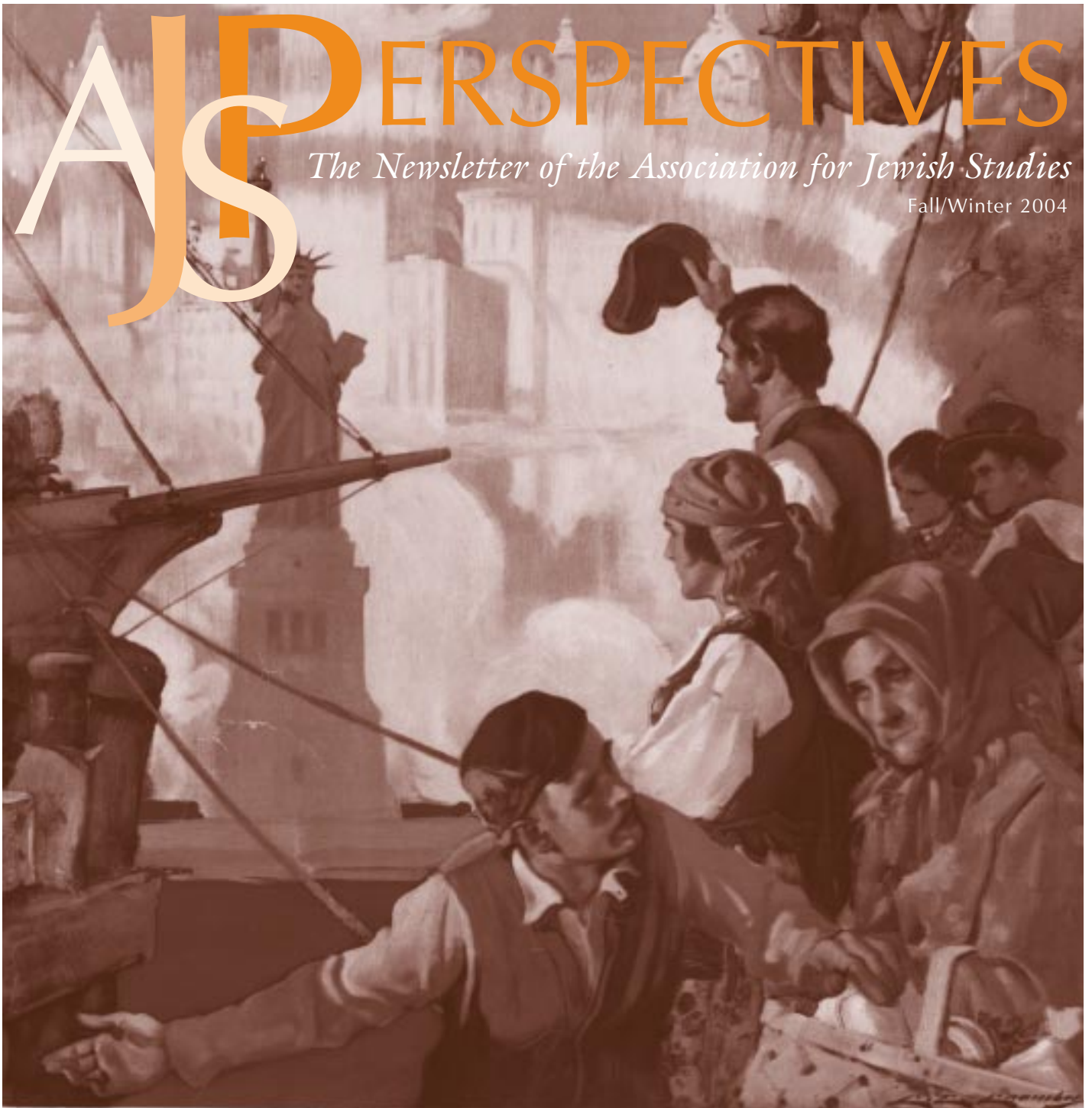


ALP PERSPECTIVES

The Newsletter of the Association for Jewish Studies

Fall/Winter 2004



In This Issue:

LOST IN TRANSLATION? HOW TO TEACH TRANSLATED TEXTS..... 6
ALSO...

**Publishing the First Book:
A Conversation with Eric Zinner**
Sara Horowitz 16

**The 350th Anniversary
of American Jewish Life**
Jonathan D. Sarna 22

**The Jewish Women's Archive:
Portal to a Richer American Jewish Past**
Karla Goldman 26

שפייו וועט געווינען דיא קריעג!
איהר קומט אהער צו געפינען פרייהיים.
יעצט מוזט איהר העלפען זיא צו בעשיצען
מיר מוזען דיא עלליים פערזארגען מיט וויין.
לאזט קיין זאך ניט גיין אין ניוועזן



ווייטער סטייטס שפייו פערזאאלטונג.

TABLE OF CONTENTS

(Cover Photo)

“Food will win the war - You came here seeking freedom,
now you must help to preserve it -
Wheat is needed for the allies - waste nothing,”
lithograph by C. E. Chambers. New York, NY, 1918.
On display in "From Haven to Home: A Library of Congress
Exhibition Marking 350 Years of Jewish Life in America."
Courtesy of the Library of Congress.

From the Editor	3
From the President	4
From the Executive Director	5
Lost in Translation? How to Teach Translated Texts	6
Teaching the Bible in Translation Marc Brettler	7
Teaching Classical Jewish Literature in Translation David Stern	10
Teaching From Right to Left Anita Norich	12
Teaching Hebrew Literature in Translation Naomi Sokoloff	14
Publishing the First Book: A Conversation with Eric Zinner Sara Horowitz	16
Perspectives on Technology Electronic Books in the Academic World and the Implications for Jewish Studies Heidi G. Lerner	18
The 350th Anniversary of American Jewish Life Jonathan D. Sarna	22
The Jewish Women’s Archive: Portal to a Richer American Jewish Past Karla Goldman	26
We Remember Our Colleagues Joseph Gutmann 1923–2004 Steven Fine and Robert Seltzer	28
Abraham Joseph Karp 1921–2003 Arthur Kiron	29
Egon Mayer 1944–2004 Rela Mintz Geffen	30
Calendar of Conferences in Jewish Studies	40
Calls for Papers	43
Awards	46
Announcements	47

CORRECTION: In the Spring 2004 issue of *AJS Perspectives*, the caption of the the illustration for Frank Mecklenburg’s article on the Leo Baeck Institute should have read, “*German History in Modern Jewish Times* / edited by Michael A. Meyer; Michael Brenner, assistant editor...,” and not “...edited by Michael A. Brenner...” *AJS Perspectives* regrets this error.

AJS Perspectives encourages submissions of articles, announcements, and brief letters to the editor related to the interests of our members. Materials submitted will be published at the discretion of the editors. *AJS Perspectives* reserves the right to reject articles, announcements, letters, advertisements, and other items not consonant with the goals and purposes of the organization. Copy may be condensed or rejected because of length or style. *AJS Perspectives* disclaims responsibility for statements made by contributors or advertisers.

AJS Perspectives: The Newsletter of the Association for Jewish Studies

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FROM THE EDITOR

Dear Colleagues,

As we begin the new academic year *AJS Perspectives* focuses on a challenge faced by most Jewish studies faculty: how to teach translated texts. This theme is addressed by colleagues who work across most of the languages and periods of the field. They share common pedagogical challenges and individual ones as well. The essays by Marc Brettler on Bible, David Stern on medieval Jewish literature, Anita Norich on Yiddish, and, finally, Naomi Sokoloff on modern Hebrew literature ask us to consider issues of translation in the broadest sense. How do we teach the context, meaning, and relevance of the texts that constitute the core of our courses? They highlight the best resources for these tasks, and many of them ask scholars and publishers to create books that will aid in this work.

The important relationship between scholars and publishers is the subject of another feature. Sara Horowitz, a member of the *Perspectives* editorial board, interviewed Eric Zinner, editorial director of New York University Press. Sara's task was to help young scholars learn how to go about getting a first book published, and we found the interview format particularly useful to that end.

Heidi Lerner's regular column features a fascinating discussion of electronic books, including both what is available and what we can look forward to in a digital world.

American Jews are marking the 350th anniversary of immigration to North America in 2004. Jonathan Sarna, who has chaired the academic council

of this enterprise, has written about the conferences, exhibitions, and other events of interest to scholars in the field. In addition, Karla Goldman of the Jewish Women's Archive has written about the Archive's Web resources for teaching about American Jewish women historically.

This issue of *Perspectives* introduces two new features. We have invited colleagues to write obituaries for recently deceased scholars in the field, and we would like to continue to honor the memories of others. Please contact our executive director, Rona Sheramy (rsheramy@ajs.cjh.org), if a member of your faculty or a colleague has died, and you would like to write a brief obituary.

We are also expanding our announcements section in order for departments, programs, and centers to share news of new appointments or important events. Our goal is both to expand the newsworthy issues that Judith Baskin, Rona Sheramy, and these features address. At the same time we plan to continue to examine issues that are important to our field and our lives as teachers and scholars.

We welcome to the editorial board Professor Ra'anana Boustan who teaches in the Classical and Near Eastern Studies Department of the University of Minnesota and Professor Oren Kosansky of the Anthropology Department of Lewis and Clark College. We look forward to their contributions both as fine scholars and new faculty members.

As ever, there are many people to thank for their contributions to the Fall 2004 issue of *Perspectives*. Shalom Sabar of Hebrew University's Art History Department remains a generous advisor on images. We were also assisted by Brad Sabin Hill from the YIVO Institute for Jewish Research, Seth Jerchow from the Center for Advanced Judaic Studies at the University of Pennsylvania, Lyn Slome from the American Jewish

Historical Society, Michael Grunberger from the Library of Congress, and David Wachtel and Hila Ratzabi from the Library of the Jewish Theological Seminary. Karin Kugel, our managing editor, makes it all come together.

Finding images to illustrate an issue on teaching translated texts created an interesting challenge. Originally we believed that the topic was abstract and might make finding visual illustrations difficult. That was not the case. We discovered all sorts of fantastic images, some of which you will see here. However, some of the most affecting images raised intellectual challenges for the editorial board about the nature of translation. Considering a famous image of St. Jerome translating the bible into multiple languages and decorative pages from children's Hebrew grammars led us to debate what constitutes a visual representation of Jewish translation. If the depicted translation had been for the purpose of conversion, or primarily for Christian readers, would it be a good illustration of the translation of Jewish texts? In the end we decided not to use certain images, though not without lively debate. I suspect it is a version of a debate you may find again in the pages of *Perspectives*.

I appreciate the e-mails and comments I have received from you. Please continue to let me know what is interesting, what isn't, and what you would like to be reading about. You can reach me at prell001@umn.edu.

Riv-Elle Prell
University of Minnesota

**Association
for Jewish Studies
36th Annual Conference
December 19-21, 2004
Hyatt Regency Chicago
Chicago, Illinois**
See pages 41-42 for details.

FROM THE PRESIDENT

Dear Colleagues,

It was a great pleasure to greet many of you last June 7 in New York at the reception in our honor sponsored by the Center for Jewish History. Graciously welcoming our members and executive staff, Center Director Peter Geffen expressed his delight that the Association for Jewish Studies has established itself so successfully among the Center's constituent organizations. I was glad that a significant number of New York City area members were able to attend this event to demonstrate our appreciation to the Center for its generosity in providing commodious space for our offices and a variety of services for our administrative staff, Rona Sheramy and Karin Kugel.

The reception was scheduled following the June meeting of the AJS Board of Directors. At this meeting, final changes to a new set of AJS by-laws were approved. The process of by-laws revision has been ongoing for the past several years under the leadership of Robert Chazan, Allan Arkush, Riv-Ellen Prell, Robert Seltzer, and David Berger. We are grateful for the generous legal advice we have received from Bonnie Edwards Arkush and Michael Bohnen. I am confident that the by-laws, which are now posted on our Web site, will guide our governance and policies for many years to come. Among the changes in the new by-laws is a diminution in the number of directors who will serve on



the board at any time and a two-term limit on consecutive terms on the board. The AJS Nominating Committee, under the leadership of former President David Berger, followed these new by-laws in preparing its slate of nominees for election at the conference in December. The list of nominees is available online on the AJS Web site.

Another central concern the directors discussed at the June meeting was the financial situation of the AJS in light of the expenses occasioned by a shift in administrative staff and the AJS's move to New York City. While the AJS remains solvent and able to meet all of its fiscal obligations, the directors concur that we must increase our financial reserves. Avenues to do so include increasing our membership base, seeking subventions from foundations for our publications and other ventures, and expanding our fund-raising effort among members and in the larger Jewish community. I am pleased to report that an initial fund-raising appeal to our executive committee and board of directors, begun in January, 2004, has already yielded five-year commitments totaling more than \$33,000. We plan to turn to the general membership for support in the months to come, and I hope that

many of you will choose to contribute generously towards the AJS's future.

The board of directors also voted to institute a new AJS membership category, Institutional Membership, with an annual fee of \$1000. This membership category is intended for institutions, departments, and programs who benefit from the variety of services we provide for the training, apprenticeship, and launching of the professional lives of graduate students and junior faculty. In further return for their support, all Institutional Members will be listed in the annual conference program book and will receive office copies of *AJS Review* and *AJS Perspectives*. While the board expects that Institutional Membership will primarily be of interest to departments and programs that offer graduate degrees, we welcome any and all institutions, departments, and programs that are able to participate. Please contact Rona Sheramy (rsheramy@ajs.cjh.org) if your program is interested in participating as an Institutional Member.

Planning for our thirty-sixth annual conference, scheduled to take place at the Hyatt Regency Hotel in Chicago from December 19-21, has been ongoing for months under the capable and creative leadership of Sara Horowitz, vice president for program. As always, conference panels, roundtables, and plenary sessions will offer a rich array of new scholarship, collegial debate, and pedagogical insights, and, as always, the difficulty will be in choosing among so many substantive and provocative sessions. I look forward to seeing you there.

Judith R. Baskin
University of Oregon

The Association for Jewish Studies wishes to thank the Center for Jewish History and its constituent organizations--the American Jewish Historical Society, the American Sephardi Federation, the Leo Baeck Institute, the Yeshiva University Museum, and the YIVO Institute for Jewish Research--for providing the AJS with office space at the Center for Jewish History.

FROM THE EXECUTIVE DIRECTOR



Dear Colleagues,

It has been close to a year since the AJS officially opened its new offices at the Center for Jewish History in New York. In that time, the organization has undergone many significant changes. While several of these developments may not be immediately obvious to the membership, they have been essential behind-the-scenes improvements to ensure the proper and efficient functioning of a fast-growing organization like ours. First, we have completed the initial phase of our database systems upgrade. This upgrade has allowed for more streamlined tracking of membership data, including contact information, membership status, and conference participation. Future additions to the database system will include a coded field-of-interest section to allow for tracking of members by specialization; a restructuring of joint membership records to ensure proper correspondence with all members; and the creation of an online searchable database that will enable Jewish studies scholars to communicate more easily with one another.

The AJS has also been closely analyzing its finances, ensuring that the organization is not only able to meet its financial obligations in the present but also able to support expanded programming and services in the future. With these goals in mind, the AJS office has overhauled its financial tracking system, adopting new software to facilitate financial reporting and planning. The AJS has also hired a new accounting firm in New York City that specializes in

nonprofit organizations. The firm will be closely involved in analyzing the AJS's annual expenses and revenues, helping to ensure accurate reporting, budgeting, and planning.

One of the most exciting projects now underway is the reconstruction of our Web site. AJS administrative assistant Karin Kugel and I are working together to create a site that, while maintaining the wealth of information available on the current Web site, will be more user-friendly and accessible. Aside from giving the site a new look, we will also be adding new features, including a section devoted to fellowships, scholarships, and grants available to Jewish studies students and scholars. You should look forward to an announcement about the new site in 2005.

These and other projects have benefited greatly from the assistance of the AJS's summer and fall interns. Several undergraduate and graduate students have generously offered their time and skills to help the AJS office undertake its many initiatives. Thanks go to Cindy Bernstein of Stern College, Elizabeth Nichols of New York University, Leslie Altnow of New York University, and Oksana Fedorko of the Jewish Theological Seminary of America, for their energy and diligence. If you know of a student who would like to intern for the Association for Jewish Studies, please contact the AJS office.

Perhaps most importantly, the AJS office has been extremely busy

planning for the upcoming thirty-sixth annual conference in Chicago. We look forward to what should be 126 outstanding sessions in all fields of Jewish studies, as well as plenary sessions, meetings, film screenings, and receptions that allow AJS members to gather, discuss, and explore issues in the field. If you haven't already done so, please go to www.brandeis.edu/ajs to pre-register for the conference at a reduced rate and to make your reservations for conference meals. The deadlines for both are November 15, 2004. After this date, you will no longer be able to make meal reservations, and you will have to register for the conference on-site in Chicago. Hotel and other conference information can be found on the AJS Web site.

Finally, the AJS office greatly appreciates the feedback it has received from many members about the online submission site. With plans to upgrade the system for the 2005 conference, we value your suggestions for how to make online submission an even more fluid and time-saving process. You will receive more information about upgrades to the system in advance of the next Call for Papers. As always, feel free to call or e-mail the AJS office with any questions or suggestions you might have. I look forward to seeing you soon in Chicago.

Rona Sheramy
Association for Jewish Studies

We invited four scholars to comment on the challenge of teaching texts in translation as part of our mission to focus on teaching in Jewish studies. We divided the task by the literature and time periods, and by areas most likely to be taught in universities. Our colleagues offer interesting reflections well beyond the pedagogical issues involved. Their insights about the possibilities and impossibilities of translating the subtlety of language and the challenges inherent in teaching about the cultural contexts of texts, whether they are from the seventh



LOST IN TRANSLATION?

century or the twenty-first, are contributions to understanding our enterprise. In addition, each brief essay offers a useful review of the best resources for teaching about these literatures and periods. While our colleagues do not deny that much is lost in translation, they also reflect on the ways that translation is, for our students as well as for ourselves, central to the endeavor of scholarship in Jewish studies.

How to Teach Translated Texts

TEACHING THE BIBLE IN TRANSLATION

Marc Brettler

Since many Brandeis students know Hebrew and have some familiarity with the Bible, my first challenge is to convince them that it is worthwhile to enroll in survey courses such as “Introduction to the Bible,” where we read most of the Bible in English. Such courses are especially important for students who have only engaged in close reading of texts with commentaries, yet have no sense of how individual parts of the Bible fit into their historical context, or how themes develop throughout the biblical period. Even when students claim they can work through all the assigned texts in Hebrew, I suggest that they read most of them in English—after all, how many can read the Hebrew Jeremiah in a single night, or manage the Hebrew of Job or the Aramaic of Daniel? Also, reading in English encourages them to see the forest rather than the trees, and allows them to engage with the Bible as a whole.

In choosing which translation(s) to assign, I have encountered at least three problems that are specific to the Bible. There is an embarrassment of riches of Bible translations—it is not necessary, as with other texts, to spend the first class telling the students what the problems are with the existing one, two, or three translations; instead, I need to decide which of the more than ten translations to use. Second, unlike many classical texts studied in translation in Jewish studies courses, the Bible is considered a highly “literary” text. Especially in its

poetry, but also in some of its prose, it presents problems that are different from translating the Mishnah, most medieval historical texts, or biblical commentaries. Finally, most biblical translations are written for liturgical, rather than university use, presenting the translators with a set of issues that is unlike those Pines confronted when translating *The Guide* of Maimonides.

I usually deal with the plethora of choices by assigning a single translation, and supplementing it with others. I try to teach my students that there is no “best” translation—it all depends on what you are looking for. Some render the text into contemporary idiom (e.g. *Today’s English Version*), others try to bring English as close as possible to Hebrew (e.g. Fox’s *The Schocken Bible*), while others strike a balance in between, being sensitive to the Hebrew and its meaning, while using contemporary (formal) English idiom (e.g. the JPS *Tanakh*). To my mind, the latter is a reasonable compromise—idiomatic and easy enough for students to read, yet still reflecting aspects of the style and structure of the Hebrew; this is why I use the *Tanakh* translation as my main text.

I frequently supplement *Tanakh* with handouts. I do this from the first class, where I slowly teach the first creation story in Genesis using *The Five Books of Moses* (*The Schocken Bible*). Its layout—as poetry rather than prose—encourages students to slow down. In addition, this translation renders the same Hebrew word with the same English word, so I can explore structural matters, repeated words and phrases, and how they convey meaning, particularly in sections that are especially literary. The translation, however, is less

successful for assignments such as “read all of Leviticus”—its style makes it too difficult to read quickly for appreciating broad content. In addition, it is not complete, and thus it is difficult to find, for example, a translation of Psalms that completely allows the structure, meaning, and beauty of the original to shine through. (For example, the major English translations of Psalm 6 do not capture the importance of the repetition of שׁוּב, and its punning with בּוֹשׁ).

Early in the semester, I distribute a handout of various translations of the *Akedah* from Genesis 22, to highlight the problems inherent in all translations. I cover such issues as whether *Tanakh* is correct in its translation and reordering of the nouns in verse 2,

חֲזָקָא אֶת־יִצְחָק אֶת־יְהוָה אֲשֶׁר־אָהַבְתָּ אֶת־יִצְחָק

as “Take your son, your favored one, Isaac, whom you love,” and whether the opening phrase הִנֵּה אֲחֵרֵי הַדְּבָרִים הָאֵלֶּה should be rendered “Some time afterward,” as in *Tanakh*, or “Now after these events it was,” as in *The Five Books of Moses*. We review why Alter’s *Genesis* renders every *vav* as “and,” and why Mitchell’s *Genesis* avoids this use, translating for tone rather than style, and recreating a more original text rather than adhering to the standard Masoretic text.

Unfortunately, it is very difficult to perform a similar exercise with most other Jewish texts, where this diversity of translations and translation types does not exist.

Throughout the semester, I correct mistakes that likely have their origin in the translator’s desire not to disturb English readers too much, especially when they are reading the text in a liturgical context. My interest as an academic scholar of the Bible is in what the Bible meant historically, and thus, I find myself criticizing modernized translations, which aim to make the text more

palatable to the modern worshipper. This is especially evident in recent Protestant translations—e.g. the *New Revised Standard Version* renders the beginning of Psalm 1, **אֲשֶׁר־יִשְׁמַח**, as “Happy are those,” even though there is good evidence that the Psalter is addressing males only, and the text uses **הָאִישׁ** rather than the gender-neutral **הָאָדָם**. *Tanakh* is not immune from such mistranslations. In 2 Samuel 12, after David is confronted by Nathan, he confesses, and according to *Tanakh*, Nathan responds: “The LORD has remitted your sin; you shall not die.” The Hebrew for “has remitted” is **הִסְבִּיר**, however, and should be translated as “has transferred.” If there is any doubt about this, later in the chapter the son born of this adulterous affair dies. It seems that for theological reasons, because most people are uncomfortable with vicarious punishment and the death of innocent children, the *Tanakh* translators have softened the text.

Other reasons determine translation choice as well, such as the availability of



Page from the Constantinople Polyglot Bible (1546), written in Hebrew, Judeo-Arabic, and Aramaic. Courtesy of the Library of the Jewish Theological Seminary.

translations printed together with useful commentaries or annotations. Most classical Jewish sources are so difficult or foreign in English that a translation alone is not of much help. The availability of good annotations is of paramount importance. This is why earlier I used the *Revised Standard Version* in the *New Oxford Annotated Bible*, and then the *New Revised Standard Version*, first in the *HarperCollins Study Bible* and then in the *New Oxford Annotated Bible*, third edition. They were available with good annotations, even though I was not enamored of the translations themselves. In part, my frustration in using these works was one factor that motivated me to co-edit with Adele Berlin *The Jewish Study Bible* (2004), which reproduces the *Tanakh* text, and contains annotations and essays

incorporating traditional Jewish and modern critical scholarship. Among other things, we used the annotations to correct problematic or questionable renderings in *Tanakh*, such as העביר in 2 Samuel

the students' confidence in the very translation that we use. This can happen, though if done properly, it need not, and teaching in this manner can serve as an important reminder that much is lost in any

IT SEEMS THAT FOR THEOLOGICAL REASONS, BECAUSE MOST PEOPLE ARE UNCOMFORTABLE WITH VICARIOUS PUNISHMENT AND THE DEATH OF INNOCENT CHILDREN, THE TANAKH TRANSLATORS HAVE SOFTENED THE TEXT.

translation, and that it is important to study biblical Hebrew in order to attain unmediated access to the Bible. Thus, my most gratifying experience is seeing

12, which the *Jewish Study Bible* notes is “better ‘transferred,’” or the ubiquitous mistranslation of חטאת as “sin offering,” which is corrected to “purification offering.” *The Jewish Study Bible* thus attempts to provide excellent, up-to-date, Jewishly sensitive annotations on the best compromise translation available.

students move from English survey courses to biblical Hebrew courses and then to Hebrew text courses, where they use the general background information gleaned from translation courses, along with their Hebrew skills to appreciate fully the text in the original.

It would seem that what I do—teaching from translations while pointing out their shortcomings—is problematic, and could undermine

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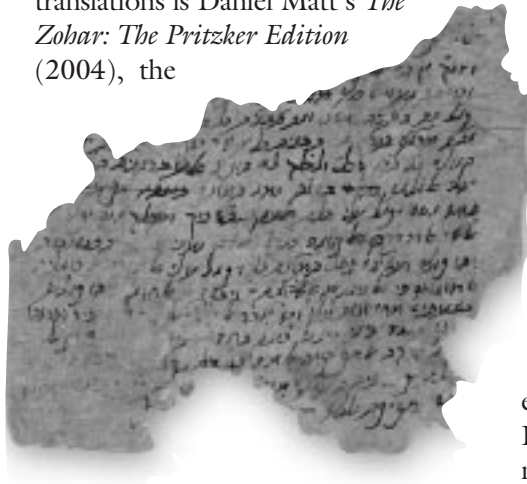
TEACHING CLASSICAL JEWISH LITERATURE IN TRANSLATION

David Stern

Never before have so many translations of classical Jewish literature of the Rabbinic and medieval periods been available in English. The great Soncino editions of the Babylonian Talmud and Midrash Rabbah—unrivalled for the last three-quarters of a century—have now been supplanted. For the Talmud alone, there have been three new translations—Jacob Neusner’s in the Brown Judaic Studies series; the Schottenstein Talmud produced by Mesorah/Art Scroll, and several volumes of Adin Steinsaltz’s Hebrew edition with his commentaries. Neusner has also produced new translations of the Mishnah and, for the first time, of the complete Tosefta and the Jerusalem Talmud. The same with midrash: in addition to the indefatigable Neusner’s re-translations of the classic collections, several other new translations have appeared, including Reuven Hammer’s *Sifre Deuteronomy* (1986) and Burton Visotzky’s *Midrash Mishlei/Proverbs* (1992). Hayyin N. Bialik and Yehoshua H. Ravnitzky’s *Sefer Ha-Aggadah/The Book of Legends*, an invaluable textbook of Rabbinic lore—is also now available in English (1992), as is Micha Yosef Berdichevski/Bin-Gorion’s *Mi-Mekor Yisrael*, the other great modern anthology of ancient Jewish legend (1976).

Even Geonica is beginning to make its way into English, e.g. Nosson Dovid Rabinowich’s *The Iggeres of Rav Sherirah Gaon* (1988), the classic tenth century history of Rabbinic literature. Medieval Hebrew literature—particularly philosophy, historiography, and Spanish-Hebrew

poetry—has long been amply represented in translation, and continues to be replenished with new, more contemporary renditions. Yet even the literature of Jewish mysticism—an area one might have expected to be resistant to translation—has been extensively translated; the crown jewel of these translations is Daniel Matt’s *The Zohar: The Pritzker Edition* (2004), the



Moreh Nevukim [Guide to the Perplexed] by Maimonides, *genizah* fragment, 1190. Courtesy of the Library of the Jewish Theological Seminary.

first two volumes of which have just appeared. The one area still seriously undertranslated is medieval halakhic literature—both codes and responses—though it’s probably only a matter of time before this literature will be translated by scholars.

Twenty years ago, the challenge facing an instructor wishing to teach Rabbinic or medieval Hebrew literary texts to students who did not know Hebrew was to find translations; this is clearly no longer the case. The challenge today is in knowing how to use these translations to convey to students the remarkable character of classical Jewish literature, its literary, religious, and intellectual excitement,

and everything else these texts can teach us—about their authors, about the world in which they lived and within which these texts came into existence, and about the formative, canonical role that these texts have played in Jewish culture virtually since the time of their composition. Our understanding of classical Judaism, of the early Rabbinic period in particular, and our appreciation of the complex literary nature of these texts qua literature have both undergone massive revisions over the last two or three decades. Our reading of these texts has also been reshaped by new methodologies and theories. How does one use these translations to expose students to these new currents and to cut through the conventional pieties with which classical Judaism has too often been taught in the past?

There are two main challenges a professor faces in using these translations. First, while nearly all the translations I’ve mentioned are reliable—and some are truly excellent, philologically sound, and even stylistically felicitous in English—many of them simply do not capture the vitality of the originals. Most of us are familiar with the stilted, archaic deadliness of the Soncino translations, but the more recent renditions are equally flawed by pedestrian prose; they convey little of the pithiness or paradox of Rabbinic language, or the ruckus of the Rabbinic academy. The Schottenstein Talmud presents a verbose and virtually Targumic paraphrase that overwhelms the original text. Steinsaltz’s Talmud has a comparable (though less verbose) paraphrase, as well as a somewhat superfluous “literal translation,” and reproduces the traditional Talmudic page layout, with the core text in the center surrounded by a sea of commentaries, in order to make its reader *feel* as though s/he is “learning” the traditional text. This strategy has a certain pedagogical

advantage, though it is also somewhat misleading, since Steinsaltz's edition is *not* the traditional Talmud. Neusner's translations, though less archaic than the Soncino, lack its (albeit dated) charm.

Admittedly, Rabbinic language can be very difficult to translate, but few of the recent translations rise successfully to the challenge. Nor do they deal adequately with the other major problem in teaching Talmud or midrash in translation, namely, the fact that both kinds of texts are largely incoherent to the reader who is not already initiated into their world. It is simply not enough to render their words and their sense into English in order to make these works accessible to a contemporary reader; it is not even enough to paraphrase their argument. One needs to explain what these texts *mean*, that is, on the one hand, how they work and operate and, on the other, why we—the contemporary American reader—should ever care to know in the first place. To accomplish this “translation”—which is nothing other than to carry the text across the abyss lying between the text's original cultural context and our own—requires more than a mere rendering into English. Nothing less than a commentary—be it oral or written—will suffice.

There are few textbooks to help students. For Talmud, the only book even attempting to be a genuine teaching book is Jacob Neusner's *Invitation to the Talmud* (recently re-issued 1998) which works through the eighth chapter of the tractate Berakhot, moving systematically from Mishnah to Tosefta to the Palestinian and Babylonian Talmuds; while he provides the Hebrew texts, everything is also presented in translation, and the running commentary, though not perfect, is nonetheless extraordinarily helpful. There is no truly comparable book

for midrash; the closest thing, Gary Porton's *Understanding Rabbinic Midrash: Texts and Commentary* (1985), has been out of print for a long time. Judah Goldin's *The Song at the Sea* (1971, 1990) is a masterful



Moreh Nevukim [Guide to the Perplexed]
by Maimonides, translated into Hebrew
by Shmuel Ibn Tibbon, 1399.

Courtesy of the Library of the Jewish Theological Seminary.

translation of an important midrashic selection, and Goldin's introductory essays serve some of the purpose of a commentary, but they do not replace one. James Kugel's *The Bible As It Was* (1997) is a marvelous teaching book and virtually the only one to capture the playfulness of ancient interpretation, but it is not so much about Rabbinic literature as it is a guide to how early Biblical exegesis (including midrash) developed.

The true exemplar for the type of translation which would serve the needs of both beginning students and non-expert instructors are the two volumes of medieval Spanish-Hebrew poetry that Raymond Scheindlin has written, *Wine, Women, and Death* (1986) and *The Gazelle* (1991). By doing a translation and essayistic commentary simultaneously—the commentary addressing both the original poem and its contexts, and on the translator's choices including what in the original Hebrew he may not have succeeded in conveying through his translation—Scheindlin

has produced what is to my mind the most accomplished and important translations of his generation. It would be wonderful if some enterprising editor were to commission a series of similar books, each one devoted to a different classical text (or selection from one) with an original translation accompanied by an interpretive commentary-essay. This would make a perfect series of *text* books.

A final word about a different side to translation. Thanks to the remarkable growth of day schools throughout America, there is a growing population of undergraduates who come to Jewish studies classes in universities with good Hebrew skills and more than a little familiarity with the classical texts. For these students, the very act of translation can be the most valuable pedagogical tool. The great literary philosopher Walter Benjamin once wrote that ownership is the most intimate relationship a human can establish with an object. Along the same lines, one might say that translation is the most intimate relationship a reader can establish with a text, it constitutes the most intensive form of reading possible. Such reading is the goal of all education, and there is no better way to teach students how to read so intensively and intimately than to make them translate. Translate *and* explain their translation through an accompanying commentary—why they have chosen such an equivalent in English for the original word; why they had to change the original syntax in order to be faithful to the original passage's meaning; why they have had to diverge from the literal in order to preserve the life and energy of the original text. Who knows? They may even improve their English!

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TEACHING FROM RIGHT TO LEFT

Anita Norich

*“Andersh volt mayn lid geklungen
kh’zol far goyim goyish zingn”*

Much of my professional life (and, in truth, a good deal of my personal life) has been devoted to understanding these resonant lines from Y. L.

Peretz’s “*Monish*.” “My song [or my poem] would sound differently,” wrote Peretz at the beginning of his literary career, “if I had sung for non-Jews in a non-Jewish language.” The rest is commentary. Peretz went on to lament the seeming poverty of “zhargon,” the fact that it had “*keyn rekhtn*

klang, keyn rekhtn ton” [no right/proper note, no right/proper tone], lacked a vocabulary for love or emotion, and was most apt for uttering witticisms or expressions of suffering. Almost a century later, in his Nobel Prize acceptance speech, I. B. Singer would suggest that Yiddish has no words for weapons or war. Decades earlier, he had pointed out just how many words Yiddish had for “fool.” One of our tasks in teaching Yiddish in English translation nowadays is to elaborate on Singer’s rhetorical flourish and

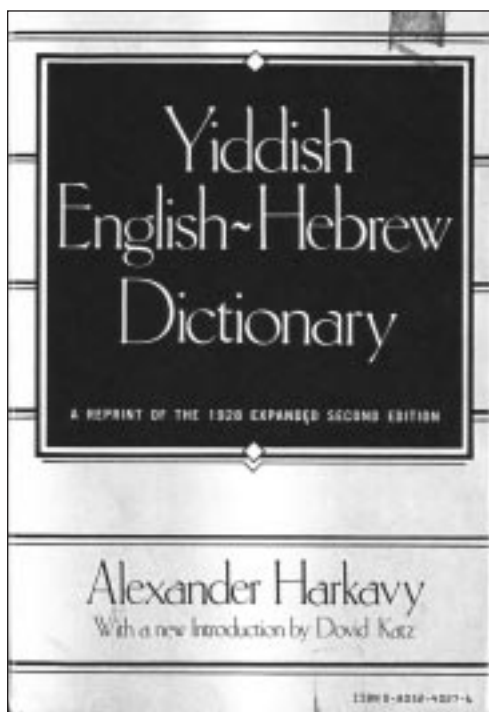
Peretz’s struggle, to challenge the belief that their history or traditions make Yiddish-speakers necessarily pacifists or fools or comedians or simple or holy or any other essentialized characteristic. Our task is to evoke the cultural battles that led to Peretz’s pronouncement about Yiddish, to reveal the passion for the Yiddish word and the people who spoke it that inspired his outcry, to explore why he might have written these words in 1888 but erased them from the poem’s 1908 version, and to make our students care just as passionately about the varying interpretive

that produced a work, and to encourage a range of different perspectives. In Yiddish, this means conveying a literal, physical sense of different ways of perceiving. It is, for many of my students, surprising merely to see the Yiddish alphabet, to imagine moving their heads in a different way around the page, to know that meaning is conveyed in Yiddish by adding certain dots and dashes that are meaningless, and barely visible, to the English eye. Peretz’s sense that Yiddish is different has not only sociological implications, but aesthetic ones as well. Consider the “*rekhtn*” note

and tone he missed in Yiddish. Like the English word “right,” *rekht* suggests both direction and aptness. He might have asked, and we certainly should be asking, what is considered suitable, pleasing, possible when we change direction and our angle of vision? What about changing our

sense of the passage of time? Why does it matter when English replaces “*Tammuz*” with “summer,” or “*Rosh Hashanah*” with “the New Year,” or “*Shabbos Nakhamu*” with “the Sabbath after the holiday of Tisha B’av in which the Torah portion concerning consolation is read?” Or “non-Jews” for “*goyim*”?

The task of teaching in translation is complicated with respect to Yiddish not because Yiddish emerges within an interlinguistic community embedded in an irreproducible



Yiddish-English-Hebrew Dictionary by Alexander Harkavy. New York, 1988, reprint of the 1928 edition. Courtesy of the YIVO Institute for Jewish Research.

possibilities in these words. Though not in a Christian sense of suffering and the passion of Christ, Passion is exactly the right word for the poem, since Peretz—anticipating more recent literary theorists—equates sexual passion and sin with literary, cultural passion which may be another kind of equally consuming, inescapable sin.

Surely the pedagogic work of literary scholars is to contextualize, to offer a view of both the textual traditions and material conditions

historical and religious reality that cannot be translated, but rather because Yiddish has become a metonym for eastern European Jewry and the world destroyed within fading, but still-living memory. How, our students will wonder, can Peretz make such negative comments about his own culture? Similar examples abound. Students often resist considering Peretz's Bontshe Shvayg not merely as a holy man rewarded for meekness but as a negative figure of Jewish stagnation and radical passivity. The same is true when we note that Moyshe Leyb Halpern's "My Zlochov" is not a nostalgic poem about the author's past, but, rather, castigates the hideous perversions of family life he saw in Eastern Europe. Malka Heifetz-Tussman writes about women's bodies and their unabashed desires. Sholem Aleichem's Tevye is never really singing "Tradition" in Yiddish. The list—all taken from my own classroom experience—could go on, but only to underscore the radical misreadings to which Yiddish literature is subject and the protective gestures to which these misreadings attest.

In this sense, translation and interpretation are identical, products of particular times and places that have a limited, though indeterminate, shelf life. There is little justice in translation. The treasury of Yiddish stories and poems never translated into any language is enormous. At the same time, there are a handful of authors who have enjoyed many translators, often of the same text. One of the most powerful pedagogic tools available to us now is a comparison of these variant translations and the history they reveal of Jewish cultural contact in the modern period. One

illustrative example may suffice. Kadya Molodovsky's *El Khanun* (1945) ends with the line, "*nem tsu fun undz di skhine fun gaones.*"

THERE IS LITTLE JUSTICE IN TRANSLATION. THE TREASURY OF YIDDISH STORIES AND POEMS NEVER TRANSLATED INTO ANY LANGUAGE IS ENORMOUS.

Among the translations of this poem are two by the same hand. When Irving Howe first published "God of Mercy" in 1969, he translated this final line as "Take back the gift of our separateness." When he republished it in 1987, it became "Take back the divine glory of our genius." In the difference between those two versions, we can trace a number of fundamental changes in American Jewish culture: the often aggressive assertion of ethnic pride of the 1970s; the increasing turn to Jewish texts and practices of these two decades; an evolving translation aesthetic following the publication of significant works of translation theory (e.g., the appearance in English of Walter Benjamin's "The Task of the Translator" in 1969, and George Steiner's *After Babel* in 1975); the renewal of interest in Yiddish internationally.

Teachers of Yiddish language wish we could send our students to Yiddishland to live in the language and experience a different cultural sensibility. We feel a little silly when we assign our students the kinds of conversational exercises that are the staple of introductory language courses. We ask them to practice asking for bus directions in Yiddish, or to learn how to do their banking in Yiddish, or order in a restaurant, or plan a romantic date, but we do so self-consciously, with more than a touch of irony. Every teacher of Yiddish literature wishes, more

fervently and more realistically, that our students would study the language and read texts in their original. And, indeed, a few are so inspired by the literature that they turn to serious language study. The majority who do not, however, now have an increasing number of excellent

translations to read. In the academic classroom, at the very least, these translations should be read and explicated alongside the Yiddish originals. In the absence of that longed-for Yiddishland, teaching Yiddish in translation is not a substitute for living in Yiddish. It is an entirely different enterprise, but one whose significance depends on being in constant conversation with the authors who lived and wrote there, and conducting some of that conversation in Yiddish.

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TEACHING HEBREW LITERATURE IN TRANSLATION

Naomi Sokoloff

There's good news and bad news for those of us who teach modern Hebrew literature in translation. First, the good news: English translations have appeared in abundance in the past few years. Prominent among them are pieces of fiction by contemporary women authors including Ronit Matalon, Orly Castel Bloom, Yehudit Hendel, Savyon Liebrecht, and Alona Kimchi. In addition a number of texts that had a major impact in Israel several decades back are now finally available in English. Appearing since 2003 are such notable titles as Haim Be'er's *Feathers* (*Notsot*, 1979), Yehoshua Kenaz' *Infiltration* (*Hitganvut Yehidim*, 1986), and Aharon Meged's *Foiglmán* (1988). Agnon's magisterial *Temol Shilshom*, from 1945, found its way into English at long last in the year 2000 as *Only Yesterday*. Happily, there is now also a new supply of anthologies and poetry collections. All of these are welcome additions to our bookshelves and syllabi.

Perhaps even more important as a resource for the classroom are books that provide readings and interpretations of Hebrew texts, together with the original pieces and their English translations. One of the best known of these is *The Modern Hebrew Poem Itself*, which was published for the first time in 1965, issued in a revised version in 1989, and updated again in 2003. In it, each Hebrew poem is accompanied by a literal translation, a transliteration, and a commentary. The volume also contains a number of essays on the history of Hebrew poetry, prosody, and pronunciation. This approach makes the literature much more

accessible, for, as the editorial introduction explains, Hebrew texts often need to be not just translated but "discussed into English." Otherwise, too much is lost in translation. The extensive allusions so integral to Hebrew poetry, as well as the way this poetry evokes traditional contexts, are unfamiliar to many readers of English.

We should note, too, that much of the excitement of modern Hebrew literature lies in its unusual evolution and in the dramatic historical contexts which fostered and were shaped by its development. Transformed from an ancient language of prayer and scripture into a contemporary spoken tongue, Hebrew has helped bring about an astonishing cultural rebirth. This remarkable history raises myriad fascinating and ever-emerging questions: How have *belles lettres* contributed to nation building? In what ways have creative writing and film offered life-affirming responses to the Holocaust? What part have women played in the revival of a language that for centuries was considered the realm of men alone? How have popular genres such as detective fiction been written in what was once exclusively a sacred language? As they build toward the future, how do writers compose literature for and about children? In the case of Hebrew literature, even when particular texts are less than masterful, all the forces, the circumstances, and the events that brought them about and that animate this writing make for an endlessly riveting story. And this is precisely what needs to be made explicit for our students, who often find it hard to

relate to Hebrew narrative and verse. When readers lack the background to realize how extraordinary this literature is, it is crucial not just to translate but to discuss Hebrew writing into English.

Fortunately, a number of recent publications address this need. *Reading Hebrew Literature*, edited by Alan Mintz (2003), presents several poems and short prose pieces (both in Hebrew and English), along with discussions of each selection by three different scholars. This innovative format, introducing multiple voices and perspectives, adds a dynamic, interpretive give-and-take that makes the texts come alive. David Jacobson's forthcoming book, *Where are You? Israeli Poets on God and Prayer* (in press), offers a series of close readings and a number of new translations of poems that deal with faith and the language of prayer. Another study of note is a detailed review essay of *Only Yesterday*, prepared by Avraham Holtz. Meticulously comparing Barbara Harshav's English translation to the novel as Agnon penned it, Holtz unpacks numerous allusions and explains references to eastern European Jewish culture of one hundred years ago. With his erudition and eye for detail he constructs a guide that will be useful even for readers highly skilled in Hebrew.

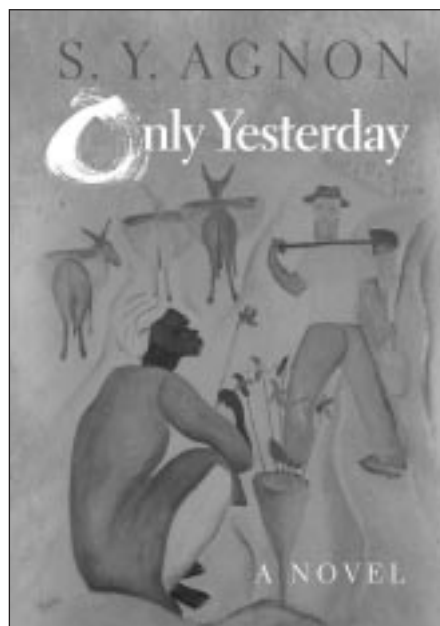
The pedagogical resources I've mentioned, which speak to a variety of students, will prove especially useful for those relatively few who have learned some Hebrew and are ready to taste a bit of the literature in the original. These tools can also be helpful in reaching another, much larger group with far less previous knowledge of Hebrew, Israel, or Judaism. Such students are now more likely than ever to come our way. At North American universities, modern Hebrew literature is often housed in departments of Near Eastern studies, and, in the post-9/11 world, students eagerly sign up for courses on

contemporary Middle Eastern politics, culture, and society. There are several big obstacles to designing effective reading lists for this audience. No books at this time adequately fill the need for a survey of Israeli literature. Much of the English language literary criticism in the field is geared toward specialists, not toward undergraduates. A pressing problem is a lack of sufficient biographies and monographs on individual writers. This is the bad news accompanying my initial announcement of good news. Without more secondary sources, especially ones designed with undergraduates in mind, all of these new translations of literary works will have limited impact.

Keep in mind, too, that the task of equipping the field of modern Hebrew literature with effective teaching aids has a special urgency. As people often say, Israel reinvents itself every few years. Israeli culture changes so rapidly; the political developments are so intense and sudden, the transformations in attitudes, outlooks, and literary expression so routinely surprising, that it is difficult to keep up, much less to explain these kaleidoscopic shifts to others. (One statistic, from the realm of books, helps illustrate this point: Israel has one of the highest per capita publishing rates in the world, and more than seven hundred novels are published in that country each year.) Consequently, canon formation has become an exceptionally daunting task. At the same time, it is difficult to convey to students what Israel was like ten, fifteen, thirty, or fifty years ago—especially when students' impressions of the Middle East are formed primarily through CNN headlines.

The challenges intensify due to the fact that many books quickly go out of print. Syllabi thus tend to be weighted toward more recent material. The resulting emphasis on new material helps students share in the excitement and enthusiasms of the moment, but

it also can foster a peculiarly skewed introduction to Israel for those students without much background. For example, the 1980s and 1990s produced a tremendous creative boom in Hebrew writing, and far more titles from this period have found their way into translation than have earlier writings. The recent literature is known, however, for its intensely self-critical, post-Zionist stances, its deconstruction of national myths, and



Only Yesterday by S. Y. Agnon, trans. Barbara Harshav. Princeton University Press, 2000.

challenges to founding ideologies. We find ourselves in a delicate situation when students encounter a culture first, or predominantly, through texts which show it in the deepest throes of self-doubt.

The fact that English-speaking students are often exposed to Hebrew literature in the context of comparative Middle Eastern studies prompts me to offer another word of caution as well. Courses on a variety of college campuses examine Israeli literature in tandem with Arabic literature and, especially, with writing by Palestinians. The intent is to offer equal time for opposing views on the Arab-Israeli conflict, but the result can be to create asymmetries rather than parallels. Choosing a representative Hebrew text usually means dealing

with literature composed since 1948—hence, dealing with texts that explore discrepancies between the Zionist dream and the realities, disappointments, and moral dilemmas of statehood. Representative Palestinian writing of the same period will more likely be filled with nationalistic yearnings and aspirations for an idealized statehood not yet achieved. Accordingly, a comparison of the two literatures should be approached only with a clear awareness of this unevenness and the kind of cross-cultural examination it stands to yield.

Altogether, in order for students to understand the Zionist project, its ideologies, and its histories (including post-Zionism and other forms of dissent) we need more translations of literature from earlier eras. We also need to promote cultural studies approaches by including in our class materials such things as folksongs, folkdance, pop music, jokes, monuments, political speeches, children's literature, and more. If we are to encourage students to attain nuanced understandings, it is imperative to paint a vivid picture of Israeli culture and the culture of the Yishuv at many particular moments in their history. And, of course, it is imperative to consider the complex, multifaceted relationships between those developments and the development of modern Hebrew literature, which has been so much a part of Israeli history but which has also had its own an extensive history in Europe and America as well.

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PUBLISHING THE FIRST BOOK: A CONVERSATION WITH ERIC ZINNER

Sara Horowitz



Courtesy of New York University Press.

One of the first projects facing new Ph.D.s in Jewish Studies is finding a publisher for a book emerging from dissertation research. Hoping to demystify the process for young scholars, AJS Perspectives turned to Eric Zinner, editorial director of New York University Press. Beginning his career at Routledge, Zinner has been at NYU Press for over eight years. His special interest is in literature, culture, media, American history, and American studies, including many Jewish studies projects, and just about “anything smart.” In conversation with Sara R. Horowitz, Zinner offers helpful advice to new and seasoned authors.

SRH: *What is the difference between a dissertation and a publishable book manuscript?*

EZ: Certain core components of a dissertation don't belong in a book, for example, an exhaustive review of secondary literature. But there are also more subtle issues that distinguish most dissertations from a more polished book. Someone writing a dissertation is in the process of developing a facility and an expertise in a particular topic. More than that, the dissertation writer is discovering his or her own voice. When you read a dissertation that has not yet been revised for publication, it is usually easy to see what was written early on, and what was written as the dissertation neared completion—this, despite the fact that often the chapters were not written in the order in which they appear. In revising a dissertation, most scholars find they need to jettison their earliest work.

Would you suggest that young scholars work on at least some preliminary revisions before submitting their dissertation to publishers, or that they submit the dissertation as is, and await some guidelines for revision?

Generally speaking, it is a mistake to submit a manuscript prematurely. With the exception of a few hot shots, no one is well served by sending out a raw dissertation. There is almost always a significant time gap between the writing of a dissertation and the publication of a book.

What advice can you give to someone looking to revise a dissertation?

In a dissertation, I look first for the core of a future book. For example, a historical exploration of a narrow period might raise an intriguing issue that should be explored more broadly; revision gives scholars an opportunity to amplify their dissertation around such themes. Turn to your mentors to aid in opening up your dissertation. Obviously the quality of the writing is also paramount. For scholarly books, writing is not the final determinative factor—outside readers evaluate scholarship—but felicitous prose helps a lot.

I would strongly advise new scholars to have an awareness of the academic publishing market before sending off the manuscript. Of late, more dissertations emerge ready to be published as books. In part, this is because their advisors are more publishing savvy. They recognize the immense pressures on new scholars to publish early. There is, of course, some

danger in writing a dissertation with an eye to book publication. Pure scholarly needs should not be abandoned for market considerations. Most frequently, however, dissertations are not so much book-ready, as centered on topics that lend themselves nicely to book manuscripts. But there is still substantial work to be done in order to shape the dissertation into a publishable book. And the whole question of voice needs to be revisited and reworked.

Should scholars wait until they have completed the revisions before submitting anything?

No, I don't think so. I would suggest writing a proposal letter—a letter of inquiry that sets out what you hope the project will be when finalized. Write an engaging letter that shows clear thinking. When you write a letter of inquiry, it is important to explain why you've selected that particular press. Keep in mind that an acquisitions editor looks at hundreds of manuscripts. Some of those manuscripts are a good fit with the press, and some are not. Scholars submitting a proposal to the press should be clear that they know what the press has published in their area. They might name specific book titles that made them turn to this press. If you are submitting a sample chapter, select it wisely. Your writing should be able to draw in readers, to engage a broader audience. It might be useful to consult books on getting published. One good choice is *Getting it Published* (2001) by William Germano, a long-time editor.

How can an author know which presses are most appropriate?

It is not difficult to find out which editors are interested in what kinds of projects. Just look at your own bookshelf. Your book will fit in with the books that you've bought for your own interests. Use the web to see where the people doing good work in your field have published. The Association of American University Presses, our umbrella organization, publishes a

guidebook to member presses, including who's who and areas of interest of presses and editors (aapnet.org). Another good resource is the *Literary Marketplace* (LMP), which lists and details all domestic publishers (www.literartmarketplace.com).

Is it acceptable to write to several publishers at once, or should one submit to one press at a time, and wait for a response before writing to another press?

Each press has its own standards regarding multiple submissions. I think it is fine to write to several publishers at once, especially given the pressure on untenured scholars to publish early. The key is transparency. Let the presses know what you are doing by indicating it in your letter of inquiry. I am not prejudiced against a scholar who lets me know that he or she has submitted a proposal to two or three presses. But I become less interested if I get the sense that the proposal has gone out to the universe, because this tells me that the writer doesn't have strong ideas about where to go with it.

Would it be useful to use the services of an agent to get a first book published?

Editors of academic presses deal with agents, but we are primarily in direct contact with authors. It is certainly not necessary to go through an agent, and it is rare for a first book to come through an agent.

Are personal referrals important?

They can be useful. Keep in mind the sheer volume of material editors receive. We look for shortcuts that will help us identify the manuscripts we want to publish. If a published author of the press referred you, say so. If a manuscript has been recommended by someone we know, we take note of it differently than when something arrives from someone we've never heard of. Be creative—if you have stellar comments from important dissertation committee members, use them.

What about e-mail submissions?

I prefer hard copy submissions to e-

mail, especially if unsolicited. Use university letterhead; where an author is writing from enters into an editor's first impression. Of course, a really good project will get noticed no matter where its author is based. Once initial contact has been made, further correspondence is often through e-mail.

What else can young scholars do to get a press interested in publishing their book project?

Don't be shy. Many scholars are not good self-promoters. But to get your book published—and this does not apply only to a first book—you have to promote your work. People need to be aggressive to position their work. Quote from favorable comments made by people who have read your manuscript. In the case of published authors, it is a good idea to quote from reviews of previous books.

What about personal contact with acquisition editors?

Very useful. The primary way to do that is to use academic conferences to meet editors. That's why we go. It's a big part of the business that goes on at learned society meetings. Set up meetings with editors in advance of the conference. Learned societies help their members by letting them know in advance which presses will have a presence. Write to editors whose presses interest you. It is better to have an appointment than to show up at a press's booth and hope to catch an editor. I will have those impromptu conversations at conventions, but they are not the most useful.

Once a press has agreed to consider a book project, what should a scholar expect to happen?

The general timetable would be something like this: within four weeks of submitting a proposal, expect some kind of response. If a full or partial manuscript is sent to readers for review, we aim to receive their reports within two months. It is at this stage, however, where timing can break down, because some readers take more time. This is

why multiple submissions make sense, so a proposal is not held up for too long at one press. When a press only accepts solo submissions, an author has the right to expect a speedy response.

What happens next depends on the readers' reports. They may raise fundamental scholarly or audience issues that indicate that the project is not for the press. They may be generally supportive but with suggestions for further development. The author will be asked to respond to the reports. He or she can accept the suggestions or refute them. If the readers' reports applaud the core of the project, the editor would take the proposal to the editorial committee together with the author's response. Or, if the reports raise too many issues, but ones that the editor believes the author can address, the author might be asked to revise and resubmit the project.

When a manuscript is accepted, what should the author expect during the editing process?

The acquiring editor will review the project first, sometimes weighing in heavily, sometimes with only a few spare comments. Copyeditors will do true line editing, addressing structural issues, grammar, word choices, proofing, check for consistency of notation, see that there are no floating references, etc. The quality of writing and overall readability will be improved. If the book is intended for a general audience, the involvement of the acquiring editor will tend to be more extensive.

In the happy event that a scholar is offered a book contract, is there much room for negotiating the terms?

Publishers have a fairly set idea of the terms of the contract, but there is certainly no harm in trying to negotiate. If more than one press is interested, the author can be in a good bargaining position.

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PERSPECTIVES ON TECHNOLOGY ELECTRONIC BOOKS IN THE ACADEMIC WORLD AND THE IMPLICATIONS FOR JEWISH STUDIES

Heidi G. Lerner

Imagine that you are teaching Jewish literature in translation. Very possibly you will incorporate as a text Robert Singerman's *Jewish Translation History: a Bibliography of Bibliographies and Studies* (2002). A search in your library's catalog directs you to the book on the shelf via a classification number. In addition, the catalog record contains a note, "Also available to [your university's] affiliates at eBrary." In other words, this book is available electronically via a commercial vendor to your institution's users on their computers.

Books have been available "electronically" for more than twenty years via CD-ROMs, diskettes, and other technologies. These works have not historically had much popular success, as the interfaces have not offered a pleasant environment for reading long texts when compared to looking at a printed page. Electronic versions of bibliographies, citation indexes, dictionaries, encyclopedias, abstracting and indexing services, and even journals have been much more successful.

The advent of the Internet has provided an avenue of distribution for electronic books (e-books) and texts that was unimaginable until a few years ago. The Internet not only offers a universal means of

access, it has also encouraged the development of new technologies to make electronic texts an effective medium for publishers and libraries to serve the scholarly community.



Shaar Hamelech by Rabbi Meyer Blumenfeld.
Kew Garden Hills, NY, 1979.
Courtesy of www.hebrewbooks.org

The advantages of electronic books are clear and abundant: the text is always there and accessible regardless of time or place, and editions will not go out of print. Features can include full-text searching, changeable fonts, hyperlinks that link to related resources within and beyond documents, note-taking, etc. The availability of this format in the academic environment is still limited, however, as libraries and institutions grapple with issues such as standards, proprietary and

incompatible formats, digital rights management, archiving, access, enhanced features, and content. More and more institutions, libraries, consortiums, publishers, vendors, and even individuals are beginning to create electronic book collections, but the number of books for use in Jewish studies is still small.

There has been much discussion on how to bring scholarly monographs into the digital environment. One of the first projects for creating a digital library was Project Gutenberg started by Michael Hart in the 1970s (www.promo.net/pg). Today it includes more than 10,000 e-books produced by hundreds of volunteers. These books are mostly older literary works in the public domain. All submissions must be accompanied by proof that Project Gutenberg may legally distribute the book, and with confirmation of its copyright status. Whenever possible, Project Gutenberg distributes a plain text version of an electronic book. Other formats are also accepted, but plain text is the "lowest common denominator." Text files are accessible on all computers and have demonstrated longevity which acts as insurance against future obsolescence. All works may be freely downloaded and read, and redistributed for non-commercial use. Titles are searchable by author, title, note, subject, language, file type, and Library of Congress classification number.

Project Gutenberg inspired Project Ben-Yehudah (benyehuda.org). This volunteer-supported project started by Asaf Bartov of Tel Aviv University, "aims to make accessible the classics of Hebrew literature (poetry and prose at first, and then essays, etc.) to the reader of Hebrew, amateurs and scholars." All that is required to view these works is an Internet browser that supports

Hebrew with diacritics such as Internet Explorer 5.0 (or higher). Texts are entered manually via a word processor and then converted into Hypertext Markup Language (HTML), and uploaded to the Web site. This method was selected because it enables full-text searching. This feature would not be possible if texts were scanned and loaded as image files. Optical Character Recognition (OCR) software is not being used since it does not adequately support vocalized Hebrew. So far, selections include works by Uri Gnessin, Rahel, Shelomoh ibn Gabirol, Yehudah Leyb Gordon, David Frishman, Abraham Ibn Ezra, Abraham Regelson, Ahad Ha'am, Eliezer Ben-Yehudah, and a host of others.

The number of other publicly accessible databases of electronic Hebrew texts is still small and these are mostly scriptural or religious in orientation. These include Mechon Mamre, which provides the Tanakh in Hebrew in four different editions, and an edition of Maimonides' Mishneh Torah (mechon-mamre.org).

HebrewBooks.org is a project to preserve old Hebrew books published in the U.S. that are no longer in print or circulation (hebrewbooks.org). More than 1,200 works of American rabbinica have been scanned, and are currently available to the public in Portable Document Format (PDF) as well as for downloading and printing. Other freely accessible sources of online Jewish texts can be located via Jewish studies resource pages and reference guides. As in the above examples, texts are usually submitted to these databases either via scanning (sometimes with OCR), or by simply keying in the text. The advantages of these public-domain databases are clear. In tandem with their ease of access, however, there are concerns over

their reliability and accuracy.

More and more academic libraries and large national repositories are converting their printed book collections into digital formats. These collections are in various stages of development. Of crucial importance is the need for these institutions to have a centralized mechanism so that they can record information such as which items have been or are about to be digitized, where and how they can be accessed, and what technical standards and specifications have been followed. The Digital Library Federation (DLF, diglib.org) has taken the initiative to create a registry of digital formats that all participating institutions may contribute to and use. National libraries and archives, bibliographical networks, and major universities in the U.S., Canada, and the United Kingdom have shown some early interest in this project.

In 2000, the Bibliothèque nationale de France (BNF) issued the largest single library available online. The BNF made available to the public more than 35,000 volumes from the Middle Ages through the early twentieth century on its Gallica Web site (gallica.bnf.fr). Multiple search criteria are available in Gallica: author, title words, date, subject, and the full-text of the catalog entries. Researchers visiting the Web site can access a wide range of retrospective texts in the areas of Jewish history, language, religion, and society including works by Julius Furst, Jacob Guttman, Elijah Levita, Johannes Buxtorf, Josephus, Maurice Vernes, Bartolucci, and many other texts from the sixteenth to the nineteenth centuries.

The Bibliotheca Rosenthaliana is digitizing its holdings of works by Menasseh ben Israel (cf.uba.uva.nl/en/collections/rosenthaliana/menasseh). The electronic version of the Menasseh ben Israel

collection consists of more than 11,000 digital images. Users can navigate easily through the collection and the individual editions. Brief descriptions of the books are provided, and each entry has a link to the full text of the description with annotations and to the pages of the book itself.

The Jewish National and University Library (JNUL) in Jerusalem is planning a major project to scan out-of-print books to enhance preservation and security in house, as well as to provide outside access. The project will begin with 5,000 rare titles.

Consortia and collaborations have also been formed to promote the production of electronic books. As a response to the relatively small number of titles available electronically in the humanities and social sciences, the American Council of Learned Societies (ACLS, www.historyebook.org) initiated the History E-book Project. This project aims to offer both new titles in electronic format (eighty-five history titles through 2004), and also digitally convert retrospective history titles. These titles are searchable by author, title, and subject, as well as full-text. The number of Jewish studies titles available at this Web site is very limited.

The California Digital Library (CDL, www.cdlib.org) is a collaborative effort of the ten campuses of the University of California. Among its offerings is the eScholarship Editions (texts.cdlib.org/escholarship), which provides a growing collection of electronic editions of academic monographs, a significant number of which are freely available to the public. Current offerings in Jewish studies number about fifty to sixty titles. eScholarship uses Extensible Markup Language (XML) and Java-based technologies to support its

electronic editions. What this means is that the structure and meaning of a document can be specified by tags that enable sophisticated searching and displays. CDL uses tags defined by the Text Encoding Initiative (TEI, www.tei-c.org), an international project set up "to develop guidelines for the preparation and interchange of electronic texts."

Increasingly over the past three or four years, printed texts have begun to be packaged and offered commercially as electronic books. Commercial vendors such as eBrary, netLibrary, and Questia accompany their texts with an array of research tools including dictionaries, encyclopedias, and other features. There is not, as of yet, a single accepted standard for commercially produced electronic monographs that serve both publishers' needs

and those of the end-users. These texts are usually "published" in a proprietary format that may require reformatting or scanning of the print version to conform to the requirements of a particular vendor's system. Texts found in eBrary are offered in a proprietary PDF format, allowing for the original look and layout of the book to be maintained. The texts are acquired directly from publishers and sold to libraries rather than to individual users. Its list of publishers includes many of the leading academic presses. A simple subject search in eBrary reveals 56 titles under Judaism, 65 under Jews, 69 under Jewish, 3 under Hebrew, and 5 under Yiddish.

More and more institutions, commercial publishers, consortia, and individuals are taking the initiative to move printed books

into the digital environment. The number of titles of importance to Jewish studies is limited and narrow in scope. It is imperative that Jewish studies scholars including publishers, academics, and librarians join together to coordinate the planning and development of standards for selecting, accessing, describing, and archiving their important books in an electronic environment.

Heidi G. Lerner is the Hebraica/Judaica Cataloger at Stanford University Libraries.

CENTER FOR JUDAIC STUDIES, UNIVERSITY OF DENVER

ASSISTANT PROFESSOR Position # 000578

The University of Denver's Center for Judaic Studies and Department of Religious Studies seeks a dual appointment tenure-track assistant professor to begin September 2005. The applicant should be prepared and qualified to function as a member of Religious Studies and be able to teach introductory and advanced courses in classical Jewish texts and Hebrew Bible as well as broader courses in Religious Studies. Ph.D., teaching experience and record of scholarly activity preferred. Review of applicants will begin October 15, 2004 and will continue until the position is filled. Initial interviews will take place at the American Academy of Religion Meeting and the Association for Jewish Studies Meeting. Please send a letter of interest (mention the Human Resources position number 000578 in your correspondence), C.V., three letters of reference, and a short writing sample to: Professor David Shneer, Chair of the Search Committee, Center for Judaic Studies, University of Denver, 2000 E. Asbury #157, Denver CO 80208.

The University of Denver is committed to enhancing the diversity of its faculty, staff, the university community, and curriculum and encourages applications from women, persons of color, persons with disabilities and veterans.

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For a complete listing of *Positions in Jewish Studies* see the AJS website at www.brandeis.edu/ajs.



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Daniel B. Schwartz, Columbia University.

Guidelines for 2005 CJH Fellowship applications follow:



The Center for Jewish History (CJH) fellowships, that represent each of the five constituents (American Jewish Historical Society; American Sephardi Federation; Leo Baeck Institute; Yeshiva University Museum; YIVO Institute for Jewish Research), are intended for academic candidates as well as museum, curatorial, and library science candidates. The awards support original research in the field of Jewish Studies, as it pertains to one or more of the constituent organizations' missions, in which preference may be given to those candidates who will draw on the resources of more than one collection. Each fellowship* carries a stipend of a minimum of \$10,000 for a period of one academic year. It is expected that applicants will have completed all requirements for the doctoral degree save the dissertation (a.b.d.).



It is required that each fellow chosen for the award:
Conduct research or cultivate curatorial skills using the Center archival and library resources for the duration of the stipend; Participate in a Center for Jewish History Seminar and deliver a minimum of one lecture (during or beyond the grant period) based on research at the Center and the collections used; Or participate in exhibition planning (for curatorial fellows only).

Eligibility:

Open to qualified doctoral candidates in accredited institutions.

Requirements for Application:

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Area of interest and knowledge of relevant languages

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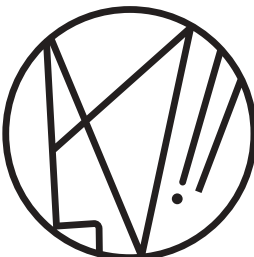
Specific research/curatorial proposal

Three letters of recommendation.

Deadline for Applications February 1, 2005



For Complete Details, see <http://www.cjh.org/academic/Fellowship/summary.html>



Applications are to be mailed to the attention of
Diane Spielmann, Director of Public Services at the Center for Jewish History,
15 West 16th Street, New York, NY 10011; (e-mail contact: Dspielmann@cjh.org)

**We anticipate up to six awards for 2005.*

THE 350TH ANNIVERSARY OF AMERICAN JEWISH LIFE

Jonathan D. Sarna

Historical markers like the 350th anniversary of American Jewish life can serve as “teachable moments”—all-too-rare opportunities to reach beyond the academy and excite a larger public about what it is that we do. Most importantly, they help us to advance our fields by stimulating scholarship and making possible a wide range of conferences that (at their best) promote creative ideas and lively academic interactions.

Of course, anniversaries can also make us queasy. As “pride of heritage” and “love of country” become the dominant tropes, accuracy, objectivity, and dispassion (not to speak of the hermeneutics of suspicion) seem inevitably to give way to filiopietism, boosterism, and even embarrassing anachronisms.

This year marks the third time that the American Jewish community is celebrating its anniversary on American soil. The first time, back in 1905, the lawyers who headed the community insisted on observing not the arrival of the Jews, but the right granted them to “travel,” “trade,” “live,” and “remain.” Tempered by news of vicious pogroms that had devastated Jewish communities in Tsarist Russia, the 250th served, in the end, as an occasion for Jews to express their gratitude to America and as a platform from which they advocated for continued free immigration from eastern Europe.

Forty-nine years later, at the tercentenary of Jewish settlement, in 1954, the central theme, “Man’s Opportunities and Responsibilities Under Freedom,” was a product of the pre-feminist cold war era. Coming as it did just a year after Julius and Ethel

Rosenberg had been executed as spies, the tercentenary linked Jews with America’s highest value—freedom—and downplayed Jewish radicalism and dissension in the Jewish ranks. The goal, as American Jews moved out to suburbia and battled for equality, was to underscore their similarity to “all Americans.” Much of what was produced was thoroughly apologetic.

collaboration of four major research institutions—the American Jewish Historical Society, the Jacob Rader Marcus Center of the American Jewish Archives, the Library of Congress, and the National Archives and Records Administration—promises “to honor the past, celebrate the present and anticipate the future of Jewish communal life in North America.”

One point nevertheless stands out. In an era when most people view Jewish history in lachrymose terms, as a history of persecution, expulsion, tragedy, mass-murder, and now terror, American Jewry as portrayed in the 350th anniversary stands as the great



Bootblack stand in New York City, busy on Jewish New Year, September, 1905. Photo by Bain News Service, N.Y.C. Courtesy of the Library of Congress.

Celebrate 350 (www.celebrate350.org), the national coordinating organization for the commemoration, “provides resources, stimulates ideas, and links the many projects, programs, and enterprises marking the event,” but it maintains no firm agenda of its own. It is as diverse, pluralistic, and multifocused as the American Jewish community itself. The Commission for Commemorating 350 Years of American Jewish History (www.350th.org), a pioneering



Jews praying on the Brooklyn Bridge in New York City on the Jewish New Year, c. 1905-1915. Courtesy of the Library of Congress.

exception. Indeed, the anniversary provides an opportunity to explore how Jews have fared under freedom within a pluralistic society where church and state are separated and religion is entirely voluntary. The central questions posed by scholars of the American Jewish experience reflect these themes, and serve as a challenge to much of contemporary Jewish historiography.

From the perspective of those who teach American Jewish history, the 350th commemoration has provided a pedagogical windfall. The two major Web sites created for the 350th—www.celebrate350.org and www.350th.org—provide a wide range of instructional resources, including time lines, reading lists, scholarly articles, primary sources, and more. Other invaluable resources, as well as links, may be found on the Web sites of the American Jewish Historical Society (www.ajhs.org), the Jacob Rader Marcus Center of the American Jewish Archives (www.americanjewisharchives.org), the Jewish Women’s Archive (www.jwa.org), and Jewish-American History on the Web (www.Jewish-history.com).

Numerous exhibitions are being planned for the 350th, some of which will live on through the Internet. By far the most important exhibition, sponsored by the Commission for Commemorating 350 Years of American Jewish History, is entitled “From Haven to Home” and opened in the Great Hall of the Library of Congress on September 8, later traveling to Cincinnati, New York, Los Angeles, and possibly other venues. This mammoth exhibition displays the wide-ranging American Jewish history treasures of the Library of Congress as well as selected items from other commission institutions. It features not only rare books, documents, and photographs, but also unusual sound and film clips. The entire exhibition will be posted at the Library of

Congress’s Web site (www.loc.gov/exhibits) and most items may be downloaded for instructional purposes. A well-illustrated catalogue, with essays by many of the foremost scholars in the field, accompanies the exhibition. The Jewish Theological Seminary’s exhibition for the 350th anniversary, entitled “People of Faith, Land of Promise,” also makes available wonderful primary materials in



“The Modern Moses of War-Stricken Europe - Herbert Hoover. He led Israel out of the slavery of starvation and despair.” Courtesy of the Library of the Jewish Theological Seminary.

American Jewish history. The exhibition catalogue was published by the Seminary Library and an online version of the exhibition is available at www.jtsa.edu/library/exhib/pof. In addition, the highly acclaimed exhibition on the Jews of South Carolina entitled “A Portion of the People,” sponsored by the Jewish Historical Society of South Carolina, the College of Charleston, and the McKissick Museum, will become available on the Web during the 350th anniversary year. The New York Public Library, too, has announced an exhibition, to be mounted by its Dorot Jewish Division. Entitled “Jews in America: Conquistadors, Knickerbockers, Pilgrims and the Hope of Israel,” it will focus mainly on seventeenth-century developments. The year will also see ground broken for the new National Museum of

American Jewish History in Philadelphia, to be built on the mall, opposite the Liberty Bell and the new Constitution Center; see www.nmajh.org.

A great many cultural programs are being planned for the 350th anniversary. The 92nd Street Y in New York has commissioned lectures, concerts, and a special dance performance; see www.92y.org for details. Some of these programs will be broadcast live via satellite, with prior arrangements. The National Foundation for Jewish Culture likewise lists a variety of sponsored events, including a new listing of plays of Jewish interest and a tribute to the American Jewish experience by the renowned choreographer, Paul Taylor (see www.jewishculture.org/programs/350). National Public Radio will broadcast a series of special radio programs dealing with American Jewish history; subsequently, they, too, will be available on the Web. In addition, the Jewish Theological Seminary, in conjunction with Diva Communications, has produced a television show entitled “Legacy of Our Ancestors: 350th Anniversary Celebration of Early Jewish America,” which was broadcast on ABC and is now available on video.

Finally, marking the 350th anniversary promises to advance scholarship through a bountiful number of conferences. The Seventh Annual Scholars’ Conference in American Jewish History, held in June at American University and the Library of Congress, brought together more than one hundred scholars for a diverse and lively program; for a description of the conference and a list of the sessions see www.350th.org/history/sc.html. The Jewish Theological Seminary hosted two conferences: a pathbreaking conference on American Jewish Music in November 2003 entitled “Only in America” that marked the opening of the Milken Archive of American Jewish Music (www.milkenarchive.org), and an

academic conference entitled “Imagining the American Jewish Community” in March 2004 (www.jtsa.edu/350/imagining.shtml). Conferences dealing with such neglected subjects as American Jews in

history (Brandeis University and the American Jewish Committee), are slated to take place during 2004–2005, along with other conferences at Boston University, Northeastern University, and elsewhere.

Web sites, lies the hope that in the wake of this year’s “teachable moment,” the study of American Jewish history itself will gain heightened significance, sparking new interest in the field among scholars and non-scholars alike.

THE COMBINATION OF SCHOLARLY EXERTION, EDUCATIONAL IMMERSION, AND POPULAR PROMOTION THAT CHARACTERIZES THE 350TH ANNIVERSARY COMMEMORATION PROMISES TO LEAVE A LASTING LEGACY.

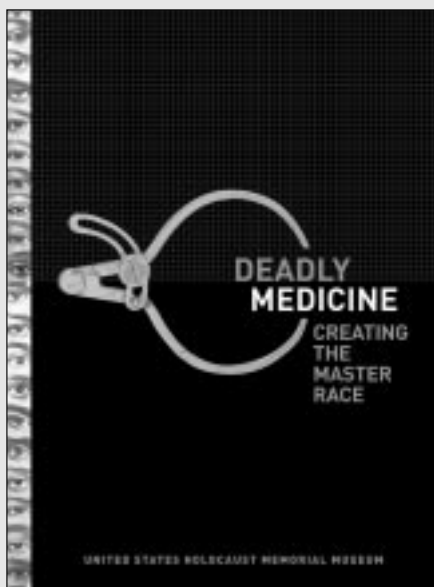
Jonathan D. Sarna is the Joseph H. & Belle R. Braun Professor of American Jewish History at Brandeis University.

business (Temple University), American Jewish foodways (George Washington University), American Jewish popular culture (Creighton University), and the meaning of the American Jewish experience for American and Jewish

The combination of scholarly exertion, educational immersion, and popular promotion that characterizes the 350th anniversary commemoration promises to leave a lasting legacy. Beyond the tangible products created, which include books, articles, exhibitions, and

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THE JEWISH WOMEN'S ARCHIVE: PORTAL TO A RICHER AMERICAN JEWISH PAST

Karla Goldman

For almost ten years the Jewish Women's Archive (JWA) has been working to enrich popular and scholarly understandings of the American Jewish past. The 350th anniversary of American Jewish communal life being marked in 2004 and 2005 frames this effort with particular urgency. As this commemoration challenges Americans to come to terms with the significance of Jewish historical experience in the United States, JWA seeks to provide educators with accessible resources that can engage their students in a meaningful encounter with this past.

A look at previous commemorations emphasizes the importance of integrating women's stories and contributions into the narrative of American Jewish life that we share with our students and communities. During the 300th celebrations in 1954-55, scholars and popularizers showed that it is possible to present the history of American Jews with little attention to women. In 1954 Emma Lazarus was virtually the only woman who was necessary to include in the tercentenary's cold war narrative of "Man's Opportunities and Responsibilities Under Freedom."

Since that time, particularly over the last thirty years, scholars of Jewish women's history have been working steadily to change our picture of the past. Their work has revealed the centrality of women's contributions and lives in shaping American Jewish

community and experience. These advances of scholarship have led to the creation of important and powerful new resources. Most notably, the historical encyclopedia *Jewish Women in America*, edited by Paula Hyman and Deborah Dash Moore (1998), offers an unparalleled resource to teachers and students seeking basic data about hundreds of American Jewish women and women's organizations that have shaped

...JWA SEEKS TO PROVIDE EDUCATORS WITH ACCESSIBLE RESOURCES THAT CAN ENGAGE THEIR STUDENTS IN A MEANINGFUL ENCOUNTER WITH [THE] PAST.

America and American Jewish life. And yet despite this work and substantial scholarship devoted to American Jewish women's history, lack of direct access to the materials that yield women's stories can make it difficult for educators to bring these narratives to bear in their teaching.

The Jewish Women's Archive builds upon the availability of published volumes by providing online access to a variety of rigorously researched resources that can deepen students' study and understanding of Jewish women's lives (www.jwa.org). These resources enrich the study of Jewish women, whether historic or contemporary, extraordinary or ordinary.

JWA's online "Women of Valor" exhibitions feature women who transformed their fields or communities as they took on roles and responsibilities previously closed to women. These exhibits offer succinct

biographies of women of achievement ranging from Rebecca Gratz to Emma Goldman. The inclusion of digitized primary documents

(drawn from a range of relevant archives and published sources) within the Web sites offer students the opportunity to move beyond the JWA's narrative to their own encounter with some of the words, images, and artifacts that defined the women being presented.

These online exhibitions can spur further research or provide the context and sources necessary for students to

prepare their own analysis of the archival documents presented. The richness and web-effectiveness of these biographies lend themselves to a

variety of often surprising uses. For instance, AJS member Steven Weiland, professor of education at Michigan State University, reports using the JWA "Women of Valor" exhibitions for an online course entitled "Adult Career Development." Beyond the Web sites, JWA "Women of Valor" posters invite viewers to further consider these historic women of achievement.

JWA's growing Virtual Archive offers an online searchable database of information of archival collections around North America that relate to the lives and activities of Jewish women. The Virtual Archive can guide students to relevant sources for primary research. Even for those students who will not be venturing out to physical archives, the range of biographical information on hundreds of women included in the Virtual Archive can provide an introduction to the diversity of Jewish women's

careers and achievements in North America.

Other JWA programs and resources expose students to the diversity of contemporary Jewish women's lives. JWA's online "Women Who Dared" exhibition illuminates the grassroots experience of more than forty women who have worked for social justice in Baltimore, Chicago, and Boston. This exhibition showcases these women's own reflections on their work and on how their identity as Jews and as women has informed their social activism in a range of fields that include the fight for civil rights for African Americans, women, gays, prisoners, and Soviet and Ethiopian Jews; issues of Middle East and world peace; the environment; youth empowerment; public and women's health concerns; and fighting domestic violence.

JWA's national oral history project, "Weaving Women's Words," moves beyond understanding how women's careers and achievements fit into the context of their lives, to a focus on the totality of women's life experiences. The transcripts of JWA's interviews with a diverse range of women from Baltimore, Seattle, and Boston grant access to women, whether politicians, professionals, teachers, housewives, religious school teachers, *mikveh* attendants, or saleswomen, whose lives have spanned the twentieth century.

Beyond capturing the diversity of Jewish women in a given community,

these interviews are also attuned to capturing the rhythms and patterns of women's lives. JWA's soon-to-be-available guide to conducting gendered oral histories with Jewish women can teach students how to elicit this kind of narrative, offering



Cover of *The American Jewess*, April, 1895.
Published by the Rosa Sonneschein Co., Chicago.
Courtesy of the Jewish Women's Archive.

instruction on how to conduct interviews in a professional manner, while noting the life events and experiences that often distinguish women's lives from men's.

Finally, beginning this fall, JWA will be offering full, searchable online access to *The American Jewess*, a rich primary source that captures a crucial moment in the emergence of Jewish women's

activism and public voice at the end of the nineteenth century. Published between 1895 and 1899, *The American Jewess* reflected publisher Rosa Sonneschein's iconoclastic takes on issues that included women's changing roles in American society and Jewish community, Zionism, and the dangers or advantages of bicycle riding for women. It also offers compelling evidence of the ways in which American Jews tried to understand Jewish women's place within contemporary American constructions of race and gender. Text and images from *The American Jewess* offer both instructors and students a valuable resource for considering American Jewish life at the end of the nineteenth century.

A brief exploration of JWA's Web site will reveal these and other resources including a range of substantive features directly related to the 350th anniversary. The current commemoration challenges educators to convey the complexity and richness of Jewish experience in North America. JWA offers faculty flexible, accessible, and compelling resources with which to meet this

challenge as we seek to do justice to the advances of current scholarship and the historical and contemporary diversity of American Jewish life.

*Karla Goldman is
Historian-in-Residence
at the Jewish Women's Archive.*

WE REMEMBER OUR COLLEAGUES

JOSEPH GUTMANN 1923–2004

Steven Fine

Robert Seltzer



Professor Joseph Gutmann died of cancer on February 1, 2004, in Detroit, Michigan. He is survived by his wife Marilyn and two children, David and Sharon. Born in Wurzburg, Germany, in 1923, Professor Gutmann immigrated to the United States in 1936. After serving in the U.S. Army during World War II, Professor Gutmann earned a B.A. in Economics from Temple University in 1949, and an M.A. in Art History from New York University's Institute of Fine Arts in 1952. He was ordained by the Hebrew Union College in 1957, earning his doctorate from HUC under the direction of Ellis Rivkin in 1960. Professor Gutmann subsequently served on the faculty of HUC and as curator of the Hebrew Union College Museum (now the Skirball Center in Los Angeles), moving in

1969 to the Department of Art History at Wayne State University.

Joseph Gutmann was among the most important scholars of Jewish art of the twentieth century, long the doyen of Jewish art historians in America. His wide-ranging interests stretched from the Biblical period to American Jewish artists, with special concern for the Dura Europos synagogue (in eastern Syria), medieval manuscript illuminations, the iconography of biblical legends, Jewish ceremonial art, and the history of Ashkenazic customs. Gutmann's primary concern was always to elucidate the relationships between Jewish art, Jewish literature, and general art and culture. His studies of ancient, medieval, and modern Jewish art are marked by a comprehensive control of the literature of his field, immense erudition, and a clear sightedness. His approach is exemplified pointedly by his rejection of a hypothesis that until quite recently was regnant in Jewish art scholarship: the Princeton art historian Kurt Weitzmann's theory that there was direct continuity between a hypothetical Hellenistic Jewish tradition of illustrating biblical manuscripts and Christian art from the fourth to sixth century C.E. and that the Dura Europos synagogue (244/5 C.E.) was the hitherto missing link. Gutmann's rejection of this paradigm was based on his insistence that this synagogue, and the emergence of synagogue art and architecture, must be interpreted within the contexts of contemporaneous Jewish literature, liturgy, and general art. In recent years, as Jewish art has moved closer to the mainstream of Jewish studies, a number of scholars have been convinced by Gutmann's approach

in this, as on other subjects.

Joseph Gutmann received many grants, awards, and honors, organized conferences on a wide range of topics, and contributed to many collective volumes and series. In 1999 Evelyn Cohen published a bibliography of more than 200 of his articles, books, and edited volumes, and additional publications have appeared subsequently. Among his most influential works are *Beauty in Holiness* (1970), *No Graven Images: Studies in Art and the Hebrew Bible* (1971), *The Dura Europos Synagogue* (1973), and *Hebrew Manuscript Painting* (1978). Professor Gutmann's contextual approach is expressed in his many essays, many of which were collected in *Sacred Images: Studies in Jewish Art from Antiquity to the Middle Ages* (1989). In 2002 he published a memoir, *My Life of Jewish Learning: In Search of Jewish Art* (2002). May the memory of Joseph Gutmann be a blessing.

Steven Fine is the Jewish Foundation Professor of Judaic Studies at the University of Cincinnati.

Robert Seltzer is Professor of History and Jewish Social Studies at Hunter College of the City University of New York.

ABRAHAM JOSEPH KARP 1921–2003

Arthur Kiron



Historian, bibliophile, rabbi, and beloved teacher, Abraham Joseph Karp was one of the giants of the world of the Jewish book and a pioneering scholar of the field of American Jewish history. Born in Indura, Poland, on April 5, 1921, Karp received his early education in Grodno, where he attended a “Tarbut” school that taught Hebrew language and culture. He brought with him to the United States in 1930 a deep love for Judaism and the Jewish people. He graduated from the Teachers Institute of the Isaac Elchanan Theological Seminary in New York in 1939, and went on to receive a B.A. from Yeshiva University in 1942, graduating magna cum laude. His rabbinical ordination was conferred on him in 1945 by the Jewish Theological Seminary of America, where he was also awarded a Masters in Hebrew Literature in 1948, and an honorary doctorate in 1971. Rabbi Karp married Deborah Burstein in 1945 shortly before graduating from rabbinical school, and they had two sons, Hillel Judah and David Jacob. He served

as a congregational rabbi in Kansas City from 1951 to 1956, and in Rochester, New York, at Temple Beth El from 1956 to 1971.

During his student years at the Seminary, Karp came under the lasting tutelage of Alexander Marx, bibliographer of Judaica par excellence, who set him to work cataloguing the distinguished personal library of Professor Ismar Elbogen. He acquired a profound and lifelong love for Jewish books and Judaica of all kinds. His personal collection, the joyous harvest of decades of devoted collecting, consisted of more than 10,000 printed books, including hundreds of rare, early Hebrew imprints, as well as manuscripts and Judaica handicrafts, such as textiles, sculptures, and paintings. His collection of Judaica Americana, today held at the JTS Library, is perhaps the finest private collection of its kind ever assembled.

Rabbi Karp’s collection, and his passion for collecting, became a foundation of his career as a historian. In studying history, Karp emphasized the primary source above all others as the most reliable witness to the past. Each book, each manuscript letter, each newspaper clipping, each scrap of historical evidence he could find became in his hands a kind of detective trail that invariably produced new and significant discoveries. He authored a seminal work about Jacob Joseph, New York’s first “chief rabbi,” was among the first to study Mordecai Manuel Noah in any real depth, and his basic research on the American Synagogue and the American Jewish prayer book was ground-breaking. Perhaps the culmination of his career as a collector and historian was realized when he was invited to curate an exhibition of the Judaica collections at the Library of Congress. The project blossomed into a classic, authoritative bibliophilic treasure entitled “From the Ends of the Earth” (1991), characterized by carefully selected visual artifacts, elegantly written prose, and beautiful final production quality.

Rabbi Karp held a number of academic positions, including a professorship of history and religion at the University of

Rochester, from 1972 until 1991. He also taught as a visiting professor at Dartmouth College and at the JTS. Karp frequently visited Israel, and served three times as visiting professor of American Jewish history at the Hebrew University of Jerusalem’s Institute for Contemporary Jewry. He retired as the Philip S. Bernstein Professor Emeritus of Jewish Studies at the University of Rochester and moved to Riverdale, New York, in 1991 to serve as the Joseph and Rebecca Mitchell Adjunct Research Professor of American Jewish History and Bibliography at the Jewish Theological Seminary of America, until his death on November 24, 2003.

In addition to his academic life, Rabbi Karp also was dedicated to Jewish communal service. He was elected president of the American Jewish Historical Society from 1972 to 1975, and for many years served on the publications committee of the Jewish Publication Society of America, as well as on a variety of editorial and executive boards and advisory councils. Karp was the recipient of numerous honors, including the Lee M. Friedman Medal from the AJHS, and received an honorary doctorate from Gratz College in 1985. He authored, co-authored, and edited more than twenty books and over fifty articles, encyclopedia entries, and reviews. Among his best known works are his five edited volumes, *The American Jewish Experience* (1969), *Beginnings: Early American Judaica* (1975), *Golden Door to America* (1977), *Haven and Home* (1985), *The Jews in America: A Treasury of Art and Literature* (1994), and *Jewish Continuity in America* (1998).

Rabbi Karp frequently spoke about “squeezing” every detail out of a historical source and indeed, the same could be said about his zest for life. Abraham Joseph Karp lived with remarkable energy and passion. His memory surely will be for a blessing.

Arthur Kiron is Curator of Judaica Collections at the University of Pennsylvania Library.

EGON MAYER 1944–2004

Rela Mintz Geffen



Egon Mayer died in January at the age of fifty-nine, after battling gall bladder cancer. Formerly director of Jewish studies at the Graduate Center of the City University of New York and chair of Brooklyn College's sociology department, he was best known for his groundbreaking research on intermarriage. It was his earliest monographs initiated under the aegis of the Petchek Family Center of the American Jewish Committee, then headed by Yehuda Rosenman, *Intermarriage and the Jewish Future*, with Carl Sheingold in 1979; *Children of Intermarriage* in 1983; and *Conversion Among the Intermarried*, with Amy Avgar in 1987, that first brought his perspective on interfaith marriage to the public. In the mid-1980s he served as president of the Association for the Social Scientific Study of Jewry (ASSJ), and, from 1998 to 2002, as managing editor of its journal, *Contemporary Jewry*.

As the founding director of the Jewish Outreach Institute in New

York, Egon's work bridged theoretical research, policy studies, and implementation of recommendations. He fought to end the taboo against welcoming mixed couples into Jewish communal life, arguing that the best course was to reach out to and include as many Jews as possible in the Jewish people. Because of these views he and his work were rarely free from controversy during the last quarter century.

Raised in Budapest, Egon came to the United States at the age of 12 with his family during the Hungarian Revolution of 1956. He was, in utero, one of the Jews saved from extermination by Rudolf Kasztner. Because of his dedication to outreach some considered him a minimalist who acquiesced to weakening boundaries of Jewish community. Those who knew him well understood that his strong desire to include rather than to exclude sprang from two sources: a love of humanity and a love of the Jewish people.

Egon's scholarship was very broadly based. He wrote two books: *From Suburb to Shtetl* (1979) based on his dissertation at Rutgers University, a study of how the Orthodox and Hasidic communities of Boro Park adapted to modernity, and *Love and Tradition: Marriage Between Christians and Jews* (1985). He served on the National Technical Advisory Committee for the demographic surveys sponsored by the (then) Council of Jewish Federations in 1990 and the United Jewish Communities (UJC) in 2001. For a decade the North American Jewish Data Bank, which was housed at the CUNY Graduate Center, was under his aegis. In 2001 along with Barry Kosmin and Ariela Keysar, Egon published *The American Jewish Identity Survey* which addressed who is Jewish in America today and what that means

with respect to adherence to Judaism. The U.S. Jewish population estimate from that survey became part of the debate over the National Jewish Population Survey 2001.

He also wrote a number of monographs including: *Philanthropy and Voluntarism Among The Jews*, published by the Center for the Study of Philanthropy of the Graduate School and University Center of CUNY in 1998; *Believing, Behaving, Belonging: Jewish Identity and Affiliation in Greater Philadelphia—a Special Report of the 1996/97 Jewish Population Study of Greater Philadelphia*; and *Intermarriage and Rabbinic Officiation*, published by the American Jewish Committee in 1989. He edited four anthologies on interfaith marriage and outreach and wrote more than forty articles.

Unlike many sociologists in the last quarter of the twentieth century who favored either quantitative or qualitative research, Egon worked in both arenas, utilizing in-depth personal interviews and focus groups long before it was fashionable to do so. While advising or conducting large-scale survey research, he always urged his colleagues not to lose sight of the micro level, particularly the individuals, couples, and both sides of the extended families in interfaith marriages. At his death he had completed the research and part of a book about Dr. Rudolf Kasztner, the controversial rescuer of his parents.

Egon Mayer will receive the Marshall Sklare Award of the Association for the Social Scientific Study of Jewry (posthumously) at the AJS in December. May his memory be a blessing.

Rela Mintz Geffen is President of Baltimore Hebrew University.

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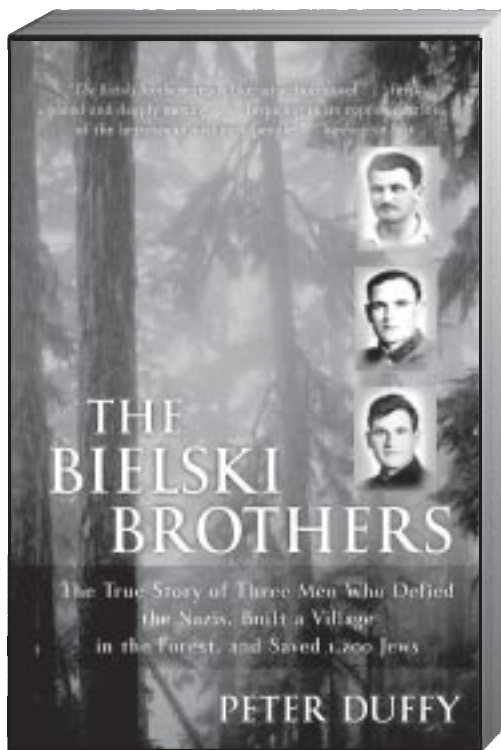
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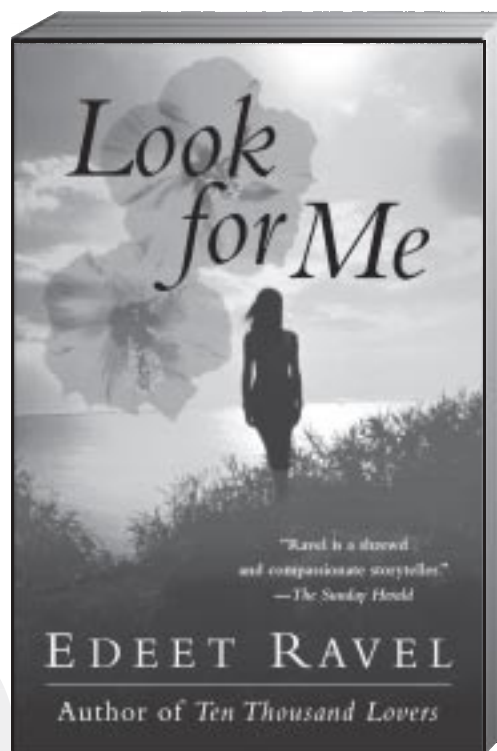
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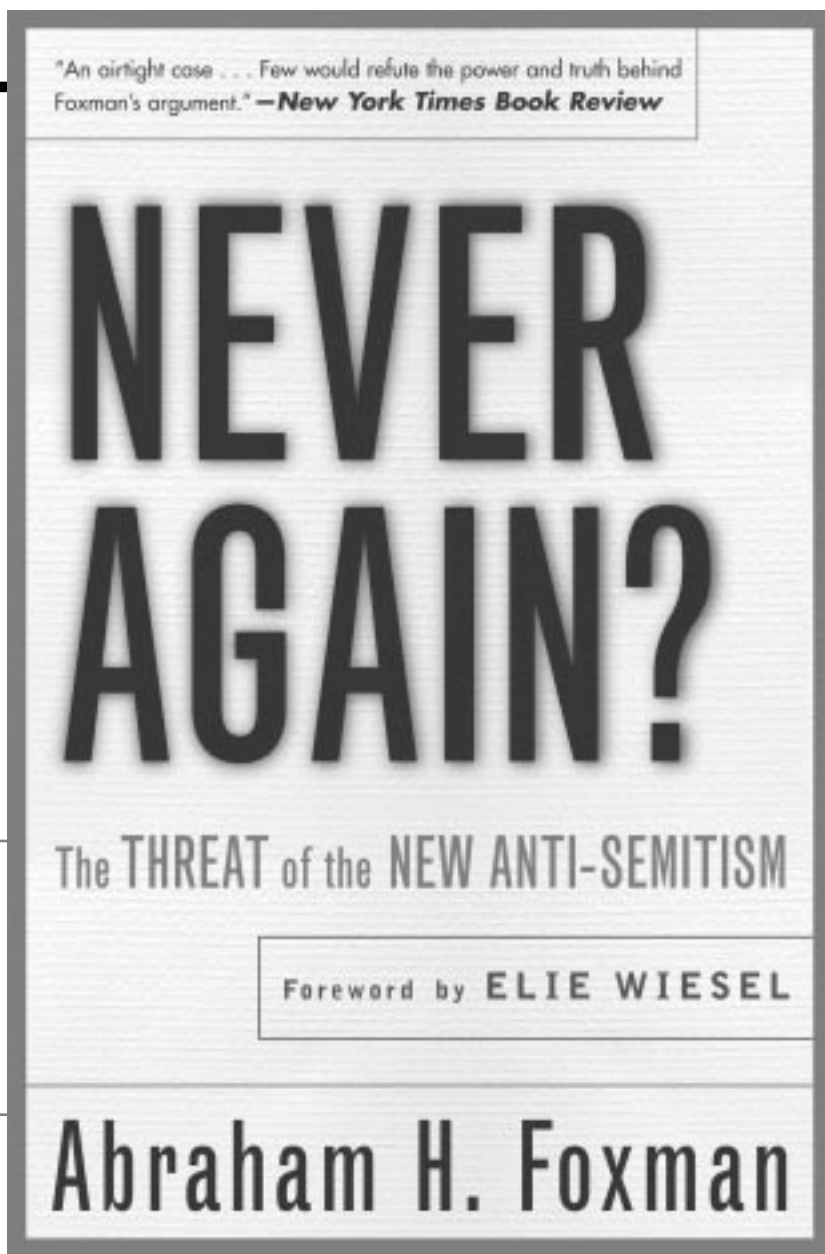
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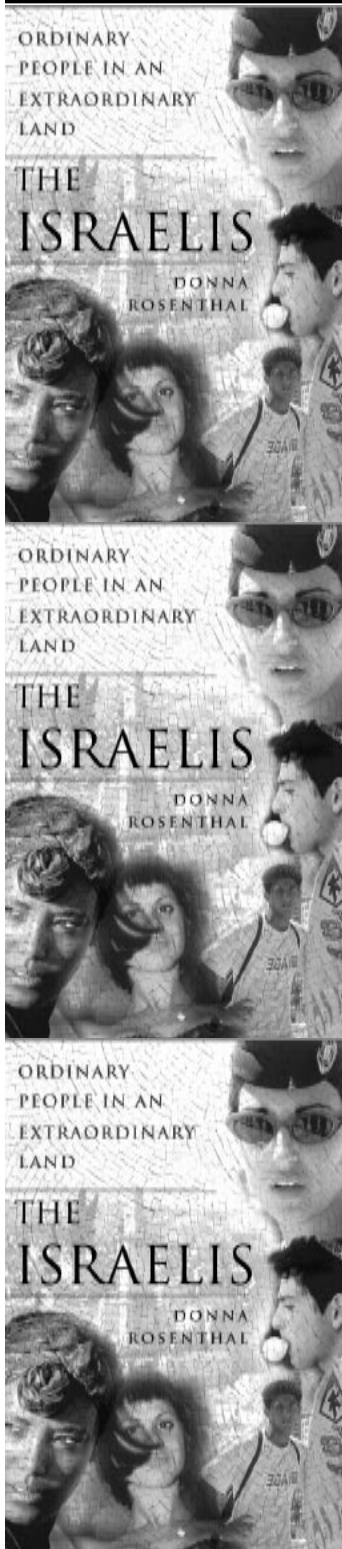
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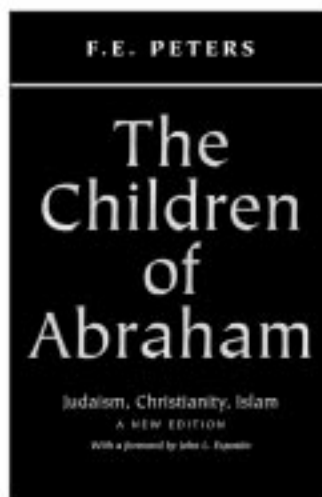
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For further information, please contact:
Dmitry Shumsky,
dshumsky@study.haifa.ac.il.

Association for Jewish Studies
36th Annual Conference
Chicago, Illinois
Hyatt Regency Chicago
December 19-21, 2004

www.brandeis.edu/ajs
Please visit Web site for details and registration. Deadline for preconference reservation rates and meal reservations is November 22. The deadline for hotel reservations (1-800-233-1234) at reduced conference rate is November 25.

January 2005

International Conference on Jewish Education
Florida International University,
Miami, Florida
January 11-23, 2005

www.lookstein.org/jesimnar.htm
For further information, please contact:
Moshe Abelesz, The Lookstein Center,
Bar-Ilan University, Ramat Gan 52900,
Israel, moshea@lookstein.org.

European Network of Genocide Scholars [ENOGS]: Foundational Meeting
Berlin, Germany
January 13-15, 2005
www.hist.net/ag_genozid/ENOGS

For further information, please contact:
Dr Juergen Zimmerer, Dominik J Schaller, CEIS 20, University Coimbra-
Rua Alves Torgo 25, 1st esq David Hess-Weg 10, P-5000-679 Vila Real,
8038 Zurich Portugal Schweiz,
juergenzimmer@freenet.de;
rickscfe@bluemail.ch.

February 2005

Antisemitism in the Contemporary World
Monash University,
Melbourne, Australia
February 6-7, 2005

For further information, please contact:
Susan Grist, susan.grist@arts.monash.edu.au.

Australian Association of Jewish Studies 16th Annual Conference
The Few Among the Many: Jews as a Minority; Minorities Amongst the Jews
Sydney, Australia
February 13-14, 2005

For further information, please contact:
Peta Jones Pellach, The Shalom Institute, Shalom College, UNSW, Sydney 2052, Australia,
peta@shalom.edu.au.

March 2005

Western Jewish Studies Association 11th Annual Conference
Arizona State University,
Tempe, Arizona
March 13-14, 2005

For further information, please contact:
Professor Lawrence Baron, Dept of History, San Diego State University,
San Diego, CA 92182,
lbaron@mail.sdsu.edu.

June 2005

Conference on Secular Yiddish Culture
New York City
June 27-28, 2005

For further information, please contact:
Edward Shapiro, +1.973.736.5169 or
edshapiro07052@yahoo.com.

36TH ANNUAL CONFERENCE OF THE ASSOCIATION FOR JEWISH STUDIES

DECEMBER 19 - 21, 2004
HYATT REGENCY CHICAGO
CHICAGO, ILLINOIS

EXHIBITORS AND ADVERTISERS INCLUDE:

American Academy for Jewish Research	Merkos Publications
American Theological Library Association	Micah Publications, Inc.
Association Book Exhibit	Mohr Siebeck
Bar-Ilan University Press	National Foundation for Jewish Culture
Behrman House	National Yiddish Book Center
Cambridge University Press	New York University Press
Center for Advanced Holocaust Studies at the United States Holocaust Memorial Museum	Nextbook
The Center for Cultural Judaism	Random House, Inc.
Center for Jewish History	Rowman Littlefield
Continuum International Publishing Group	Rutgers University Press
Cornell University Press	The Scholar's Choice
Davka Corporation	Shalem Press
Devora Publishing/Pitspopy Press	Society of Biblical Literature
Dwelling Place Publishing	University of California Press
The Feminist Press at CUNY	University of Nebraska Press
Goldstein-Goren International Center for Jewish Thought at Ben-Gurion University	University of Pennsylvania Press
Gorgias Press	University of Pennsylvania Press Journals Division
HarperCollins	University of Washington Press
Harvard University Press	University of Wisconsin Press
Index to Jewish Periodicals	University Press of America
Indiana University Press	University Press of New England
Indiana University Press Journals Division	Valentine Mitchell Publishers
The Jewish Publication Society	Wayne State University Press
JTS Press	Yale University Press
The Littman Library of Jewish Civilization	Yale University Program in Judaic Studies
	Yivo Institute for Jewish Research

For more information, please contact:

AJS, CENTER FOR JEWISH HISTORY, 15 WEST 16TH STREET, NEW YORK, NY 10011
PHONE: 917.606.8249 | FAX: 917.606.8222 | AJS@AJS.CJH.ORG | WWW.BRANDEIS.EDU/AJS

calls 2004-5 For Papers

**British Association
for American Studies (BAAS)
Annual Conference 2005
Robinson College, Cambridge
University, United Kingdom
April 14-17, 2005**

Deadline: October 31, 2004
www.baas.ac.uk

For further information, please contact:
Ann Holton, Secretary to the Mellon
Professor-Cambridge University-
History Faculty, West Road,
Cambridge, CB3 9EF,
agh21@cam.ac.uk.

**World Congress of Jewish Studies
The Hebrew University,
Jerusalem, Israel
July 31-August 4, 2005**

Deadline: October 31, 2004
www.jewish-studies.org

For further information, please contact
The World Union of Jewish Studies,
The Hebrew University, The Rabbin
World Center of Jewish Studies, P.O.B.
24020, Mt. Scopus,
Jerusalem 91240, Israel
Tel: +972-2-5325-841, +972-2-5325-
781, Fax: +972-2-5325-910,
jewishst@vms.huji.ac.il.

**Anti-Jewish Violence:
Reconceptualizing "the Pogrom" in
European History, 17th-20th
Century**

**Stockholm, Sweden
May 21-24, 2005
Deadline: November 1, 2004**
www.cjs.ucla.edu

For further information, please contact
Erika Vikström Szulc: erika.vikstrom-
szulc@sh.se.

**Turning It Over Again and Again:
Reading Jewish Texts
A Graduate Student Conference
University of California, Los Angeles
Deadline: November 22, 2004**
www.cjs.ucla.edu

For further information, please contact:
Vivian Hohenbeck, 302 Royce Hall,
Box 951485 Los Angeles, CA 90095,
cjs@humnet.ucla.edu.

**Jews, Racialisation,
and the Anglo-American World
University of Southampton,
United Kingdom
July 27-29, 2005**

Deadline: December 10, 2004
www.parkes.soton.ac.uk/racialisation.htm

For further information, please contact:
Steve Taverner, AHRB Parkes Centre-
Department of History, University of
Southampton, Southampton, SO17
1BJ, United Kingdom,
parkes@soton.ac.uk.

**Network for Research in Jewish
Education Annual Conference
Brandeis University
Waltham, Massachusetts
June 5-7, 2005
Deadline: January 15, 2005**
www.jesna.org/j/networks_research.asp
For further information, please contact
Professor Stuart Z. Charmé,
Department of Philosophy and
Religion, Rutgers University, Camden,
NJ 08102, scharme@rutgers.edu.

**Seventh Theatralia Journal of
Theater Poetics:
Theater and Jewish Studies
Universidad de Vigo, Spain
Deadline: October 1, 2005**

For further information, please contact:
Jesus G Maestro, Universidad de Vigo
Facultad de Filología y Traducción
Campus Lagoas Marcosende 36200
Vigo (España), theatralia@mundo-r.com.

Muhlenberg College Department of Religion invites applications for a full-time, tenure-track position in Jewish Studies. The appointment will be made at the Assistant or the Associate level depending on qualifications and experience. Area of specialization is open; the successful candidate will be conversant with principal areas of Jewish Thought and Judaism in its historical and contemporary settings, as well as issues of gender, politics and history, and practice. The teaching load is three courses per semester, including introductory thematic courses in Religion; the successful candidate will direct the Jewish Studies minor. Excellence in teaching, a record of scholarship, and ongoing research are expected. Interest in participating in the Jewish life of the Muhlenberg community would be desirable. Applicant's dossier should include a letter of intent, graduate school transcripts, letters of reference, sample of scholarly work, and teaching evaluations. Send materials to: Dr. Hemchand Gossai, Chair, Department of Religion, Muhlenberg College, 2400 Chew Street, Allentown, PA 18104. Applicant reviews begin November 1. Preliminary interviews of select candidates will take place at the AAR/SBL conference in San Antonio. For more information about the College, visit our website at www.muhlenberg.edu. Muhlenberg College is an Equal Opportunity Employer.

**TENURE-TRACK ASSISTANT PROFESSOR IN
MODERN HEBREW LANGUAGE AND LITERATURE
TULANE UNIVERSITY**

The Jewish Studies Program at Tulane University is seeking a tenure-track assistant professor in modern Hebrew language and literature. This individual must have a PhD or equivalent, excellent scholarly credentials, and teaching experience (preferred). This individual will teach two courses per semester and will be in charge of the Hebrew-language program. To apply, please send letter of intent, a curriculum vitae, three recommendations, and one writing sample to: Professor Brian Horowitz, Jewish Studies, 210 Jones Hall, Tulane University, New Orleans, LA 70118. The successful candidate will have a joint appointment in the Department of Germanic and Slavic Studies and the Jewish Studies Program. **Applications will be reviewed until November 31, 2004.** Tulane University is an Affirmative Action, Equal Opportunity employer.

**ASSISTANT PROFESSOR OF HEBREW BIBLE
CORNELL UNIVERSITY**

Cornell University, Department of Near Eastern Studies, College of Arts and Sciences, invites applications for a tenure-track position as assistant professor of Hebrew Bible. The department is especially interested in candidates with strong comparative literary-historical, literary-critical, sociological, or historical training and research interests. Successful candidates will demonstrate the capacity to serve as a bridge between the department's faculty in ancient Near Eastern studies and late antiquity. The ability to teach a variety of undergraduate courses on the Hebrew Bible is required; the ability to teach an undergraduate course on the history of Judaism is especially desirable as is knowledge of modern Hebrew. Ph.D. required by the time of the appointment.

Application deadline, including receipt of 3 letters of recommendation and writing sample: December 1, 2004. Please send to Hebrew Bible Search Committee, Near Eastern Studies, 409 White Hall, Cornell University, Ithaca, NY 14853-7901. Cornell University is an equal opportunity employer. Women and minority candidates are encouraged to apply.

**HEBREW UNION COLLEGE-JEWISH INSTITUTE
OF RELIGION, LOS ANGELES** announces the opening of a junior level tenure-track position in Hebrew Bible, beginning July 1, 2005. Primary responsibilities include teaching and mentoring graduate students in our rabbinic, education, masters' and doctoral programs.

We seek candidates who have completed a Ph.D. in Hebrew Bible. Areas of specialization within the field of Hebrew Bible are open; however, the ability to teach exegetical and critical skills is indispensable.

HUC-JIR faculty members are expected to participate in the communal and religious life of a Reform Jewish seminary and the Jewish community.

Applicants should send the following materials to Dr. Sharon Gillerman c/o Bible Search Committee, HUC-JIR, 3077 University Avenue, Los Angeles, CA 90007-3796, by November 1, 2004:

- * a cover letter explaining the candidate's interest in and qualifications for the position
- * a curriculum vitae
- * one or more published articles and/or chapters of a dissertation
- * three (3) letters of recommendation (these may arrive separately).

Preliminary meetings with those attending the SBL annual meeting will take place in San Antonio.

**POSITION IN THE JEWISH CULTURE OF THE MEDIEVAL PERIOD
HEBREW UNION COLLEGE-JEWISH INSTITUTE OF RELIGION**

Hebrew Union College-Jewish Institute of Religion, New York campus, is opening a search for an expert in the area of medieval Jewish culture, excluding medieval Jewish philosophy. While the successful candidate for this position will be expected to teach a wide range of courses related to medieval Jewish culture (e.g., medieval Jewish history, *piyyut* and secular literature of the period), special consideration will be given to candidates with expertise in either Kabbalah or the relationship between medieval Christianity, Islam, and Judaism. Rank; junior, tenure track. Candidates are expected to have prior teaching experience and a completed or almost completed PhD. Contract begins fall semester 2005.

The College-Institute is the seminary of the Reform Jewish movement. Therefore, the College-Institute seeks candidates who understand the needs and requirements of seminary teaching and community life. These include fostering the religious and intellectual growth of Reform rabbis, cantors, Jewish educators, and MA level graduate students through teaching, advising, and mentoring.

Candidates should submit a c.v., a list of publications or samples of unpublished work, organizational affiliations, and three (3) letters of recommendation to Prof. Michael Chernick, Faculty Search Committee, HUC-JIR, 1 West 4th Street, New York, NY 10012.

Yale University
Program in Judaic Studies

Postdoctoral Fellowship

The Program in Judaic Studies of Yale University is offering a two-year Jacob and Hilda Blaustein post-doctoral fellowship that will begin on July 1, 2005. Candidates for the fellowship must have a Ph.D. in hand by July 1, 2005 and must have received the degree no earlier than 2002. The Program seeks specialists in modern Jewish history/modern Judaism who will work closely with appropriate members of Yale's faculty in Judaic Studies.

The Judaic Studies Fellow will be expected to be in residence, to conduct research in Yale's library and archival collections, to participate actively in the intellectual life of the university, and to teach three semester courses over two years. The stipend will be \$40,000 a year plus health benefits. Candidates should send a cover letter, cv, project proposal, three letters of recommendation, and a list of proposed courses to: Post-doctoral Fellowship, Program in Judaic Studies, P.O. Box 208287, New Haven, CT 06520-8287. The deadline for submission of material is February 14, 2005. Yale University is an equal opportunity/affirmative action employer.

2004-5 Awards

The Academic Jewish Studies in Europe Grant Programme

Deadline: **March 28, 2005**

www.jewishstudygrants.org

Doctoral, post-doctoral, language, teaching, and other fellowships through a grant program run by Hanadiv Charitable Foundation.

For further information, please contact: Academic Jewish Studies in Europe Grant Programme, 14 St. James's Place, London SW1A 1NP, United Kingdom, Tel: +44 (0)20 7493 8111 ext. 2291, Fax: +44 (0)20 7495 3530, info@jewishstudiesgrants.org.

American Jewish Historical Society

www.ajhs.org/academic/Awards.cfm

Administrative Committee Prize

Ruth B. Fein Prize

The Sid and Ruth Lapidus Fellowship

Saul Viener Book Prize

Leo Wasserman Article and Student

Essay Prizes

For further information, please contact: AJHS, 15 West 16th Street, New York, NY 10011, +1.212.294.6160.

Andrew W. Mellon Foundation Dissertation Fellowships

Deadline: **November 15, 2004**

www.clir.org

For further information, please contact: Cynthia Burns, CLIR, 1755 Massachusetts Avenue, NW, Suite 500, Washington, DC, 20036-2124, info@clir.org.

National Foundation for Jewish Culture

*Maurice and Marilyn Cohen Fund for
Doctoral Dissertation Fellowships in
Jewish Studies*

Deadline: **January 29, 2004**

[www.jewishculture.org/doc_diss/
jewish_scholarship_dd.html](http://www.jewishculture.org/doc_diss/jewish_scholarship_dd.html)

Eligibility: Student must be a U.S. citizen or permanent resident; have completed all requirements for the Ph.D. degree, except the dissertation itself; and have proficiency in a Jewish language adequate for pursuing an academic career in their chosen field.

The amount of the grants is typically between \$8,000 - 10,000. Fellowships are granted for one academic year and are normally given for the final stages of completing the dissertation.

Application available on website.

For further information, please contact: Kristen L Runk, Associate Operations Director, National Foundation for Jewish Culture-330 Seventh Avenue, 21st Floor, New York, NY 10001, grants@jewishculture.org.

The Faculty of Education and Social Work at the University of Sydney and the Inter-Schools Committee of Jewish Education

Sydney, Australia

Deadline: **October 15, 2004**

The successful applicants for these scholarships will enroll in a research degree in the area of Jewish Studies Education in the Faculty, as well as have the opportunity to do teaching and tutoring work in the Faculty in the area of Jewish Studies Education.

For further information, please contact: Paula Simpson, Manager Student Administration, Faculty of Education

and Social Work, Building A35, University of Sydney, NSW 2006, Australia, p.simpson@edfac.usyd.edu.au.

YIVO Institute for Jewish Research

www.yivo.org/jstudies/jstudies_fr.htm

Please visit Web site for details on fellowships and applications.

For further information, please contact: Dr. Paul Glasser, Chair, Fellowship Committee, YIVO Institute for Jewish Research, 15 West 16th Street, New York, NY 10011, Tel.:

+1.212.246.6080, Fax:

+1.212.292.1892,

pglasser@yivo.cjh.org.

MODERN ISRAEL STUDIES

UNIVERSITY OF WISCONSIN-MADISON

The Mosse/Weinstein Center for Jewish Studies in cooperation with the Departments of Anthropology, Political Science, Sociology, and History is seeking a **tenure-track Assistant Professor** to assume the **Meyerhoff Professorship in Modern Israel Studies**. An individual with expertise in social anthropology, political science, sociology, or another area in the social sciences is preferred, but historians will also be considered. Depending on the individual's areas of expertise, this person will be situated in one of the following departments: Anthropology, History, Political Science, or Sociology. Applicants must have an earned doctorate or equivalent in one of the social sciences, or in Israel Studies from the perspective of the social sciences, or in history and must show evidence of potential for excellence in research and teaching, and scholarly expertise in the study of Israeli society and culture. **Consideration of applications will begin on November 17th.** To apply, send a letter of application, Curriculum Vitae, at least three reference letters sent directly to the Search Committee Chair, and samples of research and scholarly writing. In the case of individuals finishing dissertations and recent Ph.D.s, one or two dissertation chapters would be acceptable.

Applications should be sent to Chair, Israel Studies Search Committee, Mosse/Weinstein Center for Jewish Studies, University of Wisconsin-Madison, 308 Ingraham Hall, 1115 Observatory Drive, Madison, WI 53706.

Announcements

The Program in Judaic Studies at Case Western Reserve University in Cleveland, Ohio is pleased to announce the appointment of Dr. Judith Neulander as visiting assistant professor and part-time administrator of the Program. Dr. Neulander has a degree in folklore and will help direct the Program toward a focus on Jewish popular culture. The Program, which started just a year ago and so far offers only a minor, already has enrolled its first cohort of students.

In addition, Dr. Isaac Kalimi, Professor of Bible and Ancient Near Eastern Studies, has just finished his term as visiting Rosenthal Professor at Case Western Reserve University, teaching for Classics, Religion and the Program in Judaic Studies. Dr. Zev Garber, of Los Angeles Valley Community College will be the Rosenthal Visiting Professor in the Spring of 2005,

teaching courses on the Holocaust and the Jewish Religious tradition.

Nathan Katz, Professor of Religious Studies at Florida International University, was awarded the 2004 Vak Devi Saraswati Award. At a ceremony at FIU, Dr. Chaman Lal Raina praised Katz's book, *Who Are the Jews of India?* (University of California Press, 2000) for "awakening the Indological thought and contribution of the Jews (of India)." The Shaktivad Sanastha also announced undertaking a Hindi translation of the book.

Shira D. Epstein has been appointed assistant professor in the Department of Jewish Education of The Jewish Theological Seminary.

David C. Kraemer has been appointed Librarian of The Library of The Jewish Theological Seminary.

Barbara Mann (formerly of Princeton University) has been appointed

associate professor in the Department of Jewish Literature of The Jewish Theological Seminary.

Alan Mittleman (formerly of Muhlenberg College) has been appointed as professor in the Department of Jewish Philosophy of The Jewish Theological Seminary. He will also serve as Director of the Louis Finkelstein Institute for Religion and Social Studies.

The Judaic Studies Program at the University of Oklahoma is pleased to announce the appointment of Ori Kritz as Associate Professor of Hebrew in the Department of Modern Languages, Literatures, and Linguistics.

Noam Pianko, who is getting his Ph.D. from Yale University, has been appointed assistant professor in the Jewish Studies Program, in the Jackson School of International Studies, University of Washington.

AJS Institutional Members

The Association for Jewish Studies is pleased to announce the following Institutional Members for the 2004-05 membership year:

Brandeis University: Department of Near Eastern and Judaic Studies, The Hornstein Program in Jewish Communal Service, The Bernard G. and Rhoda G. Sarnat Center for the Study of Anti-Jewishness, The Hadassah-Brandeis Institute, Mandel Center for Studies in Jewish Education, The Maurice and Marilyn Cohen Center for Modern Jewish Studies, The National Center for Jewish Film, The Tauber Institute for the Study of European Jewry

Hebrew College

Hebrew Union College - Jewish Institute of Religion

Jewish Theological Seminary of America

Skirball Department of Hebrew and Judaic Studies at New York University

Melton Center for Jewish Studies at the Ohio State University

Spertus Institute of Jewish Studies

Taube Center for Jewish Studies, Stanford University

UCLA Center for Jewish Studies

**University of Connecticut Center for Judaic Studies and Contemporary Jewish Life
Program in Jewish Culture and Society at the University of Illinois Urbana-Champaign**

Centre for Jewish Studies, York University

*For further information on Institutional Membership,
please contact Rona Sheramy, AJS Executive Director, at ajs@ajs.cjh.org or 917.606.8249.*



Molly Picon in *Bublitchki*, 1938.
American Jewish Historical Society, Newton Centre,
Massachusetts and New York, New York.

Association for Jewish Studies
Center for Jewish History
15 West 16th Street
New York, NY 10011