrificial System in the Priestly Writings with A Grammar of Σ*, is to be published by Oxford University Press in 2014.

**ESTHER H. SCHOR** co-taught with Leong Seow of Princeton Theological Seminary a new course called "Job, Literature, and Modernity" for graduate students and seminary students. The course was co-sponsored by Princeton's Interdisciplinary Doctoral Program for the Humanities and Princeton Theological Seminary. She also gave a paper called "Zamenhof's Utopia: Esperanto as a Jewish Question" at Tulane University and published an Esperanto-language essay, "*La Usona Milito Kontraŭ Virinoj*" (The American War against Women), in *Femina* magazine.



Martha Himmelfarb and Peter Schäfer



Mark Cohen



# 2013 EVENTS

## ENDOWED LECTURES

“Jewish People in the Jewish State: Marriage, Conversion, and the State of Israel,” Biderman Lecture. Rabbi **David Ellenson**, Hebrew Union College

“History on Trial, the Historian as Traitor: The Case of Josephus,” Kwartler Family Lecture. **Avishai Margalit**, Hebrew University

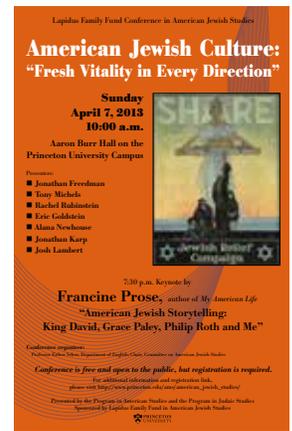
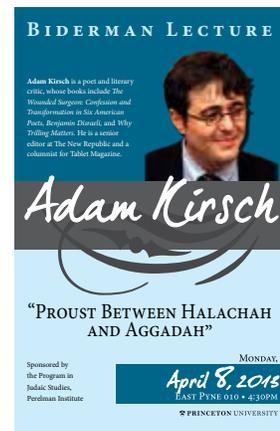
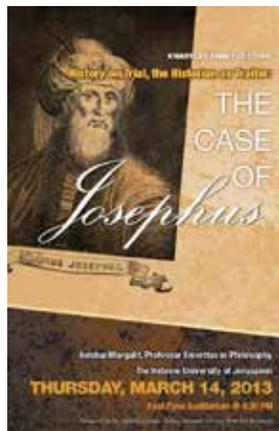
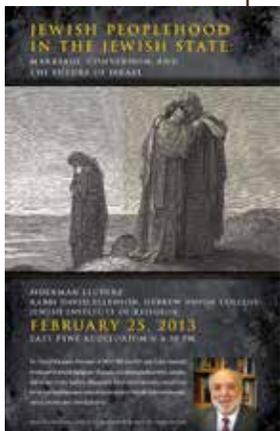
“American Jewish Storytelling: King David, Grace Paley, Philip Roth and Me,” Lapidus Family Fund Lecture in American Jewish Studies. **Francine Prose**, author

“Proust Between Halachah and Aggadah,” Biderman Lecture. **Adam Kirsch**, *The New Republic*

“Roads Taken: The Great Jewish Migration and the Peddlers Who Made It Possible,” Carolyn L. Drucker '80 Memorial Lecture. **Hasia R. Diner**, New York University

“Literal or Liberal? Loose Construction of Law and Jewish Interpretation of the Torah,” Biderman Lecture. **Jeffrey Tigay**, University of Pennsylvania (emeritus)

“The Eichmann Trial and the Arendt Controversy: Their Impact on Holocaust Studies,” Rose and Isaac Ebel Memorial Lecture on the Holocaust. **Deborah Lipstadt**, Emory University



## LECTURES AND SEMINARS

“On Partnership: A New Egalitarian Movement in the Traditional Jewish Community,” Rabbi Professor **Daniel Sperber**, Bar Ilan University

“Becoming Frum: How Newcomers Learn the Language and Culture of Orthodox Judaism,” **Sarah Bunin Benor**, Hebrew Union College – Jewish Institute of Religion, Los Angeles

“Sephoris: From Galilean Town to Roman Polis,” **Zeev Weiss**, Hebrew University

“The Infinite Conversation,” Rabbi **Adin Steinsaltz**, co-sponsored with the Center for Jewish Life

“Flesh, Blood, Meat: The Reinvention of Sacrifice in Early Rabbinic Literature,” **Mira Balberg**, Northwestern University

“European Kabbalah in Modern Intellectual History,” **Jonathan Garb**, Hebrew University

“Between Fear and Admiration: Japanese Attitudes towards Jews before and during World War II,” **Ben-Ami Shillony**, Hebrew University (emeritus)

“The Problematic Power of Music: A Jewish View,” **Aryeh Tepper**, Tikvah Fellow, New York, co-sponsored with the Tikvah Project on Jewish Thought

*Continued on page 7*

EVENTS continued from page 6

“Who is to Blame? Evolving Rabbinic Perspectives on Culpability in the Garden of Eden Narrative,”  
**Ryan Dulkan**, Reconstructionist Rabbinical College

“Locating Arab-Jewish/Mizrahi Literature: Between Jewish Liturgy, Arab Music and Israeli Hebrew,” **Almog Behar**, author

## CONFERENCES

“Regional Seminar in Ancient Judaism”, February 10-11, co-sponsored with the Department of Religion

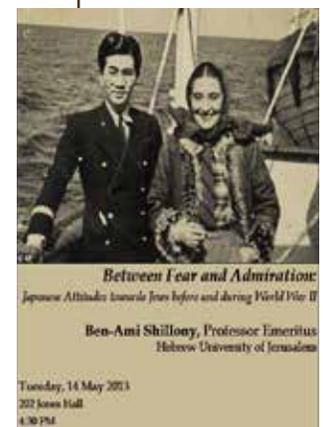
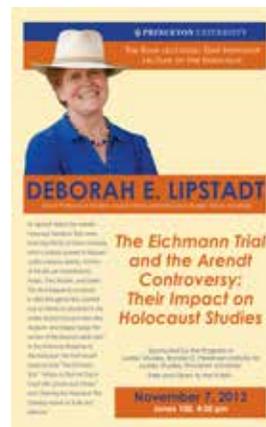
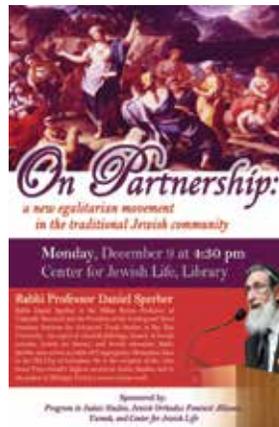
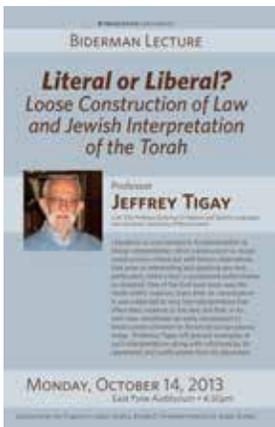
“Genesis Rabbah: Text and Contexts,” March 3-5

“Zionism and Law,” March 10-11, co-sponsored with the Tikvah Project on Jewish Thought

“Fresh Vitality in Every Direction,” April 7, sponsored by the Lapidus Family Fund in American Jewish Studies

“Ancient Judaism and Christianity in Formation and Transformation: A Conference in honor of Peter Schäfer,” May 19

“Celebration of an Eminent Career: A Symposium in honor of Mark Cohen,” May 10



## ONGOING EVENTS

**Hebrew Films:** We thank Esther Robbins, Department of Near Eastern Studies, for coordinating the Hebrew Film Series: *The Policeman*, *The Dreamers*, *The Dolphin Boy*.

**Hebrew Table:** The Program in Judaic Studies continues to support the Hebrew Table for undergraduate and graduate students wishing to maintain their Hebrew language skills, cosponsored with the Department of Near Eastern Studies and the Center for Jewish Life.

## UPCOMING EVENTS SPRING 2014

**March 10**, Jeannette Krieger and Herman D. Mytelka Memorial Lecture: **Hindy Najman**, Yale University, 4:30 p.m., East Pyne Auditorium (title to be announced)

**March 23-25**, Conference: “Placing Ancient Texts: The Rhetorical and Ritual Use of Space”

**March 26-28**, Conference: “The Song of Songs: From the Bible to Modern Literature”

**April 10**, Kwartler Family Lecture: **Sayed Kashua**, author and journalist, 4:30 p.m. (title and location to be announced)





# TIKVAH PROJECT ON JEWISH THOUGHT

This past summer the Tikvah Project hosted another successful summer workshop for undergraduates from North America, Israel, Europe and around the world. Topics explored included “Judaism and the Crisis of Modernity,” “Authority, Tradition and Change,” “Hope and Progress,” “Shame and Honor,” and “Love and Piety.” Along with seminar leaders Leora Batnitzky and Allan Arkush, visiting faculty included Christine Hayes (Yale University), Suzanne Last Stone (Cardozo School

of Law, Yeshiva University), Jon Levenson (Harvard University) and Michael Walzer (Institute for Advanced Study, emeritus). Alexander Kaye, Princeton’s Tikvah postdoctoral fellow, also taught in the program and served as assistant program director.

Last spring the Tikvah Project co-sponsored an exciting conference on “Zionism and Law,” co-organized by Leora Batnitzky, Alexander Kaye and Suzanne Last Stone. In spring 2014 the Tikvah Project will co-sponsor a conference on “The Song of Songs: From the Bible to Modern Literature.” This will be the second conference co-organized at Princeton by Leora Batnitzky and Ilana Pardes of the Hebrew University; the first was last year’s conference on “The Book of Job: Aesthetics, Ethics, and Hermeneutics.” Leora and Ilana are currently co-editing a volume of essays called *The Book of Job: Aesthetics, Ethics, and Hermeneutics*, which will include many essays from that conference.

The volume is part of a new book series on Perspectives on Jewish Texts and Contexts, edited by Vivian Liska of the University of Antwerp, Belgium, for de Gruyter Press. They also plan to co-edit a volume for this series entitled *The Song of Songs: From the Bible to Modern Literature*.



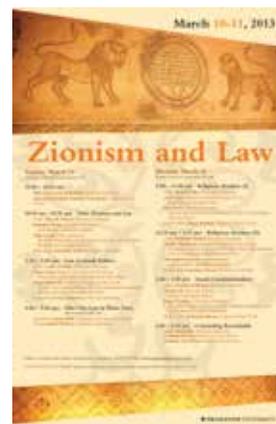
Summer Seminar 2013  
(Photo by Mark Czajkowski)



Alexander Kaye,  
Tikvah Postdoctoral  
Fellow in Jewish Thought

Alexander Kaye is working on the final chapter of a book about the political and legal theory of Orthodox Jewish Zionists in the mid-twentieth century. He is interested in the way that their conceptions of the State of Israel and its institutions are shaped by both classical rabbinic thinking and also modern democratic and constitutional ideas. These ideas, formulated in the few years around the establishment of the state, continue to play a role in the often highly contentious interaction between religion, politics and law that characterizes Israel today.

He has also, together with David N. Myers, co-edited *The Faith of Fallen Jews: Yosef Hayim Yerushalmi and the Writing of Jewish History*, which will shortly be published by Brandeis University Press, UPNE. Yosef Hayim Yerushalmi was one of the greatest Jewish historians of his generation. This book brings together a variety of his essays that span his entire academic career and cover his research on Spanish Jewry, the experience of crypto-Jews, history and memory, Sigmund Freud and much else besides. The collection is a mix of some of his classic works as well as lesser-known pieces and autobiographical reflections, some of which will be published here in English for the first time.



# UNDERGRADUATE SUMMER FUNDING

JEANETTE BEEBE '14

*"Adventure is worthwhile in itself."*—Amelia Earhart,  
first female pilot to fly solo over the Atlantic



Amelia Earhart knew that “adventure” is a verb, and that adventuring is itself enough—but this summer I had the privilege to combine adventure with education. With the generous support of the Program in Judaic Studies, I enrolled in an intermediate-level German language course at the Free University in Berlin.

As I left Princeton, I steadied myself for my journey: I was to enroll in a second-semester course, and then use my improved language skills in my work as a genealogist’s research assistant, translating and transcribing the family histories of German and Polish Jews.

Besides awaking 45 minutes late, dousing myself in hot steam (due to an improperly set espresso machine), losing my way and asking for directions (twice) and ripping my new white dress, my first day at my language course was a success. The afternoon’s placement exam set me at one level above my initial plan, and the following four weeks turned into a rigorous schedule of essays, quizzes, worksheets and tests. The course was a challenge, and it was exactly where I needed to be.

But it was not only the five hours in the classroom every weekday that transformed my German. Thanks to the torrent of chatter in the *U-Bahn* (Berlin’s subway), the talkative passersby in smart footwear and leather bags, and the *Wurst* and *Döner* vendors shouting on the street, I learned the language through experience, through osmosis. In a city as busy as Berlin, I learned to speak quickly, and firmly, and loudly—through living there, my fluency became stronger and more confident.

This fluency is relevant to my professional work. This summer, for example, I visited the Jewish Museum in Berlin and contributed to Jewish vital record indexes from Hessian, Witzenhausen, Waldeck and Fritzlar. The genealogist at the head of these projects presented papers at two conferences in the States while I was abroad, and our projects are growing. I feel remarkably fortunate to have the Program’s support.

ARIELLE DAVIDOFF '14

This summer I explored medieval Spanish Jewish history, as I studied flamenco. Based in Madrid, I walked through the city each day to take dance classes in Lavapiés, the city’s medieval Jewish quarter. My investigation was initiated by Sydney Markman’s *Jewish Remnants in Spain: Wanderings in a Lost World*, which uncovers Jewish remnants of a number of Spanish cities. Very little tangible historic evidence of Jewish life remains in Madrid. Markman mentions Calle de la Fe, which used to be called Calle de la Sinagoga, and he notes that during his visit tracings of the word *sinagoga* could still be seen on the street signs. But when I visited, the placards appeared new; I was unable to witness even that tiny remnant.

Attempting to uncover more Jewish history in Madrid, I attended Shabbat services at the Orthodox synagogue on Calle Balmes and then visited La Plaza Mayor, which was the site of seventeenth-century *autos de fe* in which heretics were publicly executed. It is now an expansive square, scattered with performing artists, but with no traces of Jewish history. One day I happened upon a Centro Sefarad Israel, an institution founded by the Ministry of Foreign Affairs and Cooperation, dedicated to studying Spanish Jewish culture, and spoke to a representative who confirmed that it would be worth exploring other cities for more physically substantial sites of Jewish history.

There are three medieval Jewish synagogues left in Spain, two in Toledo and one in Córdoba, and

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Jeanette Beebe at the  
Jüdische Museum, Berlin,  
Germany



Berliner Dom, Berlin

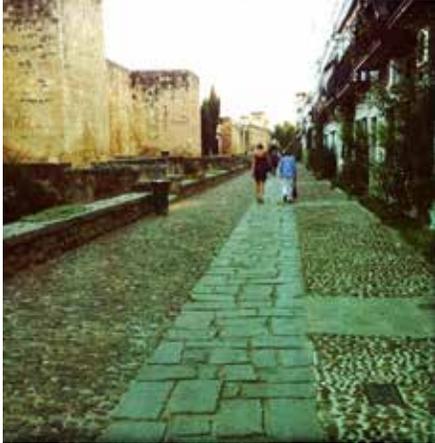


La Judería, Córdoba,  
Spain



UNDERGRAD SUMMER FUNDING continued from page 9

I decided to visit all three. In Toledo I first went to the municipal archive and spoke with some researchers about a possible historic link between flamenco and Inquisition-era Jews. I continued on to La Sinagoga del Tránsito/Sinagoga de Samuel haLevi and La Sinagoga de la Santa María la Blanca, the latter a twelfth-century synagogue that was consecrated as a Christian church in 1405. The building was beautifully detailed, but the Christian art covering a good deal of the interior seemed especially anachronistic and detracted from the historical force of the space.



Walkway to Jewish Quarter in Córdoba

Córdoba is the home of the great Moshe ben Maimon, and a statue of him now punctuates a beautiful stretch of a walkway leading to the city's Jewish quarter. On Calle de los Judíos is the Sinagoga de Córdoba. This was the most overwhelming single space I visited that summer, perhaps in part because of its small size and its resulting intimacy. The walls are covered in psalm verses, with placards displaying translations. I copied down each translation, and these verses served as a major source of inspiration for the creative work that would come out of the summer.

The summer's investigation of medieval Jews and the arts (especially flamenco) proved, as I had anticipated, less academic and more experiential, based on visiting sites, reading what was available, speaking with archive heads, preservationists, museum curators and others, and, most importantly, immersing myself in the ancient spaces. Jewish quarters in Spain create a distinctive atmosphere, as I had experienced in Barcelona, in the Jewish quarter quietly nestled in the city's Gothic neighborhood. An intimacy begins to develop as the streets narrow (Jews were only allowed to expand inward), compounded by sadness as the walls close in.

Despite the great destruction of evidence of Jewish life in most of these quarters, this profound intimacy affected me seriously and lent itself well to my creative projects. I took photographs of these spaces, capturing corners of streets, moments of detail on synagogue walls, drafts of light latticing through skylights, semi-covert stones in the cobbled streets bearing the Star of David or a menorah.

Now in progress is a book that consists of analog prints of these photos, with handwritten poems beneath and around them. Each pairing of poem and photograph details a feeling, a memory or a specific site, and all attempt to negotiate the problem of the anonymity of historic persons to whom I still feel intensely connected. Three short pieces of contemporary choreography, heavily inspired by flamenco, accompany the photographs and poems. The anger and intensity of flamenco, which was rooted in the Inquisition, are well suited to choreography that corresponds to my experiences with Spain's medieval Jewry.

### JARED GARLAND '15

This summer I had the opportunity to travel to Brazil to research Jewish immigration to the country, as well as study the literary works of two of Brazil's most prominent Jewish writers, Clarice Lispector and Moacyr Scliar. The purpose of my trip was to learn about Brazil's Jewish literary tradition in order to write an independent paper comparing American and Brazilian Jewish immigration experiences as portrayed in fiction. The ability to travel to Brazil was essential to my continued language and literature learning as a concentrator in comparative literature and a student of Portuguese,

I first stayed in São Paulo, where I worked at the Arquivo Histórico Judaico Brasileiro, reading about the life of Lispector and examining articles from Jewish newspapers and magazines written in 1964, just as Brazil became a military dictatorship—a particularly important time in Jewish Brazilian history, as those connected to the Holocaust became some of the most prominent speakers against the new government.

I was also able to attend the seventeenth annual Jewish Film Festival of São Paulo, which was hosted by various theaters and showed recent Jewish films produced worldwide, including a Brazilian documentary on Ashkenazi immigration to the country. One of the festival's locations was Hebraica, São Paulo's most famous Jewish club, whose membership exceeds 20,000, or more than a third of São Paulo's Jewish population. I was also lucky enough to be connected to a Chabad in the city, where I enjoyed a quintessentially Brazilian Shabbat dinner complete with *caipirinhas* (a classic Brazilian drink).

After my stay in São Paulo, I was able to travel briefly to Rio de Janeiro. There, I went to a Lispector archive at the Instituto Moreira Salles, which held the original manuscripts to her novel

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*The Hour of the Star*, which tells the immigration story of Macabea, a Brazilian from the northeast who moves to Rio de Janeiro to start a new life. It was incredible to see the manuscript, which turned out to be a collection of passages scrawled on the backs of envelopes, checks and scrap paper, written at the moment of first inspiration. Also in Rio, I was able to visit the botanical garden, which is the setting of the first Lispector story I ever read, “Amor,” which sparked my interest in her as a writer. I am excited to continue my study of Brazilian Jewish literature this fall as I read further and write my junior paper.

**RICHARD (EDDIE) GROVE '14**

I worked for three months in Amman, Jordan, with an NGO called Friends of the Earth Middle East (FoEME), an organization that brings Israeli, Palestinian and Jordanian environmentalists together to discuss environmental topics of shared interest, such as shared water resources.

In recent decades the Jordan River has been reduced to a shadow of its former self, due to extensive pumping from Lake Kinneret and the Yarmuk River for drinking water. As a result, out of the 1.3 billion cubic meters that used to flow through the Lower Jordan River annually, a mere 30 million cubic meters flow through the riverbed today. This has had terrible ecological ramifications and caused the Lower Jordan River Valley to lose much of its biodiversity. Since the Jordan is also sacred for Jews, Christians and Muslims, the destruction of the river has spiritual as well as ecological implications.

FoEME’s approach to preserving the Jordan River is to identify strategies for restoring a healthy level of flow to the river in “wedges.” Together, these wedges can be combined to form a full “pie,” which represents a healthy flow of water in the river. (This “wedge” strategy is adapted from the Princeton Carbon Mitigation Initiative’s Stabilization Wedges, which identify a number of areas in which carbon emissions can be reduced.)

FoEME’s wedges encompass a number of strategies in Israel, the Palestinian Territories and Jordan, including use of grey water in agriculture, raising awareness about water scarcity, and more efficient irrigation techniques. I worked on researching a new wedge, investigating water losses and non-revenue water, which is water that is produced but not ultimately accounted for in billing consumers. Non-revenue water may be due to leakage from conveyance systems, theft from conveyance systems, theft by tampering with meters, improper meter reading, and defective meters.

In parts of Jordan, non-revenue water is believed to be more than 70 percent of the total water produced. I visited the offices of water officials throughout the country to shed light on this issue. I learned about how water systems work, why leaks occur and why meters malfunction. I also gained insight into how Jordanian culture can make it hard to catch water thieves and effectively prosecute them: for example, many of the employees tasked with catching thieves are from the same town they are stationed in, where the thieves may be members of their own family or tribe.

Working for FoEME this summer enabled me to research an issue that has implications for regional security and ecology and also allowed me to observe Jordanian-Palestinian-Israeli cooperation over environmental issues in action. Israeli director Gidon Bromberg showed me around the Jordan River and explained how FoEME managed to convince the Israeli government to return a small amount of freshwater to the Lower Jordan River, as well as how FoEME has pushed for the construction of a sewage treatment plant to prevent sewage from the city of Tiberias from being dumped into the river.

I found my summer experience very rewarding, both because I love the peace-building work and environmental work that FoEME is doing and because I am excited that I may be able to make a positive impact in the conservation of Jordanian water resources. Thank you so much for your generous grant.



Office building in Jordan



Fresh water flowing into the Lower Jordan River

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*UNDERGRAD SUMMER FUNDING continued from page 11*

### **JACOB JACKSON '14**

I spent my summer in Tel Aviv, working for Amnesty International-Israel's Refugee Team. As the international Jewish advocacy coordinator, I was fortunate to be able to split my time among three important and meaningful projects.



Jacob Jackson (right) at Amnesty International, Tel Aviv, Israel

First, I organized and ran a letter-writing campaign for the release of refugees and asylum seekers from detention in Israeli prisons in the Negev. This campaign revolved around sending letters of support to the families and friends of refugees to pass along to the imprisoned refugee, and then faxing these letters to Gideon Sa'ar, Minister of the Interior, to compel him to release the detained asylum seekers.

The second project I undertook was creating, developing and leading tours around South Tel Aviv in order to educate people about the situation of refugees and asylum seekers living in these neighborhoods, as well as Israeli policy towards these populations. The main purpose of these tours was to encourage people to act on the issue in some way—through writing blog posts, letters to the editor, and having discussions with change-makers in their community.

The third project was coordinating with American Jewish organizations to provide them with information and analysis about refugees in Israel, as well as work with them to organize their constituents to act on the issue in whatever way best fit their organization.

### **BINA PELTZ '15**

I traveled abroad this past summer tracing my grandmother's experiences and investigating the effects of the Holocaust on later generations, particularly the grandchildren of Holocaust survivors. I was able to carry out this project through the generous support of the Program in Judaic Studies, as well as the Martin A. Dale '53 Summer Awards. This project included travel, archival research, genealogical research, interviews and writing.

I traveled to Poland, Germany, Italy and Israel, where I visited locations that figured heavily in my grandmother's experiences, as well as institutions and sites dedicated to the Holocaust. In Poland I was mainly in Warsaw, but also traveled to the Lublin region. In Germany I visited Bergen-Belsen and the Bergen-Belsen Displaced Persons Camp, which currently functions as an army base for the British army, with the original buildings still intact. I also traveled to the Hesse region of Germany to visit the International Tracing Services in Bad Arolsen. The ITS houses the largest Nazi archives and functions as an education and research center. I was also able to spend time in Berlin and explore its Holocaust memorials and the Jewish Museum, Berlin. Throughout the trip, I engaged with the local Jewish communities. I studied how the small communities in Poland and Germany grapple with the impact of the Holocaust on their present-day situation.

In Italy I traveled to the southern small fishing village of Santa Maria al Bagno, which was the largest displaced persons camp in the south of Italy. I spent the last weeks of my travels in Israel, where I reunited with my grandmother. This provided me with the opportunity to reflect on my experiences and conduct more in-depth interviews. Additionally, we traveled to the Atlit detention camp in northern Israel, a former British detention camp for illegal immigrants, as well as Yad Vashem, where together we presented on our joint experiences.

These journeys not only held significant personal meaning, but also deeply affected my understanding of the transferral of trauma and its effect on family and personal narratives. I am very grateful to the Program in Judaic Studies for its support of my endeavors.

### **VIVIENNE TAM '15**

Over the summer I travelled to Rome, Italy and Warsaw, Poland, as part of a Princeton Global Seminar tracing the roots of the ghetto, starting from the self-segregated merchants of Venice to the concentration camps of the Final Solution executed in World War II Poland. Starting off in Rome, we stayed in St John's University, where we had class learning about the history of the ghetto, as



Bina Peltz with her grandmother, Frieda Kliger, at the Atlit Detention Center, Atlit, Israel

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well as Italian class twice a week. Over the weekend we had class field trips to the Roman ghetto and the Venetian ghetto, as well as fun self-organized trips to cities like Florence. It was a very enriching learning experience, educating myself on the historical background of the ghetto experience, then going to the actual site to see how the ghetto has evolved today, as well as seeing the remains of what was talked about in class reading. I especially enjoyed discussions on how racism came about and why Judaism has persisted from ancient times.

The experience was greatly enhanced by the presence of three Jews on the trip who were able to answer many questions I had about Judaism. I also got to see Jewish life lived out in daily life (keeping the Sabbath, keeping kosher, etc.), while comparing it to the Jewish life I was reading about in class. However, I think what was most impactful was having them share the stories of their grandparents, who were all Auschwitz survivors. The day we visited Auschwitz/Birkenau just happened to be Tisha B'Av, when they would be fasting for the whole day. I decided to join them on the fast so I could partake in the mourning of this day. The visit to Auschwitz was then especially meaningful as I participated in the corporate commemoration of what happened there, while remembering that it was only a short while ago that this atrocity occurred—and that it profoundly affected the lives of those I now had a relationship with.



Vivienne Tam at the Arch of Titus, Rome, Italy

### ARON WANDER '15

I spent this summer working at the Shalom Hartman Institute. As an intern, I was paired with two Hartman fellows: Shraga Bar-On and Yehuda Kurtzer. While working with Dr. Bar-On, I got a chance to research the overlap between secular philosophy and Talmud. We examined arguments concerning the separation of church and state and individual freedoms, by philosophers such as John Locke and Isaiah Berlin, and applied them to Halakha.

I also did research to help Dr. Kurtzer turn his dissertation into a book, and explored the relationship between Israel and Diaspora Jewry and how the existence of Israel can reinforce an American Jewish identity. The main topics that I studied were the effect of the Six-Day War on organized American Jewry, the fight over the notorious UN “Zionism Is Racism” resolution, the battle to save Soviet Jewry, and the role Jewish organizations have played in American politics.

While all my research was exciting, what was perhaps even more valuable was the atmosphere at the Shalom Hartman Institute. While there, the other interns and I were able to attend lectures during the many philosophical and rabbinic conferences that were going on (my personal favorite was a discussion of “Auschwitz vs. Sinai” and whether we should use our history of oppression or moral obligation as a guiding principle for the future of Judaism). We also got to hear phenomenal guest speakers, including Tzipi Livni, Anat Hoffman, Shlomo Riskin and others, as well as have special sessions with many of the fellows, ranging from learning about the evolution of Israeli music with Yossi Klein HaLevi to a discussion of the peace process with former Israeli chief negotiator Tal Becker.

Finally, I loved being able to discuss (and argue) all about Judaism and Israel with my fellow interns, and whenever any one of us found something particularly exciting during the course of our research, we shared it with the rest of the group. Ultimately, this summer was a time of growth and exploration for me and my relationship with Judaism and Israel, and I highly encourage others to intern at the Shalom Hartman Institute.



Aron Wander (center) at the Shalom Hartman Institute, Israel



# GRADUATE SUMMER FUNDING

## **JOSÉ ARAGÜEZ, Architecture**

Last October, thanks to the Judaic Studies Program, I was able to travel to Israel to carry out substantial research for my dissertation. My project is an attempt to write a theory of architectural form wherein “form” is posited as three-dimensional arrangement or “spatial disposition,” rather than as volumetric outline, external envelope or “mass.” The hypothesis establishes that the medium through which to write this theory is the work of the figure on the edge between architect and engineer. One of the three such hybrid figures I am looking at is Michael Burt, an Israeli architect, geometer and professor emeritus at the Technion Institute of Technology, born in Ukraine in 1937. For almost fifty years Burt’s investigation has been centered around the study of systems of space subdivision that achieve continuity through periodicity.

During my stay in Israel I spent most of my time in Haifa, where Burt and his wife Tamara were a welcoming couple. I went to their house regularly, had lunch and coffee with them, and conducted long and intense interviews with Michael about his life and work. He let me study his personal archive of countless letters, sketches, drawings, rare publications, clips and pictures dating back to the 1960s, providing pertinent commentary and allowing me to photograph whatever I wished. In addition, I met with Technion faculty members such as Alona Nitzan, Freddy Ben Arroyo and Els Verbakel (a Princeton alumnus), who contributed invaluable insights on the larger context of Israeli architectural morphology that helped me situate the figure of Burt historically.

At the Faculty of Architecture I was often guided by Julia Grinkrug of the Technion faculty, who was a fantastic hostess. She asked me to give a public lecture on my work, and I was thrilled to meet many other faculty members, who extended their questions and comments for nearly an hour after the lecture. The second half of that day was a studio session with Julia’s students, with whom we had an engaging conversation on the nature of creative processes in architecture and on the problem of soft structures in urban design.

My trip to Israel was nicely rounded off by short trips where I had a chance to explore the recent redevelopment of the new city in Jerusalem (largely brought about by the light rail) and to acquaint myself with the particular kind of Bauhaus architecture that flourished in Tel Aviv.



José Aragüez

## **A. J. BERKOVITZ, Religion**

This summer, with the gracious support of the JDS, I was able to study German at the Princeton Summer Language Program. Thanks to this funding I will now be able to engage in academic discourse with Jewish Studies scholarship written in German.

## **SHIRA BILLET, Religion**

I am deeply grateful to the Program in Judaic Studies for, along with other funding sources, enabling me to attend the German School at Middlebury College this past summer. In an unparalleled immersive environment, I studied modern German literature and modern German culture and society, while speaking, reading and writing exclusively in German. The content of the learning, as well as the language immersion itself, has proven incredibly useful and significant as I work on my dissertation proposal relating to nineteenth-century German Jewish thought and its relationship to contemporary German and French social thought.

## **DAVID GROSSBERG, Religion**

This summer, thanks to a generous grant from the Program in Judaic Studies, I was able to attend an intensive workshop on Hebrew medieval manuscript codicology and paleography at the Berlin State Library. The workshop was conducted by two of the leading scholars of Hebrew manuscript studies and included many opportunities to work hands-on with some of the most important manuscripts in the library’s collection.

Most importantly for my own research, I was able to work extensively with MS Erfurt, an important early manuscript of the Tosefta. This is one of only two substantially complete manuscripts of this important early rabbinic judicial text, and it is itself a remarkable study in early Hebrew codicology. Although my research concentrates on rabbinic literature in its historical context in the ancient world, a historian of the rabbis must also to some extent be a historian of the medieval manuscript tradition



Graduate Students  
AJ Berkovitz and  
David Grossberg

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because the relevant textual witnesses are typically early medieval at the earliest, and many rabbinic traditions remained somewhat fluid even into the medieval period. The periodization and dating of these manuscripts, their scripts, and the scribal culture and technology that produced them are especially relevant to my research.

On a more personal level, I find early manuscripts compelling and beautiful both as physical artifacts and as works of art. The workshop's setting in Berlin also provided many opportunities to explore this vibrant capital city and its history, including its historic synagogues and its new Memorial to the Murdered Jews of Europe, completed in 2005.

### **MARC VOLOVICI, History**

Thanks to a grant from the Program in Judaic Studies, I was able to attend a four-week Polish language course in Lublin this past July. The course, organized by the John Paul II Catholic University of Lublin, comprised daily four-hour grammar sessions in the morning and 90-minute conversation sessions in the afternoon. The intensive course structure, taught in small classes of 8 to 10 students, enabled me to improve substantially my fluency in Polish and to be able to cope with historical sources written in Polish.

In my dissertation I intend to explore the image of the German language in twentieth-century Jewish intellectual history. Part of the dissertation will be devoted to the way in which Polish Jewish political figures and intellectuals perceived the political and cultural function of the German language in Jewish political life. For that purpose, I intend to examine essays, articles and letters written in Polish and Yiddish. During my stay in Lublin I started examining several relevant sources and consulted with professors of Jewish history who teach in Lublin's two universities.



David Grossberg (right) at the Berlin State Library, Germany

### **ALEXANDER WAMBOLDT, Anthropology**

It is with tremendous gratitude to the Program in Judaic Studies that I write about my past summer's ethnographic field work in Israel. This work looks at a growing trend: families resisting and questioning their legal status under the system of Israeli law that recognizes the jurisdiction of religious courts in much of family law. In particular, I have examined ways in which marriage and divorce are being defined and lived within contemporary Israeli society in everyday life, in religion and in law.

Following up on work begun last year, I began my summer by involving myself as a participant-observer in three organizations in Israel that address issues of family rights through various channels. These methods include a mixture of legal action in the Israeli High Court to create new precedents for family law; casework to facilitate attempts and coach individuals to obtain the marriages or divorces they want from these bureaucracies successfully; and the invention of new legal and religious technologies that enable extra-judicial "civil unions," which register a couple's attempt to have their relationship recognized without the aid of any state. Through these different actors and actions, I observed how people in Israel today seek both to evade the force of and reap the benefits of state power; culturally experience concepts such as love, law, religion and family; and reconfigure genealogies and histories as they marry and divorce.

I look forward to continuing my work on my dissertation with these individuals—activists and bureaucrats, starry-eyed and bitterly wronged lovers—as they attempt to make the families they choose in Israel.

### **CHARLOTTE WERBE, French and Italian**

I am very grateful for the funding I received from the Program in Judaic studies. Thanks to this generous grant, I had the opportunity to enroll in intensive German language courses this summer in Switzerland. I spent one month learning German at the Alpha Sprach Studio, located in the heart of Zurich, and this resulted in vastly ameliorated reading comprehension and improved oral communication skills. These two skills will undoubtedly prove to be necessary for my research, which is related to post-Holocaust French-Jewish and German-Jewish autofiction and autobiography, with a particular emphasis on trauma theory and psychoanalysis.



Charlotte Werbe in Zurich, Switzerland



## ALUMNI UPDATES

**ANGEL ARAIZA '12** is in London to earn a one-year master's degree at the London School of Economics and Political Science. His field is History of International Relations, and he is not sure yet which countries will be the focus of his dissertation in the upcoming year, but he feels fortunate to be in a very international city. During the course of a single night, he met students from the US, the UK, Malaysia, Cyprus, Mexico, Luxembourg, India, Ukraine, China and Taiwan!

**ELIZABETH ROSE BAILEY '04**, who graduated from Harvard Law School in May 2012, spent the following year clerking for the US District Court in Miami, Florida. While in Miami, she had the pleasure of meeting fellow Program alums Orly Lieberman '04 and Minda Arrow '04 on visits from New York. In September 2013, she moved to the Washington, DC, area to start a new position as ADR Law Clerk at Marks ADR, LLC in Bethesda, Maryland.

**ESTHER BREGER '10** is an assistant editor at *The New Republic* and living in Washington, DC.

**Q MICELI '12** recently began as administrative assistant and future wellness program coordinator at a health insurance brokerage in Gaithersburg, Maryland, while continuing to study with the Institute of Integrative Nutrition to earn holistic health coaching certification. In her spare time, she blogs at [www.gothicgranola.com](http://www.gothicgranola.com) about her adventures in vegan and gluten-free baking.

**JOSHUA RODMAN '09** went to graduate school at the University of Maryland after completing his undergraduate studies at Princeton, and in May 2013 he graduated with both his Juris Doctor and Master of Business Administration degree. He joined Lockheed Martin in Manassas, Virginia, as a senior contract negotiator in Mission Systems and Training, Undersea Systems. He currently lives in the Washington metro area and misses Princeton very much.

**ERIC SILBERMAN '13** is living in Warsaw, Poland, studying and writing about contemporary Polish-Jewish relations on a Fulbright grant. He is writing essays about his encounters with Polish Jews and non-Jews, as well as short fiction stories, with the goal of adding a layer of nuance to the American perception of Polish-Jewish relations. He spends much of his time at the new Museum of the History of Polish Jews, which aims both to tell the thousand-year history of Jews in Poland and to serve as a center for dialogue and education about that history and how it informs contemporary issues. He gives English tours of the museum and assists with educational programming.

**CRISTINA STANOJEVICH '12** is living in Baltimore and working in Washington, DC, as the administrative and development associate at a small public opinion nonprofit, Public Religion Research Institute.



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**On the cover:**  
Scheide Caldwell  
House, home to  
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**PROGRAM IN JUDAIC STUDIES**

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