



EMORY

# Tam Institute for Jewish Studies

Fall 2007

*founded in 2001 with a generous endowment from The Arthur M. Blank Family Foundation*

## Letter from the Director

**THIS MARKS MY FINAL LETTER AS** director of the Tam Institute for Jewish Studies. Given this personal milestone and the handing of the baton of leadership to my colleague Jeffrey Lesser, it is an opportune moment to look back and see how far we have come in the past years.

The Institute for Jewish Studies was created in 1998. At that point, Jewish Studies long had existed at Emory. There were then approximately six people who taught Jewish Studies courses, including rabbinics, Jewish thought, Hebrew language and literature, the history of Israel, the Holocaust, and the archaeology of Israel. These courses were offered in the religion, history, Middle Eastern languages, and anthropology departments. The

problem arose when a student wanted to take those various courses and mold them into a major in Jewish Studies. Getting special permission to create a Jewish Studies major was possible; however, it was a cumbersome process and not particularly educationally efficacious. There was a Jewish Studies MA program, but it had no institutional home, which was often troublesome for students.

The faculty members who taught Jewish Studies courses petitioned for the creation of an Institute for Jewish Studies. We were then, and remain, firmly convinced that Jewish Studies should not be a department but should be an interdisciplinary program. Although Jewish Studies faculty share an interest in one data field, we each have different skill sets and approaches to the material. While remaining in our individual departments, we needed to find a formal means of working together.

Upon establishment of the institute, we designed a major and minor. We strengthened our JSMA program and made a first joint appointment with the history department in American Jewish history. Upon receipt of the five-million-dollar matching grant from the Arthur M. Blank Family Foundation, we added additional faculty positions, including early modern

Jewish history, anthropology of the Jews, and Yiddish language and literature. We also recently have made an appointment in early Judaism (Second Temple). The prestige of TIJS has been enhanced tremendously by the addition of renowned scholars Shoshana Felman and Sander Gilman, who joined Emory's faculty in 2004 and 2005 respectively.

We are now one of the larger Jewish Studies programs in the United States, with nineteen core faculty members. We have introduced faculty/student seminars in Judeo-Arabic and have PhD students working in this field. We have developed strong ties with other departments—for instance, Comparative Literature and German Studies. We are about to begin a search for the Schinazi Chair in Jewish Bioethics. There are many other good things happening, as the contents of this newsletter reveal.

While much remains to be done, we clearly have come a long way. In the spirit of the *Pirke Avot*, *Ethics of the Fathers*, I close by saying: "It is not your job to complete the task. However neither are you free to desist from it." We clearly have not completed building Jewish Studies at Emory. However, we have come a long way and anticipate additional accomplishments and innovations under the able leadership of Jeffrey Lesser.



**"It is not your job to complete the task. However neither are you free to desist from it."**

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## baruch brody addresses jewish bioethics in tenth tenenbaum family lecture



(FROM LEFT) MICHAEL BERGER, DEBORAH LIPSTADT, ROBERT A. PAUL, BARUCH BRODY, LISA TEDESCO, AND EARL LEWIS

**AS IS OUR FEBRUARY TRADITION,** the Tenenbaum Family Lecture once again offered an intellectual treat to Emory and Atlanta. On February 21, Baruch Brody, an internationally renowned bioethicist, addressed the packed Carlos Museum Reception Hall, his talk titled “One Tradition, Many Voices: Jewish Bioethics as a Model for Contemporary Society.” The topic showcased the Tam Institute’s efforts to reach out to all divisions of the University and highlighted Emory’s strength in the health sciences and ethics.

Brody, Andrew Mellon Professor of Humanities at Rice University and director of the Center for Medical Ethics and Health Policy at Baylor College of Medicine, has written or edited twenty-five books and more than 150 articles on the ethics of healthcare and research. His work is not merely theoretical; Brody has helped eleven Texas hospitals develop their ethics protocols and regularly joins physicians and residents on their grand rounds. As a University committed not only to creating and teaching knowledge but to applying it in the service of humanity, Emory heartily

welcomed the model Brody embodies.

Introduced by Provost Earl Lewis and TIJS director Deborah Lipstadt, Brody highlighted that the Jewish tradition includes not one, but multiple, legitimate voices regarding core issues. He gave the example of end-of-life issues. Even though there is a total ban on helping (or not preventing) death and assisting suicide, one does find in the history of Jewish ethics

many positions in between that are accepted. This situation is in contrast to other ethical or religious traditions that insist on only one normative position. Brody offered other examples of this healthy diversity within Jewish ethics, such as with respect to abortion.

In Brody’s account, this pluralism is based on the fact that through their accumulated canon of classical texts, Jews share many “stories” that serve as a foundation for respectful discussion and debate. Scholars may disagree on how to interpret the stories or reconcile them, but the fact that they are shared stories enables rabbis and scholars to disagree and acknowledge the validity of another’s view. As a way around hostile disagreement, he encouraged scholars to make more modest claims, such as saying “this is my view, but there are reputable people who believe it’s another way.”

The challenge for contemporary American society, in Brody’s view, is to make sure

that we share stories that we all can agree on that will serve as a basis for debate and discussion. For instance, in his work on the ethics of medical research, he discovered that there was in fact consensus on the unacceptable (e.g., Nazi experiments, the Tuskegee syphilis experiment) and what constitutes good research. This knowledge served the community of researchers as common stories that permitted disagreement in between. He believed American society could do the same for more common issues.

Earlier in the day, Brody met with the Neonatal Intensive Care Unit staff of Children’s Healthcare of Atlanta, cosponsored by Emory’s Center for Ethics and the Pediatrics Department of Emory’s School of Medicine. More than twenty physicians and researchers joined Brody for a discussion titled “Medical Futility and the Limits of Neonatal Viability.”

As always, we are thankful to Sam and Inez Tenenbaum and the entire Tenenbaum family for their generosity in funding the annual lecture that fertilizes our campus and the wider Atlanta community each February.

—Michael Berger



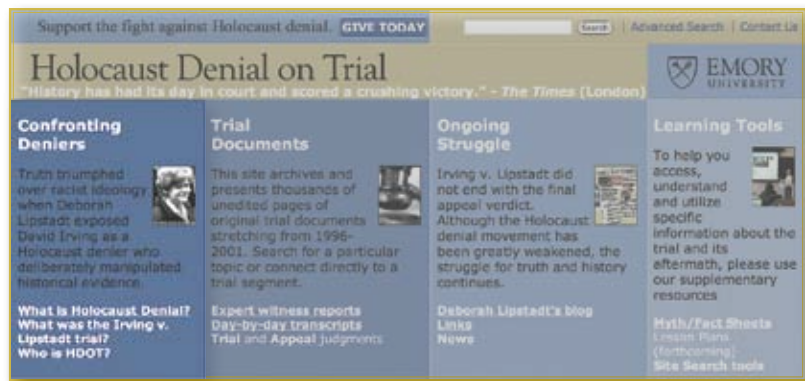
(FROM LEFT) RAYMOND SCHINAZI, BARBARA STOLL, BARUCH BRODY, AND AL BRANN AT THE FACULTY SEMINAR “MEDICAL FUTILITY AND THE LIMITS OF NEONATAL VIABILITY.”

Last spring the TIJS and Emory College relaunched the Holocaust Denial on Trial (HDOT) website ([www.hdot.org](http://www.hdot.org)). The site, live since 2001, chronicles and archives the primary documents from the trial British Holocaust denier David Irving brought against Deborah Lipstadt of Emory.

Hosting trial transcripts along with the judgment, appeal, and the defense's expert-witness statements, among other material, HDOT has become a resource that is now used by around 10,000 visitors each school month. Visitors to the site include students, teachers, journalists, government officials, and many other interested parties. Given the popularity and educational potential of the HDOT site, the TIJS and Emory College decided on a major overhaul of the site's functionality, resources, and appearance. Given the desire—and occasional success—of deniers and their ilk to impede our efforts, the site needs the highest level of security, which Emory has provided.

The new HDOT site is completely redesigned and broken down into topical sections that give context to the archival documents. There are four sections in the new design: "Trial Documents," "Confronting Deniers," "Ongoing Struggle," and "Learning Tools."

In the "Ongoing Struggle" section, care is taken to highlight the continuity of these issues for the present day. New to this section is the "Myth/Fact Sheets"



project. Each "sheet" contains a myth frequently circulated by deniers along with the refutation of that myth. Beginning with the deniers' claim, each sheet uses historical documents, perpetrator testimony, and often witness testimony to give readers conclusive evidence to refute the claim. The pages are currently being translated into Arabic and eventually will be translated into Farsi as well. Expansion into these languages will allow the users most frequently confronted with denial propaganda to read and utilize these files.

The "Confronting Deniers" section provides background on the Holocaust and the denial movement. Finally, in the "Learning Tools" section (which is undergoing continuous development), HDOT strives to bring the site's content to its users. This section eventually will house lesson plans that allow high school and

university instructors to import content from the site directly into their course websites.

Emory College recently hired the project's first full-time employee, Dan Leshem, an almost-PhD in comparative literature who will help ensure that the site continues to develop its offerings while remaining accessible to all visitors.

We are most grateful to the Gralla Family Philanthropic Fund, the Russell Berrie Foundation, the Arthur M. Blank Family Foundation, the Charles and Lynn Schusterman Family Foundation, and the Newton and Rochelle Becker Charitable Trust, as well as numerous other supporters, who have enabled these worthwhile developments to go forward.

Please visit the new site and send any and all feedback to [hdot@emory.edu](mailto:hdot@emory.edu).

—Dan Leshem



RAYMOND F. SCHINAZI

### creation of endowed chair in jewish bioethics

TIJS is delighted to announce the creation of the Raymond F. Schinazi Chair in Jewish Bioethics, made possible by a generous donation by Raymond F. Schinazi, professor of pediatrics, School of Medicine, and director of the Laboratory of Biomedical Pharmacology at Emory. The endowed chair will be

a joint appointment between the Department of Pediatrics, the School of Medicine, and the TIJS.

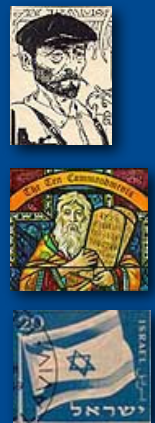
Schinazi has a long record of research accomplishments in his thirty years at Emory. He is most well known for the invention—with Dennis Liotta—of two of the most commonly used anti-HIV drugs employed today, as well as a number of other anti-HIV and antihepatitis medicines. In addition to his appointment at the School of Medicine, he holds appointments at the Atlanta Veterans Affairs Medical Center and at Yerkes National Primate Research Center.

### singer stamp collection update

The Sol Singer Collection of Philatelic Judaica is an extraordinary collection built in a more than forty-year span by retired Atlanta businessperson Sol Singer. It includes every stamp issued by the state of Israel as well as supporting material and stamps featuring Jewish themes from all over the world. Sol and Ruth Singer donated this remarkable collection to Emory's Manuscript, Archives, and Rare Book Library (MARBL) in April 2002.

David Blumenthal has been overseeing the process of cataloging and updating the collection. During the 2006–2007 academic year, he worked with his student Levi Stewart to write the article "Women in Israeli and Topical Judaica Philately," which is posted at <http://www.js.emory.edu/BLUMENTHAL/Stamparticle2.htm>. They found more than 160 stamps that fit this category.

Under Blumenthal's leadership, the MARBL staff and the staff of the library's preservations office continue to update the collection and refine the spreadsheets being used to catalog the collection. For constantly updated information, see the MARBL website at <http://marbl.library.emory.edu/DigitalExhibits/stamps/default.html>.





## student news

We congratulate our 2007 graduates. The following students graduated in 2006–2007 with a major in Jewish Studies:

Sarah Blenner (honors)	Joshua Goodman	Joshua Langer
Leah Foxman	Joseph Greene	Natalie Peled
Joel Frankel	Adam Horowitz (honors)	Jonathan Rio

The following students graduated with a minor in Jewish Studies:

Adam Frapart	Anastasiya Gazhenko	Jonathan Osteen
	Brian Sperber	

Two students completed the MA in Jewish Studies:

Tom Edmondson

Abby Horowitz



TOM EDMONDSON WITH HIS FAMILY



MICHAEL BERGER PROUDLY ACKNOWLEDGES SARAH BLENNER FOR HER HONORS THESIS IN JEWISH STUDIES, "REINVENTING TEVILLOT: AN EXPLORATION OF NONTRADITIONAL MIKVAH USE."

**NATHAN HOFER (JSMA 05, GDR)** attended the Lehmann workshop at the Center for Advanced Jewish Studies at the University of Pennsylvania in May. The workshop is devoted to reading Geniza texts in Hebrew. From June until May 2008, Hofer is in Damascus, Syria, studying Arabic language on a fellowship provided by the Center for Arabic Study Abroad (CASA). He is one of nine fellows inaugurating the CASA program in Syria, which previously was conducted only in Egypt.

**ORLY SHOHAM (JSMA 08)** attended the Holocaust Educational Foundation's Annual Summer Institute on the Holocaust and Jewish Civilization at Northwestern University in June. Her paper "The Goldhagen Controversy: The Educational Significance of Hitler's Willing Executioners" was accepted for presentation at the eighth Holocaust Studies Conference at Middle Tennessee State University in November.

## digs what she does

*Marian Broida's report follows of her participation in the summer dig at Lahav Research Project, Tell Halif, Israel.*



My major scholarly activity during summer 2007 was my work as intern in the archaeology lab in the Lahav Research Project's excavation of Tell Halif. All artifacts discovered on the dig until my departure day passed through my hands. I gained firsthand knowledge of typical Iron Age Levantine artifacts, including objects used in textile and food production (spindle whorls, loom weights, and grinding stones), military activity (arrowheads, ballista stones, and scale armor), and presumed cultic activity (figurines and possibly an offering table). Although most of my time was spent cataloguing finds, I also assisted early on in site preparation and digging, which were both educational experiences. My internship has increased my comprehension of archaeological terms and issues and will help me understand more readily excavation reports from other sites.

During and after my dig experience, I visited archaeological sites and museums in Israel and Greece. Standing atop Tel Arad or Tel Lachish, with their bird's-eye views of the entire vicinity, I gained a visceral understanding of why such sites were chosen for settlement. I was lucky to have guides at most of the sites in Israel who were able to explain the sites' excavation, history, and geography (e.g., their positioning on major trade routes). The experience at Tell Halif added to my appreciation of these other sites.

## internships and travel grants for students

The LaBelle Birnbaum Tenenbaum, Jack Boozar, and Hermann Noether Funds were created to help students pursue internships in social ethics and community service organizations in Israel or elsewhere. This year internship funds were awarded to:

**Adrienne Barry** (senior, Emory College) for a medical mission to Vietnam

**Marian Broida** (JSMA 06, GDR) for participation in the Lahav Research Project at Tell Halif in Israel

**April Compingbutra** (Rollins School of Public Health) for a CARE avian influenza project in Bangkok, Thailand

**Benjamin Flowers** (Candler School of Theology) for an internship with the Liberian Truth and Reconciliation Commission

**Hillary Gardner** (School of Law) for a legal internship in the Structured Economic Employment Development Corporation

**Lauren Hall** (School of Medicine) for a medical internship in Entebbe, Uganda

**Yi Lin** (Rollins School of Public Health) for an internship with the World Trade Center Health Registry, New York City

**Laura Soltis** (GSAS/ILA) for an internship with the Public Human Rights Education Project in Atlanta

**Sarah Stein** (GSAS/Comparative Literature) for an internship at the Atlanta Homeless Children's Shelter

**Bethany Therriault** (senior, Emory College) for an internship with the Young Adult Volunteer Program in Belfast, Northern Ireland

## mansour named tijs research associate



Ambassador Reda Mansour, consul general of Israel to the Southeastern United States since August 2006, is an accomplished scholar and author as well as a seasoned

diplomat. This spring he was granted status as research associate in the TIJS, allowing him access to scholarly resources at Emory.

Mansour holds an MS from Harvard University's Kennedy School of Government and is a doctoral candidate in Haifa University's Middle Eastern History department; his research focuses on Syria. He has published three books of poetry as well as a number of short stories and poems. Mansour received the Ha'aretz Annual Short Story Award and the Haifa University Miller Award.

## my year at pardes

by lauren skiba 06C

After graduating from Emory in spring 2006, I came to Israel to spend a year immersed in the study of classical Jewish texts at the Pardes Institute of Jewish Studies in Jerusalem, an open-minded institution that brings together Jewish men and women of all ages and backgrounds from around the world to engage in rigorous text study at a high academic level. My studies included Talmud, Torah, Midrash, Jewish law, and philosophy.

Text study at Pardes was the perfect complement to my Jewish Studies major at Emory. At Emory, I was privileged to study the history, languages, and religious patterns of Jews from many different locations and times. At Pardes, I studied these concepts more intimately through contact with ancient texts and modern texts, in their original Hebrew or Aramaic. Through study of the Talmud, I developed a deeper understanding of the Jewish people and Judaism, including how Judaism was practiced in daily life, the organization of society, the judicial system, and circumstances surrounding the destruction of

the first and second temples. In addition, after studying the lives and historical circumstances of figures such as Moses Maimonides, Ibn Ezra, Rashi, Heschel, and Kaplan at Emory, I read their works at Pardes. Many of them were in the original Hebrew, which furthered my understanding and appreciation of them. Throughout my text study, I was challenged to find the relevance that these ancient texts have to the modern world and to my personal life.

In addition to achieving textual skills and intellectual growth, I gained valuable life experiences—from hiking in the desert and camping out by the Sea of Galilee to volunteering in a hospital in Jerusalem and enjoying Shabbat lunch in the park. Most important, I developed strong and invaluable relationships with my teachers and fellow students that I know will continue to flourish.

I am very excited to be working for Pardes starting this fall in their New York office as the director of alumni relations.



"Throughout my text study, I was challenged to find the relevance that these ancient texts have to the modern world and to my personal life."

## TIJS annual awards reception

### Blumenthal award goes to four students

David R. Blumenthal Awards in Jewish Studies and the Humanities were given to four students at the annual Jewish Studies Awards Reception on May 2, 2007, recognizing exceptional papers on Jewish-related topics.

**Nathan Hofer**, student in the Graduate Division of Religion, won first prize in the PhD student category for his paper “On Donkeys and Greed.”

**Abby Horowitz**, MA student in Jewish Studies, won first prize in the MA category for her paper “Ropes of Love and Other Interpretations of the Akedah in the Poetry of Yehuda Amichai.”

**Adam Horowitz**, a senior majoring in sociology and Jewish studies, won first prize in the undergraduate category for his paper “Jewish Policy toward Inter-marriage throughout History.”

**Leah Wolfson**, graduate student in comparative literature, won honorable mention in the PhD category for her paper “Resisting Resistance, Opening the Wound: Exploring Post-Holocaust National Narratives in France and Israel.”



AT THE ANNUAL TIJS AWARDS RECEPTION, GORDON NEWBY PRESENTS DEBORAH LIPSTADT WITH AN ENGRAVED KIDDUSH CUP IN THANKS FOR HER YEARS-LONG LEADERSHIP OF THE TIJS.

### “ropes of love and other interpretations of the akedah in the poetry of yehuda amichai”

*A summary of the 2007 Blumenthal Award-winning paper by Abby Horowitz, JSMA 07*

Yehuda Amichai’s poem “Akedah” is a perfect example of how the poet can challenge one’s expectations of and beliefs about well-known parts of Jewish tradition. In this poem, Amichai literally gives an alternate meaning of what it means to bind, *l’aked*. Indeed, the poem reads like a dictionary entry. In the first stanza, he presents his substitute explanation of the word, offering that *akedah* is more encompassing than the way it is traditionally viewed. *Akedah* can mean more than the binding of Isaac; it can mean binding as an act of love or lust. The poem then gives an example of this definition of *akedah*, again mimicking a dictionary format.

Amichai presents an experience of *akedah* that is shocking in its dramatic divergence from the biblical text. The elements of the Genesis story are secularized in this poem. The angel flies down from the ceiling, not the heavens.

A bedroom rug becomes the altar. The binding ropes become an instrument of sexual pleasure.

The element of a test remains in the poem, but the stakes are much different. The setting of this poem is not a divine test of one’s devotion to God but a test of childhood morality versus teenage sexuality. For the young man in the poem, it is no longer the time of night for *kriat shema* (the reciting of the Shema) but for *kri’at simla* (the tearing of the dress). The angel—that messenger of God—is replaced by an angel that represents the young man’s good conscience.

Moreover, the angel’s intervention is not appreciated. The *akedah* becomes in this poem something desirable that is prevented by the angel’s intervention. At stake here is the fulfillment of sexual pleasure, rather than the murder of a child.

This juxtaposition comes across as somewhat mocking of the original story. At the same time, using the biblical metaphor to understand a situation external to the text adds significance and importance to that extratextual situation. The combination of “the exalted and the debased not only violates what is sacred but also consecrates the profane.”<sup>1</sup>

<sup>1</sup>Yoseph Milman, “Sacrilegious Imagery in Yehuda Amichai’s Poetry,” *American Jewish Studies Review* 20:1 (1995): 113.



ABBY HOROWITZ SUMMARIZES HER WINNING PAPER.

Amichai once again has opened up the biblical text in a way that allows “real life” to be inserted into its pages.

“Amichai presents an experience of *akedah* that is shocking in its dramatic divergence from the biblical text.”



## resisting resistance, opening the wound:

exploring postholocaust national narratives in france and israel

A summary of the 2007 Blumenthal Honorable Mention paper by Leah Wolfson, fifth-year PhD student, Department of Comparative Literature

In Geoffrey Hartman's article "The Book of Destruction," from the collection *Probing the Limits of Representation*, he writes of the need for a heroic post-Holocaust narrative to counteract a history of violence. He says:

The terror of the Shoah required a response which we cannot but depict as heroic. Acts of resistance, whatever their motive, are destined to be part of a monumental narrative. We understand them philosophically as a withholding of consent, as a rejection of the legitimating master narrative of the persecutors. After the fact, then, it is appropriate to ask whether that refusal was based on a narrative of its own, that is, a self-presentation or collective vision that was not fully articulated, but could have been deeply engrained as an ethos. If there was such a narrative, it is an obligation to represent it and keep it from disappearing into a vague sublimity. We need it to shore up our own resolve.<sup>1</sup>

Hartman's comments thus reveal two simultaneous urges: on the one hand, he states, one cannot (and indeed should not) discount any legitimate narrative of heroism. Such acts must be told as a kind of "antidote" to the dominant narrative of the perpetrators; they provide a counterargument to a history that casts its victims as completely passive. At the

<sup>1</sup>Geoffrey Hartman, "The Book of Destruction," in Saul Friedlander, ed., *Probing the Limits of Representation*, p. 324. Cambridge MA: Harvard University Press, 1992.

same time, Hartman deftly calls such accounts "part of a monumental narrative" that stems from a deep-seated need to "shore up our own resolve." Thus, a history of heroism in relation to the Holocaust constantly straddles these two elements: on the one hand, a necessary inscription of a "redeeming" narrative and, at the same time, the emergence of a narrative that all too easily solidifies into myth rather than history.

In a similar vein, French historian Henry Rousso writes of the problems of history bearing signs of an agenda. He says: "One does not write history with the goal of defending a particular set of values. The writing of history, a free and critical writing that restores the breadth and complexity of the past, is a value in itself and merits defending."<sup>2</sup> The role of resistance in Europe during the war years thus lies somewhere between Hartman's ambivalent call for memory and Rousso's injunction against mythmaking. This complex interplay occurs profoundly in the formation of two distinct national narratives for France and Israel. When viewed side by side, these nations' uses of resistance reveals not only the pitfalls of creating a mythic narrative but also the way in which this history defies easy categorization.

This paper explores both the historiographies of these two nations and the literary narratives that emerge from them. The literature will, in a sense, "resist resistance" in a way that attempts to speak through and against national memory. In the end, then, the extremity of the Holocaust challenges the very possibility of a simple narrative of heroism or redemption.

The French and Israeli struggle with resistance is, at its core, a profound struggle with memory and identity. A narrative of heroism is simple and straightforward; it allows the nations that employ it to redeem themselves rather than face up to the contradictions of their past. Both the Israeli and French myths do contain important kernels of truth. The French resistance was certainly a reality, and the statistical loss of Jewish lives remains considerably less than in other countries. The Jews of Warsaw and Vilna indeed engaged in armed resistance against

<sup>2</sup>Henri Rousso, *The Haunting Past: History, Memory, and Justice in Contemporary France*, trans. Ralph Schoolcraft, p. 82. Philadelphia: University of Pennsylvania Press, 2002.

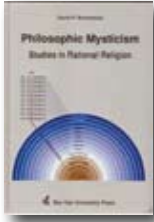
all odds, as did countless others who fought in ways we will never know. It is when these narratives become dominant, however, that they pose profound problems, for they then shut out the complexity of history.

Israeli writer and survivor Aharon Appelfeld writes of the difficulty of living in two worlds: the world of the child-survivor and an Israel of the 1950s that did not want to acknowledge his experience. He said in an interview: "I forever gave up the dream to become what I cannot be: to belong to something to which I cannot belong. . . . I could not escape who I am. . . . I am uprooted from my birthplace, lost in my homeland. . . . Every day I thank myself for refusing to delete my past, like most of my generation did."<sup>3</sup> For Appelfeld, this refusal to whitewash his past is manifest in his writing and helped solidify him as one of Israel's premier novelists. Like Appelfeld's call to accept a personal past, Henri Rousso calls for France to accept a national narrative of contradictions: "What France is having a difficult time accepting is not so much its past but the fact that it must live with a rupture that no trial, commemoration, or speech can redress. In my opinion, the real issue for our generation and future ones is to face and accept the irreparable."<sup>4</sup> Finally, as Appelfeld and Rousso eloquently state, the legacy of Holocaust history may indeed reside in this rupture. The result of historiography, then, may be not so much to heal this wound as to expose it—and ultimately to accept it as a part of the body of our past.

<sup>3</sup>Eilat Negev, ed. *Close Encounters with Twenty Israeli Writers*, p. 70. Portland: Vallentine Mitchell, 2003.

<sup>4</sup>Rousso, *The Haunting Past*, p. 72.

"The French and Israeli struggle with resistance is, at its core, a profound struggle with memory and identity."



**David Blumenthal** published *Philosophic Mysticism: Studies in Rational Religion* and is currently working on a French translation of his book *The Banality of Good and Evil*. He delivered the 2006 Decalogue Lecture in Law and Religion, “Maimonides: Science Generates Faith,” at the Emory School of Law in September. During fall 2007, he is on leave and teaching at Bar Ilan University in Israel.

**Oded Borowski** was elected trustee of the W. F. Albright Institute of Archaeological Research in Jerusalem. During the summer he conducted the first field season of the Lahav Research Project, phase four at Tell Halif in Israel. His team demonstrated great success in uncovering remains from the Judahite city that was destroyed by the Assyrians under King Sennacherib in 701. The team—including six Emory students—unearthed the remains of houses adjacent to the city wall along with much smashed, restorable pottery, evidence of the war such as arrowheads and ballista stones, and some items that appear to be cultic objects from different periods.



**William K. Gilders** was promoted to associate professor with tenure. He was director of Graduate Studies for TIJS during 2006–2007 and is on leave during fall 2007.

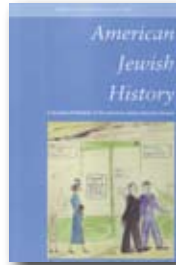
**Sander Gilman** assumed leadership of the Psychoanalytic Studies Program and began reconstituting it as a degree-granting program in the Graduate School of Arts and Sciences (GSAS). He also began the process of creating a Health Science Humanities program for the entire university, which involves proposing degree programs in the GSAS and Emory College, as well as the schools of Medicine, Nursing, and Public Health. Gilman published three books this year: *Multiculturalism and the Jew* (fall 2006), *Race and Contemporary Medicine* (spring 2007), and *Other Renaissance* (spring 2007). In addition, he edited special issues of *History of Psychiatry* on the topic “Body and the Mind in the History of Psychiatry” and of *Shofar: An Interdisciplinary Journal of Jewish Studies* on “Beyond Klezmer: The Legacy of Eastern European Jewry Today.”

**Hazel Gold** presented the paper “Modernity, the National Subject, and the Jew in Nineteenth-Century Spain” at the annual conference of the American Association of Teachers of Spanish and Portuguese in Salamanca in June. In January she visited the Jewish community in Havana, Cuba, with a delegation from her synagogue. She will serve as director of undergraduate studies for TIJS during spring 2008.



VISITING THE JEWISH CEMETERY IN GUANABACOA. GOLD IS TALKING WITH MARITZA CORRALES OF THE UNIVERSIDAD DE LA HABANA.

Among his numerous invited talks were the lecture “What Is Jewish Art?” at the Israel Museum in Jerusalem, and the keynote address “Multiculturalism and the Jews,” at the Limmud in Cambridge, England, both in spring 2007.



**Eric Goldstein** served as director of graduate studies for the TIJS in fall 2006 and, in spite of being on leave in spring 2007, served as chair of the Yiddish Faculty Search Committee. His book

*The Price of Whiteness* (Princeton University Press, 2006) won the Immigration and Ethnic History Society’s 2006 Theodore Saloutos Book Award, as well as being a finalist for the National Jewish Book Award (American Jewish Studies category) and the Weinberg Institute Book Award (American Jewish Studies category). His publications included “‘Now Is the Time to Show Your True Colors’: Southern Jews, Whiteness, and the Rise of Jim Crow,” in *Jewish Roots in Southern Soil: A New History* (University Press of New England and Brandeis University Press, 2006). In November he delivered the lecture “Dorbyan Diaspora: The Global Migration of One Shtetl’s Jews” to the Atlantic Jewish Council in Halifax, Nova Scotia, and in December he chaired and served as respondent for the session “The Meaning of Place: Case Studies in American Jewish Identity” at the Association for Jewish Studies annual conference in San Diego. In March he chaired and served as respondent for the session “The Rough Road to Racial Progressivism” at the meeting of the Organization of American Historians in Minneapolis. Goldstein is serving as director of graduate studies for TIJS during 2007–2008.

**Benjamin Hary** published the article “Hyper-corrections” in the *Encyclopedia of Arabic Linguistics*; and, with Marina Rustow, he published “Karaites at the Rabbinical Court: A Legal Deed from Mahdiyya Dated 1073” in *Ginzei Qedem*. In March he presented the paper “The Translation of Prepositions in Egyptian Judeo-Arabic Shuruuh” to the North American Conference on AfroAsiac Linguistics in San Antonio. Then in July he traveled to Sydney to present to the National Association of Professors of Hebrew, with Ruth Adler, *Daily Life in Israel: Listening and Viewing Comprehension*—a video documenting authentic Israeli life, which will be used with interactive exercises in language teaching. Also in July, Hary presented the paper “Egyptian Judeo-Arabic Translations of Sacred Texts” to the European Association of Jewish Studies.



**Jeffrey Lesser** is the new director of the Tam Institute for Jewish Studies. He spent the 2006–2007 academic year at Tel Aviv University as the Israel-Fulbright Distinguished Chair of the Humanities. There he

taught a course on the Jewish diaspora in Latin America and conducted research on Brazilian-Israeli relations. He was the keynote speaker at the international symposium “Arabs and Jews in Latin America: Similarities, Differences, and Tensions” at Tel Aviv University and delivered the Fulbright Distinguished Lecture at the United States-Israel Educational Foundation. With Raanan Rein, he edited the volume *Latin American Jews or Jewish Latin Americans* for the University of New Mexico Press.





DEBORAH LIPSTADT WITH DAVID ELLENSON, PRESIDENT OF HEBREW UNION COLLEGE (LEFT), AND STEVE WINDMULLER (RIGHT), DEAN, HEBREW UNION COLLEGE, MAY 2007.

**Deborah Lipstadt** was awarded the Doctor of Humane Letters, *Honoris Causis*, by Hebrew Union College in Cincinnati, and Doctor of Humane Letters, *Honoris Causis*, by John Jay College in New York, both in May. In June she was appointed to the U.S. delegation to the Conference on Combating Discrimination and Promoting Mutual Respect and Understanding of the Organization for Security and Cooperation in Europe. She received an award “for outstanding contributions to the battle against deniers and denials of the Holocaust, and, by extension, all established events of genocide” from the International Association of Genocide Scholars at its seventh biennial meeting in Sarajevo in July. Lipstadt delivered the talks “The Holocaust and Other Genocides: On Changing the Emphasis” at the International Conference on Genocide and Holocaust at Yad Vashem in June, and “The Holocaust in the Courtroom: The *Znudel*, *Irving v. Lipstadt*, and *Austria v. Irving* Trials” at the Association for Jewish Studies in San Diego in December. Her numerous opinion pieces and letters to

the editor appeared in the *New York Times*, the *Washington Post*, the *London Jewish Chronicle*, and various Jewish Telegraphic Agency outlets.

**Marina Rustow** spent the academic year in residence at the American Academy in Rome as the Andrew W. Mellon Foundation Post-Doctoral Rome Prize Fellow in Medieval Studies. Her book *Toward a History of Jewish Heresy: Rabbanites and Karaites in the Middle Ages* was accepted for publication by Cornell University Press. With Benjamin Hary, she published “Karaites at the Rabbinical Court: A Legal Deed from Mahdiyya Dated 1073” in *Ginzei Qedem*. Rustow’s presented papers included “Ni’ma and Shukr (Benefaction and Gratitude) in Letters from the Geniza: Piety and Charity in the Middle East in Late Antiquity” at the Institute for Advanced Studies in Jerusalem in February, and “Rabbanites and Karaites under the Fatimid Caliphs: Toward a New Model of Religious Sectarianism” at the eighth Quadrennial Congress of the European Association in Moscow in July. Rustow is serving as director of undergraduate studies for TIJS during fall 2007.

**Don Seeman** served as scholar-in-residence at the Shabbaton 2007 conference “Torah, Science, and the Post-Modern Jew” in Augusta, Georgia, in February. His publications include “Ethnography, Exegesis, and Jewish Ethical Reflection: The New Reproductive Technologies in Israel,” in *Kin, Gene, Community: Reproductive Technology among Jewish Israelis* (Bergahn Books, forthcoming). Seeman served as director of undergraduate studies for TIJS during 2006–2007.

**Kenneth W. Stein**, director of the Emory Institute for the Study of Modern Israel, published “Das Ende der arabischen Welt” (“The End of the Arab World”) in *International Politik*; “Henry Kissinger to Iraq: Can We Reduce Israel’s Size?” in *Middle East Quarterly*; and “My Problem with Jimmy Carter’s Book [*Palestine: Peace Not Apartheid*]” in *Middle East Quarterly*. He conducted and taught in eight teacher workshops for more than 400 precollegiate teachers, focusing on content and pedagogy for teaching about modern Israel. The workshops were held in Detroit, Houston, Washington, D.C., Davie, Florida, and in Paramus, Monmouth, and Woodcliff Lake, New Jersey. Stein made a dozen presentations on the Carter book controversy, including presentations before the Board of Governors of the Jewish Agency and the American Jewish Committee.

**Ofra Yeglin** organized and hosted a major conference in April. Titled “Poetry, Politics, and Religion in Contemporary Israel,” it brought leading Hebrew poets and scholars to Emory. During the conference Yeglin presented her paper “The Phenomenon of Daliah Fallah.” Her book *Golden Love Poems: The Complete Sonnets of Lea Goldberg* was accepted for publication by the Sifriat Paolim Publishing House of Tel Aviv. She presented the paper “Hebrew American Poetry” at the Association for Jewish Studies in Washington, D.C., in December.

## tijis welcomes new faculty



**Miriam Udel-Lambert**, instructor of German studies and Jewish studies, studies modern Jewish literature and literary modernism in Harvard University’s Department of Comparative Literature. Her dissertation focuses on the ethics of speech in modernist narratives, with an emphasis on Yiddish and Jewish-American fiction. Her next project will examine how modern Jewish authors

have used the picaresque form. At Emory she will teach Yiddish language, literature, and culture, beginning with introductory Yiddish. Udel-Lambert looks forward to working closely with colleagues in German and Jewish Studies, as well as those in comparative literature and Slavic studies.

**David Lambert**, visiting assistant professor of religion and Jewish studies, received an AB *summa cum laude* from Harvard College (1998) and a PhD from Harvard University (2004) in the Department of Near Eastern Languages and Civilizations. He then spent three years teaching in the Department of Religious Studies at Yale University as a Jacob and Hilda Blaustein postdoctoral fellow. He specializes in the Hebrew Bible, its history of interpretation, and Second Temple Judaism. He also has interests in early Christianity and rabbinic Judaism. Lambert’s current research focuses on the development of repentance as a concept within Judaism and Christianity. In his book-in-progress, *Before Repentance*, he argues that a variety of biblical rituals and beliefs have been misinterpreted in light of later Western penitential practices.



**Ami Ayalon**, professor of Middle Eastern history at Tel Aviv University, is the visiting ISMI professor of history for fall 2007, teaching Modern History of the Middle East and Land of Israel, 1882–1948,

both cross-listed courses for TIJS and the Department of History. Ayalon (PhD, Princeton) has taught in Tel Aviv since 1980, with interludes at Cornell and Brandeis universities. He was a fellow at the Woodrow Wilson Center in Washington, D.C., and a member of the Institute for Advanced Study in Princeton. Ayalon’s scholarly work focuses on the cultural and political history of Arabic-speaking societies in modern times.



**Doron Shultziner**, postdoctoral fellow in political science, comes to Emory from the University of Oxford, Politics and International Relations Department, where he

just has completed his PhD with a thesis titled “Struggles of Recognition: The Psychological Causes of Democratization.” Sponsored by Emory’s Institute for the Study of Modern Israel, Shultziner is teaching History of Israeli Politics: Institutions and Society. His research interests include political psychology and evolutionary psychology, interdisciplinary political philosophy and theory, and democratization.

### ismi events



HERBERT ROSENBAUM AND KEN STEIN

**Herbert Rosenbaum** of Hofstra University presented the annual Max and Mathilda Stein Lecture on Modern Jewish and Israeli History on May 3, 2007. Titled “Jews in American Politics: From Symbolic Presence to Mainstream Power,” the lecture considered the changes in Jews’ political participation in American politics.

Rosenbaum said that Jews rarely felt at home in their native environments. However, coming to America gave Jews opportunities to be engaged in civil society and politics in ways that they did not enjoy in most other parts of the world. There were cultural restraints, of course, but gradually that changed as America itself underwent dramatic cultural shifts.

Today in the United States, the percentage of Jews in American politics is far greater than their presence in the general population, perhaps because

of a secular version of “Tikkun Olam” (“repairing the world”) and perhaps due to a belief that if you were in government, government could not hurt you.

Whatever the motivations, and they were no doubt plural, Jews are now an inherent part of the American political system—feeling at home here and participating without apology. Rosenbaum asserted that, in general, Jews holding elected positions come into office not because they are Jews (given that most are elected in districts not majority Jewish) but because they support policies favored by the electorate. In addition, the many American Jewish religious and social organizations generate political energy that carries great influence at the governmental level. And while American Jewish culture is always changing—for instance, increasing numbers of American Jews are identified with neoconservatism—it is clear that Jews will continue to play an active and vital role in American politics.

In addition to the annual Stein Lecture, Emory’s Institute for the Study of Modern Israel sponsored a visit by **Shlomo Avineri** of Hebrew University in Jerusalem. His talks—delivered January 31 and February 1, 2007, respectively—were “Israel after the Lebanon War: Internal and External Challenges” and “Lessons from Post-Communist Democratization Processes in Eastern Europe for the Middle East.”

### alumni news

**Karyn Berger** (JSMA, 2004) was ordained as a rabbi at the Aleph Rabbinic Conference in Boulder, Colorado, in January.

**Sarah Blenner** (BA, cum laude, 2007) is attending law school at Chicago-Kent College of Law.

**Adam Frapart** (BBA/JS minor, 2007) moved to New York City to become an investment banking analyst with JPMorgan Chase.

**Steven Henkin** (JSMA, 2006) is religious school and youth department administrator at Ahavath Achim Synagogue in Atlanta.

**Abby Horowitz** (JSMA, 2007) is working at the Institute for the Study of Modern Israel at Emory, where she supports general office activities and the institute’s various programs.

**Josh Peskin** (JSMA, 2001) is a doctoral candidate in Stanford University’s Department of Religious Studies, specializing in modern Jewish thought and philosophy. His thesis topic is messianism in Levinas, and he hopes to finish in spring 2008.

**Julie Pfau** (JSMA, 2002) is in her third year at the Reconstructionist Rabbinical College in Philadelphia. She is a student rabbi at Temple Bnai Abraham in Bordertown, New Jersey, and chaplain with the Jewish Family and Children Services of greater Philadelphia.

**Adam Shapiro** (BA, 2001, Jewish Studies/Educational Studies) teaches social studies at the Solomon Schechter Day School in West Orange, New Jersey. He recently was appointed the director of programming in addition

to being the director of Holocaust studies at the school.

**Lauren Skiba** (BA, 2006) has spent the past year at the Pardes Institute for Jewish Studies in Jerusalem, studying classical Jewish texts. In the fall, she began work as director of alumni relations for Pardes in their office in New York. (See page five.)

**Sarah Willen** (PhD, 2006) has published her first book, *Transnational Migration to Israel in Global Comparative Context*, which was released in September by Rowman and Littlefield Publishing Group.

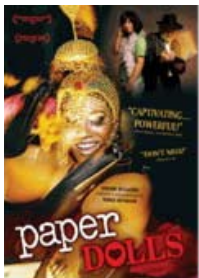
Please send your alumni news to [jewishstudies@emory.edu](mailto:jewishstudies@emory.edu).

As part of their scholarly activity, TIJS faculty regularly participate in teaching, research, or study-abroad activities at universities and institutes in other parts of the world. Reports on some of these experiences follow.

**Jeffrey Lesser**

I spent the 2006–2007 academic year at Tel Aviv University as the Israel-Fulbright Distinguished Chair of the Humanities, teaching a course on diaspora in Latin America and conducting research on Brazilian-Israeli relations. During the year, I worked with the coordinator of Emory’s Israel Program, Martin Wein (a TIJS MA graduate), on a monthly series of out-of-classroom experiences that provided Emory students with a view of Israel that expanded the opportunities they had in their Tel Aviv University and Hebrew University overseas programs.

In the course of the year, we examined urban architecture and its relation to the Kibbutz movement, the implications of Tel Aviv’s self-designation as “The White City” (ostensibly because of the color of Bauhaus-style buildings), the relationship between coinage and national identity, and Arab-Jewish relations. One of the meetings began with a private showing of *Paper Dolls*, a prize-winning Israeli documentary about the lives



of a group of Filipino caregivers who, on their free evenings, perform as drag queens in Tel Aviv nightclubs. We were fortunate to have the director of the film, Tomer Heymann, join us for a very open discussion of immigrant and gender identity in Israel.

The film was a perfect entrée into a discussion of the many migrants who come to Israel to work in construction (often from China), caregiving (the Philippines), agriculture (Thailand), and as domestic workers (often from Latin America, Africa, and the former Soviet Union). This labor migration has become a focus of discussion in the past decades, especially as some newcomers have married Israeli Jews or had children born in Israel. Many temporary stays have become permanent, often without legal documentation. To help the immigrants negotiate their formal relations with the state, NGOs have emerged, and newspapers are filled with stories of threatened deportations.

Martin Wein and I also brought the students to South Tel Aviv, where many foreign workers reside around the Central Bus Station. Simply strolling through the bus station is a multicultural experience. Signs in Tagalog

offer cheap phone rates to the Philippines and handwritten notes in Chinese and Thai are plastered over more formal advertisements. Services abound to help legalize a person’s status in Israel, via marriage or other processes.

Our focus was on the identities of migrants, and the highlight was our visit to



a church whose members were mostly from countries in Africa. The church was hidden on the upper floors of a semiabandoned building; for many of the students, it was the first time they had observed Spiritist Christianity. The church service was held on a Saturday—a reformulation of the Christian holy day that allows laborers to go to work on the first day of the Israeli work week, Sunday. The visit helped our students to understand Israel as a multireligious country while observing the fascinating relationship among ethnicity, national identity, and religion.

Emory’s Study Abroad Program in Israel, based at Tel Aviv University and Hebrew University, is designed to highlight the rich history, fascinating present, and challenging future of the region. Our students, however, do more than study in the formal programs. The experiences they gain outside the classroom, both independently and in conjunction with Emory faculty, help them understand daily life in Israel from a variety of perspectives.

**Marina Rustow**

I spent the academic year 2006–2007 at the American Academy in Rome on an Andrew W. Mellon Foundation Postdoctoral Rome Prize in Medieval Studies. I went with the idea of studying the role of Arabic among Sicilian



Jews, the sole speakers of Arabic on the island between the expulsion of the Muslims in 1250 and their own expulsion in 1492. Jews were an important link in the transmission of Arabic science and philosophy

to the humanists of the Renaissance, but to date there haven’t been any in-depth studies of what being cultural transmitters meant to the Jews themselves or what that might teach us about multilingualism and power in the medieval Mediterranean.

The year brought me down many unexpected paths. One of the joys of spending time in Europe was being able to attend conferences and symposia pretty much whenever and wherever I wanted, thanks to low-cost airlines. I traveled to a number of places where I never had worked before—Genoa, Moscow, Ravenna, Madrid, Cordoba, and Vienna—and spent more intensive periods in places where I had done some research—Oxford, Cambridge, and Jerusalem.

I participated in five gatherings focused on Judeo-Arabic and Arabic texts, of which two were workshops on how to read Arabic inscriptions (in Oxford) and papyri (in Vienna), both written in archaic hands that require a good deal of training to decipher. While I was in Oxford, I started going through its holdings from the Cairo Geniza (the repository where roughly three-quarters of a million manuscript pages were found in the late-nineteenth century), which total 12,500 documents; I made two return trips to finish the job. In the process, I discovered something I hadn’t anticipated: the Geniza preserved a large number of government documents from eleventh- through fifteenth-century Egypt, an era otherwise poor in archival-type records in Arabic. Some were petitions to the chancery in Cairo and some decrees issued by it; others were documents produced by Islamic courts for Muslim litigants. All had survived for the same reason: Jews recycled them as writing material, in many cases trimming or dismembering them before reusing them to write Hebrew, Aramaic, or Judeo-Arabic texts that they later deposited in the Geniza. By March, the reused chancery documents—and the question of how they found their way to the Jews who eventually wrote on them—had become the focus of my research.

In retrospect, I realize that this turn toward questions of preservation and transmission—the genealogy of the archive, some might say, even though the Geniza was not an archive but a garbage repository—had everything to do with being in Rome. The presence of the past is ubiquitous there. So are questions of continuity and transmission. If, wandering in the centro storico, you turn



down an alley or corner, your eyes are bound to land on an odd juxtaposition or instance of reuse. The Teatro Marcello, for instance, cheek by jowl with the Jewish ghetto, was built in the first century BCE and lay in ruins for centuries before being transformed into a palazzo in the sixteenth century; it is now an apartment building, and each historical layer is distinctly discernable on the façade. Since Geniza texts, by definition, were not copied or disseminated but put in a chamber and forgotten for nearly a thousand years, I hadn't spent much time thinking about questions of transmission and reuse: my documents were all accounted for through the medieval centuries, lying dormant for most of their existence. But then I realized that those documents had a history before their arrival in the Geniza, a history that speaks their transfer from one set of hands to another and from which we can learn almost as much information as from the texts they contain. I started to think more systematically

about the routes Geniza documents followed before arriving in the Geniza chamber and what that can tell us (now returning to some of my questions about Sicilian Jews) about the role of Jews as cultural and political intermediaries in the medieval Near East.

Stay tuned for some answers.

### Mel Konner

I taught Anthropology 385R: England and the Jews as part of an Emory summer-study-abroad program in the United Kingdom during summer 2007.

There were nine wonderful students, including a Hindu, a Muslim, a Catholic, a couple of Protestants, and an assortment of Jews, which made for fascinating discussions. Aside from our readings in history and anthropology, we saw and read *Merchant of Venice*, which depicts Jews very negatively; listened to Handel's Israelite oratorios (popular in London in the 1700s); and read excerpts

from George Eliot, which do the opposite.

We took a tour (pouring rain, plucky students) of the formerly Jewish East End of London, now dense with people from Bangladesh (including street signs in English and Bengali) who in some ways bear a striking resemblance to the Jewish community that used to be there.

One of my students was Yoni Argov, whose grandfather was Israel's ambassador to the United Kingdom and whose disabling by a terrorist's bullet in London in 1982 is said to have sparked the first Lebanon war.

All in all, I was struck by the extent to which the non-Jewish students were able to identify with the Anglo-Jewish experience as being similar to their own groups' immigration experience or to their status as women. Many aspects of outsider-ness are universal—and, one hopes, temporary.

## library acquisitions 2006–2007

### Sami Rohr Library of Recorded Yiddish Books

To help in preserving classic Yiddish literature in its original tongue, Sami Rohr has commissioned a set of thirty "talking books" that represent the finest in Yiddish literature. Each selection is recorded by a Yiddish speaker. Among the authors are Sholom Aleichem, Sholom Asch, and sixteen other greats in the literary world.

The books are on CD and available for checkout at the Music and Media Library. To see all thirty titles, do an exact title search in Euclid for "Sami Rohr library of recorded Yiddish books."

### *Encyclopaedia Judaica*, second ed.

This work provides an exhaustive and organized overview of Jewish life and knowledge from the Second Temple period to the contemporary state of Israel, from rabbinic to modern Yiddish literature, from Kabbalah to "Americana," and from Zionism to the contribution of Jews to world cultures.

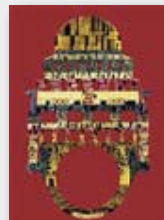
This twenty-two-volume set is in the Woodruff Library Reference collection: Ref. DS102.8 .E54 2007. The online version will be in Euclid soon.

### *Katedrah be-toldot Erets-Yisrael ve-yishuvah, or Cathedra for the History of Eretz Israel and Its Yishuv*

The library has acquired virtually the complete backfile of this journal, which consists of 123 issues (1976–2007): DS101 .K37

The following books were purchased with the assistance of the Judaic Book Fund:

*Tradition / Transition / Transformation, An Artist's Folio*, by David Moss, is a three-volume, limited-edition folio documenting the artist's thirty-five years reviving the hand-illuminated Ketubah. It consists of three large (about 21" x 14") hard-bound volumes in a linen covered folder. Each of the three volumes bears the name of one of the words of the title.



*Tradition*—whose cover has a bold, deep blue, abstract arrow pointing backwards—is a selection of ten ketubot in which inspiration was drawn from the ancient tradition of illuminated manuscripts.

*Transition*—whose cover has an abstract, violet, gate-form—is a selection of ten ketubot drawing on the portal or arch image.

*Transformation*—whose cover has a deep, red arrow pointing forward—is a selection of ten of the more innovative ketubot created by the artist.

*The Binding of Isaac*, by David Moss, is based on an original piece of art produced for the



Akiba Academy in Dallas, Texas. The work was a mural covering forty-five feet of wall and depicting the story of the binding of Isaac (Genesis 22) in a colorful pictographic form.

Each person or entity in the story was rendered in its own color (God is blue, Isaac is red, Time is yellow, etc.) and drawn in such a way that, with a little practice, the whole story can be translated directly from the images. Moss made both a scroll form, like the original, and an accordion book form. It is presented as a set consisting of the handmade book, a handmade booklet with the artist's commentary and guide, and a separate 12" x 12" giclee print of the final image of the piece.

Benjamin Hary (MESAS/TIJS/Linguistics) describes Judeo-Arabic as “an ethnolect (a linguistic entity with its own history and used by a distinct language community) that has been used in various forms by Jews throughout the Arabic-speaking world.” Judeo-Arabic is historically based in pre-Islamic Arabic, with additions of words and syntax from Hebrew and Aramaic; is written in Hebrew characters; and has evolved through history and across the Mediterranean and Arabic world. As with Yiddish and Ladino, wherever Jews lived throughout history they used the local language, often wrote it in Hebrew characters, and adapted it more or less as needed, often depending on the relative isolation of the Jewish community from the larger surrounding community.

The significance of Judeo-Arabic for the Tam Institute for Jewish Studies lies in the fact that Emory boasts perhaps the largest concentration of scholars in the United States who work in Judeo-Arabic—either by studying the language or by using it in their research. Based in the departments of Middle Eastern and South Asian Studies, Religion, and History, five Emory faculty members publish and teach in topics related to Judeo-Arabic. This scholarship was greatly enhanced in recent years by Emory’s acquisition of the Cambridge Geniza, a unique microfilm collection of 250,000 manuscript leaves from the Ben Ezra Synagogue in Egypt. Many of these



AN IMAGE FROM THE CAMBRIDGE GENIZA CONTAINING THE SIGNATURE OF MAIMONIDES

documents are written in Judeo-Arabic and are important primary sources for scholars of the Mediterranean world from the ninth century onward.

Emory faculty members involved with Judeo-Arabic include:

**David R. Blumenthal, Jay and Leslie Cohen Professor of Judaic Studies**—Judeo-Arabic philosophy, Jewish mysticism, and Jewish theology.

**Benjamin Hary, associate professor**—Jewish linguistics and Judeo-Arabic languages and literature.

**Roxani Margariti, assistant professor**—medieval Middle Eastern history, Indian Ocean studies, and Judeo-Arabic studies.

**Gordon Newby, professor**—Early Islam and Muslim/non-Muslim relations.

**Marina Rustow, assistant professor**—Judeo-Arabic texts, medieval Jewish history, and the Cairo Geniza.

During the past two years, these faculty members have offered graduate seminars in Judeo-Arabic studies and have developed a doctoral course of study that emphasizes Judeo-Arabic within the Graduate Division of Religion.

Judeo-Arabic seminars offered during the past two years include:

**JS 541: Philosophical Mysticism**, taught by David Blumenthal, fall 2005, focused on the Judeo-Arabic text of *Maimonides’ Guide for the Perplexed*.

**JS 730R: Readings in Judeo-Arabic: Geniza Letters**, taught by Marina Rustow, spring 2006, focused on the documentary materials of the Cairo Geniza.

**JS 730R: Readings in Judeo-Arabic Texts: The Sharh**, taught by Benjamin Hary, fall 2006, focused on the Judeo-Arabic genre of the Sharh—the translation of Jewish sacred texts into Judeo-Arabic.

**JS 730R: Readings in Judeo-Arabic: The Documentary World of the Cairo Geniza**, taught by Roxani Margariti, fall 2007, focuses on medieval Judeo-Arabic and Geniza studies, with emphasis on documents that pertain to the social and economic history of medieval trade and traders.

### staff news

This past summer we said goodbye to Adenike Brewington, who accepted the position of graduate admissions coordinator in Georgia State University’s J. Mack Robinson School of Business. And we welcomed Tobi Ames as our new graduate program coordinator. Tobi holds an MS in community counseling and a BS in Urban Studies, cum laude, from Georgia State University. She has more than ten years of administrative experience, mostly freelance for educational and nonprofit organizations, and most recently with the Friends of the Arava Institute and Congregation Bet Haverim.

### save the date for the 2008 tenenbaum lecture

Leon Wieseltier, literary editor of the *New Republic*, will deliver the annual Tenenbaum Lecture, “A Passion for Waiting: Messianism and the Jews,” on Thursday, February 21, 2008, at 7:30 p.m. in the Reception Hall of the Michael C. Carlos Museum on the Emory campus.

### publication of the 2005 tenenbaum lecture

We are pleased to announce the publication of “‘Servants of Kings and Not Servants of Servants’: Some Aspects of the Political History of the Jews” by Yosef Hayim Yerushalmi. The publication is the text of the profound talk delivered by Professor Yerushalmi as the 2005 Tenenbaum Family Lecture in Judaic Studies, and we are grateful to the Tenenbaum family for making it possible to publish it. If you would like a copy of this publication, please write to us at [jewishstudies@emory.edu](mailto:jewishstudies@emory.edu).



**The Tam Institute for Jewish Studies sponsors and cosponsors a wide variety of events each academic year. Below is a sampling of events that took place during 2006–2007.**

**Avi Hurwitz**, Caspar Levias Professor Emeritus of Ancient Semitic Languages at Hebrew University and a leading scholar on late Biblical Hebrew, gave the talk “Continuity and Change in the Linguistic History of Biblical Hebrew” in September.

**Ruth Hartz**, adjunct professor of French at Arcadia University and renowned Holocaust educator, delivered the lecture “Reflections of a Hidden Child in Nazi-Occupied France and an Exploration of How World War II Has Shaped the Heart, Mind, and Soul of Contemporary France” in October as part of the Halle Institute Speaker Series.

In October the panel discussion “Thirty Years of Jewish Studies at Emory” featured veteran TIJS faculty members **David Blumenthal**, **Oded Borowski**, **Benjamin Hary**, and **Deborah Lipstadt**.

The TIJS hosted the Atlanta Rabbinical Association in December. The group heard talks by **Ofra Yeglin**, assistant professor of Hebrew, “Forty Years of Representation of the Holocaust: Two Works by Abba Kovner (1918–1987),” and by **Michael Feige**, visiting professor of sociology from Ben Gurion University of the Negev, “The Disengagement from Gaza and the Crisis of Religious Zionism in Israel.”



MEMBERS OF THE ATLANTA RABBINICAL ASSOCIATION WITH EMORY FACULTY AND VISITORS.

Israeli filmmaker **Shosh Shlam** came to campus in February to present and discuss her film *Be Fruitful and Multiply*, sponsored by the Israeli Consulate.



(FROM LEFT) REDA MANSOUR, SHOSH SHLAM, AND MATTHEW BERNSTEIN

**Eyal Naveh**, professor of history at the University of Tel Aviv, discussed the politics of school textbooks in Israel in his talk “The Nation’s History: Who Decides?,” sponsored by Emory College’s Center for Teaching and Curriculum in February.



EYAL NAVEH

The Breman Jewish Heritage Museum hosted the event “Sunday at the Museum with Esther,” a special viewing of “Through the Eye of the Needle: Fabric of Survival,” embroidered panels by Holocaust survivor Esther Krinitz. The March event also was sponsored by the Center for Women at Emory and featured a presentation by **Pola Arbiser**, a hidden child of the Holocaust and Emory graduate.



ORDERED TO LEAVE, ONE OF THE EMBROIDERED PANELS BY ESTHER KRINITZ. INSET, POLA ARBISER.



**Ruth Messinger**, president of American Jewish World Service, gave a first-hand account of the ongoing genocidal campaign in Darfur, Sudan, in her March talk “Bearing Witness: Crisis in Darfur,” hosted by Emory Hillel with many cosponsoring organizations.

The Department of Middle Eastern Studies, along with the TIJS and numerous other cosponsors, hosted an international conference in April titled “Poetry, Politics, and Religion in Contemporary Israel.” The conference featured readings by noted poets **Yitzhak Laor** and **Dory Manor**, with commentaries by **Uzi Shavit** of Tel Aviv University, **Dan Miron** of Columbia University, **Alan Mintz** of the Jewish Theological Seminary, and **Yael Feldman** of New York University, in addition to a number of Emory faculty members. Attendees were welcomed by **Gordon Newby**, professor and chair of the Department of Middle Eastern and South Asian Studies, Ambassador **Reda Mansour**, consul general of Israel to the Southeastern United States, and **Mona Mansour**, cultural attache to the Consulate General.

### mediterranean archaeology lecture series

**Dan Bahat**, senior lecturer in Land of Israel Studies at Bar-Ilan University and one of Israel’s leading archaeologists, delivered the talk “New Discoveries in Jerusalem Related to the Temple Mount” in November.

**Gabriel Barkay**, professor of biblical archaeology at Bar-Ilan University, presented “New Light on the Temple Mount: The Project of Sifting Soil from Temple Mount, Jerusalem” in February.

**David Ilan**, director of the Nelson Glueck School of Biblical Archaeology at Hebrew Union College, gave the lecture “Gleanings from the Excavations of Tel Dan, Israel” in October.



## a blessing on the moon

*Collaboration* was the key word in a project sponsored by the Emory Department of Theater Studies and cosponsored by the Institute for Jewish Studies this past spring. As part of the Brave New Works New Play Festival of the Playwriting Center of Theater Emory, theater, music, and dance professionals came together to adapt Joseph Skibell's novel *A Blessing on the Moon* for the stage.

Participating in the effort were the author Joseph Skibell, associate professor of English and creative writing at Emory (and an affiliated faculty member of the TIJS); Rebecca Novick, director and dramaturg from San Francisco; Rebecca Salzer, dancer and choreographer from Portland; and Andy Teirstein, musician and composer from New York, along with a number of Emory faculty members and students. They came together at Emory for an intense, three-week workshop to adapt the written work for the stage and to add music and dance. Theater Studies and Dance courses were designed around the project, giving students valuable experience in the production process.

The collaboration did not begin with the Emory workshop, however. In fact, it had been in the dreaming/talking stages for years. Andy Teirstein and Rebecca Salzer—at different times and different places—had discovered the book by accident while browsing in bookstores and had contacted Skibell to suggest adaptations. Teirstein wanted to write an opera based on the book; Salzer had been searching for a story to develop into a theater/dance piece with her regular collaborator, Rebecca Novick. Skibell was not interested at first, hav-

ing moved on to other projects, but when the Theater Emory and Playwriting Center faculty contacted him about using his work in this year's Brave New Works Festival, he suggested these artists as potential collaborators.

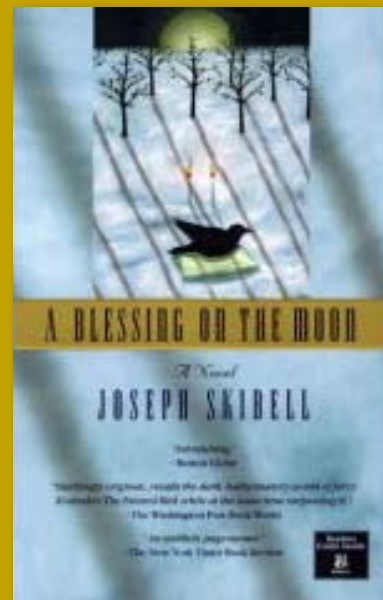
The project took form in the course of several months, with much cross-continental correspondence and preplanning. The logistical arrangements at Emory were not simple either, involving theater, music, and dance faculty planning courses around the project; complex scheduling of space and people; and living arrangements for collaborators and families for the three weeks of the workshop.

A panel discussion, cosponsored by the TIJS and open to the public, kicked off the collaboration. Noted scholar and writer Rabbi Lawrence Kushner was the guest speaker, discussing the symbolism of Skibell's novel—particularly the significance of the moon in Jewish culture—and suggesting that perhaps the writing of the novel was part of the healing process, the “replacing of the moon.” Skibell discussed his initial hesitancy about the project and his ultimate decision to “let the dancers dance!” Salzer and Teirstein talked about how they became involved and their views of the collaborative process.

The project culminated in a profoundly moving Sunday afternoon performance of selected portions of the piece, followed by a question-and-answer period with the participants. Audience reaction was very positive, spurring hopes for further development of the piece for eventual full professional production.



PROFESSIONAL ACTOR RONN K SMITH (CHAIM) AND EMORY SENIOR (NOW ALUMNA) NATALIE METZGER (OLA) IN A SCENE FROM *A BLESSING ON THE MOON*.



## a blessing on the moon

by joseph skibell

The novel is a surreal and darkly funny fable following the journey of a Polish Jew named Chaim, who survives as a ghost when everyone in his village is shot by soldiers. He embarks on a fifty-year quest to reach the World to Come. As the tale unfolds, he comforts Ola, the dying daughter of the Poles who have moved into his house, spends a night in the woods with the head of the soldier who shot him, and becomes entangled in the struggle of two unlucky Hasids who pull the moon down out of the sky on the same day as the massacre of Chaim's village. Based to some degree on the life and death of Skibell's great-grandfather, this story is much more than the usual retelling of Holocaust horrors. Rather, it is a recasting of the experience as a Chagall-esque fable, complete with magical animals, peasant funerals, spiritual quandaries, and the wry sense of humor that is perhaps the most important legacy of this vanished world.

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