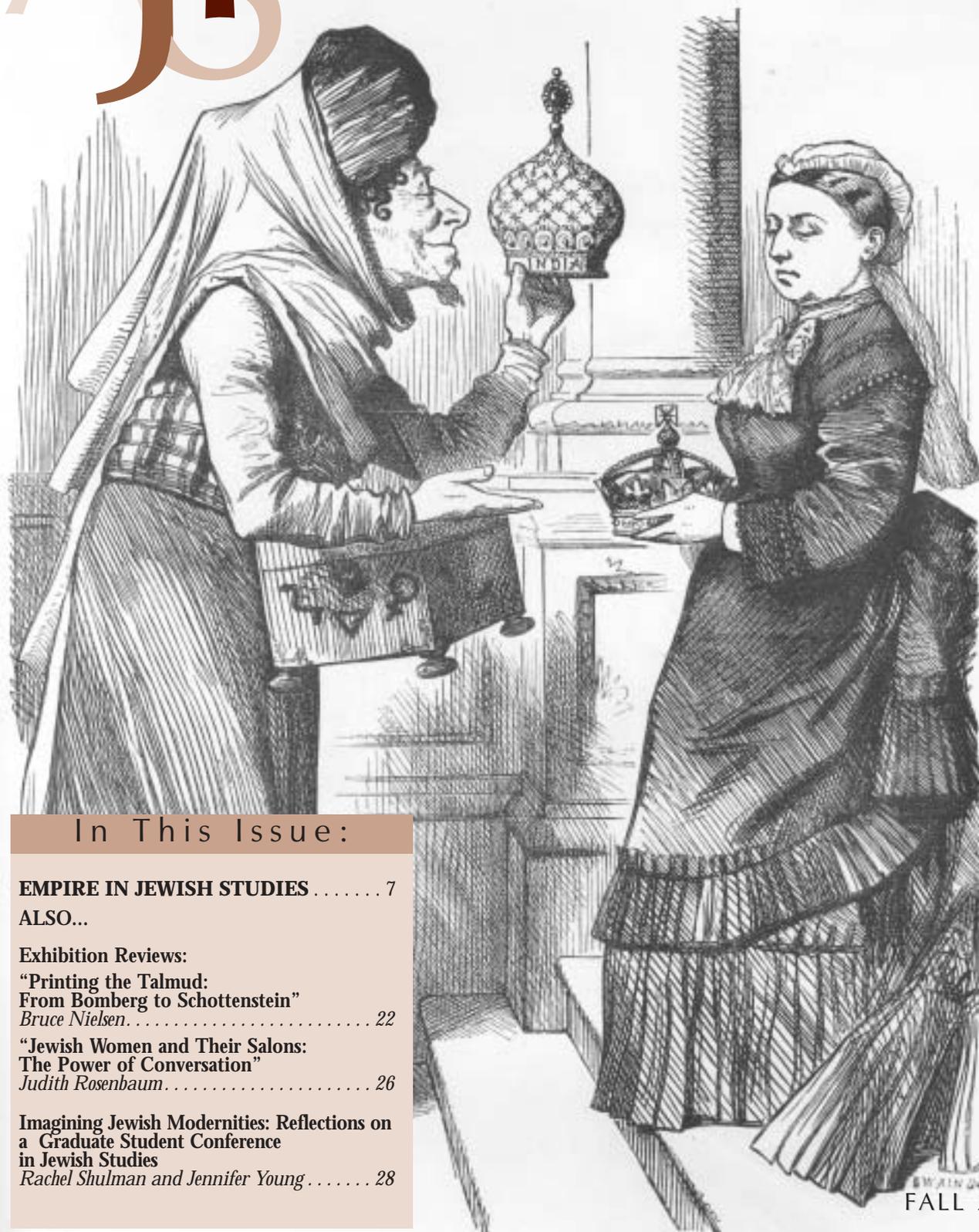


AJS PERSPECTIVES

The Newsletter of the Association for Jewish Studies



In This Issue:

EMPIRE IN JEWISH STUDIES 7

ALSO...

Exhibition Reviews:

**“Printing the Talmud:
From Bomberg to Schottenstein”**
Bruce Nielsen 22

**“Jewish Women and Their Salons:
The Power of Conversation”**
Judith Rosenbaum 26

**Imagining Jewish Modernities: Reflections on
a Graduate Student Conference
in Jewish Studies**
Rachel Shulman and Jennifer Young 28

FALL 2005

TABLE OF CONTENTS

From the Editor	3
From the President	4
From the Executive Director	5
Empire and Jewish Studies	
Introduction	
Riv-Ellen Prell	7
Imperialisms in Jewish History, From Pre- to Postmodern	
Ra'anán Boustan	8
Jews, Indians, and the Identity of Christian Europe	
Jonathan Boyarin	12
Modern Jewries and the Imperial Imagination	
Sarah Stein	14
Empire and the Jews	
Ivan Kalmar and Derek Penslar	18
Exhibition Reviews:	
"Printing the Talmud: From Bomberg to Schottenstein"	
Bruce Nielsen	22
"Jewish Women and Their Salons: The Power of Conversation"	
Judith Rosenbaum	26
Imagining Jewish Modernities: Reflections on a Graduate Student Conference in Jewish Studies	
Rachel Shulman and Jennifer Young	28
We Remember Our Colleagues	
Murray Friedman 1926–2004	
Michael Alexander	30
Leon Jick 1924–2005	
Arnold J. Band	31
Elka Klein 1965–2005	
Steven Fine and Gail Labovitz	32
Gila Ramras-Rauch 1933–2005	
Mark Dwortzan	33
Nahum M. Sarna 1923–2005	
Marc Zvi Brettler	34
Calendar of Conferences in Jewish Studies	38
Calls for Papers	39
Awards	40
Announcements	40

AJS Perspectives: The Newsletter of the Association for Jewish Studies

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FROM THE EDITOR

Dear Colleagues,

Perspectives goes to press just as the United States faces up to the disaster that has occurred in the Gulf states, particularly Louisiana, in the wake of Hurricane Katrina. I have no doubt that the members of AJS would like to help our colleagues who have been affected in whatever way we can. As our colleagues, both faculty and graduate students, assess their needs, we hope that in the coming weeks and months we will be able to respond as a community of scholars and as an organization. You will find information on page 33 about AJS waiving registration fees for our annual conference for those members who, in the wake of the hurricane, require financial assistance. AJS has also provided information on its Web site regarding temporary teaching positions for displaced faculty, volunteer and charitable opportunities, and other resources relevant to those both affected by and concerned about the Katrina disaster. This is our first and very small response to the crisis at hand.

The *AJS Perspectives* editorial board initiates many of the topics that we address in our publication. At our December meeting several members

suggested a particularly ambitious theme for the fall issue: empire and Jewish studies, a focus that encourages us to reflect on the ways in which recent scholarship has contributed to and been challenged by our field. The outstanding scholars who have contributed articles to this section have examined how Jewish history might or might not be understood differently when the concept of empire is made more complex and ubiquitous. Ra'anán Boustán, Sarah Stein, Jonathan Boyarin, and Ivan Kalmar and Derek Penslar each considers not only a historical era, but also how theorizing empire reshapes our understanding of Jewish political and cultural experience. I want to express my appreciation to Ra'anán Boustán for his intellectual leadership and remarkable energy in creating this section.

We invited two colleagues—Judith Rosenbaum and Bruce Nielson—to review recent exhibitions in New York: “Jewish Women and their Salons: The Power of Conversation,” and “Printing the Talmud: From Bomberg to Schottensein.” Although many of us may not have had the opportunity to see the exhibitions, we wanted to draw attention to them because of the outstanding scholarship that created not only the exhibitions, but also the catalogues that accompanied them. We hope that these reviews will provide a sense of the ideas and issues that shaped both the exhibitions and the books.

We are pleased to once again include an article about an exciting

graduate student conference held at the University of Illinois, “Imagining Jewish Modernities.” Jennifer Young and Rachel Shulman report on the issues that our young colleagues in Jewish studies are addressing, and some of the ways that they negotiate their graduate training in multiple fields.

We are saddened and honored to include the obituaries of many fine scholars who died in the past year—Professors Murray Friedman, Leon Jick, Elka Klein, Gila Ramras-Rauch, and Nahum Sarna. Their colleagues, and in some cases friends of long standing, have written about their great accomplishments and contributions to Jewish studies scholarship and teaching.

I want to express my sincere appreciation to all of the authors who write for *AJS Perspectives*. More often than not they are asked to rewrite and even rethink what they send. Those in the empire section received comments from both myself and Ra'anán Boustán. I am always impressed by our colleagues' willingness to rework their essays. Thanks as always to the hard work of our managing editor, Karin Kugel for bringing *AJS Perspectives* to its final form. Thanks also to Judith Baskin for her timely and helpful editorial advice. I look forward to your comments and thoughts for future issues. You may reach me at prell001@umn.edu.

Riv-Ellen Prell
University of Minnesota

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 PRESIDENT

Dear Colleagues,

AJJS has lost two of its founders in recent months: Leon Jick, who was the first president of our organization from 1969 to 1971, and Nahum Sarna, who served as president from 1984 to 1985. Obituaries of these devoted colleagues appear on pages 31 and 34 respectively. We will be honoring their accomplishments, contributions, and memories in a special session scheduled for Sunday afternoon, December 18, at 4:00 p.m. at our annual conference in Washington, D.C.

During the past spring, Arnold J. Band, former AJS president and first editor of the *AJS Newsletter*, wrote a brief history of the Association for the new edition of the *Encyclopedia Judaica*. Professor Band's efforts were the first attempt in our organization's thirty-six years of existence to pull together data about our history; the task was not an easy one. Within the confines of one thousand words, Professor Band has gathered essential facts about the founding, organization, and growth of AJS and offered some analysis of their significance. He has also recorded the names of our past presidents, executive directors, and publications editors. This brief survey, however, is only a beginning. As Band writes in his obituary of Leon Jick on page 31, a history of AJS would be an important and desirable contribution to American Jewish cultural history. This seems likely to be an attractive prospect for a dissertation or monograph, and I hope an enterprising scholar will accept the challenge as we move towards our fortieth anniversary. In August our office sends out

membership renewal notices. Each year we find that some of our members do not continue their affiliations with AJS. Although we generally surpass the number of those lost with an annual influx of new members, it is a source of disappointment to AJS officers and professional staff that not all individuals maintain their relationship with us on a regular basis. Some membership lapses are due simply to benign neglect; a member may have the best of intentions to send in that renewal form sitting on her or his desk, but never quite gets around to it. Other lapsed members have indicated that they join only in those years when they are planning to present at the annual meeting. In response, I would like to reiterate that continued commitment to AJS is meaningful and important. Membership affords more than attendance at the annual meeting. Members receive two excellent publications, the *AJS Review* and *AJS Perspectives*, which keep them informed about new scholarship, innovations in pedagogy and technology, access to archives and Internet resources, as well as notices of relevant conferences, exhibitions, and performances. Members also have access to the largest international listing of professional positions in the field.

Moreover, affiliation with AJS transcends the needs of the individual. By rejoining our organization each year, members are expressing their involvement in and dedication to the academic enterprise of Jewish studies both in North America and abroad. Members are also supporting the training and launching of new generations of graduate students, the scholars of the future, and our continued visibility as a learned society that interacts with other such organizations across the scholarly spectrum. While senior scholars may no longer depend as heavily on the services and networking opportunities that AJS provides, their continued

membership is critical to AJS's ability to continue to support the professional lives of those at earlier stages in their careers. We cannot maintain our small professional staff and its activities, and we certainly cannot expand our range of projects, without the financial pledge of allegiance expressed in yearly membership renewal by each AJS member.

A new initiative launched in recent years, the establishment of Institutional Memberships, has been a great success in garnering increased publicity and exposure, as well as other benefits, for institutional members and in providing much needed financial support for AJS. A list of current institutional members appears on page 43. Institutions with Jewish studies programs or departments may become institutional members at two financial levels, depending on the nature of their undergraduate and graduate offerings. Please contact our executive director, Rona Sheramy, if your institution is not yet affiliated with this program.

And finally on behalf of AJS, I would like to acknowledge with gratitude the generosity of George Blumenthal, whose contribution of three LCD projectors and a subsidy for related costs will enhance our audio-visual capacities at our upcoming meeting in Washington, D.C., and will provide significant financial savings in years to come. Mr. Blumenthal's contribution was made on behalf of the Center for Online Judaic Studies.

I look forward to greeting you in Washington this December and I am delighted to confirm that our 2006 conference will take place in San Diego, California.

Judith R. Baskin
University of Oregon

FROM THE EXECUTIVE DIRECTOR

Dear Colleagues,

During the past summer, the conference program committee, made up of scholars across the field of Jewish studies; Sara Horowitz, vice-president for program; and AJS staff devoted significant efforts to arranging the schedule for our annual meeting. Each year, we receive inquiries regarding the proposal evaluation process. In response to these questions, I would like to explain the route a paper or session proposal follows from submission through placement in the conference program. As the number of submissions continues to grow, we do not have sufficient time or space at the conference to place every worthy proposal. At present, we are unable to accept approximately 20 percent of the proposals submitted to us. This is why it is important for prospective presenters to understand the various factors that affect acceptance and placement, and how to prepare the strongest possible proposal.

In the first phase in the review process, one of the twenty designated division coordinators evaluates each proposal. The purpose of this phase is for specialists in the field to assess the proposal and offer their recommendations for acceptance or rejection to the program committee. Depending upon the field, the number of submissions to a division can range from a dozen to more than eighty. Division coordinators have access to all subject-area proposals, so that if a

coordinator does not believe a proposal fits well under a given rubric, she/he may ask that another coordinator evaluate it. The abstract is the only grounds upon which a coordinator can assess a prospective paper or session, so it is extremely important that the abstract represents as lucid and thoughtful an articulation of the intended topic as possible. While evaluation criteria vary somewhat based upon the proposed format (panel, roundtable, etc.), coordinators in general look for originality of research, a well-defined topic that can be presented within the given time frame, and evidence of a clear argument. It is vital that each participant in a proposed session submit an abstract in a timely way, otherwise the entire panel may be jeopardized.

Among accepted individual proposals—those proposals not submitted as part of pre-organized sessions—coordinators are asked to suggest groupings of three to four papers around a given theme. If accepted by the program committee, these groupings will constitute panels in the conference program. Division coordinators are also asked to list all the sessions in their divisions in order of priority, to provide brief explanations for papers or sessions they recommend rejecting, and to highlight any sessions which should be given special priority. This evaluation process allows the program committee to understand the recommendation and also provide feedback to applicants.

Division coordinators' recommendations play a central role in determining which papers will appear in the conference program, but it is ultimately the program committee, led by Sara Horowitz, that makes the final decisions. In addition to the recommendations of the division heads, the program committee takes into account such factors as time and space limitations,

overlap among divisions, and subject area distribution. One of the most significant constraints is that no more than fourteen concurrent sessions (in rare cases, fifteen) may be held in a given time slot. This limit is in part imposed by the conference hotels, which offer AJS a finite number of rooms. It is also a policy developed in response to members' concern that session audiences not be spread too thinly.

One of the greatest challenges the program committee faces is how to place as many high quality individual proposals as possible in the final program. Each year, there are "orphan" proposals that the program committee must reluctantly decline, simply because there is no appropriate panel or session in which they can be placed. The Call for Papers explains that preference for acceptance is given to pre-organized sessions, because these sessions tend to have a greater coherence and underlying logic than panels made up of individual proposals. This policy is consistent with those of other scholarly organizations. At the same time, the program committee recognizes that graduate students and scholars new to the field or conference may not have the networks in place to easily organize panels. In addition, scholars whose research charts unexplored territory may not easily find appropriate colleagues with whom to form panels. To assist members in forming panels, AJS has created a "Request for Papers Board" on our Web site, where scholars can post a call for papers on a given topic. This year, in fact, several successful sessions were organized through this virtual bulletin board. Scholars have also turned to the listserv, H-Judaic, to post calls. These venues are not only useful ways of soliciting proposals for a session, but also of sharing one's work with other scholars.

After the program committee has reviewed the division coordinators' recommendations, it drafts a preliminary conference schedule to ensure that the maximum number of proposals have been placed and to avoid scheduling sessions of the same subject area in one time-slot.

With a finite number of spaces and days, as well as A/V considerations, this can be a great challenge, but every effort is made to ensure that panels on a particular subject area are spread out across the conference. Once letters have been sent to applicants announcing the

decisions, the vice-president for program works closely with the AJS office to review and refine the schedule, ensuring that the program is as fluid and exciting as possible.

Rona Sheramy
Association for Jewish Studies

37th Annual Conference of the Association for Jewish Studies

December 18-20, 2005
Washington Hilton and Towers
Washington, DC

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EMPIRE AND JEWISH STUDIES

Riv-Ellen Prell

The *Perspectives* editorial board invited five scholars to comment upon what we consider to be an important development in Jewish studies: writing Jewish history through the lens of empire, a transnational form of political and economic power involving relationships that are as much about culture as they are about structure. In particular, the study of this form of power underlines the importance of analyzing and problematizing the relationship between the dominant and the dominated. The lachrymose fantasy of Jewish history—victimization—is addressed anew in a literature that interrogates the illusion of an absolute binary between power and powerlessness. Indeed, how Jews have exercised power within the context of empire is of central concern. Our contributors follow a historiographic path from Late Antiquity to the present. The questions that they pursue are, however, broadly relevant and even provocative for the social sciences, literature, and cultural studies as well.

Several of the essays address the presence—or absence—of Jews within the discussion of empire. The problem is not geographic alone. Much work in Jewish studies is largely indifferent to economic and political analysis, preferring instead to emphasize religious and cultural developments. At the same time, anxieties about calling attention to

Jewish involvement in capitalist and colonialist projects may well inhibit research into topics that can easily feed anti-Semitic fantasies of Jews' global reach. For others still, Jews simply disappear into a generalized European identity, failing to note both chronological and cultural parallels between Jews and, for example, Indians, as objects of imperial domination.

Agency is another key issue explored by these contributors as they engage with postcolonial theories. They note the extent to which empires dominate their subjects neither by brute power alone, nor by cultural indifference. The project of empire is mutually constitutive; cultural boundaries are not what they appear to be. Our colleagues emphasize the porous nature of the relationships between the Christian imperial powers and the Jews, either within its geographic center or at a distance from it. Mimicry and contestation both emerge within regimes of empire, thereby raising the vexing problem of where to draw lines between “them” and “us.”

Several of these essays engage the problem of how to understand Jews as actors within empires. If empire was the “dynamic engine” of Late Antiquity, then how have Jews as Jews participated in the various periods of empire? How is the Jewish presence in the modern nation-state, including Israel, understood best? How has local

variation as a central component of empires helped to explain developments in Jewish cultures?

For all of the scholars who have contributed to this issue of *Perspectives*, empire is a “project” made by its subjects within specific cultural domains. That such projects have, to a greater or lesser degree, depended upon the participation and even complicity of those subjects is not to deny that power asymmetries are real. It is, however, to suggest that power is not a matter of politics alone. Symbols, language, and clothing, among other examples, function within a discursive realm that simultaneously reflects and contests domination. Taken as a whole, these essays make clear that Jewish studies scholars draw increasingly on contemporary theories not only to illuminate our subject, but to rethink this scholarship in light of it.

AJS 37th Annual Conference

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Deadline for meal reservations, pre-conference reduced registration fee, and hotel reservations:
November 15, 2005.

See page 37 for further details.

IMPERIALISMS IN JEWISH HISTORY, FROM PRE- TO POSTMODERN

Ra'anana Boustan

The dynamics of imperial domination that, to a large extent, drove the development of Jewish society and culture throughout Antiquity and Late Antiquity (circa ninth century BCE to eighth century CE) have been an object of Jewish historical and theological speculation at least since the author of the book of Daniel structured the unruly political history of ancient Israel into an orderly, divinely-ordained, and teleological sequence of empires (Dan 2:31–45). Of course, Daniel's four-empire scheme required constant readjustment already in Antiquity, as Jews came under the successive sway of Roman, Christian-Roman, Sassanian, and Islamic hegemony. Still, most modern historians would assent to the book's basic insight that the ebb and flow of imperial politics constitute a perennial force in Jewish history.

Yet, in marked contrast to Daniel as well as much traditional Jewish historiography, recent histories of Jews and Judaism in the ancient world are as apt to emphasize the *dynamic* and *generative* dimensions of imperial conditions as their *repressive* or *destructive* effects. In these accounts, Jewish society emerges as a heterogeneous social system made up of quite a diverse set of actors each pursuing their goals within the always shifting parameters of imperial power. This portrait not only complicates the conventional

image of the ancient Jew as a passive subject of empire, but also suggests that the boundaries and modalities of Jewish culture and piety were themselves constantly subject to rearticulation.

This essay explores how various new approaches to “empire” as an analytical category have reinvigorated the study of ancient Jewish society and culture—and how they might continue to do so. Both for pragmatic reasons and out of personal predilection, I will focus my comments on research into Jewish culture and society under Roman-Byzantine rule from the first to seventh century CE, a field that has recently seen much productive

...JEWISH SOCIETY EMERGES AS A HETEROGENEOUS SOCIAL SYSTEM MADE UP OF QUITE A DIVERSE SET OF ACTORS EACH PURSUING THEIR GOALS WITHIN THE ALWAYS SHIFTING PARAMETERS OF IMPERIAL POWER.

engagement with the theme of empire.

Current study of Late Antiquity and its diverse religious movements, including early Judaism, owes much to scholars such as Peter Brown, whose work emphasizes the deep cultural continuities that persisted in the face of the massive political changes that transformed the classical world (*The World of Late Antiquity, AD 150–750* [1971]). The historiographic framework that these scholars have helped create over the past forty years self-consciously privileges the *longue durée* of social, cultural, and religious history over the political, military, and economic crises that drive traditional narratives of the “decline and fall” of the Roman Empire. But this expansive view of Roman society should not be thought simply to gloss over the

material circumstances of empire that conditioned these more glacial cultural developments. Indeed, this interpretative framework stresses that the creation of a late antique common culture was uniquely predicated on the Romans' ability to manage, in concrete ways, the centrifugal forces of regional, social, linguistic, and religious diversity. Roman discourse of “universal” empire was always tempered by the very real constraints imposed by geography, topography, climate, material resources, and, perhaps above all, the need for complicity on the part of subject populations—or at least their representatives (Peregrine Horden and Nicholas Purcell, *The Corrupting Sea: A Study of Mediterranean History* [2000]; Peter Brown, *Power and Persuasion in Late Antiquity: Towards a Christian Empire* [1992]).

The dialectic between an emergent cultural hegemony and persistent local variation that is implicit in this

historiographic framework has proven immensely productive for Jewish historians, who themselves have become increasingly interested in the ways that Jews participated fully in their world while still marking their difference (Peter Schäfer, “Introduction” to *The Talmud Yerushalmi and Graeco-Roman Culture* [1998]). Thus, in reaction to the perennial temptation to present the Jews as passive, though periodically defiant, victims of foreign domination, this new historiography has painted a more nuanced and variegated portrait of Jewish society in which Jewish dependency and Jewish autonomy coexist in tension. In these accounts, the Jew of Late Antiquity was simultaneously a colonized subject and an active agent deliberately maneuvering within an always fluid system of imperial control (David Biale, *Power and*

Powerlessness in Jewish History [1986], 10–33). Jewish society did not constitute a homogeneous social entity informed by a single collective identity. Even the rabbinic movement itself was a complex system with internal fractures and strains (Catherine Hezser, *The Social Structure of the Rabbinic Movement in Roman Palestine* [1997]). Some Jews took an oppositional stance toward Rome; others, like the Patriarch and his circle, could—and did—participate in elite Roman society, though only briefly parlaying their social and economic capital into officially sanctioned leadership of the Jewish community (Martin Jacobs, *Die Institution des Jüdischen Patriarchen* [1995]).

In this portrait of a diverse Jewish society riven by internal competition, imperialism is no longer merely the background to or context of Jewish history, but its engine. The paradoxical dynamics of empire both challenged existing Jewish ways of life and constituted the very grounds of possibility for the emergence of novel social and ideological formations. For example, in Seth Schwartz’s analysis both the Judean temple-state of the Persian period and the synagogue-based communities of Byzantine Palestine represent

unforeseen and radically contingent accommodations to very particular imperial policies (*Imperialism and Jewish Society, 200 BCE to 640 CE* [2001]). Thus, Judaism is not an essentially stable religio-cultural system that is variously “shaped” by its historical circumstances; rather, the very nature of Jewishness—the type of entity that it is—is constantly being renegotiated within the social and cultural logic of empire (Shaye J. D. Cohen, *The Beginnings of Jewishness* [1999]).

The thorough-going anti-essentialism that informs this historiographic trend has perhaps had its most profound impact on the recent and quite radical reassessments of the formative histories of Judaism and Christianity in Late Antiquity (e.g., Adam H. Becker and Annette Y. Reed, eds., *The Ways That Never Parted: Jews and Christians in Late Antiquity and the Early Middle Ages* [2003]; Charlotte Fonrobert, “The *Didascalia Apostolorum*: A Mishnah for the Disciples of Jesus,” *JECS* 9 [2001], 483–509). In particular, Daniel Boyarin has traced in numerous studies the mutually constituting histories of Judaism and



Composite capital from the synagogue at Capernaum (lower Galilee), 3rd to 5th century CE(?). The upper of the (normally) three tiers of acanthus leaves has been replaced by symbols of the Jerusalem Temple (menorah, shofar, and incense shovel). Photo credit: Andrea Berlin.

Christianity, showing how inextricably implicated the development of (rabbinic) Judaism is in the history of Western and Christian hegemony in all its various phases—from the Christianization of the Roman Empire to modern nationalism.

In his most recent work Boyarin has quite deliberately revised his approach to Jewish culture, which had largely been predicated on an essential Jewish alterity vis-à-vis Western culture (*Borderlines: The Partition of*

Judaeo-Christianity [2004]; *Dying for God: Martyrdom and the Making of Christianity and Judaism* [1999]). Instead, his analysis is now grounded in the more ironic discursive mode of post-colonial theory. Here, imperialism, while entailing very real relations of power, does not produce pure oppositional cultures, one the authoritative discourse of the colonizer and one the merely reactive discourse of the colonized. Instead, the colonial encounter generates a common, if highly asymmetrical and always contested, cultural terrain within which both colonizer and colonized are constrained to speak and act (Homi Bhabha, *The Location of Culture* [1994]). Thus, for example, Boyarin argues that the rabbis of Late Antiquity, in dynamic and strategic interaction with their Christian counterparts, fashioned their own exclusionary practices (e.g., anti-Christian polemic or regimes of gender differentiation) that were—and continue to be—instrumental in the production and maintenance of rabbinic Judaism as a social and ideational system.

The centrality of Jews and Judaism to the creation of a distinctive Roman-Christian discourse of empire has also emerged as a theme in recent research on early Christianity.

Most notably, Andrew Jacobs has argued that, beginning in the fourth century, Christian travel to Palestine and the literature that grew up around Christian pilgrimage practices played an integral role in the reconfiguration of the Holy Land as a privileged site for the production of emergent forms of Christian imperial identity and power (*Remains of the Jews: The Holy Land and Christian Empire in Late Antiquity* [2004]). Jacobs’ study naturally posits the existence of Jewish cultural products that simultaneously mimicked and

contested this hegemonic imperial discourse, although the task of tracing these voices lies outside the scope of his particular project. In this regard, Jacobs' work recalls David Biale's notion of "counter-history," which describes the ways that certain Jewish texts simultaneously drew from and inverted the dominant historical paradigm articulated by Christian writers and theologians ("Counter-History and Jewish Polemics against Christianity: The *Sefer Toldot Yeshu* and the *Sefer Zerubavel*," *JSS* n.s. 6 [1999], 130–45). This polemical strategy resists the dominant narrative of Christian Empire by appropriating elements of this discourse in order to fashion a resistant Jewish identity.

It should be noted, however, that much of this scholarship has focused on the Roman West, ultimately embedding the Christian–Jewish encounter at the heart of Jewish history. While considerably less is known about the administrative and legal history of the Sassanian Empire, Adam Becker has recently cautioned against imposing Western imperial developments upon it ("Beyond the Spatial and Temporal *Limes*: Questioning the 'Parting of the Ways' outside the Roman Empire," in *Ways That Never Parted*, 373–92). In his view, the Sassanian case, in which both Jews and Christians occupied "minority" positions, was radically different from the Roman-Christian West. Indeed, he suggests that the differences between Jewish–Christian relations in the two empires can be seen in the enduring regional differences in the eastern and western portions of the successor Islamic empire. Yaakov Elman's ambitious project of situating late antique "Babylonian" Jewry within its Sassanian context has already begun to provide important comparative material for assessing the variable impact of different imperial regimes on Jewish culture and society (see now his "Marriage and Marital Property in Rabbinic and Sassanian

Law," in *Rabbinic Law in its Roman and Near Eastern Context*, ed. C. Hezser [2003], 227–76).

In closing, I would like briefly to propose two ways that the burgeoning interest in the role of empire in ancient Jewish history may contribute to the wider field of Jewish studies—and beyond. First, I believe that the sociocultural processes obtained in the multi-ethnic, multireligious, and multilingual empires of antiquity can provide a salutary corrective to the regnant approaches to Jewish identity and culture that take as their paradigm the modern nation-states of Western Europe and their overseas colonies. In fact, the premodern cases, with their vast, contiguous territorial and heterogeneous subject populations, bear provocative similarities to the Russian, Ottoman, and Hapsburg empires as well as to contemporary, though still nascent, postnationalist political arrangements (see Sarah Stein's contribution in this issue). When brought together with these examples, the Jewish experience in Antiquity may turn out to be more the rule than the exception.

Second and perhaps more importantly, I would suggest that the history of the Jews in the Greco-Roman world offers more than just provocative parallels, comparative material, and alternative models to students of Jewish culture. As Jonathan Boyarin reminds us in his contribution, the particular role that Jews and Judaism played in the

historical formation of premodern Christian discourses of empire not only illuminates, but also adumbrates the specific dynamics of modern European imperialisms and their irrevocable global effects. Scholars both within Jewish studies and beyond its borders will benefit from ongoing consideration of the complex and often paradoxical ways that Jewish history and the history of Western empires have been and remain inextricably intertwined.

I would like to thank Riv-Ellen Prell, Jonathan Boyarin, Sarah Stein, and Leah Boustan for their singularly useful comments on this essay.

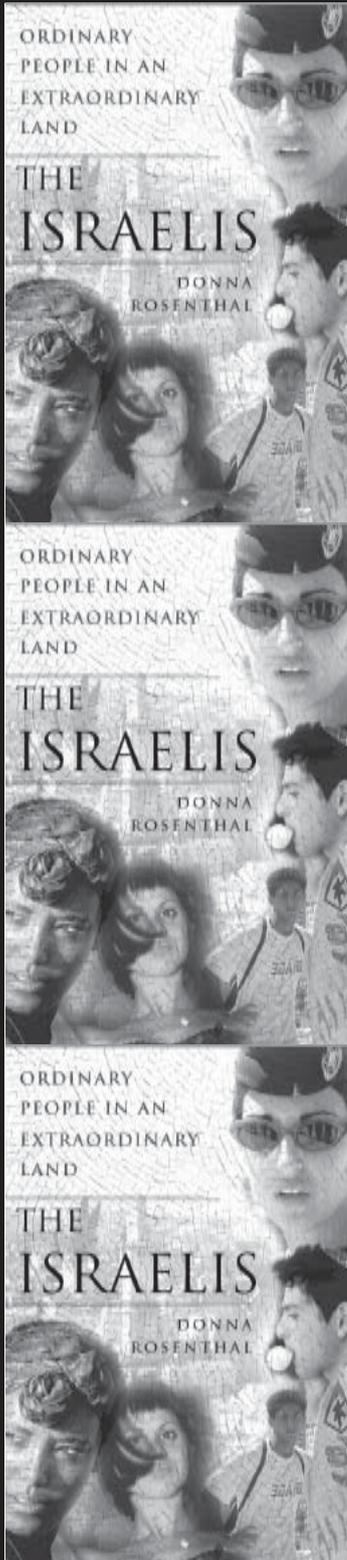
Ra'anan S. Boustan is Assistant Professor of Early Judaism in the Department of Classical and Near Eastern Studies at the University of Minnesota.

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JEW, INDIAN, AND THE IDENTITY OF CHRISTIAN EUROPE

Jonathan Boyarin

Since graduate school, when I was inspired especially by the linked discussions of anti-Semitism and European colonialism in Horkheimer and Adorno's *Dialectic of Enlightenment* (trans., John Cumming [1972]), I have been convinced that Jewish difference was critical to the formation of what came to be called "Christian Europe" and, a fortiori, to the very possibility of an encounter between that Christian Europe and its colonial "Others." For almost as long, I have found interdisciplinary scholarship on postcolonial experience and culture indispensable to my thinking and research on Jewishness in Modernity and beyond. I had decided to study Jews in and through the discipline of anthropology, yet found to my frustration that those scholars in anthropology and other regions of interdisciplinary cultural studies whose work inspired me seemed to find both Jews as an object of study, and the study of Jews, to be of little interest to the emerging discourse of intercultural postcoloniality.

My current project, whose provisional title is *The Unconverted Self: Jews, Indians and the Identity of Christian Europe*, aims to historicize and articulate my conviction (to which I claim no copyright) about the relevance of Jewishness and postcoloniality to each other. It will be a short book on a very large topic. The subtitle contains four big nouns:

1 "Jews": A term or figure that, in this book, refers to a group whose continued existence disturbs the ideal of a unified and universal

Christendom, and onto whom the phantom substance of that which is to be excluded from Christendom is consequently projected;

2 "Indians": Here meaning native peoples of the New

World, not those of the subcontinent, the very possibility of confusion highlighting again the aspect of European projection of identity onto a collective Other;

3 "Identity": A theme closely related to that of the self, and a discourse (as Charles Taylor argued in *Sources of the Self* [1989]) whose history is closely tied to that of Christianity and the so-called West; and

4 "Christian Europe": That commonplace of schoolbook historiography which, upon close examination, turns out to be neither so natural nor so self-assured as it initially appears.

At the inception of the project, more than fifteen years ago, two then-impending events loomed large. One was the cinquecentennial of Columbus's first voyage. The second was a major new effort to unite Europe commercially, culturally, and politically. Both of those events inspired rich scholarship and polemical journalism on questions of tolerance and boundaries in Europe's past. Trying to think these matters from a critical Jewish perspective, I sensed that it would be both possible and worthwhile to examine how structures of Jew exclusion in late medieval Europe were related to the encounter between Spanish colonists and native Indians in the New World, especially in the century or so immediately following Columbus's voyage. No less insightful a writer than Tzvetan Todorov had hinted at such a connection:

Columbus himself constantly links

the two events. "In this present year 1492, after Your Highnesses have brought to an end the war against the Moors... [and] after having driven all the Jews out of your realms and dominions, Your Highnesses in this same month of January commanded me to set out with a sufficient armada to the said countries of India," he writes at the head of the journal of the first voyage...

Unfortunately Todorov never returns to this coincidence in his book on *The Conquest of America: The Question of the Other* (1984), which is largely concerned with an explanation of Cortés's victory through reference to the semiological superiority of the Europeans, whose "literacy" is contrasted with the Mexicans' supposedly omen-haunted, cyclical understanding of time. From this account, all we have is a poignant hint at something more to be studied and thought—but even the possibility of that further exploration is discouraged by the reinforced trope of the Jews as an "old," expelled Other, the Indians as encountered as pure novelty, without precedent in imagination.

I was convinced that this could not be the end of the story—a conviction inseparable from my belief that the "dominant" group identity itself—what I am calling here Christian Europe—must be understood as a *project* worked out, always tenuously and (for all its boastful rhetoric) with more or less anxiety, largely in the encounters with various sets of collective Others: not only Jews and Indians, and not only these along with (famously) Muslims, but many "other Others" as well. Focusing on the Spanish and their encounter with New World Indians, however, gave me a good reason to explore the wonderful writing already being done, by historians (such as Anthony Pagden, Inga Clendinnen and Sabine MacCormack), literary scholars (such as Rolena Adorno), and anthropologists (such as Michael Taussig), on the dynamics of the colonial encounter in Latin America.

More particularly, it gave me the chance to juxtapose Jews as an Other “inside” Europe to an Other encountered as a result of a European voyage outward, while at the same time anchoring the juxtaposition more particularly in the encounter of Spanish Catholic rulers, bureaucrats and clerics with different kinds of threatening and sometimes fascinating outsiders.

Yet when I began, the pertinence of the juxtaposition of Jews and Indians as foils for Christian European identity was anything but obvious to many scholars. The conceptual gap between questions of Jewishness and questions of colonialism became starkly clear to me in a conversation, during the summer of 1988, with Edward Said. The winter before he had delivered a keynote address to the American Anthropological Association on “Anthropology and Its Interlocutors” (later published in *Critical Inquiry*, Winter 1989). There, with his wonted eloquence, he articulated the stark power differential between anthropologists and those whom they most commonly studied. Over coffee at the Hanover Inn in New England, I explained to him that I had chosen to study east European Jews in large part precisely because I did not want to be one of those “colonial” anthropologists. “Well, that’s different,” he said with a shrug that I took as both absolutism and dismissal. It seemed that I had failed to convince him that my case was a distinction that made a difference—perhaps because he saw the Jews of eastern Europe as being neither of the west European metropole, nor of the colonized periphery.

My frustration and fascination increased throughout that summer, as I participated in Said’s seminar on colonialism and literature. My impression was that for many scholars (such as those who had edited the rich collection of essays published in the early 1980s under the title *Europe and Its Others*), “Europe” was somehow taken as a given entity, one moreover which had first encountered its geographically external Others after 1492. Implicitly, Jewish history, even if

somehow distinct, was contained within the given history of Europe, and thus analytically irrelevant to the dynamics of the colonial encounter. Even more egregious, to my mind, were those works that traced the origins of Western colonizing restlessness to the Biblical account of Exodus and its supposedly concomitant heritage of religious and ethnic intolerance.

Such, roughly, was the state of discourse when this project began. Now, returning to the manuscript after years of enforced delays, I find myself in a fortunate position. To my relief, no one has quite written the book that I hope finally to complete soon. At the same time, I have access to a rich new lode of scholarship, as researchers articulate new questions about contingencies of identity and difference in the medieval and early modern periods, within and across boundaries religious, ethnic, and geographical. This scholarship is located both within and without the scope of Jewish cultural studies—though that boundary, too, should be questioned as the interconnection of so many collective identities becomes increasingly clear.

A few bullet points must suffice here to illustrate the implicit convergence of Jewish, Christian European, and colonial historiographies, yet the list is anything but exhaustive.

- Miri Rubin’s *Gentile Tales* (1999) analyzes medieval stories about host desecration by Jews “told by Christians, to Christians, to make Christians act and redefine that which made them Christian” as proof, not of distance, but indeed “of the intimacy which prevailed between the two groups” (5).
- David Nirenberg, in “Mass Conversion and Genealogical Mentalities: Jews and Christians in Fifteenth-Century Spain,” *Past and Present* 174 (Feb. 2002), examines the early modern Iberian obsession with genealogy as a product of shared “Christian” and “Jewish” anxiety about the boundaries between these two collectives.
- Lucy Pick’s *Conflict and Coexistence*

(2004) examines how a late medieval archbishop of Toledo reconciled his desire for Christian unity with a rationale for the continued presence of Jews and Muslims.

- Barbara Fuchs’s *Mimesis and Empire* (2001) examines the play of projections among Muslim, Indian, and Spanish identities in the sixteenth century.
- Osvaldo Pardo’s *The Origins of Mexican Catholicism* (2004) poignantly describes the dilemmas of a handful of priests anxiously trying to convey the “good word” to thousands of natives, yet it avoids the triumphalism of older missionary histories.
- Walden Browne’s *Sahagún and the Transition to Modernity* (2000) argues persuasively that a missionary hailed as a proto-anthropologist actually attempted (and necessarily failed) to create a medieval *summa* of Nahua culture.
- Kathleen Biddick’s *The Typological Imaginary* (2003) examines graphic evidence of the project of spatial and temporal abjection of Jews, and provocatively ties historians’ efforts at periodization to the entire heritage of Christian supersessionism.

This kind of work, among other benefits, helps illuminate how it is possible to focus closely on Jewish experience without remaining bound to a conception of a neatly delimited and separate Jewish history. More broadly, it shows with crystal clarity that human collectives are not given, but made, and once made still have to be always remade. It shows as well that politics is as much a matter of gesture, accent, and foodways as it is of mountain ranges and weapons. From this continuing, implicitly collaborative effort, specialists in Jewish studies still have much to learn; to that effort, as by now it should go without saying, we still have much to contribute.

Jonathan Boyarin is the Robert M. Beren Distinguished Professor of Modern Jewish Studies at the University of Kansas.

MODERN JEWRIES AND THE IMPERIAL IMAGINATION

Sarah Stein

For scholars of modern European history, one of the most influential historiographic trends of the last decades is to take seriously the effect of the imperial project on the metropolises of Europe. Recent work in this vein, including the influential volume *Tensions of Empire*, edited by Frederick Cooper and Ann Stoler (1997) and scholarship by members of the Subaltern School, including Dipesh Chakrabarty's *Provincializing Europe* (2000), has encouraged us to appreciate how gendered and class identities on the continent were shaped in symbiosis with policies and colonial realities overseas; to recognize empires in classic nation-states (notably Germany); and to collapse the conceptual distinction between Europe's largely contiguous empires and overseas empires, inviting comparisons between the modern Russian, Habsburg, and Ottoman Empires and those of Britain and France (among others).

In certain respects, scholars of modern Jewries have been pioneers in these theoretical developments; in other regards, we have remained inured to them, resisting, even, the centrality of Jews to the story of empire. This essay queries the tension between these two opposing

dynamics, considering what scholars of modern Jewish culture have and might offer the student of empire, and contemplating how the field of modern Jewish studies has thus far and can in the future benefit from wrangling with scholarship on empire and imperialism.

Scholarship on modern Jewry is to some extent saturated with attention to empire. If one accepts that the Russian, Ottoman, and Habsburg Empires were imperial polities comparable to (if in certain critical



Jabotinsky, Vladimir, and Samuel Perlman. *Atlas*. London; Hevrat "ha-Sefer," 1925, p. 3.

respects distinct from) the early modern Dutch Empire, the modern British and French Empires, or, as some have it, contemporary America, then one could point to a rich body of scholarship engaged with Jews' place in imperial societies. Indeed, one could even credit scholars of modern Jewries with a degree of theoretical prescience. Histories of Russian, Ottoman, and Habsburg Jewries from Salo Baron's *The Russian Jew Under Tsars and Soviets* (1964) to Benjamin Nathan's *Beyond the Pale* (2002); Aron Rodrigue's *French Jews, Turkish Jews* (1995); (and, with Esther Benbassa, *Sephardi*

Jewry [2000]); and Lois Dubin's *The Port Jews of Habsburg Trieste* (2000); have unflinchingly demonstrated that policies in imperial borderlands rippled through imperial societies to be felt—often most acutely—by Jews.

Scholars of the Russian, Ottoman, and Habsburg Empires, for their part, have increasingly appreciated the centrality of multi-ethnicity, multilingualism, and multisectionalism to the history and experience of empire. Thus scholars of Jewish studies may also benefit from a growing number of works outside their own field that pay heed to imperial diversity—and Jews, in

particular—as central to these empires' histories: including (among many others) Geoffrey Hosking's *Russia: People and Empire* (1997); Hasan Kayali's *Arabs and Young Turks* (1997); and István Deák's *Beyond Nationalism* (1990).

And yet the assumption that the Russian, Ottoman, or Habsburg Empires were imperial polities on a par with other modern, European, overseas empires is a relatively new one: the thought that their borderlands might be understood as colonies yet controversial. When it comes

to scholarship on the Russian, Ottoman, and Habsburg cases, there is a profound disconnect between the existence of empire and the practice of imperialism. Certainly the connections and overlap between these phenomena have not been explored by scholars of modern Jewry, rendering yet tangential the theoretical and historical insights offered by recent scholarship on empire.

If regnant definitions of imperialism have excluded the three empires in which vast numbers of Jews lived in the modern period, it is also true that scholarship on Western

European colonialism is uncannily devoid of Jewish actors, while histories of the Jews of modern Britain and France—including Todd Endelman’s *The Jews of Britain* (2002) and Pierre Birnbaum’s *The Jews of the Republic* (1996), otherwise magisterial surveys of modern British and French Jewries—evade mention of imperialism altogether. Jewish *subjects* of colonial influence are, on the other hand, abundant. Scholarship on North African, Ottoman, and Levantine Jewry has amply documented the effect both of state power and Jewish philanthropic institutions (sometimes labeled “intra-Jewish colonialism”) on what has problematically been called “subaltern” Jews. (I have surveyed this literature in a contribution to *The Oxford Handbook of Jewish Studies*, edited by Martin Goodman [2002]). We know less about the limits of such influence, or of the economic, cultural, and political sway that Jews in the colonies exerted on Europeans in general or European Jews in particular.

In sum, one could place the historiography on Jews and empire in two crude categories: there is, on the one hand, a rich body of scholarship (penned by scholars within and outside of the field of Jewish studies) on Jews’ place in empires that is generally *not* considered imperial. On the other hand, there is a well developed body of scholarship on the received imperial regimes of Europe (again, written by scholars within and outside the field of Jewish studies) that disassociates European Jews (or uncolonized Jews) from the practice and experience of empire.

What is at stake in these elisions? To a great extent they are the result of

the reigning predilections of our field: scholars of modern Jewry retain an abiding interest in intellectual culture, communal histories, and utopian politics (from Freudianism to religious Orthodoxy) at the expense of, say, economic, comparative, or material history. But the elision of empire and imperialism as a focus of scholarship may also be the result of at least three intellectual allergies.

First, considerations of Jews’ historical relationship to colonialism and empire have been dominated by the question of whether and/or to what extent Jewish settlement of Palestine and Zionism more generally were (or remain) colonial enterprises, work most recently summarized by Ivan Kalmar and

WRITING JEWS INTO THE HISTORY OF IMPERIAL
RELATIONS THUS DOES MORE THAN NUANCE OUR
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THE SHAPING OF ETHNIC, RACIAL, AND SOCIOPOLITICAL
IDENTITIES IN THE MODERN WORLD.

Derek Penslar in the introduction to their *Orientalism and the Jews* (2005). While this scholarship, including that by Gershon Shafir and Zackary Lockman, is fascinating, thus far it remains *sui generis*. What is more, because it has been received polemically, this work may function to foreclose conversation about whether Jews were implicated in or complicit with other colonial projects.

Second, scholars of Jewish studies continue to adhere to what David Biale has called the notion of Jewish powerlessness. This tendency has prohibited the development of scholarship on Jews’ place in the matrix of imperial politics. It may also explain why Jews (as Jews per se,

rather than as bourgeois consumers, or Londoners, or intellectuals, and so on) have not been said to have experienced the rather more cultural and material “tensions of empire” (to borrow from Cooper and Stoler) that so influenced the choices, desires, and habits of other modern Europeans.

Third and finally, the specter of imperial economics is a factor in the lacuna of literature on Jews and modern imperialism. There is, of course, a well-developed literature on Sephardi involvement in the expansion of capitalist markets overseas, especially for the early modern period; this body of scholarship includes Jonathan Israel’s ambitious studies *European Jewry in the Age of Mercantilism* (1985) and

Diasporas within a Diaspora (2002); Jonathan Schorsch’s *Jews and Blacks in the Early Modern World* (2004); and Francesca Trivellato’s doctoral dissertation, “Trading Diasporas and Trading Networks in the Early Modern Period: a Sephardic Partnership of

Livorno in the Mediterranean, Europe, and Portuguese India” (2004). At the same time, we know precious little about modern Jews’ place in economic networks rooted in the colonial world. Our disinterest in this topic is not justified by historical realities. Both Sephardi and Ashkenazi Jews were, after all, profoundly implicated in colonial economics in the modern period: through the trade of precious stones and metals, women, opium, and liquor; through their involvement in the fashion and textile industries; and through brokerage and financing.

Perhaps scholars have avoided such topics for fear of perpetuating anti-Semitic stereotypes: perhaps the challenge of imagining Jews as

perpetrators rather than victims of racist economics overwhelms. Indeed, the risks are not insignificant. One thinks of Yuri Slezkine's recent attempts, in *The Jewish Century* (2004), to identify Jews as engines of the twentieth century's successes and excesses: an approach whose professed radicalism merges seamlessly with the reactionary. And yet, if the need for sensitivity is acute, so is the need for daring. Just as our understanding of modern Jewish culture has been expanded by recent explorations of Jews' involvement in race science (including John Efron's *Defenders of the Race* [1994] and *Medicine and the German Jews* [2001], Mitchell Hart's *Social Science and the Politics of Modern Jewish Identity* [2000], and Sander Gilman's *The Jew's Body* [1991] and *Freud, Race, and Gender* [1993]), long an unthinkable topic, we may benefit from a better understanding of Jews' involvement in the symbiotic development of imperialism and global capitalism.

What is required is not simply greater attention to Jews' role in high politics or large-scale capitalist enterprises (though this, too, is welcome). We also have much to learn by situating local Jewish communities, lines of intellectual or religious inquiry, and quotidian practices within those global networks in which other Europeans were immersed. For example, we might consider, as has Rebecca Kobrin in a recent dissertation entitled "Conflicting Diasporas Shifting Centers: The Transnational Bialystok Jewish Emigre Community in the United States, Argentina, Australia, and Palestine 1878–1949" (2004), the roles émigré Jews played in colonial contexts or the ways their new homes reverberated (culturally, economically, emotionally) in their respective "homelands." We might query, as has Leora Auslander in a slightly different context (in her article "'Jewish Taste'? Jews, and the Aesthetics of Everyday Life in Paris

and Berlin, 1933–1942," published in Rudy Koshar's *Histories of Leisure* [2002]), whether Jews' patterns of consumption or self-imagining were imprinted by the imperial project in the same way as were the patterns of other men and women in nineteenth- and twentieth-century Europe. And, finally, we might reflect on whether the answers to these questions might push us to redraw the boundaries of modern Jewish communities, or to rethink our sense of Jews' place within the nations and empires of Europe.

Scholars outside of Jewish studies have reason to be as invested in these topics as do those of us working within the field. Work on Jews' place in the imperial web will join other recent scholarship in colonial and postcolonial studies, including Catherine Hall's *Civilizing Subjects* (2002), in disaggregating the categories of "European," "white," and "colonizer." Writing Jews into the history of imperial relations thus does more than nuance our understanding of Jews' place in individual colonial contexts: it invites reflection about the shaping of ethnic, racial, and sociopolitical identities in the modern world.

It must be noted in closing that there are signs that scholarly interest in empire and imperialism may already be waning, replaced (and in some sense outmoded) by a growing interest in globality, on the one hand, and regionalism, on the other. Perhaps we already stand, as

Antoinette Burton puts it, *After the Imperial Turn* (2003). And yet for scholars of Jewish culture, the theme of empire is resonant not so much because it has been *en vogue*, but because it raises questions that are at once broad and material, and, in some cases, quite sensitive. These queries, and the answers further research provides, have the potential to spawn a new modern Jewish history.

The author wishes to thank Riv Ellen Prell, Ra'anana Boustan, Aron Rodrigue, and Rebecca Stein for their comments on an earlier version of this essay.

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EMPIRE AND THE JEWS

Ivan Kalmar and Derek Penslar

“Empire” is a prevalent concept across the social sciences and humanities today, but scholars in Jewish studies have been slow, even reluctant, to engage it. Empire refers to a constellation of supranational political and economic power, a form of power so closely associated with anti-Semitic fantasy that scholars in Jewish studies are hesitant to probe what reality might lie behind the myth.

Representations of Jews are part of larger discursive formations that function within global political and economic contexts, but those contexts have barely been explored by scholars in Jewish studies: an important example that we have dealt with elsewhere is orientalism. Indeed in Jewish studies today economics is all but ignored, and politics is ensconced within the rubrics of communal or national activism and the Israeli polity. International Jewish economic and political activity, the confluence between them, and the nexus of that activity with empire’s global reach are essential subjects for future study.

In the brief space allotted to us here, we will leave aside premodern empires of Western Antiquity and the Islamic world. Our focus is the West and three phases of empire within it, following Walter Mignolo’s concept of three successive missions directed from the West: the medieval and early modern Christian mission, the modern civilizing mission, and the postmodern mission of global, material development. What, historically, has been the role of

Jews in these various stages of Western empire?

In the “Christianizing” stage, led by Spain and Portugal, Jews were expelled from Iberia yet established themselves so well in the Low Countries, the economic engine of the Spanish crown, that some were able to play an important role in the colonial development of the West Indies, first under Spanish, and then Dutch control. Thus Jews were present at the creation of the global capitalist system that Immanuel Wallerstein famously presented as the dawn of modern sensibility. In the “civilizing mission” stage begun in the seventeenth century, as the focus of Western power shifted slowly from the south to the north of Europe, Jews continued to play a visible role in the form of the “Port Jew,” the internationally-linked, multilingual merchant, often of Sephardic origin.

The story of Jews and early modern empire has been chronicled by a number of historians, but they have focused on economic activity and have not worked through its political implications for either the Jews’ communities or the empires in which they dwelled. We need to think more deeply about how Jews’ economic, social, cultural, and political capital were inextricably bound and mutually reinforcing. Less explored, and more controversial, is the relationship between Jews and the last phase of the civilizing mission, the era of high imperialism (c. 1880–1945). Modern anti-Semitism rose in the Western world at the same time as the scramble for overseas possessions that extended the Great Powers’ control or influence to reach some four-fifths of the globe’s population. So was imperialism in some ways linked with Jews and the growing agitation against them?

The elements of the bourgeoisie who most benefited from this

imperial system were exporters of manufactured goods, importers of raw materials, owners of plantations and mines overseas, and, finally, the financiers who provided the funds and the traders who mediated between producers and consumers. Except for the financiers, Jews did not figure prominently among these lynchpins of imperialism. Jewish manufacturers were marginal in the imperial centers, England and France. On the raw materials side, the owners of plantations were rarely Jewish. Mine owners, too, were seldom Jewish, except in the South African gold and diamond industry. Although Jews were closely associated with the trade in certain colonial products, there is little sign of Jewish participation in the colonial economy beyond their usual involvement in the distributive sector within the Western world.

Territorial control, as a defining feature of imperialism, necessitated not only capital and capitalists but also the systematic assertion of political and military power. The imperial service, both civil and military, provided employment for the sons of the privileged at the helm and for the superfluous “masses” at the bottom. Few Jews were found in either group. Throughout most of the Western world Jewish participation in the armed forces and the civil service was limited due to a combination of discrimination from without and the Jews’ own career preferences. There were exceptions. Benjamin Disraeli, Britain’s most imperialist prime minister, reckoned his Jewish origins as an “Arabian” trait linking this exotic colonizer to the colonized Orient. Jewish officers and soldiers were found in the French and Italian colonial forces. In the colonies themselves, administrations often privileged local Jews and other “middleman” minorities over the rest of the population. But none of this translated into large-scale

involvement by home-country Jews in the imperial effort.

Jews were, as a group, objectively irrelevant to imperialism. Yet it was during the height of imperialism that they began to be more than ever reviled for their alleged control over the economy and the politics of every Western state. Anti-Semites identified the Jews as a major noxious force just when their sociopolitical importance was objectively in decline. The problem was the very “civilizing mission” that Mignolo located as the principal discourse of north European imperialism. Civilization was, fatefully for Jews, understood as the achievement not only of the Christian faith but also of the European “races.” It was not generally believed that the Jewish “race” was one of them. The relative absence of Jews in the imperial enterprise made it easier to argue for excluding them, along with the “natives” of the colonies, from the benefits of the “Western” guarantees of liberty and equality, and indeed of residence in the West.

A more direct association may be established between fin-de-siècle empire and the Zionist movement. Seeking the protection of the Great Powers, early Zionist leaders of necessity became embroiled in imperialist intrigue, and the Zionist movement became from both the Western and the Arab point of view an instrument of European imperialism. Zionism was steeped in colonialist mentalities regarding the cultural superiority of the European over the Arab, and the Zionist ideal of “making the desert bloom” paralleled French claims that Algeria had been desertified under Muslim rule but would become a verdant paradise as part of *la France integrale*. Zionist aims had little in common with the practices of colonialist ventures that exploited native labor and resources, but the growth of the Yishuv did bear



Disraeli offers Victoria the “oriental” crown of India to replace the English one. Drawing by John Tenniel, in the *London Punch* (1876).

resemblances to the settlement colonialisms practiced by Europeans in the New World or the Boers in South Africa. That said, Zionism’s many idiosyncratic qualities stymie its facile classification as a form of settlement colonialism. Moreover, Zionism shared important aspects with the worldwide decolonization movement, and was so regarded by many African, Asian, and African-American leaders in the early stages of Israel’s independence.

A final round of questions concerns the role of Jews in the latest stage of empire, with “development” (and now “democracy” and the “war on terror”) having replaced “civilization” as its mission. Because of their often exaggerated role in the history of international trade and finance, Jews have been accused by enemies and praised by friends as an easy fit with transnational capitalism, most recently and with considerable *chutzpah* by Yuri Slezkine, the witty author of *The Jewish Century* (2004). But in today’s business and finance there

are hardly any exclusively or predominantly Jewish networks, and the involvement of prominent Jews, even in so visible a form as the capitalist oligarchs in postcommunist Russia, is at the personal, not the group level. The global economic order shows no sign of being singularly influenced by Jews in anything like the manner in which, say, the Hungarian economy was before World War II.

A better founded argument could be made for recognizing a strong Jewish and Israeli role in the current global order. Only an extremely partial observer could deny the prominence of Israeli interests, as defended by important American-Jewish organizations, in the calculations of American governments, especially in their decisions on the Middle East.

The alliance is, however, not essential to empire as a new form of global sovereignty, but expresses the individual efforts of the United States and Israel to further their specific political positions within that new empire. As stated at the outset, the concept of empire represents a confluence of political and economic power, and the U.S.-Israeli alliance is overwhelmingly political. For this most contemporary of topics, as for those rooted in the distant past, scholars in Jewish studies must confront the realities of Jewish power, learn to distinguish between its various forms, and appreciate Jews’ historic reliance upon transnational forces, which, whether material or cultural, have often originated within the paradigm of empire.

Ivan Kalmar is Professor in the Department of Anthropology at the University of Toronto.

Derek Penslar is Samuel J. Zacks Professor of Jewish History at the University of Toronto.

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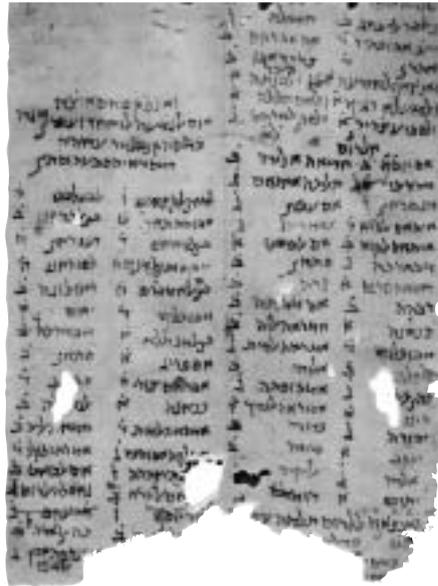
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The deadline for submission of material is Monday, Feb 16, 2006

EXHIBITION REVIEW: "PRINTING THE TALMUD: FROM BOMBERG TO SCHOTTENSTEIN"

Bruce Nielsen

The recent exhibition mounted by the Yeshiva University Museum, New York, "Printing the Talmud: From Bomberg to Schottenstein," was a masterpiece not soon to be challenged for its comprehensive presentation of so many elements illuminating the production and dissemination of the Talmud text during the last five hundred years. Let me be clear from the outset that while I made some modest and late contributions to the catalogue and the exhibition labels, I did not participate in the conceptualization of the exhibition. I am offering here the reflections of an "interested" friend and observer.

The exhibition organizers assembled a once-in-a-lifetime collection of exemplars from all the historical eras of printing of the Talmud, including fragments of the earliest printed tractates deriving from the Iberian Peninsula; the truly magnificent six-volume set of the Talmud printed by Daniel Bomberg in Venice between 1519 and 1543, which has survived as a set since the sixteenth century; early representative texts of the Talmud in translation (the 1705 Latin edition printed by Georg Edzard in Hamburg, or Lazarus Goldschmidt's complete German edition); and the crowning achievement of Schottenstein's seventy-three-volume edition. The museum surrounded these editions with a wide range of complementary

texts, such as a copy of the 1553 edict that actually prohibited and attempted to destroy the very activity explored and exalted by this exhibition, a copy of Johann Reuchlin's contemporary witness to the rapidity with which notice of Bomberg's Italian successes spread throughout Europe, and stand-alone



Bomberg Talmud, six-volume set, Venice, 16th century.
Courtesy of the Yeshiva University Museum.

commentaries and reference works, many of which were included in later editions of the Talmud.

It is possible to uncover at least three guiding principles exercised by the organizers of the exhibition. First, by viewing more than three dozen Talmud editions in the original and ten editions in translation, printed on four continents, one may trace how printing the Talmud moved from the Iberian Peninsula, around the Mediterranean basin, to Italy, and to the centers of Jewish life throughout Europe, and finally to America, as well as, by necessity, to China. It was not just that the idea of printing spread, but even the typographical equipment, types, ornamentation,

and materials on occasion changed hands and were moved great distances. By a second guiding principle, the organizers of the exhibition included exemplars of more than twenty "firsts": e.g., the first complete printed Babylonian Talmud, the first printed Palestinian Talmud, a tractate from among those first dated, the only tractate printed in Sabbioneta, the first tractate printed in Africa, the first tractate printed in America, the first German and French translations, and so on. Yet, by following a third guiding principle, the organizers did not shrink from treating serious difficulties encountered by printers of the Talmud. While the Church's censorship and destruction was

primary, the disputes between rival Jewish printers the brothers Romm and Samuel Abba and Pinhas Shapira, or between Solomon Proops and efforts led by Judah Aryeh Lieb, also bore on the questions of how, where, and with what success the Talmud was printed.

The overwhelming centrality of the printed Talmud in this exhibition, both in terms of the number of items and physical space devoted to it, was spectacularly framed by earlier and later developments in the publication of the Talmud. From the earlier period the organizers were able to display for the first time outside of Israel the oldest extant Talmudic text, preserved on an exquisite eleven-by-fourteen-foot mosaic floor from the sixth-century synagogue in Beth Shean valley in Rehov, Israel. Correspondingly, with an eye toward the future, the printed Talmud was juxtaposed with a dizzying display of computer applications.

Finally, this exhibition forced viewers to consider what difference the media makes in how the Talmud was, and is, studied: a floor is not

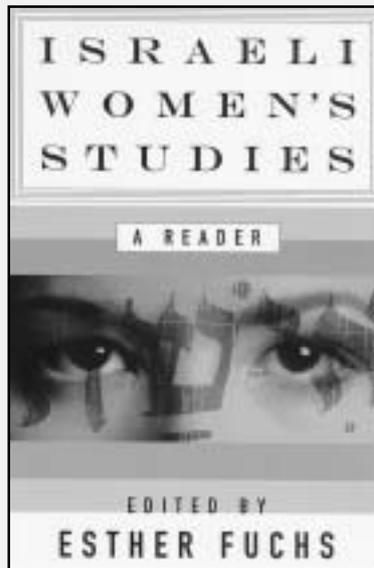
portable and to consult the Talmud, a student needed to walk perhaps a great distance; a manuscript was easy to transport but was subject to scribal error and change and depended on other codices to provide commentaries and reference tools; or with the standardization of a page of Talmud in the sixteenth century and the gradual addition of more commentaries, indices, and reference tools suddenly students need not have several volumes open in front of them. The exhibition helps us to think about how each of these steps transformed the means and practice of Talmud study; and yet, at the same time, underscores the fact that the study of the text perseveres through them all.

A comprehensive catalogue, *Printing the Talmud: From Bomberg to Schottenstein* (Yeshiva University Museum, 2005) edited by Sharon Liberman-Mintz and Gabriel M. Goldstein, is especially valuable due to the wealth of essays which describe the cultural contexts in which to consider the printed Talmud, its study, and its centrality to Jewish life. Among the essays are three which elucidate the formative period of the Talmud, setting the stage for the printing era. Four essays treat the study of the Talmud in the medieval period and decisions concerning which commentaries and reference tools would be included on a page or at the back of a volume. Three essays focus specifically on the history of the printing of the Talmud during the sixteenth through the nineteenth centuries. An additional five essays focus on Talmud study since the nineteenth century, including the Talmud in translation, and the emergence of the computer as a valuable tool holding the potential of unlimited contributions for the future.

Bruce Nielsen is Assistant Dean at The Graduate School of The Jewish Theological Seminary.

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The Department of Asian & African Languages & Literature at Duke University invites applications for an open rank position in Modern Hebrew Language, Literature and Israeli Cultural Studies to begin fall 2006. Native or near-native fluency in Hebrew is required. The desired specialization is in Modern Hebrew literature and Israeli cultural studies with emphases on identity, postcolonialism, film, gender, or theories of globalization. The successful candidate will be expected to teach courses in her/his area of expertise and Intermediate and Advanced Hebrew. The candidate will have a secondary appointment in Jewish Studies. The Ph.D. degree is required. Applications should include a curriculum vitae and the names, addresses and telephone/fax numbers of at least three scholars who can provide academic references. Application received by November 15, 2005, will be given full consideration. Duke is an Equal Opportunity/Affirmative Action employer.

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These materials should be sent to Alexander Orbach, Jewish Studies Program, 2604 Cathedral of Learning, University of Pittsburgh, Pgh, PA 15260. Review of applications will begin November 15, 2005. The University of Pittsburgh is an AAEOE.

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EXHIBITION REVIEW: "JEWISH WOMEN AND THEIR SALONS: THE POWER OF CONVERSATION"

Judith Rosenbaum

"On my divan Austria comes alive," declared Berta Zuckerkandl, one of twelve Jewish salonières featured in a recent exhibition at the Jewish Museum, New York, "Jewish Women and Their Salons: The Power of Conversation."

Zuckerkandl's assertion raises the question at the heart of this exhibition: what was the role of Jewish women and their salons in the process of social, cultural, and political change from the end of the eighteenth to the middle of the twentieth century?

On view at the Jewish Museum from March 4 to July 10, 2005, and at the McMullen Museum of Art at Boston College in partnership with the New Center for the Arts from August 22 to December 4, 2005, this exhibition

illustrates and enhances the important contributions of women's history and gender studies to the field of Jewish studies. Curators Emily D. Bilski and Emily Braun draw on a variety of historical sources—from letters and diaries to painting and literature—to analyze how social exchange within the private arena of the salon shaped culture and politics.

The scope of the exhibition, which traces Jewish salonières from their emergence in 1780s Berlin to their

demise in Los Angeles in the 1950s, argues for a broader, more inclusive consideration of Jewish women's salons that extends beyond the usual focus on the early years of the

nineteenth century. Within this expanded context, the exhibition and its rich companion catalogue explore how Jewish women, whose experience negotiating boundaries as both women and Jews, honed the social mediation skills necessary to



Florine Stettheimer, *Soirée*, 1917-19. Yale Collection of American Literature, Beinecke Rare Book and Manuscript Library.

preside over a successful salon. As a result, they became influential salonières in disproportionate numbers. First serving as wealthy ambassadors for assimilation and later as critics and shapers of avant-garde culture, these women used the egalitarian sociability of the salon—made possible by its location within domestic space—to blur boundaries of class, gender, ethnicity, and sexuality and to pursue a greater degree of education and influence

for themselves. For example, in her early Berlin salon, Rahel Levin Varnhagen found an outlet for her powerful intellect and an opportunity to reinvent herself as something beyond a mere "Jewess." Genevieve Straus, whose bohemian salon attracted a diversity of artists and cultural types, developed a close relationship with Marcel Proust, giving him the notebooks in which he drafted *À la recherche du temps perdu* and serving as the model for the character of Madame de Guermantes. After the framing of Alfred Dreyfus had been revealed at her summer home, her salon became the Dreyfusard headquarters—a role that lost her many salon habitués but cemented her place in political history.

While emphasizing the salonières' roles as powerbrokers and significant cultural handmaidens, the exhibition makes clear that they were not only muses, facilitating the careers and accomplishments of others (men), but contributors in their own right, crafting their own personas and pursuing their own careers as writers, critics, and musicians. In fact, the salons themselves could also serve as muses, inspiring the creativity of the women who presided over them. Florine Stettheimer, one of only two stateside salonières featured in the exhibiton, made the

salon she led with her two sisters the subject of her art. In one of the strongest essays in the catalogue, Lucia Re argues for reading Gertrude Stein's experimental modernist prose as a written expression of the circling salon conversations at 27 Rue de Fleurus.

One of the strengths of the exhibition (and even more so, of the catalogue) is its presentation of the common threads connecting this

diverse compilation of salons whose central concerns ranged from music to painting, from politics to literature. The salons were not uniform in their political persuasions—of the two Italian salons featured, Anna Kuliscioff's agitated for Socialism while Margherita Sarfatti's promoted fascism and her lover, Mussolini—or in their types of conversation, which might take the form of formal "polite" conversation, literary witticisms, or a multilingual fusion. The curators succeed in capturing the variety and idiosyncrasy of the salons and persuading the viewer that there is value in considering them together. The exhibition is more successful, however, in revealing the continuity in aspects of the salonieres' gender identity than in their Jewish identities.

The greatest challenge in creating an exhibition on salon culture and the power of conversation is its ephemeral nature, the lack of conversational record. In an attempt to compensate for this absence, the exhibition features a wide range of artifacts and media—guestbooks, artwork, manuscripts, music, furniture, and film—meant to evoke the atmosphere of each salon, and portraits of salon habitués to people it. Unfortunately, the portraits are hung too high to represent effectively the presence of these salon members in the room. The detailed audio guide of narrated excerpts from letters and diaries is a welcome addition and a creative attempt to imply conversation, but it cannot provide a real sense of dialogue and exchange—the heart of the salon experience. Finally, a warmer exhibition design—one that suggests the domestic spaces of the salon, would have strengthened the impact of the exhibition and reinforced the significance of interior space to salon culture.

The exhibition catalogue offers a wonderful visual and intellectual

enhancement to the exhibit, presenting additional, compelling images and further consideration of issues raised but not addressed in sufficient detail in the exhibition itself. The conversion to Christianity of three featured salonieres (Henrietta Herz, Rahel Levin Varnhagen, and Fanny Mendelssohn Hensel—who was baptized as a child) is noted but not analyzed in the exhibition; the catalogue pays deeper attention to this topic. The catalogue essays also explore in more detail the role of gender within the salons, and, in Leon Botstein and Lucia Re's excellent essays in particular, the relationship between femininity, Jewishness, and other marginalized identities.

The exhibition ends fittingly with the little-known actress and screenwriter Salka Viertel, whose salon offered a cultural home for German refugees in Santa Monica, California. As the film in this section of the exhibition illustrates poignantly, the themes of exclusion and acceptance that animated the first Jewish salons carried through to this last one, though the salon itself shifted from a gateway into German culture to a nostalgic representative of it for the refugee community in America.

The essays in the catalogue emphasize that nostalgia was a central feature of salon culture from the beginning, as the salonieres imagined and longed for the ideal sociability

of another time. Because the power of the salon lay in the experience of the moment, the salon was always perceived as passing and on the decline. Today's culture of anonymous, virtual communication only reinforces the tendency to wax nostalgic for the era of salons and the lively, face-to-face encounters they cultivated. That this exhibition effectively evokes the appeal and power of salon culture and Jewish salonieres without succumbing to this nostalgic inclination is to be applauded.

*Judith Rosenbaum, Ph.D.,
is Director of Education
at the Jewish Women's Archive.*

AJS 37th Annual Conference

December 18-20, 2005

See page 37 for further details.

YAD HANADIV FELLOWSHIPS IN JEWISH STUDIES FOR 2006-2007

Yad Hanadiv and the Beracha Foundation have established a Visiting Fellowship Program in Jewish Studies. Fellowships will be granted each year to scholars of Jewish Studies who hold non-tenured university positions (or who will receive tenure after September 2006). Fellows will spend the academic year in Israel pursuing their own research while also working with a senior scholar in their field. The fellowship for 2006-2007 will be in the sum of \$20,000., with an additional \$2000. for spouse, plus \$2000 per child. Fellows are required to confirm that upon completion of the fellowship they will resume teaching Jewish studies at a university abroad.

**The deadline for receipt of applications
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Application forms and additional information may be obtained by writing to:

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IMAGINING JEWISH MODERNITIES: REFLECTIONS ON A GRADUATE STUDENT CONFERENCE IN JEWISH STUDIES

Rachel Shulman and Jennifer Young

What is the difference between Jewish studies and studying Jews? This was one of the key questions that led us to initiate the first graduate colloquium in Jewish studies at the University of Illinois at Urbana Champaign, held on April 10, 2005. As this event's organizers, one from Jewish studies and the other from postcolonial history, we became interested in further exploring different ways to approach similar theoretical and historical material. Our aim for the colloquium was to bring together students from a variety of disciplines and scholarly backgrounds in order to create a dialogue that would cross disciplinary boundaries and scholarly contexts. We were convinced that many graduate students, like us, are interested in understanding their work at the nexus between specifically Jewish studies questions and concerns, and the problems unique to different modes of history, literary theory, and modern national and linguistic studies. We wished to draw our colleagues into a wider discussion of the various modes of studying Jews in the modern era, and on the differing theoretical and methodological approaches in contemporary scholarship.

We also realized that many students, like us, work within departments where few other students share

similar interests in problematizing Jewish history and culture, and that in order to engage in critical discussions on issues unique to our field, we must create our own cohort. Thus, at least for one day, we were able to bring together a diverse group of young scholars from across North America, and to begin to create networks that we anticipate will expand as we progress in our professional lives.

The colloquium theme we chose as a pathway into this larger discussion was "Imagining Jewish Modernities," which to us represented a method of questioning the ways in which Jews in varying locations and contexts imagined themselves to be part of a larger European civilization. Many of us work with different definitions of Modernity, both European and Jewish, and we therefore concluded that it would be useful to discuss together how these contrasting modernities conflicted. We also discussed whether strategies for Jewish engagement in various European artistic movements, political programs, or cultural endeavors were related to each other.

In our call for papers we asked, "In what ways have Jews used European ideas as a way to articulate distinctively Jewish practices of Modernity?" This thematic question

was addressed in varying ways in our panels, which focused on, among other topics: strategies of Jewish nationalism in fin-de-siècle Russia and Poland; the literary creation of self and society in Yiddish and Russian Jewish literature; strategies of engagement with empire in nineteenth-century England; and tropes of Jewish identity from postwar Germany to American pop culture. Since our conference theme was directly related to the idea of Modernity, it was unsurprising that our participants came primarily from disciplines such as history or literature, where Modernity is theorized. What did surprise us was the distance they traveled to attend. Our presenters came from universities in Mainz, Southampton, Vancouver, Toronto, Montreal, Los Angeles, New York, Philadelphia, Boston, Chicago, and Bloomington.

During the conference we discussed a situation common among many of us working on Jewish topics within such disciplines: the expectation that to succeed with a Jewish dissertation topic one must display fluency both in historical or literary theories and canons, as well as command a thorough knowledge of Jewish languages, religion, and history. Students who pursue Jewish topics outside of Jewish disciplines are taught to understand and appreciate the particular and unique elements of Jewish historical narratives, cultural and literary traditions, and languages. At the same time they are expected to frame their work contextually and comparatively, making it relevant on the broadest possible level. This is a challenge that may not be unique to Jewish studies, but it certainly merits discussion and analysis by those undertaking these kinds of complicated and nuanced projects.

We were fortunate to have Professor Naomi Seidman of the Graduate Theological Union in Berkeley as our keynote speaker. She gave a

moving lecture on the practice of Jewish translation entitled, "Every Free Man Has Two Homelands: A Parable on Yiddish and Translation." Dr. Seidman told a fascinating anecdote about an experience her father had in "creatively mistranslating" his own words from Yiddish to French, and used this story to outline her theory of translation as a strategy of cultural integrity and survival. She concluded that sometimes mistranslation serves as an act of cultural fidelity, a way of maintaining identity across shifting borders. Her talk was a perfect conclusion to our conference because it personalized our previous discussions on the kinds of strategies taken by European Jews, fluent in many different cultural and linguistic idioms, who strove to decipher their own ideologies and experiences in

order to place them into a coherently Jewish framework.

Fresh from the success of this event, we have embarked on our next project, which will be organized

...THE EXPECTATION THAT TO SUCCEED WITH A JEWISH DISSERTATION TOPIC ONE MUST DISPLAY FLUENCY BOTH IN HISTORICAL OR LITERARY THEORIES AND CANONS, AS WELL AS COMMAND A THOROUGH KNOWLEDGE OF JEWISH LANGUAGES, RELIGION, AND HISTORY.

around a more intimate workshop environment. This time, we will focus less on specific themes and questions in order to give even more opportunity to students to present their own works-in-progress. We want to devote significant time for discussion and study of each other's work, since we believe that it is especially crucial for those in the

beginning or middle stages of dissertation-writing to benefit from the perspectives and advice of their peers, and to receive feedback from professors outside of their own disciplines or universities. With the strong foundation of our colloquium, we hope to continue our commitment both to providing a collegial space in which emerging scholars can present their work and in which lively debates on the nature of Jewish studies scholarship can occur.

Rachel Shulman is a Ph.D. student in history at the University of Illinois, Urbana-Champaign.

Jennifer Young is a Ph.D. student in anthropology at the University of Illinois, Urbana-Champaign.



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WE REMEMBER OUR COLLEAGUES

MURRAY FRIEDMAN 1926–2004

Michael Alexander



Murray Friedman was born in the Williamsburg section of Brooklyn, New York. He joined the Marines in 1944, serving as a mortar man. After the war he returned to civilian life to study history, earning a bachelor's degree from Brooklyn College in 1948, a master's degree from New York University in 1949, and a doctorate from Georgetown University in 1958.

Dr. Friedman's first job was as director of the B'nai B'rith Anti-Defamation League office for Virginia and North Carolina, which he assumed just before the U.S. Supreme Court handed down its *Brown v. Board of Education* decision. He spent most of his time at the ADL battling segregation.

He became the regional director of the American Jewish Committee's Mid-Atlantic States in Philadelphia in 1959, where he served for forty-three years. In 1961 he served on a committee that wrote Philadelphia's first school-desegregation program. Later he became secretary to the Pennsylvania Equal Rights Council,

where he worked for fair-housing legislation. He also began to dedicate himself to scholarship and developed an analysis of racial disorders in Philadelphia, *Case Study of a Riot*, which was the first major study of the civil disorders of the 1960s. His findings were utilized by federal and state agencies.

Friedman considered his best work for AJC to be a survey he commissioned in the early 1960s on anti-Semitic hiring practices of businesses in Philadelphia. He invited corporate directors to discuss the discouraging results of the survey in a program he called "Executive Suite." The program gained national attention and helped open doors to corporate America for Jews. A later survey he coordinated in 1988 determined that discrimination against Jews in the corporate world had essentially disappeared but that similar abuses against women and blacks continued. In 1986, President Reagan appointed Friedman to be Vice Chairman of the U.S. Commission on Civil Rights, a post he held for three years.

While in his post for AJC, Friedman also taught American Jewish history at La Salle, St. Joseph's, and Temple universities. In 1990, Dr. Friedman and Dr. Morris Vogel founded the Myer and Rosaline Feinstein Center for American Jewish History, which Friedman directed. Conceived as a partnership between Temple University and the AJC, the Feinstein Center was created to promote the study of the American Jewish experience. Under Friedman's direction, the Feinstein Center sponsored many academic fellowships, talks, publications, and conferences that received international recognition. At the time of his death, Friedman was coordinating an upcoming conference, co-sponsored with the

Jewish Theological Seminary and Baylor University, entitled "Uneasy Allies? Evangelical-Jewish Relations Today."

Friedman had a long and distinguished academic publishing career. He was the author of many books, including *The Neoconservative Revolution* (2005); *Philadelphia Jewish Life, 1940–2000* (2003); *What Went Wrong: The Creation and Collapse of the Black-Jewish Alliance* (1995); *When Philadelphia Was the Capital of Jewish America* (1993); *The Utopian Dilemma: American Judaism and Public Policy* (1985); and *Jewish Life in Philadelphia, 1830–1940* (1983). He also edited many volumes, including *Commentary in American Life* (2005); *New Perspectives on School Integration* (1979); and with Meltzer and Miller, *Overcoming Middle Class Rage* (1971).

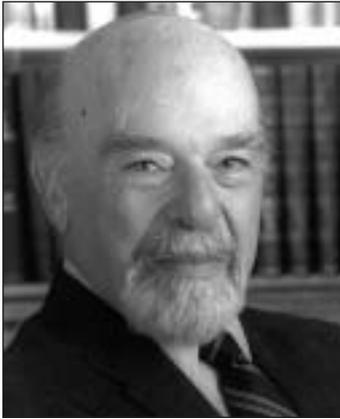
In later years Friedman surprised many of his colleagues by joining the neoconservative movement and by arguing for increased church-state cooperation as well as increased dialogue between Jews and Evangelical Christians. His views were published in such forums as *Commentary*, *New Republic*, *Forward*, *Wall Street Journal*, *Washington Times*, and the *Philadelphia Inquirer*. He was proud of his political convictions and his public work, but never intended, as he liked to say, to "put my finger in anybody's eye." After Friedman's funeral, Philadelphia Mayor John Street said: "He was just a huge public figure—a sage—a man of great wisdom. Murray was always able to bring people together."

Michael Alexander is the Murray Friedman Professor of American Jewish History and the Director of the Feinstein Center for American Jewish History at Temple University.

WE REMEMBER OUR COLLEAGUES

LEON JICK 1924–2005

Arnold J. Band



The first annual AJS conference never really took place. For the record: Leon Jick organized and chaired an advisory committee in December 1968 and subsequently assembled a group of forty-seven scholars for a Colloquium on the Teaching of Judaica in American Universities at Brandeis University on September 7–10, 1969. During the colloquium the participants established the Association for Jewish Studies and elected Leon Jick as its first president. Retroactively we called that colloquium the First Conference of the Association for Jewish Studies. When I would often accuse him of this momentous falsification of history, Leon would argue that history is what we write about human events. “Besides,” he countered with a sparkle, “it was my dime.”

It was, indeed, his dime, or rather the Lown Institute’s dime, that he wisely utilized to initiate the meeting of the advisory committee that met in December 1968. It was Leon’s initiative and I am not sure when or if AJS would have come to life without him. This initiative, like many others in his productive, varied career, was not merely an administrative exercise, but was informed by a firm grasp of Jewish

history and his place in it. When, for instance, colleagues recollected during that initial colloquium that we were meeting 150 years after the beginnings of *Die Wissenschaft des Judentums*, after the pioneering efforts of Zunz and Geiger, Leon protested that we were in 1960s America, not Germany. In fact, only in retrospect can we realize the profundity of Leon’s insight that AJS was in many senses a child of 1960s America: rebellious, optimistic, democratic, and rambunctious.

Leon Jick was a man of many parts. The author of the seminal *The Americanization of the Synagogue, 1820–1870* (1976), he participated fully in public life as a pulpit rabbi. He had experience in the kibbutz movement at Geshur Haziv, the Civil Rights movement (including a jail sentence together with Martin Luther King), the struggle for Soviet Jewry, and academic administration at Brandeis University as both departmental chair and dean. Leon, more than most, had a keen sense of where we were or should be in the flow of historical events.

He knew that AJS was necessary to serve different needs than those that had given rise to the American Academy for Jewish Research in the 1920s. At the Tenth Annual Conference recorded in the *AJS Newsletter*, number 24, Leon recollected:

It became clear to a few of us then that if Judaica was to become a recognized discipline, if the field was to develop . . . there was need for an address to which any interested party might turn. Who could undertake the necessary tasks other than the community of Jewish scholars? The need was clear to some. But how to fill this need, how to bring scholars together and create the necessary instrument? This was not clear at all. Whose responsibility was it? Who could claim the right? The appropriate instrument did not exist.

This sense of responsibility was inculcated in Leon’s adolescence in St. Louis. In his brief autobiography he wrote:

In October 1942, I turned 18 and the following month, a black-bordered edition of the *Jewish Frontier* arrived which spelled out the full scope of the Holocaust. That month, I enlisted in the Army Air Force. . . .

I first met Leon in 1954 when he came to Boston to serve as Assistant Rabbi in Temple Israel, and I was a graduate student at Harvard. In one of our first conversations I discovered that he, like me, had been a member of *Habonim*. When I asked him how one drifts from *Habonim*, from the secular labor movement, to Hebrew Union College, a rabbinical seminary, he offered an explanation that overwhelmed me for its candor and insight:

When I grew up in the 1940’s, I realized I wanted to serve the Jewish people in some sort of leadership position. I looked about me and noticed that the two leading figures, Stephen S. Wise and Abba Hillel Silver, were Reform Rabbis. So I went to HUC. It’s that simple.

Several years ago, after the death of Marvin Fox, it became evident that much of the history of the Association had never been recorded. At that time Leon initiated a videotaping project of the first few presidents, but little came of this endeavor. However, as we draw near the fortieth anniversary of the Association—only four years from now—it would be a proper memorial to Leon to undertake a serious project for the recording and writing of the history of the Association, clearly one of the most salutary achievements of American Jewry in the past half century.

Arnold J. Band is Professor Emeritus of Hebrew and Comparative Literature at UCLA.

WE REMEMBER OUR COLLEAGUES

ELKA KLEIN 1965–2005

Steven Fine and Gail Labovitz



Dr. Elka Klein, a promising scholar of medieval Jewish history, died of ovarian cancer on March 28, 2005. Klein was born in Chicago and raised in Berkeley, California, and Toronto, Canada; the family also spent a year living in the Congo while her father, noted scholar on African slavery Martin Klein, researched and taught. Klein received a B.A., *summa cum laude*, from Yale University in history in 1988, after which she studied at the Pardes Institute for Jewish Studies in Jerusalem in 1988–89. She earned her doctorate under the direction of Thomas Bisson at Harvard University in 1996. From 1998 to 2001, she held the position of postdoctoral Dorot Fellow in the Skirball Department of Hebrew and Judaic Studies at New York University. She then joined the Department of Judaic Studies at the University of Cincinnati in 2001, and continued to teach there almost until the day of her untimely death.

Klein was a social historian, focusing on the history of the Jews in medieval Spain. Her dissertation and subsequent scholarly work began with a year of intense archival research in Barcelona. She drew upon her knowledge of rabbinic literature and Spanish archival materials to shed new light upon Jewish-Christian relations in medieval Iberia, stressing the influence of royal power on Jewish social history and demonstrating the striking interpenetration of Jewish

and Christian society in medieval Barcelona. Among her important claims, she argued that the organization of the Jewish community in Barcelona at this time closely paralleled the contemporaneous organization of the Christian community. Klein's research thus represents a significant challenge to older models of the history of Iberian Jewry that argued for the "ghettoization" of the community. Her book, *Community and King: Jews and Christian Society in Medieval Barcelona*, was awarded a publication grant by the Koret Foundation and will be published posthumously by the University of Michigan Press. In addition, she edited *Hebrew Deeds of the Catalan Jews (1117–1316)* (2004), a collection of eighteen *shetarot* that she discovered in the archives of Barcelona. These documents had been previously inaccessible to most scholars of Barcelonan history; their publication further demonstrates the unique qualifications and varied skills—in languages and in areas of historical knowledge—that Klein brought to her field. In January, 2005, Klein made the supreme effort of traveling to Barcelona for the public celebration of this volume, delivering what turned out to be her final public lecture on that occasion.

Klein published three articles during her brief career: "Protecting the Widow and the Orphan: A Case Study from 13th Century Barcelona" (*Mosaic* 14 [1993] 65–81); "Splitting Heirs: Patterns of Inheritance Among Barcelona's Jews" (*Jewish History* 16:1 [2002] 49–71); and "The Widow's Portion: Law, Custom and Marital Property among Medieval Catalan Jews" (*Viator* 31 [2000] 147–63). She also authored the article, "Barcelona," in *Medieval Jewish Civilization: An Encyclopedia* (2003); and served as section editor for "Medieval Jews and Judaism" for The On-line Reference Book for Medieval Studies (ORB; www.fordham.edu/halsall/sbook.html). Moreover, she wrote several book reviews for H-Judaic, the Internet forum group for scholars in

Judaic studies, and was an active participant in its discussions. Her contributions of translated medieval texts and her own writings on Iberian Jewry to ORB and other online forums continue to enrich syllabi across the disciplines.

Klein was a regular and enthusiastic contributor to scholarly panels at the annual Association for Jewish Studies conference; at the 2003 AJS she organized a very well attended interdisciplinary roundtable discussion, "Integrating the Sephardi/Mizrahi Experience." She was also an active member of the Women's Caucus.

Klein was also known during her short career for her intense dedication to teaching and to her students. At a memorial service held at the University of Cincinnati in May 2005, Professor Gila Safran Naveh recalled "how only two weeks before she passed away, when I came to see her and share some Jewish humor from my humor course, I found her hospital bed covered with student papers, books she was reviewing, course lists she was scrutinizing for approval, syllabi she was modifying." On May 5, 2005, she was presented posthumously with the Edith C. Alexander Award for Distinguished Teaching by the University of Cincinnati; the award was accepted by her parents, Professors Suzanne and Martin Klein.

Klein is also survived by her husband, Yossi Francus, two children, Dina and Shaul Francus, and brother, Moses Klein. She will be sorely missed by students and colleagues around the world. May the memory of Elka Klein be a blessing to all.

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

Gail Labovitz is Assistant Professor of Rabbinitics at the University of Judaism.

WE REMEMBER OUR COLLEAGUES

GILA RAMRAS- RAUCH 1933–2005

Mark Dwortzan



No catchphrase can adequately sum up the extraordinary depth and breadth of the life of Dr. Gila Ramras-Rauch. She was a gifted teacher who inspired her students to the full range of their potential; a brilliant literary scholar and author; a loving wife and mother; and a generous friend and respected colleague.

At Hebrew College, where Dr. Ramras-Rauch taught Hebrew, biblical, Jewish, and modern Israeli literature for twenty-three years,

and was named the Lewis H. and Selma Weinstein Professor of Jewish Literature, she exuded a powerful presence in the classroom. Placing her subject matter in the context of the broader field of literary theory and expression, she enabled countless students to decipher and analyze complex texts.

Internationally renowned for her scholarship in Hebrew, Israeli, and Holocaust literature, Dr. Ramras-Rauch was a leading authority on the works of Aharon Appelfeld and the author of six books of literary analysis—many that explored new literary terrain. Her books *Aharon Appelfeld: The Holocaust and Beyond* (1994)—the first book in English on Appelfeld’s work—and *L.A. Arieli: Life and Works* (1991), in Hebrew, helped bring prominence to her subjects. *The Arab in Israeli Literature* (1989) was among the earliest Israeli books to focus on the depiction of the Arab as the Other.

Born in Tel Aviv in 1933, Dr. Ramras-Rauch served in the Israeli army, completed her early education at a teacher’s college, and taught Hebrew and cultivated *olim* in Toronto and Detroit as a *shlichah* for the Israeli government. She subsequently received her master’s degree from Hunter

College, City University of New York, and her doctorate from Bar-Ilan University in Israel. During her career, she taught at Bar-Ilan University, the University of Texas, Ohio State University, Brandeis University, and Indiana University. In Indiana, she married the late Dr. Leo Rauch, a philosophy scholar specializing in the work of Georg Hegel.

Dr. Ramras-Rauch will be deeply missed by the many people whose lives she touched. May her memory be a blessing.

Mark Dwortzan is a Boston-based writer and editor who serves as senior editor of Hebrew College Today in the College's Marketing and Communications Department. Department director Evelyn Herwitz and former public relations manager Elizabeth Lawler contributed to this article.

HURRICANE KATRINA

The AJS expresses its heartfelt sympathies to our members and their families who were affected by the devastation of Hurricane Katrina. Those members who, in the wake of the hurricane, require financial assistance to attend this year's conference should please contact the AJS office at 917.606.8249 or ajs@ajs.cjh.org.

WE REMEMBER OUR COLLEAGUES

NAHUM M. SARNA 1923–2005

Marc Zvi Brettler



Nahum M. Sarna, a founding member of AJS, and its president from 1984 to 1985, died on June 23. Sarna was born in London in 1923 to an active Jewish and Zionist home—his late father was a well-known Jewish bookdealer in London. Sarna was especially interested in the sciences and engineering, but felt that the atmosphere in these professions was too anti-Semitic in England. He therefore studied Jewish studies, receiving his training in rabbinics at Jews College, London, and his B.A. and M.A. from the University College London (1946–49). One requirement for admission to the University was Latin, which Sarna taught himself; he later memorized *Gesenius' Hebrew Grammar*. Sarna had hoped to continue studying rabbinics with Arthur Marmorstein, but when Marmorstein died, Sarna went to study in Israel. He stayed there for two years, unable to find a suitable program due to the displacement of the Hebrew University after the War of Independence. He then settled in the United States in 1951, and

received his Ph.D. in biblical studies and Semitic languages from Dropsie College, Philadelphia, where Cyrus H. Gordon was his primary teacher.

Sarna taught at Gratz College in Philadelphia from 1951 to 1957 when he was appointed librarian of the Jewish Theological Seminary and member of its faculty. In 1965 he joined the Near Eastern and Judaic Studies Department at Brandeis University, where he taught for two decades and served as department chair. After retiring from Brandeis in 1985, he held a number of visiting professorships, and was Gimelstob Eminent Scholar and Professor of Judaica at Florida Atlantic University until shortly before his death.

Sarna's range was extraordinary. As a student of Cyrus Gordon, he was acquainted with the major Semitic languages of the ancient world; as a student of Isidore Epstein and Arthur Marmorstein, he had mastered rabbinic and classical medieval Jewish texts; and as a product of the British university system, he had a strong classical training and was attuned to the literary merit of texts. He also became interested in the Dead Sea Scrolls, and trained leading scholars in how rabbinic material might elucidate them. He was extremely close to the Israeli Bible establishment, and was deeply influenced by Kaufmann's magisterial *History of Israelite Religion*. But he was more interested in interpreting texts and less interested in history of religion than Kaufmann. In his work, Sarna rarely cited the documentary hypothesis, and often highlighted the moral values of the biblical text and the meaning of the final form of the text. His training allowed him to develop the idea of inner-biblical interpretation, namely the

manner in which late biblical texts are rabbinic-like in how they interpret earlier biblical texts; this method was further developed by his students, especially Michael Fishbane. Sarna, with his deep understanding of rabbinic texts, also wrote on medieval Jewish biblical interpretation and its value for modern biblical scholars, and he offered special insight into the process of canonization, discussed in several difficult and enigmatic rabbinic texts.

Sarna was involved in many of the most prestigious biblical projects in the second half of the twentieth century. He served as a translator for *Kethuvim* in the new Jewish Publication Society translation of the Bible and the general editor of its Bible Commentary Project, and, after retiring from Brandeis University, as an academic consultant for JPS. He was a departmental editor of the *Encyclopaedia Judaica* for Bible, and also contributed major articles to the *Encyclopaedia Britannica*, the *Encyclopaedia Hebraica*, the *Encyclopaedia Biblica Hebraica*, the *Encyclopaedia of Religion*, and the *Oxford Companion to the Bible*. He wrote more than 100 scholarly articles, some of which were collected in *Studies in Biblical Interpretation*.

One of the major thrusts of his work has been to make the Bible and biblical scholarship available to the broad Jewish community. This may be seen in: *Understanding Genesis* (1966); *Exploring Exodus* (1986); *Commentary on Genesis* (1989); *Commentary on Exodus* (1991); and *Songs of the Heart: An Introduction to the Book of Psalms* (1993). In his final years, he had been working on another volume interpreting selected psalms, a monograph on the jubilee year, and

a book on the post-exilic period.

Sarna's sixty-year career spans the growth of Jewish biblical studies at secular universities in America, and he played a major role in this development. When he began teaching, it was difficult for Jewish biblical scholars to find employment in this area (Isaac Rabinowitz at Cornell was a rare exception); by the time he had retired from Brandeis, American Jewish Bible scholarship was well established, with many institutions seeking young scholars trained in both critical and Jewish-classical methods of biblical explication. Sarna played a major role in this transformation.

Sarna was a masterful teacher, engaging, witty, demanding, and meticulously prepared for every class. At least once a week in class, he would read from one of his index cards: "On such and such a date, when I taught this passage, Mr. or Ms. So and So (a former student) suggested that this verse or word should be interpreted in the following way." Sarna never followed fashions or fads, but was punctilious

about giving other people credit; when pressed, he said that he meant to illustrate the rabbinic dictum, based on a verse in Esther: "anyone who cites a tradition in the name of its originator brings redemption to the world."

Sarna loved interacting with students, scholars, and members of the community; he was also an active teacher of adults. He especially enjoyed intermingling with the wide-ranging and distinguished faculty of JTS when he taught there; in his latter years, a picture of the late Saul Lieberman hung in his study. Beginning in the mid-1970s, Sarna became especially close to the late Marvin Fox, professor of Jewish thought at Brandeis—they shared a common sense of humor, a belief in standards, and an interest in Jewish studies from its earliest through its most recent manifestations. After his main collaborators in the JPS *Kethuvim* volume, Moshe Greenberg and Jonas Greenfield, moved to Jerusalem, Sarna would spend an extended period every year there working with them; he

considered this *hevruta* type experience to be the intellectual highlight of his scholarly career.

Sarna raised several generations of students in all fields of Jewish studies who will continue his legacy. This legacy is not expressed through a "Sarna school of biblical interpretation," for Sarna allowed, even encouraged, his students to disagree with his views, as long as they paid close attention to texts, and did not become what he called "psychoceramics"—crack-pots. (Sarna was an avid punster.) His legacy is expressed through a deep and abiding sense of the Bible's beauty and value, which he conveyed to us, and we try to pass on to others. May his memory be a blessing.

Marc Zvi Brettler is the Dora Golding Professor of Biblical Studies and Chair of the Department of Near Eastern and Judaic Studies at Brandeis University.

We Remember Our Colleagues

We request members of AJS, as well as directors and chairs of Jewish studies departments, centers, and programs to inform the AJS office about the deaths of their colleagues. We ask that you also help us to identify an appropriate colleague who will write an obituary about the deceased to be published in AJS Perspectives.

AJS Perspectives is published in the fall and spring, therefore obituaries need to be submitted by February 1 and August 1. We seek to honor the memories of people who have been teachers, scholars, librarians, and archivists in the field of Jewish studies.

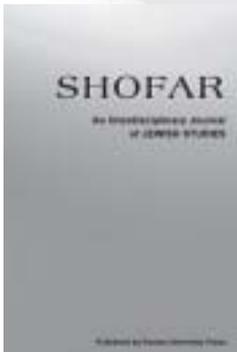
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Shofar: An Interdisciplinary Journal of Jewish Studies

Edited by Zev Garber and Daniel Morris
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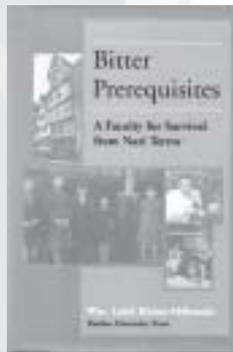
present interesting new scholarly work to a general university public, to review a wide range of new books in the field, and to emphasize pedagogical aspects of Jewish Studies at the college and university level.



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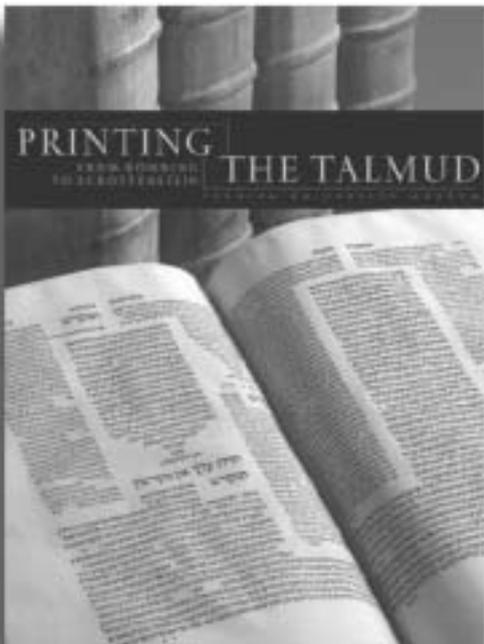
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- reserving a hotel room at the Washington Hilton (1-800-HILTONS) at the reduced rate ($\$109$ /regular; $\$99$ /student) after November 15, reduced rate room reservations will be based on availability

For further information about sessions, meals, hotel reservations, visiting Washington, DC, and special conference events, please refer to the AJS website at www.brandeis.edu/ajs or contact the AJS office at ajs@ajs.cjh.org or 917.606.8249

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at the 37th Annual Conference of the Association for Jewish Studies

6:15 – 6:45 p.m. light reception • 6:45 – 8:00 p.m. banquet • 8:00 – 9:30 p.m. plenary lecture

The AJS is pleased to announce special reduced price tickets to its Annual Gala Banquet. Through November 15, tickets are $\$25$ for regular and associate members and their guests and $\$15$ for student members. These prices represent a significant discount from the original banquet fee of $\$57$. Space is limited, so reserve your ticket right away at www.brandeis.edu/ajs (select link, "Purchase Meals for the Conference").*

A J S G A L A B A N Q U E T S P O N S O R S

The AJS wishes to thank the following Mid-Atlantic Jewish Studies Programs,
Departments, and Institutions for sponsoring the Gala Banquet:

Jewish Studies Program, American University
Center for Advanced Holocaust Studies
at the United States Holocaust Memorial Museum
Institute for Israel & Jewish Studies, Columbia University
Hebrew Union College - Jewish Institute of Religion
Program for Jewish Civilization, Georgetown University
A Friend of the AJS
The Graduate School of the Jewish Theological Seminary
Judaic Studies Program, George Washington University
Skirball Department of Hebrew and Judaic Studies,
New York University
Judaic Studies Program, Princeton University
The Leonard and Helen R. Stulman
Jewish Studies Program, The Johns Hopkins University
Reconstructionist Rabbinical College

The Allen and Joan Bildner Center for the Study of Jewish Life
and the Department of Jewish Studies, Rutgers,
The State University of New Jersey
Judaic Studies Department, SUNY Binghamton
Jewish Studies Program, Temple University
Center for Jewish Studies, University at Albany,
State University of New York
Joseph and Rebecca Meyerhoff Center for Jewish Studies,
University of Maryland
Jewish Studies Program, University of Pennsylvania
Jewish Studies Program, University of Pittsburgh
Jewish Studies Program, University of Virginia
Jewish Studies Program, Vassar College
YIVO Institute of Jewish Research

*Those who purchased banquet tickets for $\$57.00$ will receive a refund for the difference between the full price and the new, reduced price.

conferences 2005/6 in Jewish Studies

Institutions are encouraged to send short notifications of conferences, calls for papers, exhibitions, awards, and announcements to ajs@ajs.cjh.org.

November 2005

**Jewish LA—Then and Now:
A National Conference
Los Angeles, California
November 12-14, 2005**

www.lajh.org

Sponsored by the UCLA Center for Jewish Studies, in collaboration with the Autry National Center and the Skirball Cultural Center, with the support of the Jewish Community Foundation of Los Angeles, the Maurice Amado Foundation, the UC Humanities Research Institute, Blazer Communications, the Southern California Jewish Historical Society, and the USC-Huntington Institute for the Study of California and the West. Pre-registration is required. To RSVP or for more information please contact the UCLA Center for Jewish Studies at cjs@humnet.ucla.edu or +1-310-825-5387.

December 2005

**The International Center for
Russian and East European
Jewish Studies Third Annual
Conference: Russian-Jewish
Culture
Moscow, Russia
December 4-6, 2005**

For further information, please contact Ekaterina Zabolotskaya at zabolotskaya@crjs.ru or +7-095-2542556.

**Jewish Masculinities
in Germany Conference
University of California, San Diego
San Diego, California
December 11-13, 2005**

For further information, please contact Erin Svalstad at esvalstad@ucsd.edu or +1-858-534-4551 (ph), +1-858-534-7283 (fax).

**Association for Jewish Studies
37th Annual Conference
Washington Hilton and Towers
Washington, D.C.
December 18-20, 2005**

www.brandeis.edu/ajs
Please visit Web site for details and registration. Deadline for pre-conference registration rates and meal reservations: November 15. The deadline for hotel reservations (1-800-HILTONS) at reduced conference rate: November 15.

January 2006

**Bridging the World of Islam and
Judaism: An International
Conference
Bar-Ilan University
Tel-Aviv, Israel
January 3-4, 2006**

Co-sponsored by the Department of Middle Eastern History at Bar-Ilan University and the Jewish Studies Program at San Francisco State University. For further information, please contact Professor Yaacov Lev at yglev@actcom.net.il or +972-3-6519166; Professor Michael Laskier at michael1949@barak-online.net or +972-3-7316339; or Professor Fred Astren at fastren@sfsu.edu or +1-415-338-3152.

**Second International
Multidisciplinary Conference:
Beyond Camps and Forced
Labour - 60 Years On
Imperial War Museum
London, United Kingdom
January 11-13, 2006**
For more information, please contact Dr. Johannes-Dieter Steinert at JDSteinert@t-online.de.

February 2006

**imagination: The Cultural
Praxis of Zionism
Arizona State University
Tempe, Arizona
February 5-7 2006**

For more information, please contact Professor Shai Ginsburg at shaig@asu.edu.

**Australian Association for Jewish
Studies 18th Annual Conference:
Women in Judaism
University of Melbourne
Melbourne, Australia
February 12-13, 2006**

For more information, please contact Dr. Dvir Abramovich at dvir@unimelb.edu.au, or Professor Ziva Shavitsky at ziva@unimelb.edu.au.

**The State of Israel: Reflections
on Its Theological-Political
Predicament
UCLA**

**Los Angeles, California
February 12-13, 2006**

www.cjs.ucla.edu

The Natalie Limonick Symposium on Jewish Civilization, in collaboration with Tel Aviv University. Pre-registration is required. To RSVP or for more information please contact the UCLA Center for Jewish Studies at cjs@humnet.ucla.edu or +1-310-825-5387.

Reclaiming the Other Half of the Jewish People: The New Scholarship on Women and Judaism
Florida Atlantic University
Boca Raton, Florida
February 19-20, 2006
www.fau.edu/divdept/schmidt/judaic/
For further information, please contact Frederick E. Greenspahn at greenspa@fau.edu.

March 2006

Conversion and Reversion to Judaism, from the Crusades to the Enlightenment
Touro College
New York, New York
March 5, 2006
For further information, please contact Miriam Bodian at mbodian@touro.edu.

Western Jewish Studies Association 12th Annual Conference
California State University
Long Beach, California
March 19-20, 2006
For further information, please contact Dr. Arlene Lazarowitz at lazarowi@csulb.edu.

April 2006

British Association for American Studies Annual Conference
University of Kent
Kent, United Kingdom
April 20-23, 2006
www.baas.ac.uk
For further information, please contact Dr. George Conyne at G.R.Conyne@kent.ac.uk.

June 2006

Biennial Scholars' Conference on American Jewish History
Charleston, South Carolina
June 5-7, 2006
For further information please contact, Dale Rosengarten at rosengartend@cofc.edu.

calls 2005/6 For Papers

Philosemitism

Short Abstract Deadline: **October 30, 2005**

Completed Essay Submission
Deadline: **June 15, 2006**

The editors seek proposals for contributions from scholars working on any aspect of the history of attitudes towards Jews that might broadly be considered "philosemitic." The editors would welcome contributions from historians and from literary scholars, as well as from other relevant disciplines such as theology or philosophy. Proposal should be sent to both editors: Adam Sutcliffe (asutclif@uiuc.edu) and Jonathan Karp (jkarp@binghamton.edu). For further information please contact, Adam Sutcliffe at asutclif@uiuc.edu or +1-217-244-2594.

Yiddish/Jewish Cultures: Literature, History, Thought in Eastern European Diasporas
New York University,
New York City

February 26-27, 2006

Deadline: **November 15, 2006**

Graduate student conference on the varieties of Yiddish cultural, historical, and linguistic expression either located within Eastern Europe, or emanating to diasporas such as the Americas, Israel, and other parts of the world. The keynote speaker will be Barbara Kirshenblatt-Gimblett. Please send a 300-400 word abstract, along with your contact information, by November 15th to: yiddishconference@gmail.com. Please send any inquiries to the same email address, or call: +1-212-998-8980.

Spring 2006 Issue of *Jewish Educational Leadership*: "Kids On Trial"

Deadline: **November 30, 2005**
Manuscripts should be submitted using the Jewish Educational Leadership guidelines for writers, available on-line at www.lookstein.org/oj_submit.htm. Please indicate that your paper is for the upcoming issue on assessment. Review of manuscripts will begin immediately.

International Workshop: "Exile and Displacement in the Modern Middle East"

Deadline: **December 1, 2005**
Proposals should be addressed by e-mail to: yairhuri@bgu.ac.il or by mail to: Yair Huri and Haggai Ram, Department of Middle East Studies, Ben Gurion University, Beer-Sheva, 84105, Israel.

***Radical History Review*
Fall 2007, Volume 99**

Deadline: **March 15, 2006**
Radical History Review invites submissions of abstracts for a forthcoming thematic issue exploring the subject of religion and its historical relations to politics, culture and society. We especially encourage proposals for articles with interdisciplinary and transnational perspectives. *Radical History Review* solicits article proposals from scholars across the disciplines, in fields including history, anthropology, religious studies, sociology, philosophy, political science, gender, and cultural studies. For further information, and to submit a 1-2 page abstract summarizing your article please contact *Radical History Review* at rhr@igc.org.

2005/6 Awards

Andrew W. Mellon Foundation Council for Library and Information Resources Dissertation Fellowships

Deadline: **November 15, 2005**

www.clir.org

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

YIVO Institute for Jewish Research/Max Weinreich Center for Advanced Jewish Studies Fellowships 2006-2007

Deadline: **December 31, 2005**

www.yivo.org/max_weinreich/index.php

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.

American Antiquarian Society 2006-2007 Research Fellowship Program

www.americanantiquarian.org

Deadline: **January 15, 2006**

The American Antiquarian Society (AAS), in order to encourage imaginative and productive research in its unparalleled library collections of American history and culture through 1876, will award to qualified scholars a number of short-and long-term visiting research fellowships during the year June 1, 2006-May 31, 2007. For further information, please contact academicfellowships@mwa.org or +1-212-755-5221.

National Foundation for Jewish Culture Maurice and Marilyn Cohen Fund for Doctoral Dissertation Fellowships in Jewish Studies

Deadline: **January 19, 2006**

www.jewishculture.org/grants/

For further information, please contact grants@jewishculture.org or +1-212-629-0500, ext. 215.

Center for Jewish History Fellowship

Deadline: **February 1, 2006**

www.cjh.org/academic/Fellowship/summary.html

See Web site for fellowship guidelines and application and ad on page 42 for further information.

National Women's Studies Association Jewish Women's Caucus

Deadline: **March 1, 2006**

www.nwsa.org/JWCform.html

Annual scholarship open to a graduate student who is enrolled full-time in an accredited academic institution and who has a special interest in the lives, work and culture of Jewish women as demonstrated by research, thesis, or dissertation topic. This \$1,000 scholarship is supported by the Steven H. and Alida Brill Scheuer Foundation.

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.

2005/6 Announcements

Dr. Raymond P. Scheindlin, Professor of Medieval Hebrew Literature and Director of the Shalom Spiegel Institute of Medieval Hebrew Poetry at the Jewish Theological Seminary, has been named a Fellow at the New York Public Library's Dorothy and Lewis B. Cillman Center for Scholars and Writers. Dr. Scheindlin is one of only fifteen people selected from an international pool of candidates to be chosen for the elite Fellowship.

The Jewish Studies Program at the University of Washington has been the recipient of three major gifts since January, 2005: \$750,000 to endow the Lucia S. and Herbert L. Pruzan Professorship in Jewish Studies to support the Chair of the Program and help meet the Program's ongoing operating needs; a \$1 million commitment by Jay and Marsha Glazer to endow a Chair in Jewish Studies to honor Althea Stroum and her long-time devotion to the Jewish Studies Program; and a commitment of \$10 million by Althea Stroum to support the Stroum Lecture series, establish Chairs in Jewish Studies, provide scholarships and fellowships to Jewish Studies students, and help the Program achieve its strategic objectives. The Program is to be renamed the Samuel and Althea Stroum Jewish Studies Program at the University of Washington. The first Pruzan Professor is Paul Burstein, Chair of the Jewish Studies Program and Professor of Sociology at the University of Washington.

Request for Grant Proposals for Courses in the Study of Secular Judaism

\$50,000 awards annually for up to three years

The Center for Cultural Judaism invites grant applications for the Posen Project for the Study of Secular Judaism. These grants are intended to encourage the interdisciplinary study of secular Judaism within well-established university programs and departments of Jewish Studies, History, Philosophy, Sociology or other related disciplines.

Grants will be awarded to support curricular development and teaching of two to four courses per year, including an interdisciplinary core course in the history, texts, philosophy and literature of Secular Judaism.

Grants of up to \$50,000 each per year will be awarded for the 2006-2007 academic year. Upon review, these grants are renewable for up to two years.

Background

According to the American Jewish Identity Survey (AJIS 2001), conducted under the auspices of The Graduate Center of the City University of New York, nearly one-half of America's adult Jews identify themselves as secular or somewhat secular. Vast numbers of Americans identify with Judaism as a culture and heritage. The Posen Foundation and the Center for Cultural Judaism support the study of this phenomenon. The full AJIS report is available at www.culturaljudaism.org/ccj/news/4.

Deadline: November 28, 2005

Background, Guidelines, Application, and Sample Syllabi
are available at www.culturaljudaism.org

or by contacting
Myrna Baron
Executive Director
The Center for Cultural Judaism
212-564-6711, ext. 301
myrna@culturaljudaism.org



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CENTER OF JEWISH HISTORY

Seminars at the Center for Jewish History

15 West 16th Street,
New York, New York.
For further information,
please visit www.cjh.org.

NOVEMBER 18, 2005

10:00 am

The Sephardic Voice in Ottoman
Song: The Life and Art of Tanburi
Isak Fresco (1745-1814)

MONDAY, NOVEMBER 28

4:00 pm

Kabbalah in the Age of Reason:
Elijah Benamozegh

6:00 pm

The Sephardic Jewish Theological
Seminary of Sabato Morais

TUESDAY, NOVEMBER 29

5:00 pm

Yochanan Alemanno and Jewish
Scholarship at the Medici Court

WEDNESDAY, NOVEMBER 30

5:00 pm

Shabbatai Donnolo between
Mysticism and Science

THURSDAY, DECEMBER 1

4:00 pm

Women and Books
in Renaissance Italy

6:00 pm

Azariah De' Rossi's Humanism

FRIDAY, DECEMBER 2

10:00 am

From Rossi to Rossini: Shifting
Paradigms in Italian Jewish
Musical Culture

JANUARY 20, 2006

10:00 am

The Tradition Continues on the
Lower East Side:
Experimental Music and the
American Jewish Imaginary
in 1990s New York City

FEBRUARY 10, 2006

10:00 am

Finding the Rhythm:
Dance and Music
in Jewish Studies

MARCH 17, 2006

10:00 am

Assimilating (Post-Modern) Jewish
Music: Ambivalence in
Contemporary Composition

MARCH 31, 2006

10:00 am

Energizing Jewish Musical
Memory: Encounters with Sound
and Text in Archives and Libraries

APRIL 28, 2006

10:00 am

'I am a Jew from Eternal
Nowhere': Yiddish Song in the
Aftermath of the Holocaust

MAY 12, 2006

10:00 am

The Migration of Memory:
New Contexts for Mizrahi and
Bukharian Musical Poetic
Traditions in Israel and the US

Center for Jewish History Fellowship Program For 2005

Application Deadline for 2006 CJH Fellowship is February 1, 2006

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

For Application requirements see: <http://www.cjh.org/academic/Fellowship/summary.html>

AJS Institutional Members

The Association for Jewish Studies is pleased to announce the following Institutional Members for the 2005-06 membership year:

Brown University, Program in Judaic Studies
Cornell University, Jewish Studies Program
Duke University, Department of Jewish Studies
Hebrew College
Hebrew Union College - Jewish Institute of Religion
Indiana University, Robert A.
and Sandra S. Borns Jewish Studies Program
Jewish Theological Seminary of America
New York University, Skirball Department of Hebrew
and Judaic Studies
Penn State University, Jewish Studies Program
Reconstructionist Rabbinical College
Spertus Institute of Jewish Studies
Stanford University, Taube Center for Jewish Studies
Syracuse University, Judaic Studies Program

UCLA Center for Jewish Studies
University of Connecticut Center for Judaic Studies
and Contemporary Life
University of Illinois Urbana-Champaign,
Program in Jewish Culture and Society
University of Michigan, The Frankel Center for Judaic Studies
University of North Carolina Asheville, Center for
Jewish Studies
University of Oregon, The Harold Schnitzer Family Program
in Judaic Studies
University of Pittsburgh, Jewish Studies Program
Vanderbilt University, Program in Jewish Studies
Yeshiva University
YIVO Institute for Jewish Research
York University, Centre for Jewish Studies

Weblinks to institutional members' homepages can be found on the AJS website at www.brandeis.edu/ajs. If your program, department, or institution is interested in becoming an AJS institutional member, please contact Rona Sheramy, AJS Executive Director, at ajs@ajs.cjh.org or 917.606.8249.



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- View the many exhibitions
- Attend lectures, concerts, films, and literary evenings
- Visit our café and bookstore



This relief from the Arch of Titus, which commemorates the Roman conquest of Judea that ended the Jewish Wars (66-70 CE), has long served as the iconic image for the Jewish experience of empire. But does it tell the whole story?

Reprinted from Leon Yarden, *The Spoils of Jerusalem on the Arch of Titus: A Re-investigation* (Stockholm: Paul Astroms, 1991), 142-43; part of a series published by the Swedish Institute in Rome (Acta Instituti Romani Regni Sueciae, series 8, vol. 16). Courtesy of the Swedish Institute in Rome.

(Cover Photo)

Disraeli offers Victoria the "oriental" crown of India to replace the English one.
Drawing by John Tenniel, in the *London Punch* (1876).

Association for Jewish Studies

Center for Jewish History

15 West 16th Street

New York, NY 10011