JEWISH STUDIES AT EMORY IS THIRTY years old. Things have progressed mightily since David Blumenthal, Oded Borowski, and Ken Stein inaugurated the topic on campus three decades ago. Our colleague Eric Goldstein has curated a fascinating exhibit on the history of Jews and Jewish Studies at Emory. It illustrates how far we have come. Today we teach Yiddish and Judeo-Arabic (and are probably one of the few universities outside Israel to offer both languages). Our faculty consists of specialists in Jewish thought, law, history, languages, ethnography, Holocaust, Israel, archaeology, Bible, and literature. Our enrollments are continuously growing and, as this newsletter demonstrates, we sponsor an array of cultural and educational activities.

But we are not resting on our laurels. We look forward to many new educational initiatives. American Jewish History, the premier journal in the field, now will be located at Emory. We are about to make a tenure-track appointment in Yiddish and to establish a senior position in Jewish history. Doing so will enable history graduate students to write their dissertations in Jewish history. The Graduate Division of Religion has admitted its first official PhD candidate in Jewish Studies. The IJS faculty also recognizes that there are many graduate students in other departments in the University who study topics that relate to Jewish Studies. The creation of a Certificate of Jewish Studies to recognize officially the accomplishments of these PhD candidates is one of the leading projects on our agenda for the coming year.

None of what we do can happen without the support of our alumni and many other friends. We are midway through our drive to match the generous gift from the Arthur M. Blank Family Foundation. We urge all who believe in what we do to join in supporting the IJS.

We have created an endowment fund for HDOT, the website Emory created to preserve the vast documentation on my libel trial, Irving v. Penguin, UK and Lipstadt. This fund will ensure that these materials will be available to students, teachers, journalists, and others for years to come. Gifts to the HDOT endowment fund also count toward the Blank match.

This past semester I served as Richard and Susan Master Visiting Professor of Judaic Studies at the Gregorian Pontifical University in Rome. The students who took my course, Holocaust Memoirs, included seminarians, nuns, and laypeople from a variety of places, including Italy, Scotland, Philippines, America, and Turkey. This teaching experience reinforced my conviction that Jewish Studies serves as an excellent tool for strengthening and deepening dialogue among different groups and faiths. Jewish Studies, in addition to being a crucially important academic endeavor that needs no justification or rationale other than the pursuit of knowledge, offers a prime venue for nurturing the relationship between Jews and non-Jews.

Although I deeply miss looking out my window and seeing the Coliseum and Roman Forum, it is also exciting to be back at Emory and once more at the helm of the Tam Institute for Jewish Studies. To paraphrase Pirke Avot, our work agenda is full and the time we have to accomplish all we wish to do is short. However, the faculty and staff are energized and ready to go, in the words of the Psalmist, “from strength to strength”—from the strength of an illustrious past to the strength of an even stronger and more vibrant future.

“This teaching experience strengthened my conviction that Jewish Studies serves as an excellent tool for strengthening and deepening dialogue among different groups and faiths.”
In 1919 an unlikely meeting took place between one of Atlanta’s orthodox rabbis and Methodist Bishop Warren A. Candler, the chancellor of Emory University. Rabbi Tobias Geffen, known as the “dean” of orthodox rabbis in the South and the rabbi who made Coca-Cola kosher for Passover, wanted his children to gain a superior secular education alongside their religious studies. Emory University recently had been founded, and its undergraduate division (which had existed since 1836 as Emory College) had relocated to Atlanta from rural Oxford, Georgia. Geffen wished to send his eldest son to the new university but was concerned about its policy of holding classes on Saturday, the Jewish Sabbath. After hearing the rabbi’s reservations, Candler exempted Geffen’s son from all writing and exams on Saturday and also invited him to attend Emory for free, as the children of other clergymen did. During the next eighteen years, six of Rabbi Geffen’s children attended Emory, collectively earning eight academic degrees.

Since Geffen’s time, Jews have been a significant presence at Emory, where they have served as important symbols of change during the University’s transformation from a regional Methodist college into a national research university. A new exhibit chronicles this story on display at the Robert W. Woodruff Library. “Jews at Emory: Faces of a Changing University” will appear in the exhibit hall of the Manuscript, Archives, and Rare Book Library (MARBL) on the library’s tenth floor through December 31. The exhibit is cosponsored by MARBL and Emory’s Rabbi Donald A. Tam Institute for Jewish Studies.

MARBL initially decided to stage the exhibition to highlight its collection of Geffen Family Papers, contributed by Emory alumnus Rabbi David Geffen 59C, a grandson of Rabbi Tobias Geffen and the son of Louis Geffen 23C. At Geffen’s encouragement, the curator of the exhibit, American Jewish history professor Eric L. Goldstein, broadened his focus, deciding to use the family papers as a starting point for exploring the larger history of Emory’s Jewish experience, with the Geffen story as one of its centerpieces.

The exhibit traces Emory’s Jewish history from the arrival of the first Jewish students through the emergence of a rich Jewish campus life in the 1970s and the founding of one of the South’s premier Jewish Studies programs. Visitors will learn about the central role played by Jewish-affiliated fraternities and sororities in the lives of Jewish students and about the intensive involvement of Jewish students in campus activities. Through photos, documents, and original artifacts, the exhibit explains how Jews broke down barriers and seized larger roles in the life of the University as Emory began to emerge onto the national scene.

As the exhibit emphasizes, Emory historically has been very welcoming to Jews, but at certain points in its history the University has approached them with an ambivalence that reflected a larger uncertainty about its own changing identity. In 1961, for example, controversy erupted over Emory Dental School’s admission policies regarding Jewish students, and during the mid-1970s a campuswide discussion emerged about whether an influx of Jewish students from the Northeast would alter Emory’s traditional role as a Southern university.

The final section of the exhibit highlights Emory’s Jewish presence today. Since the 1970s, Emory’s Jewish population has grown dramatically, with Jews now making up about one-third of the student body and a large portion of the faculty. Jews also serve in the administration and on the board of trustees. Their significant presence on campus is one of the factors that gives Emory its distinctive style and tone.

The exhibit opened on September 10 with a panel discussion examining Jewish life at Emory during several different time periods. Panelists included Professor Rela Mintz Geffen, daughter of one of Emory’s first Jewish graduates, Rabbi Joel S. Geffen 22C; Elliott H. Levitas 52C 56L, an Emory Rhodes scholar; and Daniel Israel 89C, who served as the president of Emory Hillel during the late 1980s.

A second, exhibit-related program celebrating thirty years of Jewish studies at Emory was held on October 18. Highlights will be presented in the next issue of the newsletter.
The Tenenbaum Family Lectureship in Judaic Studies salutes the family of the late Meyer W. Tenenbaum 31C 32L of Savannah, Georgia. Meyer’s son Samuel Tenenbaum 65C established the lectureship a decade ago, and this annual event has become central to the programming of the Donald A. Tam Institute for Jewish Studies at Emory University. Each year, renowned scholars from around the world come to Emory and join our community for several days, spending time with colleagues, students, and members of the Atlanta community at large. The series has earned widespread praise among its many participants, and this year’s visit was no exception.

Ruth Wisse, the Martin Peretz Professor of Yiddish and professor of comparative literature at Harvard University, visited us in February and shared her vast wealth of knowledge with our community. Wisse is a distinguished teacher and a central figure in the field of Yiddish. She is also a prolific author who has penned numerous articles, as well as books including The Schlemiel as Modern Hero, I. L. Peretz and the Making of Modern Jewish Culture, A Little Love in Big Manhattan, and, most recently, The Modern Jewish Canon.

During a lunchtime meeting, Wisse led a seminar titled “Jacob Glatstein in the Library of America?,” in which Emory students and faculty participated in a close reading of several of the Yiddish poet’s texts. After reciting the texts in their Yiddish original, Wisse read aloud their translations and encouraged the participants in the seminar to share their insights into these texts. Later that evening—after a performance by Kol Hanesher, Emory’s only coed, Jewish a cappella group, which offered a Yiddish rendition of “Seasons of Love” from the show Rent—Wisse captivated her standing-room-only crowd in the Reception Hall of the Carlos Museum with her lecture “Yiddish at the Center, English at the Margins.”

Her presentation, appealing to both academic and lay audiences alike, probed the questionable perception of Yiddish as a “dead” language. Wisse outlined the various stages of Yiddish literature in America and offered her audience an in-depth portrait of how Yiddish authors in this country expanded the parameters of the culture of Eastern European Jewry. Citing such writers as Isaac Bashevis Singer, Moshe-Leyb Halpern, and Glatstein, Wisse demonstrated how the achievements of immigrant Yiddish writers produced literary texts on par with some of the sophisticated works by canonical American writers such as T. S. Eliot and Ezra Pound. Wisse’s lecture illustrated the centrality of Yiddish not only within the context of its own culture but also within the larger field of world literature, pointing to the significance of Yiddish literary texts for all audiences. Afterward, Wisse mingled warmly with members of the audience, who engaged her in some of the finer points of her lecture.

Wisse’s visit confirmed to the Emory community the significance and centrality of Yiddish within the large and interdisciplinary field of Jewish Studies. In addition, her erudition and vast command of knowledge both within and outside her field impressed all those who met her. Her lecture will be published and distributed to Jewish Studies scholars throughout the world and to friends of the IJS.
On November 9, 2005, David Tal of Tel Aviv University and a visiting professor at the Institute for the Study of Modern Israel, the Department of History, and Jewish Studies for 2005–2006, spoke on the topic “I Am in the East, But My Heart Is in the West.” Tal discussed the tension in Israeli culture between the Western forms and style of the political and social structure created at the birth of the state of Israel in 1948 and the surrounding culture of the Middle East and the cultural forms brought by the influx of non-European Jews since then.

Martin Wein, MA 01 and now a PhD candidate at Ben Gurion University of the Negev in Israel, spoke to a room full of IJS faculty, students, and community members on Wednesday, December 7, 2005. Noticing the “shared language of metaphors” in twenty-first-century Israeli and Czech references (e.g., Ariel Sharon’s “Czechoslovakia Speech” of 2001 and the Czech prime minister’s statement of solidarity with Israel in 2002), Wein traced the history of diplomatic relations between the two modern nations and the history of Jews in Czechoslovakia for clues to this phenomenon. His conclusion is that the analogies are mostly false, serving the political and emotional needs of those who present them more than historical reality.

David Sorkin of the University of Wisconsin visited Emory in January to present the talk “How Secular Was the Enlightenment? Six Faces of Reasonable Belief: 1689–1789” to IJS and History faculty, in which he challenged traditional approaches to study of the Enlightenment as a purely secular phenomenon.

In February Piero Capelli of the Universita Ca’Foscari, Venice, presented the paper “The Problem of Evil: Jewish Answers from the Bible to Qabbalah,” in which he considered some of the theologies of evil in the history of the Jewish tradition and in the various fields of Jewish knowledge.

Members of the Atlanta Rabbinical Association met in the Jewish Studies Seminar Room on April 3, 2006, to hear the presentations “Jewish Languages” (Benjamin Hary) and “Anthropology of the Jews” (Don Seeman), plus informal lunch discussion with Kenneth Stein and David Tal.

Rabbi Adin Steinsaltz—noted teacher, philosopher, social critic, author of many books on Hasidism and Jewish thought, and the director of a Talmudic translation project—visited Emory on May 5. In a talk titled “The Kabbalah of Relationships: The Contemporary Jew—A Soul Torn between Two Worlds,” Steinsaltz spoke with students and faculty about the nature of Jewish mysticism and modern life. The event was sponsored by Jewish Studies and Emory Chabad.

Bioethicist Baruch A. Brody to Give Tenenbaum Lecture on February 21, 2007

Save the evening of Wednesday, February 21, 2007, for the annual Tenenbaum Lecture. This year’s lecture will be presented by Baruch A. Brody, Leon Jaworski Professor of Biomedical Ethics and director of the Center for Medical Ethics and Health Policy at Baylor College of Medicine. He will address the subject of the diversity of views within Jewish bioethics and what it might teach the wider field of ethics. Details regarding the lecture and other opportunities to study with Brody will follow as they become available.

Conference on Poetry, Politics, and Religion in Contemporary Israel

April 16–17, 2007

Presented by Emory’s Department of Middle Eastern and South Asian Studies

This two-day conference, aimed at both an academic and general audience, will present and analyze the latest and most significant modernist poetry emerging from the “younger” generation of Hebrew poets. Presenters will include poets, scholars, and editors from Israel, the U.S., and Europe.

For more information, please contact Ofra Yeglin at oyeglin@emory.edu.
In April 2000, a British court ruled in favor of Deborah Lipstadt and Penguin Books, concluding the libel suit brought by David Irving against Lipstadt for her labeling him as “one of the most dangerous spokespersons for Holocaust denial” in her 1993 book *Denying the Holocaust: The Growing Assault on Truth and Memory*. The trial has been credited with severely wounding the Holocaust denial movement in Europe and the United States. The trial generated thousands of pages of documentation in the form of expert witness reports that analyze Irving’s writings, speeches, and public statements; his correspondence and interaction with right-wing extremists; and information from his own diaries and personal writings on his relationship to and activities within the Holocaust denial movement. This body of material has been collected into an Emory-sponsored website, www.hdot.org.

Key to success in the trial was the use of the techniques of historical scholarship, rather than testimony of survivors, in documenting the facts of the Holocaust and Irving’s distortion of those facts. Not only did Lipstadt and her attorneys not want to subject survivors to the rigors of cross-examination by Irving, they also wanted to move the discussion past the testimony of actual witnesses (given that in a few more years none will be left) and focus it on enduring scholarly methods. These methods also were used to show how Irving—and, by extension, all deniers—distort and misrepresent the facts for their ideological purposes.

Many hours of work, both scholarly and technical, were required to create the website and to keep it secure and up to date. Seed money for the creation of HDOT was received from the Charles H. Revson Foundation, with additional generous support from the Fern E. and William J. Lowenberg Philanthropic Fund, the Howard and Leslie Schultz Family Foundation, Jerri-Ann Jacobs and Gary E. Jacobs, Greenberg Traurig, and the Wilf Family Foundation. The website is being used for college and law school classes, by scholars for research purposes, and by journalists to demonstrate the inherent fallacies in the arguments of Holocaust deniers. Increased traffic on the website in recent months is attributed to the increase in expressions of anti-Semitic sentiment and Holocaust denial, particularly from the Arab/Moslem world. The website also has been used by government agencies throughout the world who wish to know more about the nature of Holocaust denial.

To ensure that this valuable resource remains available to current and future scholars and teachers, IJS and Emory University are creating an endowment fund to provide for ongoing support of the website. We are very grateful to Angelica Berrie and Milton Gralla, who cosponsored an event for the benefit of this new endowment in October in Englewood, New Jersey, and who so generously offered to match all gifts to the HDOT endowment received by December 31, 2006.

The goal for this endowment is $2.2 million, with naming opportunities available for gifts of $100,000 and above. Current projects include the creation of lesson plans for high school and college teachers using trial documentation. Students will learn the nature of historical arguments and how these arguments can be distorted for ideological purposes. In addition, it is our goal to create different levels of access to the website so that it will be useful not only to in-depth researchers but also those who want a quick answer to Holocaust deniers’ claims.

To learn more about these opportunities, contact Josh Newton at 404.727.9627 or joshua.newton@emory.edu. You also can contribute using the envelope included in this newsletter.
BLUMENTHAL AWARDS GO TO TWO STUDENTS

David R. Blumenthal Awards in Jewish Studies and the Humanities were given to two Emory graduate students at the annual Jewish Studies Awards Reception on May 2, 2006, recognizing exceptional papers on Jewish-related topics.

Leah Wolfson, graduate student in comparative literature, won first prize for her paper “Listening to the Dead: The Traumatic Testimony of Claude Lanzmann’s Shoah.” Read a summary of the paper on page eight of this newsletter.

Dan Leshem, graduate student in comparative literature, won an honorable mention for his paper “Water Fierce Dream: Primo Levi’s Poetic Fugue.”

WE CONGRATULATE OUR 2006 GRADUATES

The following students graduated with a major in Jewish Studies:
Frances Kaminski
Rebecca Liebeskind
Lesley Patterson
Lauren Skiba

The following students graduated with a minor in Jewish Studies:
Lauren Berk
Andrew Cohen
Laura Goldstein
Rachel Hershenberg
David Schmerler
Sara Schwab
Jessica Siegelheim
Jamie Weiss

Three students completed the MA in Jewish Studies:
Marian Broida
Vincent Gonzalez
Steven Henkin

Sarah Willen was awarded the PhD in anthropology for her dissertation titled “No Person Is Illegal? Configurations and Experiences of Illegality among Undocumented West African and Filipino Migrant Workers in Tel Aviv, Israel.”

Marni Davis completed the PhD in history with her dissertation titled “‘On the Side of Liquor’: American Jews and the Politics of Alcohol, 1870–1936.” She has been awarded a visiting assistant professorship at Emory for 2006–2007 and is teaching courses in American history and Jewish Studies.

recent library acquisitions in jewish studies

Tarina Rosen, librarian in charge of Jewish Studies collections, reports the following recent acquisitions to Woodruff Library resources available for JS researchers:

Immigrant in America: Unit 7: Jews (MICFILM 4436)
Not until the New York Public Library began to collect immigrant literature was any serious, systematic effort made to preserve the history of the immigrant. Immigrant colleges, agencies, and historical societies gave information that helped piece together a fragmented and elusive history. Immigrant in America draws from several major archives, including the New York Public Library collection, to provide scholars with easy access to study sources. The Woodruff Library has acquired the part of the collection dealing with Jewish immigrants.

Incunabula: Units 16-17: Incunabula Hebraica (MICFICHE 1655 Units 16–17)
This collection brings together a comprehensive collection of the Hebrew Incunabula that appeared in several different countries across Europe, including Italy, Spain, and Portugal as well as the Ottoman Empire. Notable items include Jeshua ben Joseph Halevi’s Halikhot olam (Methodology of the Talmud).

Testaments to the Holocaust (MICFILM 3549)
Documents and rare printed materials from the Wiener Library, London. This fully searchable, digital database offers the unique resources of the world’s oldest Holocaust museum. Alfred Wiener fled Germany in 1933 and established his collection in London. The collection offers fully searchable personal accounts of life in Nazi Germany, along with photographs, propaganda materials such as school textbooks, and limited-circulation publications and rare serials in a uniquely flexible format, enabling detailed research into the domestic policies of Nazi Germany, Jewish life in Germany from 1933 until after the war, propaganda, life in the concentration camps, life in hiding, emigration, and refugee life.

Patrick Graham of Pitts Theology Library reports the acquisition of the following pamphlets, with assistance from the Judaic Book Fund:
Samuel Marochitanus—1524 SAMU (Pitts Library call number)
This item presents a unique perspective on the Shoah. Written in Arabic by Samuel of Marocco—an apostate Jew—at the beginning of the eleventh century and translated into Latin by the Spanish Dominican Alphonsus Boniominis in the fourteenth century and widely disseminated. Boniominis is likely the real author of the work.

Bound with: Samuel Marochitanus
The Tam Institute for Jewish Studies administers a variety of grants and awards to allow Emory students to pursue off-campus learning and enrichment opportunities.

The LaBelle Birnbaum Tenenbaum Fund was created by Samuel J. Tenenbaum 65C of Columbia, South Carolina, in memory of his mother. The Tenenbaum family has been active in Jewish life and Southern politics for three generations. Samuel Tenenbaum has been particularly engaged in supporting Emory College and the Donald A. Tam Institute for Jewish Studies. This fund is intended to help students pursue internships in Jewish social ethics and community service organizations in Israel or elsewhere.

This year, Tenenbaum funds were awarded to:
- Ricki Carroll, Emory College sophomore, Israeli Red Cross Ambulance Program;
- Adam Horowitz, Emory College junior, Israel One Family Fund;
- Dan Leshem, graduate student in comparative literature, transcription of Holocaust survivor testimony recordings;
- Devin Murphy, Emory College senior, Jerusalem Open House—World Pride 2006.

With generous funding from the Dorot Foundation, the Institute for Jewish Studies administers travel grants, primarily to undergraduates who wish to study or work in Israel or be part of other Jewish Studies programs abroad for the summer. The student must be enrolled in a formal program, though it need not be taken for credit, and the grants provide up to $1,000 toward travel expenses. Emory’s IJS Off-Campus Study Fund, created with the gifts of a number of donors, provides funds for similar purposes.

Summer 2006 travel grants were awarded to:
- Sarah Blenner, College junior, Sephardi Jewish Culture Program;
- Michael Budner, College freshman, Sephardi Jewish Culture Program;
- Wesley Coggins, College junior, Sephardi Jewish Culture Program;
- Brian Garrick, JSMA, Ulpan Akiva;
- Melissa Green, College freshman, Sephardi Jewish Culture Program;
- Brandon Greenfield, JSMA, Brandeis University;
- Adam Horowitz, College junior, Sephardi Jewish Culture Program;
- Alexandra Kreps, College freshman, Sephardi Jewish Culture Program;
- Liza Kuritsky, College freshman, Sephardi Jewish Culture Program;
- Emily Malina, College sophomore, Sephardi Jewish Culture Program;
- Kelly Murphy, graduate student in the Graduate Division of Religion, Hebrew University;
- Jared Shwartz, College sophomore, Sephardi Jewish Culture Program;
- Jane Ukandu, College junior, Sephardi Jewish Culture Program;
- Doug Watson, graduate student in the Graduate Division of Religion, Hebrew University;
- Gabrielle Zwyer, College freshman, Sephardi Jewish Culture Program.

Emory study abroad in Israel

The Donald A. Tam Institute for Jewish Studies at Emory University is pleased to announce the reinstatement of study-abroad programs in Israel, beginning in fall 2006. Emory has semester-based programs at Hebrew University and Tel Aviv University, both offering intensive Hebrew language study with many options for additional courses taught in English.

The program faculty adviser is Benjamin Hary, associate professor in the Department of Middle Eastern and South Asian Studies, and the study-abroad adviser is Dana Tottenham of Emory’s Center for International Programs Abroad (CIPA). More information on study abroad in Israel is available from the CIPA website at www.cipa.emory.edu. From the homepage, click on “Semester,” then “Search Programs,” and under “Country” click on “Israel.”

Emory students interested in Jewish Studies may also study abroad at Charles University in Prague (www.cetacademicprograms.com) and on Emory’s own European Sephardi Jewish Culture summer program, led by Benjamin Hary.

Emory students enrolled in approved study-abroad programs generally are able to use their regular financial aid while abroad. Additional aid is available by applying through the Center for International Programs Abroad or through the Institute for Jewish Studies.
listening to the dead: the traumatic testimony of claude lanzmann’s shoah

A summary of the 2006 Blumenthal-Award-winning paper by Leah Wolfson, fourth-year PhD student, Department of Comparative Literature

In a recent seminar, director Claude Lanzmann discussed his groundbreaking film Shoah in a somewhat surprising manner. The nine-and-a-half-hour documentary primarily consists of the testimony of Holocaust survivors, perpetrators, and bystanders, along with extensive footage of the major killing centers throughout the Polish countryside. Although the film has been variously interpreted, critics most often describe its form as a brilliantly conceived, complicated, oral history of the Holocaust. It is, according to such explanations, a film about both survivors and survival.

Lanzmann, however, views his work in a strikingly different light. He says: “Shoah is by no means a film about surviving. These people never tell their personal story. They never say ‘I.’ They say ‘we.’ It is not a personal adventure. They are the spokesmen for the dead. Shoah is a film about death.” Indeed, outside of a brief, silent, scrolling text that introduces the first survivor of the film, Simon Srebnik, the viewer never learns the personal stories of any speaker. Rather, Lanzmann claims, one hears these people’s voices from the very realm of the dead. The survivors, then, exist as conduits, as “spokespeople” from an abyss so deep they can barely speak of it to themselves, let alone convey it to others.

Through their words, through their testimony, they cross over into the realm of the victims. The language that they utilize, therefore, is not quite their own. How then, do these people speak both of and from the moment of death? Is this return truly possible, and how can a film stage it? Even more profoundly, what can the viewer of the film—positioned at an even further remove from the victims—understand of such testimony? Ultimately, is comprehension even an appropriate goal at all? Through the verbal and visual vocabulary of Lanzmann’s film, the living survivors simultaneously speak for and as the dead victims. Shoah is, then, as Lanzmann contends, “a film about death”—a mass murder that we as viewers can witness only through the veil of misunderstanding.

Finally, Shoah gives us what amounts to a continuous debt of testimony. In this way, it remains faithful to the many survivor accounts of the difficulties of speech and witnessing. Survivor Ruth Kluger writes of this cycle in her memoir, Still Alive: “One remains a debtor and yet one doesn’t quite know to whom one owes the debts. . . . For you owe me—I am a victim—but I owe them—for they are dead, more victim than I. One is debtor and creditor at the same time and is doomed to perform surrogate actions, alternating between giving and demanding: senseless actions in the flickering light of reason” (146).

Kluger’s comments illuminate much of the subtext of Lanzmann’s film and explain the double bind of such language. We as viewers are also implicated in the debt of witnessing and testimony. On the one hand, the “we” is the survivor’s privilege. The viewer stands on the outside of such testimony. Lanzmann might bring us as close as we ever can come, and yet we always, already, stand one step removed. At the same time, the third generation is not, and can never be, absolved from bearing witness to the witnesses, no matter how much or how little can be understood.

What Lanzmann’s film accomplishes, then, is the formation of a new “we”—not “we” the dead, or “we” the survivor, but “we” the observer, who must be unsettled and confronted at every turn by our own lack of knowledge. The last shot of Shoah is of a train (a trope used throughout the film), slowly running into a cloud of smoke, going nowhere. The film, in a certain sense, does not end but continues its journey, interminably. Its final “song” is that of a railway, a journey into darkness and into a realm we cannot see, where we must watch and listen—not to words but the lack of them. After a film that has been a barrage of words, we sit and hear the rhythm of what now has become a symbol for the transport to death. The train rattles toward us, car after car stretching behind it. We are not on it, and will never be, for that is not our role. In the end, perhaps all we can do is watch and listen. This act of witnessing must—and at the same time will never—be enough.

Shoah is by no means a film about surviving. These people never tell their personal story. They never say ‘I.’ They say ‘we.’ It is not a personal adventure. They are the spokesmen for the dead.

— Claude Lanzmann
Abba Kovner (1918–1987), one of the more profound and original Hebrew poets, took up arms and became the leader of the partisan organization in the Radnicky Forests in 1943. After World War II, he devoted his life and work to the memory and lessons of the Holocaust. Beginning in 1947 and for the next forty years, Kovner represented his and others’ Holocaust experience in his poetry. Through this remarkable body of work, he bore witness not only to the Holocaust but to the limits of testimony and the boundaries between history and poetry. Yet in spite of this achievement, only one of his lengthy poems on the subject has been translated into English (“My Little Sister,” 1967).

Leah Wolfson, a fourth-year doctoral student in the Department of Comparative Literature, works on the intersection of Holocaust literature, testimony, and history with a focus on French and Hebrew literature. With such interests, she could not escape Kovner’s work, which ranks among the most significant Holocaust poetry. However, because of Kovner’s sparse translation into English, Wolfson could not read his work. As a result, she began what would become a prolonged translation project of his oeuvre.

Kovner’s language, however, poses several key problems for the English reader. His poetry is no less than a live museum of the different layers of Jewish textual history, echoing (among other things) the Bible, Talmud, Mishnah, Chassidic stories, and Jewish jokes. His work thus includes all available Jewish languages embedded in the narrative of the various poems. Taken together, Kovner’s poems represent a snapshot of the position of the Hebrew language as spoken by Eastern European (specifically Lithuanian) intellectuals at the watershed moment of 1939.

You were not privileged to be condemned to death.
You did not enter a covenant of blood.
On the day when you will be spoken for—
behold you are consecrated
more than eagles and angels.

I vow by you today,
We will not speak, for better or worse,
of a ruined world. But terror—
how will this passage of our lives
be told now—

The dilemma became: how does an American PhD student decipher such difficult, at times dated, and even hermetic Hebrew language lacking the experience of a native speaker? Kovner’s poetry encompasses that moment in which the vast treasure of Eastern European Jewish culture disappeared with the victims of the Holocaust. Thus, one of the few points of access to this experience, given the violent way in which it ended, remains with history and art. Kovner attempted systematically to record what was banished from memory. He sought to discover a simultaneous transformation of and retreat from the psychological and intimate to the realm of the historical. Doing so spurred a further move from individual to collective experience.

Leah, in turn, is attempting to do her part in this transmission through the translation of Kovner’s work into English, combining Kovner’s words with her own language to form the corpus that is essential to her task. Wolfson is translating, among other works, Kovner’s lengthy ghetto poem, “The Key Was Drowned,” in which he explores, among other things, his separation from his mother at the time of his partisan activities. “The Song of the Kakadu” is a thirty-six-part “satirical” Holocaust poem. Finally, “The Black Angel,” not published during Kovner’s lifetime, presents the mental collapse of its protagonist (Zelveleh), a child partisan during the Holocaust, later hospitalized in a Paris institution.

A man can cry from morning and until night
and to feel so sweet to his mother
unload the cargo of grief and pain
without demeaning, without self-mercy

In the black swamp we saw a moon glowing
upon us
its silvery top—
cut off spinning and twisted after me
and someone cries out to me
out of his shadow. Ho, what would I not give
for these songs
that were sung with a hot throat
from a heart to a heart

Dolah-moya-dolah!
Dolah-moya-dolah!

maybe violent voices will be hushed chasing
me now
from morning and until night.
(Abba Kovner, “The Black Angel,” original translation by Leah Wolfson)

Wolfson consistently has been translating the poems during the course of the last six months. Together with Ofra Yeglin, she is continually rereading and revising her work. For her part, Yeglin could not believe that in Atlanta—thousands of miles from the Hebrew-speaking world—she would find a student who shares her passion for this under-read treasure of poetic work.
Michael Berger returns to Emory after an eighteen-month absence to lead a local Atlanta Jewish high school.

Oded Borowski was on leave from Emory during the 2005–2006 academic year, having a fellowship in biblical archaeology at the W. F. Albright Institute of Archaeological Research in Jerusalem. In addition to conducting his own research, he shared his work with the other scholars present and served as a resource to younger scholars. During 2006–2007, he is one of two faculty members participating in the Center for Teaching and Curriculum Emory-Oxford Exchange.

Michael Broyde this year edited the book Marriage, Sex, and Family in Judaism (Rowman and Littlefield), including his chapter “Jewish Law and the Abandonment of Marriage: Diverse Models of Sexuality and Reproduction in the Jewish View and the Return to Monogamy in the Modern Era.” Other book chapters by Broyde include “Adoption, Personal Status, and Jewish Law,” in The Morality of Adoption: Social-Psychological, Theological, and Legal Perspectives (edited by Timothy Jackson) and “The Covenant-Contract Dialectic in Jewish Marriage and Divorce Law,” in Covenant Marriage in Comparative Perspective (edited by John Witte and Eliza Ellison). In addition, Broyde published numerous journal articles and gave many scholarly presentations, including the public lecture “Assisted Reproduction” at the London School of Jewish Studies in December.


Sander Gilman published the book Multiculturalism and the Jews (Routledge), exploring the idea of the multicultural in terms of the relationship between Jews and Muslims.

Hazel Gold presented the paper “Modernity, the National Subject, and ‘the Jew’ in Nineteenth-Century Spain” at the annual meeting of the American Association of Teachers of Spanish and Portuguese in Salamanca in June. She also served as interim director of the IJS during spring 2006.

Eric Goldstein published the book The Price of Whiteness: Jews, Race, and American Identity. He also wrote “The Great Wave: Eastern European Jewish Immigration to the United States, 1880–1924” for the Columbia Encyclopedia of American Jewish History (Marc Lee Raphael, editor) and “‘Now Is the Time to Show Your True Colors’: Southern Jews and the Emergence of Jim Crow” in A New History of the Southern Jewish Experience (edited by Cohen Ferris and Mark I. Greenberg). Goldstein presented the papers “Mapping Identities: The Social Geography of a Lithuanian Shtetl” and “Jewish Space in Central and Eastern Europe” in Vilnius in May; “A Taste of Freedom: American Yiddish Publications in the Russian Empire” at the World Congress of Jewish Studies in Jerusalem in August; and “Sholem Aleykhem, Y’all: Yiddish in the South” at the Southern Jewish Historical Society conference in Baltimore in November. In addition, he has been appointed editor of the journal American Jewish History, the official publication of the American Jewish Historical Society. He will serve as director of Graduate Studies for IJS in fall 2006 and again beginning in fall 2007, upon his return from leave during spring 2007. We congratulate Professor Goldstein on his promotion to associate professor, with tenure!

Benjamin Hary again led the European Sephardi Jewish Culture summer-study-abroad program, shepherding thirty-five students through five European countries in the course of six weeks. His book Esoteric and Exoteric Aspects in Judeo-Arabic Culture (coedited with Haggai Ben-Shammai) was published in spring 2006 and included the chapter “Lexicography and Dialectology in Spanish Maqre Dardeqé” (written with Maria Gallego). In addition, his article “Hyper-corrections” was accepted for publication in the Encyclopedia of Arabic Linguistics. Last November, he presented the paper “Making the Most of Hebrew Studies Abroad” at the Middle Eastern Studies Association annual meeting in Washington, D.C., and in December he and Martin Wein (MA 01) presented the paper “Christian- and Jewish-Defined Languages in Religious and Nationalist Contexts” at the Association for Jewish Studies annual meeting. In March Hary presented the paper “The Politics of Jewish Languages” at Georgetown University.

Jeffrey Lesser has received one of the more prestigious appointments of the Fulbright Scholar Program, the Fulbright Distinguished Chair in the Humanities, for 2006–2007. He will spend the year at Tel Aviv University teaching a graduate seminar and working on a book that examines how Brazilianian is constructed outside of Brazil. One of his areas of focus will be Kibbutz Bror Chail, founded by Brazilians in 1950. His work is also supported by a grant from the Lucius Littauer Foundation. Recent publications include “Judeus salvam judeus: estereótipos e a questão dos refugiados no Brasil,” in Os judeus no Brasil: Inquisição, imigração, e identidade (edited by Keila Grinberg). Lesser presented the paper “The Local Nature of the Global Nation” at the annual meeting of the American Historical Association in January.

Deborah Lipstadt spent the spring semester as the Richard and Susan Masters Professor of Judaic Studies at the Gregorian Pontifical...
MARINA RUSTOW

HAZEL GOLD AND DEBORAH LIPSTADT AT THE IJS AWARDS CEREMONY IN MAY

University in Rome, where she taught a course on Holocaust memoirs. Her book History on Trial: My Day in Court with David Irving won the National Jewish Book Award and was declared by the editors at Amazon.com to be the fourth-best history book of the year. She was elected as a fellow of the American Academy of Jewish Research, the oldest organization of Judaic scholars in North America. Fellows, who are nominated and elected by their peers, include some of the more distinguished senior scholars teaching Judaic studies at American universities.


Marina Rustow is on leave during 2006–2007. She is the recipient of the prestigious Andrew W. Mellon Foundation Postdoctoral Rome Prize and will work at the American Academy in Rome on a project titled “Language and Power in the Medieval Mediterranean: Sicilian Jews and the Polyglot Phenomenon.” In December she presented the paper “Toledan Conversos and Egyptian Karaites in Late Mamluk Cairo” at the annual conference of the Association for Jewish Studies in Washington, D.C., and in April presented the paper “Patronage and Politics: Rabbinic Judaism and Islamic Empire” at the Humanities Center at Harvard University.


Kenneth W. Stein was on leave during 2005 constructing a precollege and collegiate web-based curriculum on the history, politics, diplomacy, society, and culture of modern Israel. He continues to offer one-week summer workshops for precollege teachers on teaching Israel, plus several one-day workshops throughout the year in various parts of the country. His publications include “Israel’s Disengagement from the Gaza Strip: Precedents, Motivations, and Outcomes,” in La Communita Internazionale; and “Lieber klein aber dafür jüdisch, Der Abzug der Israelis aus Gaza ist ganz im Sinne des Zionismus” (“Better Small Yet Jewish, Israel’s Withdrawal from Gaza Is in Keeping with Zionism”), in International Politik. His numerous public lectures included “State in the Making: Land and Economy in the Yishuv” at the annual meeting of the Association of Jewish Studies in December in Washington, D.C., and “U.S. and European Disagreements about Managing the Middle East” at the University of Florence in May.

IJS thanks Professor Hazel Gold for serving as interim director of the program while Deborah Lipstadt was in Rome this past spring. Gold’s deep experience at Emory, including her time as chair of the Department of Spanish and Portuguese, ensured that the program’s leadership needs were met.

IJS WELCOMES VISITING FACULTY
Michael Feige, senior lecturer in the Department of Behavioral Sciences at Ben-Gurion University of the Negev and head of the Israeli Studies Program, is visiting professor of sociology for 2006–2007. He specializes in the study of collective memory and representations of the past as well as the place of archaeology in Israeli history during the early years of the state. Sponsored by Emory’s Institute for the Study of Modern Israel, Feige will teach four classes while at Emory (Sociology: An Introduction; Visions and Divisions: An Introduction to Israeli Society; Judaism in Israel: Religion, Politics, and Ethnicity; and Gone with the Wind: The Politics of Memory). His most recent books are Settling in the Hearts: Fundamentalism, Time, and Space in the Occupied Territories (forthcoming, Wayne State University Press) and Archaeology, Religion, and Nationalism in Israel (edited with Z. Shiloni; forthcoming, Ben-Gurion Research Institute; in Hebrew).

IJS NEWS fall 2006
As part of their scholarly activity, IJS faculty regularly are appointed to prestigious teaching or research positions at universities and institutes in other parts of the world. This past year, three veteran faculty members of IJS held such appointments: David Blumenthal was a visiting professor at Charles University in Prague; Oded Borowski was the annual professor at the W. F. Albright Institute of Archaeological Research in Jerusalem; and Deborah Lipstadt taught at Gregorian Pontifical University in Rome. Following are Blumenthal’s and Borowski’s brief reports on those experiences.

**David Blumenthal**

As the seat of the Holy Roman and Hapsburg empires, Prague has been host to Jewish communities for centuries. It contains the oldest synagogue in Europe, and the old Jewish cemetery contains about 100,000 Jews buried in layers. The Jewish Museum of Prague is known for its vast holdings, many of which were saved from the Shoah by the museum staff. Prague, therefore, is a good place to engage in Jewish Studies. CET—a student travel group—sponsors semesters of Jewish Studies in Prague for undergraduates, and Emory students have participated through the years. This past spring, I was privileged to be on the faculty of the CET program. There were sixteen students, of whom twelve attended my class together with several women from the Prague community. We studied the history of Jewish mysticism, including texts about the golem, which legend associates with Prague. In addition to the teaching I did, my wife and I were able to enjoy the enormous musical and other cultural opportunities of Prague. We also traveled more broadly in the Czech Republic, including a trip to Teresienstadt, to which my wife’s grandmother was deported and where she died. Students and alumni who have not visited Prague should avail themselves of the opportunity.

—David Blumenthal

**Oded Borowski**

For ten months during the past academic year, I had the pleasure of staying at the W. F. Albright Institute of Archaeological Research (AIAR) located at 29 Salah ed-Din Street in East Jerusalem. I was there as the 2005–2006 annual professor (AP), a fellowship I received for the fourth time. The AP is one of the very few fellowships granted specifically in biblical archaeology, especially in residence. The conditions that accompany the AP fellowship make it particularly attractive. In addition to arranging for a beautiful, large apartment, the institute provides two meals a day, with dinner prepared by a chef and served in the communal dining room for all the fellows. As a relic from the British Mandate time, four o’clock tea is served daily. When weather permits, tea is served in the beautiful garden that is the defining element of the institute in this neighborhood.

Named after the famous American archaeologist William Foxwell Albright, who was behind its construction in the early 1920s and headed the institute for many years, the place serves as a research center supported by a vast library and other facilities such as laboratories and storage areas. Its proximity to other libraries and research institutes (Ecole Biblique et Archeologique; the German and British Schools of Archaeology; Hebrew University; Israel Antiquities Authority; Hebrew Union College; the Israel, Rockefeller, and Bible Lands museums) adds to its stature.

AIAR, an American institution, provides a large number of fellowships, several of which are granted to scholars from East European countries. In this way, the AIAR serves as a meeting place for scholars from the world over. It is probably the only place in the Middle East where Israeli and Arab scholars intermingle without any reservations. The AIAR conducts a very rich program of lectures and workshops by famous scholars and by the fellows, and leads trips to archaeological sites, museums, and scholarly institutions inside and outside Israel. The program provides the background for the meetings between the numerous scholars, who are invited to participate in a very low-key atmosphere. As the AP, I was preparing the final publication of materials I excavated at the Iron Age II cemetery at Tell Halif (Israel). This material will come out as a volume in the series of final publications by the Lahav Research Project. In addition to working on my own project, I served as a resource person to younger scholars, presented results of my work, and helped in guiding tours around the country.

Living in East Jerusalem is a unique experience, especially since I was there during the elections to the government of the Palestinian Authority and to the Israeli Knesset. However, the daily routine of going into shops, meeting people, and making friends made me feel at home to the point that after spending just a few days abroad, when I returned to Salah ed-Din Street it felt like home.

—Oded Borowski
IJS NEWS

STEIN LECTURE, SPRING 2006
What are the costs to a society when a search for national cohesiveness brings about the expulsion of a productive minority? Noting that while he did not have current American immigration politics in mind when he wrote this talk, Henry Feingold suggested that there might be lessons for the U.S. in the behavior of Germany in the 1930s. The professor emeritus of history at Baruch College, City University of New York, explored this and related ideas in the annual Stein Lecture, titled “German Jewish Immigration to the U.S. in the 1930s,” presented at the Miller-Ward Alumni House on May 4.

Jews constituted less than 1 percent of pre-World War II Germany, yet they were a highly educated and productive segment of the middle- and upper-middle class. Of those who were able to leave between 1935 and 1940, about 132,000 came to the U.S., a pale reflection of the earlier waves of European Jewish immigration. They were mostly secular Jews, often “‘mischlinge’ in culture as well as in blood,” and they had widely differing experiences in their ease of assimilation into U.S. society.

Some professionals—most notably scientists and other academics—were warmly welcomed and quickly put to work, with well-known results in physics and mathematics. Others had more difficulty. Lawyers, for example, found a very different, non-Napoleonic legal system along with a closed social system that limited access for even native-born Jews. Although the contribution of Jewish émigrés to many fields is well known—including the arts, music, politics, psychotherapy, design, engineering, journalism, banking, and inventing—no one knows how many abandoned their careers simply because they could not find jobs. Many academics in other-than-scientific fields settled into small, historically black colleges and universities in the American South, with after-effects that emerged in the civil rights era. Clearly, American society gained much in human capital, though it may have been unappreciated at the time.

So what were the consequences to Germany of this great loss of talent and productivity? It is impossible to know, of course, whether Germany might have developed atomic weapons before the U.S. if it had not discarded its Jewish scientists. A serious loss of integrity undermined the German university system. Up to one-third of the University of Berlin was lost to the “cleansing” of German society, with apparently no protest from the remaining academics and perhaps even some satisfaction. Although individual Germans profited from the confiscation of the wealth of Jewish émigrés, there surely was profound economic impact to the nation resulting from the loss of this highly productive minority.

Perhaps the greatest loss to Germany, asserts Feingold, was in the devastation of the self-image of the German people. The “indigestibility of the criminal rampage” of Nazi Germany against the Jewish people left psychological wounds on the German people that took generations to heal. Feingold sees it as ironic that postwar Germany has achieved an ethnic diversity that was unimagined in earlier times.

In his concluding remarks, Feingold suggested that the need to adapt to new conditions generates creative energy in immigrants and that this creative energy might help explain the notable success of diaspora Jews, particularly in America. Simultaneously, the need for a society to adapt to/accommodate/integrate new immigrants engenders creative energy in that society that allows for further social and economic growth.

HENRY FEINGOLD

HENRY FEINGOLD is a distinguished scholar of the Holocaust, particularly of the reaction of American Jewry to the Holocaust. His publications include The Politics of Rescue: The Roosevelt Administration and the Holocaust, 1938–1945 (1971) and Bearing Witness: How America and Its Jews Responded to the Holocaust (1995). He is professor emeritus of history at the Graduate Center of the City University of New York and at Baruch College, where he is currently the director of its Jewish Resource Center. He serves on the boards of the Center of Jewish History, the Leo Baeck Institute, the Education Commission of the U.S. Holocaust Memorial Council, and the Committee on Content for the Museum of Jewish Heritage.

Feingold was introduced by Ken Stein, director of Emory’s Institute for the Study of Modern Israel. The Max K. and Mathilda Wertheim Stein Lecture Series on Modern Jewish History and Modern Israel is an annual event honoring Tillie Stein’s work of assembling information about German Jewish social history of the nineteenth and twentieth centuries. Her work culminated in the publication of The Way It Was: The Jewish World of Rural Hesse (2000). (Please see www.ismi.emory.edu for more information.) The lecture aims to inform Emory faculty, students, staff, and the interested public about current scholarship dealing with modern European Jewish history, Zionism, the Yishuv, and aspects of modern Israeli society, history, and culture.

HENRY FEINGOLD AND TILLIE STEIN

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Karyn Berger (MA 04) was one of seven graduate students chosen by the Auschwitz Jewish Center Foundation to participate in the center’s A Bridge to History program. Berger recently returned from Poland, where she learned firsthand about the rich, vibrant life of Jews in prewar Poland, especially the town of Oswiecim (Auschwitz), and developed projects and conducted programs on behalf of the center. The intensive, eight-week summer program in Oswiecim fosters personal growth and community activism as participants study the universal implications of the Holocaust.

Berger, originally from Dallas, earned her BA in communications from the University of Texas and her MA in Jewish Studies from Emory University. Currently, she is a student at the Jewish Theological Seminary, where she is studying medieval Hebrew and Arabic literature. Berger believes that her generation has been charged with a different duty relating to the Holocaust than the generations that have preceded hers. “The challenge of the Holocaust for my father’s generation was to make sense of what happened, to pick up the pieces, and to move forward from a tragedy that will never be understood. The challenge for my generation, and our children, is to ensure that the memory lives on.”

The Auschwitz Jewish Center is operated by the Museum of Jewish Heritage from the museum’s New York City campus. The center opened its doors in 2000 and joined with the museum in 2006. Located just three kilometers from the Auschwitz-Birkenau death camps, the center provides a place for individuals and groups from around the world to pray, study, and learn about the vibrancy of Jewish culture before the war and memorialize victims of the Holocaust. The only Jewish presence in the vicinity of Auschwitz, its facilities include Oswiecim’s only surviving synagogue.

Reflecting upon her return, Berger says, “Nothing about the Holocaust is ‘easy’—except, perhaps, knowing that what happened embodies the very definition of evil. The best that we can do is to try and understand what happened. The challenge of the Holocaust is to honor both those who died at the hands of the Nazis, as well as those who survived.”

Thanks to Ari Geller and Abby R. Spilka of the Museum of Jewish Heritage for the information in this article.

Nehama Benmosche (MA 01) is in a doctoral program in Jewish education at the Jewish Theological Seminary (JTS). Taking some time away from the doctoral program, she spent a year studying at Machon Schechter and Pardes in Jerusalem. She begins her studies for a rabbinical degree at the Reconstructionist Rabbinical College in Philadelphia this fall and will continue work on her doctorate at JTS. She also works as a rabbinic intern in Woodbury, New Jersey, and is organizing educational seminars to Poland as the coordinator of special projects for Heritage Seminars.

Karyn Berger (MA 04) is a PhD student at the Jewish Theological Seminary in New York. This past summer she participated in A Bridge to History program sponsored by the Auschwitz Jewish Center Foundation in Poland (see above). Berger hopes to complete her coursework this year so she can live and work in Berlin while completing her dissertation.

Phil Feldman (BA 82) completed his MSW at Yeshiva University and PhD in clinical social work at Rutgers University. He is now the coordinator of the Adult Outpatient Counseling Center at Barnert Hospital in New Jersey and an adjunct professor at the Rutgers Graduate School of Social Work. In addition to treating adults and couples for the past seventeen years, he is the author of two manuals: Shame Affect and The Psychotherapy Manual.

Caroline Riegel (MA 02) went to Amman, Jordan, for a dig after graduation and then into the archaeology PhD program at Boston University. She switched career paths, becoming the promotions coordinator for three radio stations at Entercom Boston until November 2003. Riegel then moved to the position of promotions director for two stations in Madison, Wisconsin, and is now back in Atlanta working for WSB RadioGroup as promotions coordinator of 95.5, The BEAT.

Rebecca Rubin (MA 03) successfully has completed the first year of her PhD program in linguistics at Georgetown University, taking classes in phonetics and phonology, second-language acquisition, language policy, and field-research methods. A favorite project has been a study of the Seeds of Peace camp (www.SeedsofPeace.org), which she worked on for two different classes and hopes to continue in the future. Rubin is on a committee to organize a graduate student conference next year on the topic of language and globalization, and she has started a Hebrew conversation group in order to practice speaking Hebrew. She occupied herself this past summer with an intensive Arabic class and some freelance grant writing.

Martin Wein (MA 01), a PhD student at Ben Gurion University of the Negev in Israel, is serving as local coordinator for the Emory Semester in Israel study-abroad program this fall in Jerusalem. Wein, who presented a talk at Emory last fall (see related story, page four), was awarded a grant by the Memorial Foundation to help support his dissertation research. While he awaits the review process, he is studying Yiddish, Israeli-Arabic, and Judeo-Aramaic and teaching a Theory of History seminar.
The Sol Singer Collection of Philatelic Judaica includes every stamp issued by the state of Israel (up to 2002) as well as supporting material and stamps featuring Jewish themes issued all over the world. It represents forty years of compilation work by retired Atlanta businessman Sol Singer and was donated to the Institute for Jewish Studies by the Singer estate. IJS and the Preservation Office of Woodruff Library, with funding from the Judaic Book Fund, are cooperating on a project to inventory, catalog, and address preservation issues in order to make the collection available for regular use by researchers.

Ann Frellsen is collections conservator, responsible for ensuring that library materials—particularly materials from the Manuscript, Archives, and Rare Books Library—are maintained in a condition that allows them to be available to users. Frellsen and a skilled crew spend their time in the Preservation Office, an area of Woodruff Library that most library patrons never see, doing work that many of us are never aware of but that is crucial to maintaining the integrity of library collections.

Emory College student Eugene Eline III spent the past year working in the Preservation Office going through the 120 boxes of materials in the Singer Collection. The first task has been a simple inventory of the collection, just to see what is there and at the same time to discover and fix deterioration problems. Many of the materials have required immediate rehousing in archival-quality sleeves and have undergone treatment to remove old glue, for instance. Given that the collection includes stamps, postcards, envelopes, tab sheets, mint sheets, and first-day covers, in addition to reference materials, different techniques and products are needed for different purposes.

The next step, after ensuring the integrity of the collection and basic inventory, will be cataloging the collection so that it is searchable and therefore useful for research. The IJS and the Judaic Book Fund will continue to support this project with the assistance of Ann Frellsen and the Preservation Office.
Generous donations from friends of the IJS support a variety of public events, library acquisitions, program enrichment, and student scholarships and programs. The future growth of the program—including expanded course offerings and graduate programs, scholars-in-residence, research support, and outreach to the community—can be assisted through endowment giving. To learn more about these opportunities, contact Josh Newton at 404.727.9627 or joshua.newton@emory.edu.

Donations at all levels are welcome; however, special naming opportunities are available as follows: endowed professorship ($2,000,000); named directorship ($2,000,000); named seminar room ($1,000,000); endowed fund for graduate fellowships or travel ($500,000).

Special thanks for their generous support of the HDOT website go to: Jerri-Ann Jacobs and Gary E. Jacobs; the Fern E. and William J. Lowenberg Philanthropic Fund; the Charles H. Revson Foundation; the Howard and Leslie Schultz Family Foundation; Greenberg Traurig; and the Wilf Family Foundation.

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