

ASP PERSPECTIVES

The Magazine of the Association for Jewish Studies

IN THIS ISSUE:

**Traversing the
World of
Jewish Studies**

FALL 2008

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AJS Perspectives: The Magazine of the Association for Jewish Studies

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AJS Perspectives is published bi-annually by the Association for Jewish Studies.

The Association for Jewish Studies is an affiliate of the Center for Jewish History.

FROM THE EDITOR

Dear Colleagues,

Even when it was still officially just a newsletter and not yet a magazine, *AJS Perspectives* adhered steadfastly to the same basic format. For years, each issue has featured articles on a common theme. Although we have already treated quite a few themes, we have not yet detected any shortage of potential new ones. This time, however, we have done things a little differently—not because we decided that it’s time for a change (though this kind of talk does seem to be in the air)—but for no other reason than that it has somehow turned out this way. We asked some people to write on particular subjects while others came to us with their own ideas. Before we

knew it, we had a substantial issue that lacked any clear thematic unity and took us, it seemed, all over the map. As soon as we realized that, we had our cover image.

But when you are all over the map, where do you begin? Obviously at *tabur ha’aretz*, the center of the earth, which is of course the land of Israel, birthplace of the Bible. Accordingly, we commence this issue with two articles that touch on subjects related to ways in which the Bible has been taught and received. Alan Levenson reflects on his own experiences as a nonexpert teaching the Bible in a variety of different settings; Barry Walfish fills us in on an exciting new project that aims to review the innumerable ways in which the Bible has been understood and appropriated throughout the ages, by Jews as well as by others. Then we fast-forward to the twenty-first century and take a quick look at the main events at the Association for Israel Studies conference held this past May in the city that is one of the

rival claimants for the title of “center of the earth”: New York. Elliott Horowitz’s look at some unfamiliar aspects of the lives of some rather well-known people likewise traverses a path from the Middle East to New York.

Richard Menkis reminds us that not too far north of New York there is another nation containing a Jewish community that has to be understood on its own terms and not simply as a reflection of its American neighbors. Heidi Lerner reviews some of the latest developments in the study of Jewish linguistics, demonstrating once again the astonishing ways in which the Internet is being utilized by scholars around the world to preserve and organize resources. Our issue concludes, sadly, with the obituaries of two recently deceased colleagues, Leon Feldman and Jonathan Frankel.

Allan Arkush
Binghamton University

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OUR MISSION: PRESERVE, RESEARCH, EDUCATE

The Center for Jewish History is home to the American Jewish Historical Society, the American Sephardi Federation, the Leo Baeck Institute, Yeshiva University Museum, and YIVO Institute for Jewish Research. The Center is a venue for research, academic conferences, exhibitions and other cultural and educational events as well as a nexus for scholarly activity and public dialogue. The collections of the five partner organizations constitute one of the most important resources for documentation and exploration of the Jewish experience including scholarship, history, and art.

- **The Lillian Goldman Reading Room** is staffed by librarians from each Partner organization, thus enabling researchers to access all the collections with relative ease.
- **The Ackman & Ziff Family Genealogy Institute** serves as a clearing-house for researchers seeking information on people and property throughout the Diaspora. Computer terminals and in-house expertise facilitate the searches for all levels of users.
- The **web sites** of the partners and of the Center, linked to one another, offer digitized images of a growing number of collections to a world wide audience.
- Most of all, the **proximity** of the partner organizations to each other is unique in Jewish history and the most exciting aspect of the Center. Eastern European Jewry, Sephardic, German-speaking Jewry, and the American experience coexist to provide a synergy that was almost unimaginable until now.



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*The Association for Jewish Studies is pleased
to announce the recipients of the*

2008 JORDAN SCHNITZER BOOK AWARDS

In the Category of Gender Studies:

ELISHEVA BAUMGARTEN

Mothers and Children: Jewish Family Life in Medieval Europe

(Princeton University Press)

In the Category of Philosophy and Jewish Thought:

MARTIN KAVKA

Jewish Messianism and the History of Philosophy

(Cambridge University Press)

**Please join us for a reception in the authors' honor on
Sunday, December 21, at 9:30 pm at the AJS 40th Annual
Conference, Grand Hyatt Washington, Washington, DC.**

Information and application procedures for the 2009 competition will be available
on the AJS website (www.ajsnet.org) in February of 2009.

*Support for this program has been generously provided by the
JORDAN SCHNITZER FAMILY FOUNDATION OF PORTLAND, OREGON.*

FROM THE PRESIDENT

Dear Colleagues,

The AJS conference has turned forty! The Association for Jewish Studies' annual conference in Washington, DC this December will mark forty years since a small group of Jewish studies scholars met at Brandeis University to discuss the content and direction of the field. This meeting was the genesis for the founding of the Association for Jewish Studies. Round-number anniversaries inspire thoughts of origins and destinations. They prompt us to look backwards and see where we've traveled, and forward, to chart our future. As an organization at forty, we are young enough so that our institutional memory is not merely archival, but living, with the first AJS conference still within memory of some current members. We are old enough so that more recent members know AJS only in its stable and established present. Four decades ago, the AJS was just in the process of being formed (the organization was incorporated in Massachusetts in 1970, and became a member of the American Council of Learned Societies in 1985). A small number of universities in North America offered courses in areas of Jewish studies at the undergraduate and graduate levels. Programs or departments of Jewish studies were more rare. AJS helped situate our work not only in our respective disciplines but in the interdisciplinary nexus of Jewish texts, cultures, histories, and peoples.

Although I was not part of the first years of this organization, I can recollect a conference that felt intimate and chummy, far more so than the conferences of other

scholarly societies that I attended. After attending the AJS conference several years running, one would recognize virtually every face. It was even possible, over the course of a number of conferences, to hear a bit about everyone's work. With fewer sessions in toto, and thus fewer panels in one's own area of specialization, one tended to sample more—to attend sessions far afield from the specificity of one's own work. Forgive my nostalgia, but I recollect a richness, even a wildness, to that experience, an easy interdisciplinarity that could stretch, stimulate, and fertilize one's work in unexpected and valuable ways.

Today, the growth of our society reflects the burgeoning of Jewish studies as a field—a proliferation of programs, an expansion into new areas, the development of new methodologies and paradigms. Our expanded meeting gives evidence of this growth and contributes to it as well. The past few years have brought to our conference a greater number of concurrent sessions and the opening of new time slots, lengthening the duration and broadening the scope of the annual conference. Colleagues have remarked that they often must work hard to attend all the sessions in their primary areas of interest, sometimes struggling to decide among concurrent panels. They sometimes view it as a rare luxury to indulge in a session that is far afield but sounds fascinating. In that sense, some members experience the AJS conference as a set of mini-conferences in distinct areas of research that run parallel, sharing the same time and hotel space, and offering an intense and deep plunge into the state of one's field. At the same time, however, conference sessions, like AJS publications, also reach deeply across disciplinary boundaries in fruitful and sometimes surprising ways. Thanks to the skill and judgment of Marsha Rozenblit,

Vice President for Program, together with the collective wisdom of the members of the Program Committee and the focus of the division heads, we look forward to marking this special anniversary with a rich and stimulating conference program.

Issues of identity in the field of Jewish studies have shifted and grown more complex since the early years of AJS, as well. My own entry into the organization dates at too late a point to personally recollect this, but members with longer institutional memory recall that in the early years, banquets and other shared meals were concluded with a communal recitation of *birkat hamazon*. In recent years, some members have expressed their disappointment that AJS does not visibly mark Hanukkah when it coincides with our conference, while other members have worried that setting too late a date for our conference keeps them from their families at Christmas.

As the association has come into its own over the decades, it has sought enriched ways to serve its members and the profession—for example, training, nurturing, and supporting graduate students through grants and programs; facilitating and celebrating the creativity and research of members through book awards, subventions, grants, and programming. Increasingly, we have turned to more sophisticated technologies both to nourish our academic work and to make AJS more responsive to the needs of members. We look to increase these opportunities in order to forge closer connections with colleagues beyond North America.

When I speak of what AJS does, I mean, of course, what you, our members, do for our colleagues. The association is peer-governed and peer-run. While AJS staff are inspired and dedicated, their

numbers are small. We rely on the generosity of members whose time and creativity help articulate a vision and follow through on opportunities and projects. The AJS board is a large one relative to the size of our organization, and deliberately so. Our board reflects the range of disciplines in our field, as well as the scope of research interests, geographic span, and diversity of our membership. Our board is a working board, whose members undertake projects on behalf of the general welfare.

Remarkably for its size and scope, AJS at forty maintains a strong sense of community. Although membership has grown from a few hundred to more than seventeen

hundred, we have managed to retain the feel of a small organization—familiarity, hominess, friendliness, ease of meeting. This is, perhaps, the natural outcome of the unusually high percentage of members who attend the conference regularly and thus build friendships and collegial relationships both within and beyond their fields of research. It is a product, too, of the engagement of our members with the projects and mission of the organization. This sense of community reflects the ethos of openness, respectfulness, and excellence that has come to define us as a professional society of scholars.

No one would argue with the picture of growth that I have drawn—a profession exploding its boundaries in so many ways. Yet our sense of our evolution tends toward the impressionistic. Our intent is to capture a snapshot of whence we have traveled and where we have arrived through a broadly based research project of the state of Jewish studies today—what distinguishes and characterizes our field. In taking our measure, we will also be shaping our future, developing a strategic plan to articulate the vision and goals of today's AJS and to expand on our own best practices.

Sara R. Horowitz
York University

Resources in Jewish Studies

The AJS is pleased to offer the following resources on its website (www.ajsnet.org/resources.htm) to support Jewish studies research, teaching, and program development:

Data on the Field

AJS membership survey, directory of endowed chairs in Jewish studies, and other data on the field.

Events/Announcements

Calls for papers; exhibition, lecture, seminar, and conference information; and other announcements of interest to Jewish studies scholars.

Fellowships and Awards

A guide to grants and fellowships for Jewish studies scholars.

Perspectives on Technology

Collected columns by Heidi Lerner, Hebraica/Judaica cataloguer at Stanford University Libraries, on technology-based resources for Jewish studies teaching and research. Includes links to electronic resources.

The Profession

A collection of articles and links pertaining to professional matters in Jewish studies, with particular emphasis on topics relevant to advanced graduate students and pre-tenure scholars.

Programs in Jewish Studies

A directory of institutions with Jewish studies programs and departments.

Registry of Dissertations-in-Progress

A registry offering data on the latest research being conducted by Jewish studies graduate students.

Syllabi Directory

A directory of syllabi to assist AJS members in developing courses for the first time, and to help scholars identify new readings and assignments to incorporate into their courses. New submissions welcome.

Visiting Scholar Directory

A directory of contact information and fields of research for scholars who will be on leave for a semester or academic year.

Please email syllabi and any suggestions for the Resources section of the website to ajs@ajs.cjh.org.

FROM THE EXECUTIVE DIRECTOR

Dear Colleagues,

I am pleased to report that AJS will soon join more than a dozen learned societies including the American Historical Association, the American Sociological Association, the Latin American Studies Association, and the African Studies Association in the ACLS Humanities E-Book Project (HEB). This project, launched in 2002 by the American Council of Learned Societies with support from the Andrew Mellon Foundation, aims to create a permanent digital archive of monographs in the humanities and to promote the publication and dissemination of electronic books. HEB now includes more than 1,700 titles, both digitized versions of printed works and new titles created specifically for electronic publication (see www.humanitiesebook.org for collection list).

By partnering with HEB, AJS will help make Jewish studies research available to scholars around the world, ensuring that institutions of all sizes and types—from fledgling Jewish studies programs to major research centers—have access to essential texts. Scholars at institutions with HEB subscriptions will be able not only to use materials for their own research and course preparation but also to assign digitized texts for course readings. Such enhanced accessibility will be particularly helpful to Jewish studies students and scholars in Eastern Europe and the former Soviet Union, where, as several recipients of AJS's Eastern European Scholar Travel Grant program have noted, many institutions lack the infrastructure and budgets to expand

their Judaica collections. HEB usage is by subscription on the institutional and individual level. Currently, 589 institutions and 36 consortia have subscriptions, as do many individual members of the American Historical Association, the Middle East Studies Association, and the Renaissance Society of America, who pay a small fee on top of their membership dues (an arrangement that AJS may consider in the future). In total, more than 4.75 million people have access to the collection. Subscribers can view HEB texts online and print select texts on demand.

HEB's collection currently contains twenty-three works in Jewish studies (all digitized versions of print works). By joining HEB, AJS will significantly expand the representation of Jewish studies in this significant venture. AJS will rely primarily on its members for book suggestions. Each year, we aim to present HEB with a list of one hundred titles to consider for digitization. Texts do not need to be out of print or limited to monographs. Essay collections, primary sources, conference proceedings, important synthetic works (but not textbooks) are welcome, as are works across the disciplines. In suggesting texts, AJS members should be guided by the questions: What works are of enduring importance to Jewish studies research and teaching? What books would you like to assign to students, but have not been able to, because they are out of print or too expensive?

Please submit book titles with author name, publisher, date of publication, and a few sentences explaining the selection(s) to the AJS office at ajs@ajs.cjh.org. The deadline for submission of 2009 book suggestions is June 1, 2009. A committee of AJS members will vet the suggestions and prepare a final list; the HEB staff will then seek permission from publishers (in most cases, publishers maintain the copyright over books for a certain

number of years, including electronic rights). If a book is out of print, HEB will first contact the original publisher to confirm its copyright status. If it is no longer under copyright, HEB will then seek the author's permission for digital rights (or, if the author is deceased, the author's estate). On average, HEB is able to publish about 35 percent of the books suggested each year. Author royalties depend upon individual contracts with publishers; the most common arrangement is for authors to earn a percentage of royalties that the publisher receives for hits on a title. For out-of-print books, the author earns royalties directly through contracts with HEB.

HEB is also at the forefront of publishing humanities scholarship written specifically for electronic dissemination—either new works or greatly enhanced versions of in-print books. The goal is to streamline the preparation of digital manuscripts and to encourage consideration of such texts in hiring, promotion, and tenure review. Working in cooperation with academic presses or institutions, and subject to the same peer-review standards as print books, authors create works that take full advantage of the digital medium (e.g., advanced search features; notes in pop-up windows; hyperlinked text; zoomable, side-by-side, multimedia, and interactive color images and maps; sound and video clips). There are currently sixty-three such titles offered through HEB (see www.humanitiesebook.org/xml-books.html for title list and details). Scholars who are interested in writing an e-book should contact AJS for further information.

We hope you are able to join the AJS and ACLS in this exciting venture and look forward to receiving your lists of suggested books for digitization.

Rona Sheramy
Association for Jewish Studies

TRAVERSING THE WORLD OF JEWISH STUDIES



THE NONEXPERT AS BIBLE TEACHER: SOME REFLECTIONS

Alan Levenson

For nearly twenty years I have been teaching college-level Bible classes. I do not have a PhD in Bible. I have never studied Akkadian or Ugaritic. I never enjoyed years of prolonged, intense, and guided exposure to the literature of that field. I have never produced an academic work in the area (though I have written a study guide). I have been on one archaeological dig for one day. I might as well add that I was the product of a mediocre religious school education, and, despite efforts at remediation (formal and autonomous), I do not purport to be a master of *parshanut ha-mikra*, arguably an alternative “expert” discipline in Bible.

Charlatanism is rife in America, including the academy. But I do not think that my students or colleagues would consider me a charlatan, and that’s where the real questions emerge. If I am not qualified in a traditionally Jewish or in a secular

academic sense to teach this subject, how have I been able to do so for so long? I offer the following reflections as encouragement

to other nonexpert Bible teachers who have found themselves in comparable circumstances—possessing a PhD in Jewish studies, but in an unrelated field.

My Hebrew Bible teaching began in the religion department of a prestigious southern college as a one-year replacement. Although my area was modern Jewish history, there was a presumption that a Jew in Jewish studies ought to be able to teach a course titled “History and Religion of Ancient Israel.” The approach I adopted, which I suspect is rather widespread, was a compromise that involved following the canonical order (especially for the first five books—Torah/Pentateuch) and describing the other genres (history, prophecy, psalms, and wisdom literature) found in the remainder of *Tanakh*. There were quite a few “deer in the headlights” moments, including the

first time, though not the last, that someone asked me whether “Let us make man” (Gen 1:26) is a reference to the Trinity. Ironically, the holder of the other one-year replacement position, hired to teach New Testament, had recently completed a dissertation on Isaiah, and was far more qualified to teach the Hebrew Bible course.

The two of us began an odd *hevruta*: he would have me parse verbs, in the style of *Gesenius’ Hebrew Grammar*, and I would throw in an occasional modern Hebrew usage picked up on kibbutz, or a midrash I had learned in a couple of summers at the Jewish Theological Seminary. The second semester went better, but in both, I relied heavily on the footnotes in a couple of Bibles, the Anchor Bible series, and a couple of Old Testament introductions.

I OFFER THE FOLLOWING REFLECTIONS AS ENCOURAGEMENT TO OTHER NONEXPERT BIBLE TEACHERS WHO HAVE FOUND THEMSELVES IN COMPARABLE CIRCUMSTANCES—POSSESSING A PHD IN JEWISH STUDIES, BUT IN AN UNRELATED FIELD.

(Today's rookie nonexpert has much better resources: including the Jewish Publication Society Torah Commentary, the New Jewish Study Bible, vastly superior Hebrew Bible textbooks and, of course, the Internet.)

For the next fifteen years most of my classroom Bible teaching took place at Siegel College, where the majority of students were Jewish adults. The dynamic differed from the typical undergraduate one in that the students had a greater familiarity with Scripture (many in the original Hebrew), greater eagerness to engage the subjects on a critical and personal level, and comfort with a much slower pace. Rather than introduce the entire Hebrew Bible, my colleagues and I generally taught a single book or even a single story (Joseph, for instance). Although these factors may appear to make the classes I taught upper level rather than introductory, this is not the case, as neither "Introduction to Hebrew Bible" nor Hebrew were prerequisite. Perhaps the nature of my assignments were upper level, but this only highlights the incongruity of a non-Bible specialist teaching Bible.

Naturally, the Jewish context of Siegel College shaped my Bible teaching—the students' preference for depth over breadth dictated a different approach from that employed in the secular academy. I have come to describe what I do in Bible classes as triangulation. First, we try to determine the *p'shat*, especially through careful attention to the Hebrew (you don't need a doctorate to use a concordance) and historical and cultural context. Second, we illuminate the verse/verses with *aggadot* and midrashim, often via Rashi, and often via Nehama Leibowitz's indispensable companions to the weekly portion. Thirdly, I bring a variety of modern scholarly readings to the table, often, though not exclusively, from Bible scholarship



From *Bible*. Berlin: Soncino Gesellschaft der Freunde des Jüdischen Buches, 1931. Image provided by The Library of The Jewish Theological Seminary.

written with a Jewish sensibility (e.g. Robert Alter, Nahum Sarna, Jon Levenson, Michael Fishbane, James Kugel, Adele Berlin, Ilana Pardes, Aviva Zornberg, Meir Weiss, Ed Greenstein, Moshe Greenberg, Meir Sternberg, etc.). I try to be aggressively agnostic regarding which method of reading Scripture is "best." I turn to E. A. Speiser for source criticism or Fishbane for inner biblical exegesis or Phyllis Tribble for structural analysis with equal willingness. I do not privilege the traditional Jewish approach over

the modern critical (or vice versa), nor do I gloss over the sometimes incompatible agendas of these various approaches. While I like to underscore these different reading strategies, what I am mainly trying to cultivate is what the late Samuel Sandmel felicitously called "the Enjoyment of Scripture."

When I finally returned to teaching Bible at a Catholic university (a progressive school but one that still titles the course "Introduction to Old Testament"), the experience

was humbling. The previous fifteen years had given me a greatly enhanced ability to “chapter and verse” any question, familiarity with the terrain of biblical scholarship, and greater facility in linking biblical verses with actual Jewish practice via exegetical tradition.

But finding a coherent approach to the subject seemed rather more daunting than it had been when I was a rookie worrying mainly about preparing an organized class twice a week. Certainly the triangulation-style teaching I had used at Siegal College would be of little use, since it presumed a relationship between text and tradition not found outside the Jewish world. (Although the preference for locating biblical *Urschrift* over subsequent interpretation is correctly seen as a Protestant bias, I have not found any undergraduates overly willing to place late biblical, inter-testamental and midrashic works on the same plain as Genesis.)

If a Jewish approach to Hebrew Bible promised pedagogical disaster, what would serve in its stead? Since this course was *not* billed as “Bible as Literature,” which would have handed me my focus, what would I concentrate on: History? Canonical development? Literary merit? Religious realities? And how would I introduce the plethora of modern methods: Source criticism? Form criticism? Canonical criticism?

Inner-biblical interpretation? Gender analysis? Feminist theory? And, if I tried to get my sessions to do double-duty, covering both biblical content and teaching method, would students be able to process both halves of what I was attempting? Is mastery of the Bible’s contents equivalent to mastering the facts of English history? In most Bible syllabi I find the word “familiarity” in the stated course goals—I suspect this is little

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more than a wistful hope that a generation bred on video games will have miraculously acquired the taste to read 750,000 words of an ancient text. Since “mastery” is not even a remote possibility, “familiarity” serves as a palliative for the instructor’s conscience.

In retrospect, the approach I adopted at the local Catholic university was nearly the same I had adopted eighteen years earlier at the prestigious southern college: a compromise between following the canonical order (especially for the first five books) and describing the

other genres (history, prophecy, psalms, and wisdom literature) found in the remainder of *Tanakh*. After two semesters, I am still looking for a better approach to this particular introductory course, but I am not convinced that a PhD in Bible would be of much help.

Joseph Schwab’s famous analysis of education enumerated four factors: milieu, student, subject matter, and teacher. I have said a few things about each of these, but I want to conclude with a word about pedagogy. As a matter of intellectual honesty, the nonexpert should regularly advertise his/her lack of expertise. The nonexpert should strive to highlight the multiplicity of approaches to the biblical text, the complexity of the Ancient Near Eastern context, and the life of the text in subsequent traditions—which no

nonexpert would be expected to have mastered. Given a modicum of knowledge, and a healthy dose of self-scrutiny, the nonexpert teacher of Bible can teach this subject—neither as expert nor charlatan, but as an explorer of the ways in which the text can be unlocked.

Alan Levenson is Schnusterman Professor of Jewish Religious and Intellectual History at the University of Oklahoma. He is the author of An Introduction to Modern Jewish Thinkers: From Spinoza to Soloveitchik (Rowman & Littlefield, 2006).

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.

The Association for Jewish Studies is pleased to announce
the recipients of the

2008 CAHNMAN PUBLICATION SUBVENTION GRANTS

in support of first books

Mara H. Benjamin

(St. Olaf College)

Rosenzweig's Bible: Reinventing Scripture for Jewish Modernity

To be published by Cambridge University Press

Rebecca Kobrin

(Columbia University)

Jewish Bialystok and Its Diaspora: Between Exile and Empire

To be published by Indiana University Press

James Loeffler

(University of Virginia)

The Most Musical Nation:

Jews, Culture, and Modernity in the Late Russian Empire

To be published by Yale University Press

Avinoam Patt

(University of Hartford)

***Finding Home and Homeland: Jewish Youth and Zionism in the
Aftermath of the Holocaust***

To be published by Wayne State University Press

*Information about the 2009 Cahnman Grant Program will be available on the AJS
website in February of 2009. Support for these grants has been provided by
The Cahnman Foundation of New York.*

THE ENCYCLOPEDIA OF THE BIBLE AND ITS RECEPTION

Barry Dov Walfish

What role does the *Aqedah* play in modern Israeli art and literature? How are Abraham and the *Aqedah* portrayed in the Koran and hadith literature? How was the image of Abigail transformed in medieval and early modern halakhic texts? What have been the Jewish interpretations of the rite of circumcision throughout the ages? What are the Jewish views on the afterlife and how do these compare with Christian and Muslim views? What role do angels play in Jewish religious thought and how does it compare with their role in Christianity and Islam?

These are only a few of the questions to which you will soon be able to find answers in the *Encyclopedia of the Bible and Its Reception (EBR)*, a groundbreaking new reference work in biblical studies to be published by Walter de Gruyter. *EBR* aims not only to provide up-to-date information on the state of research in biblical and cognate studies but also to document the impact that the Bible has had on the post-biblical religious civilizations that drew upon it as well as on other civilizations and cultures. It will trace the history and development of biblical interpretation in Judaism and Christianity as well as the reception of biblical characters, themes, concepts, and motifs in

liturgy, philosophy, legal texts, Islam, and other religions and modern religious movements (e.g., Jews for Jesus), as well as the arts. At present there is no

encyclopedia that summarizes and synthesizes the current state of knowledge in biblical studies and allied disciplines while creating links, identifying problematic areas and lacunae in scholarship, and stimulating new research. Nor has any encyclopedic effort been made to take stock of the major shift that has occurred in most disciplines of the humanities over the last thirty years to an orientation informed by what has come to be called cultural studies.

WHAT ARE THE JEWISH VIEWS ON THE AFTERLIFE AND HOW DO THESE COMPARE WITH CHRISTIAN AND MUSLIM VIEWS? WHAT ROLE DO ANGELS PLAY IN JEWISH RELIGIOUS THOUGHT AND HOW DOES IT COMPARE WITH THEIR ROLE IN CHRISTIANITY AND ISLAM?

Biblical studies have participated in this interdisciplinary exchange and have been further enhanced by a burgeoning interest in reception history, a scholarly enterprise whose literary-historical roots extend back to late nineteenth-century *Stoffgeschichte* (the study of themes) and its expansion into twentieth-century *Wirkungsgeschichte* (the study of effects), and whose development was abetted by the popularity of reader-response theory in literary studies during the closing decades of the twentieth century. Today, aside from the classic historical questions about the conditions and circumstances of the Bible's origins, inquiries into the

reception and culture-forming influence of the Bible attract considerable attention. As a now well-established branch of biblical studies, the history of exegesis continues to contribute to the debate about the meanings of the biblical texts as they have been expounded throughout the histories of Judaism and Christianity. In addition, there is increasing attention among scholars to the reception and adaptation of biblical themes, motifs, and characters in music, art, literature, and film, as well as in Islam and various non-monotheistic religious traditions and new religious movements. Such studies have shown how biblical traditions have transcended the realms of church and synagogue and entered the cultural

consciousness not only of Western societies but of other cultures as well.

EBR's two major foci—the Bible and its reception—are reflected in the five main domains under *EBR*'s purview, each of which is overseen by its own main

editor and comprises five or six specific areas managed in turn by their own area editors. One domain is dedicated to the formation of the Hebrew Bible/Old Testament and the New Testament, including the contextual history of surrounding events, society, religion, culture, and economy. Two more domains cover the influence of the Bible in the Judaic and Christian traditions respectively. The Judaism domain is divided into four periods: Second Temple and Hellenistic, Rabbinic, Medieval, and Modern. The fifth domain encompasses biblical reception and influence in literature, art, music, and film, as well as in Islam and in other religions that do

not ascribe exclusive authority to the Bible but in some way draw upon its traditions. While not knowingly omitting anything that may shed light upon biblical traditions, *EBR* aspires to completeness only in its coverage of the scriptures themselves and their formation. Bearing in mind that comprehensive coverage of the global history of the reception and influence of the Bible over two millennia is impossible, *EBR* seeks to document that history in ways that outline the major themes and issues and provide the necessary guidance for further research.

EBR is edited by an international team of scholars representing a wide variety of religious, denominational, and disciplinary perspectives, none privileged above the others. The work is produced in English to facilitate global accessibility and reception, and scholars from around the world are being invited to contribute.

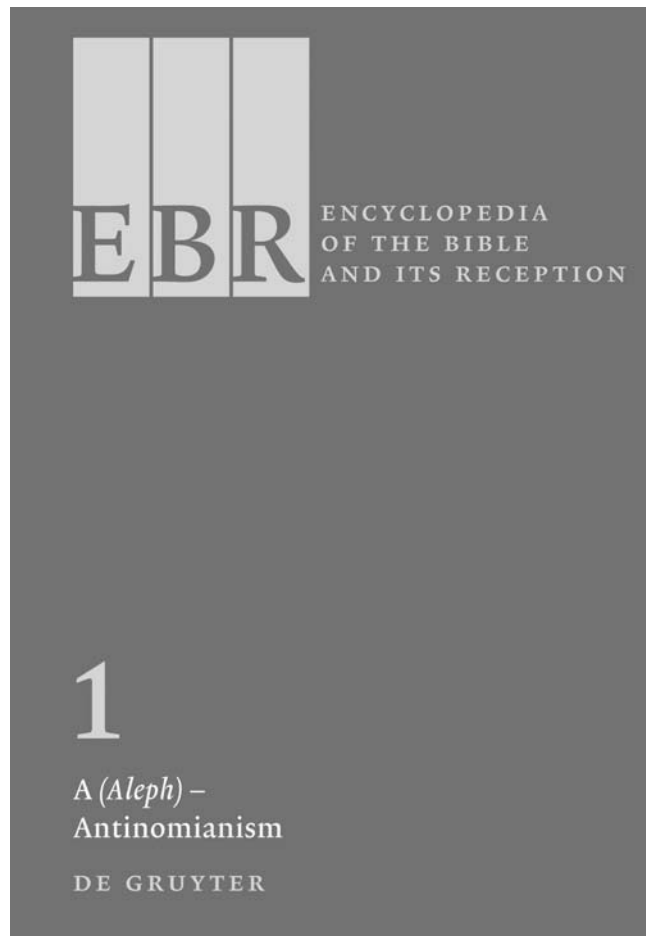
The size and scope of the project is very ambitious. It is projected to encompass thirty volumes, each six hundred pages, to be published over the next ten years or so, with a parallel online version.

There are two main types of articles in *EBR*: the stand-alone articles on specific biblical characters or places for whom there is no post-biblical reception, or on biblical exegetes, philosophers, literary figures, or artists who were heavily influenced by the Bible. Of interest to people engaged in Jewish studies will be the articles on individual exegetes, as well as philosophers, mystics, authors, and poets, with the emphasis on the biblical influences on their work. In addition there will be articles on topics with biblical connections, e.g., Abayudaya and the Canaanite Movement. Of special interest and importance will be the synthetic articles that trace the history of the reception of a theme

or character through the history of Judaism and Christianity as well as Islam and the arts. Some examples from the A's are abortion, Abraham, Adam (Person), Adam and Eve (Story of), adultery, angels and angel-like beings, anthropomorphism, the *Aqedah*, and atonement. This juxtaposition of material from various religious traditions facilitates comparative study and promises to stimulate further research. Another type of synthetic article will trace the reception of the Bible in various countries or regions.

Of interest in the A's for Jewish studies are the articles on al-Andalus and Ashkenaz.

This project should prove to be a great boon for Jewish studies. Not only will biblical and Near Eastern studies—including archaeology—be given their due, but so will the history of Judaism from the Second Temple period to the modern, insofar as biblical origins, connections, or influence can be identified. The *EBR* will provide the opportunity to document the role that various biblical books played in the lives of Jewish communities throughout the ages. Furthermore, there is the potential to explore and document the use and development of biblical themes in Hebrew and Yiddish literature, Jewish and Israeli art, and Jewish and Israeli music, film, and popular culture.



Cover, *The Encyclopedia of the Bible and Its Reception*. Berlin: Walter de Gruyter, forthcoming.

It is in the area of reception that the greatest challenges and potential for innovation reside. The editors of *EBR* and the publisher have been unequivocal in expressing their willingness to be as inclusive as possible in terms of coverage of all religions and cultures. But on the Jewish side the challenge is to identify and locate authors who are able to write on these topics, some of which have never been written about before.

I would thus like to appeal to the AJS community to contribute to this project. If anyone has expertise in a topic of biblical interest and would like to write for *EBR*, please be in touch with me (barry.dov.walfish@gmail.com) or one of the other area editors. For their contact information and to get an idea of the scope of the encyclopedia's coverage, please consult the *EBR* website at:

THE EBR WILL PROVIDE THE OPPORTUNITY TO DOCUMENT THE ROLE THAT VARIOUS BIBLICAL BOOKS PLAYED IN THE LIVES OF JEWISH COMMUNITIES THROUGHOUT THE AGES. FURTHERMORE, THERE IS THE POTENTIAL TO EXPLORE AND DOCUMENT THE USE AND DEVELOPMENT OF BIBLICAL THEMES IN HEBREW AND YIDDISH LITERATURE, JEWISH AND ISRAELI ART, AND JEWISH AND ISRAELI MUSIC, FILM, AND POPULAR CULTURE.

www.degruyter.com/cont/fb/th/thEbrEn.cfm. We are only at the early stages of what will doubtless

be a long, challenging but intriguing and stimulating journey. For *EBR* to realize its full potential

and be of the greatest benefit to Jewish studies, the cooperation and contributions of the Jewish studies community of scholars are essential. We look forward to hearing from you.

Barry Dov Walfish is the Judaica Specialist at the University of Toronto Libraries. He is the author of Bibliographia Karaitica: An Annotated Bibliography of Karaites and Karaism (Jerusalem: Ben-Zvi Institute, forthcoming).

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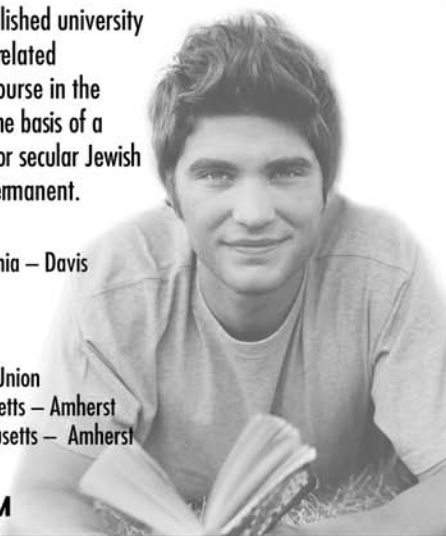
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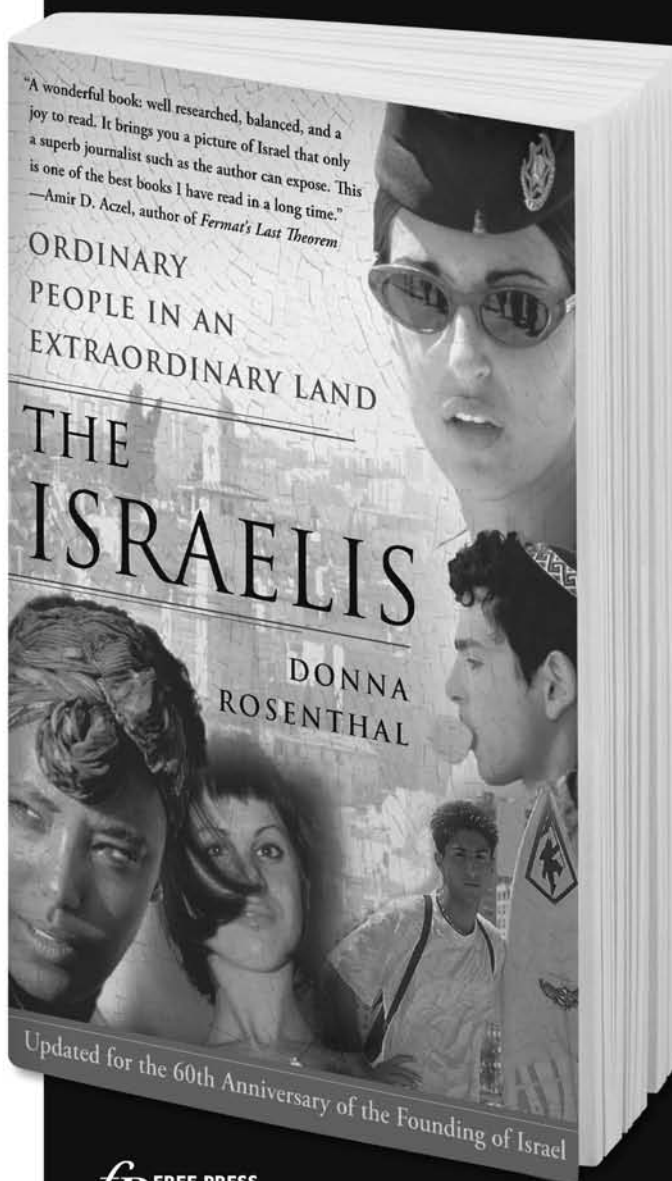
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ISRAEL STUDIES IN NEW YORK

Allan Arkush

The twenty-fourth annual conference of the Association for Israel Studies (AIS) took place May 19–21 at New York University. Compared to the annual AJS conference, AIS runs a small event, with only about four hundred registered participants. But that’s far from tiny. For three full days, from morning until evening, there were dozens of panels, with five events underway concurrently most of the time. As a visitor to this conference, I could therefore hope to obtain only a very partial view of things. Rather than try to present an accurate overview of a gathering where I had to miss 80 percent of the events, I will focus here on the two occasions when most of the conference-goers assembled together in one place, the opening banquet and the plenary session.

The conference took place during the very month that Israel turned sixty, rendering it particularly appropriate to ask the question posed by the keynote speaker, the eminent Tel Aviv University historian Anita Shapira: “What would the founding father say” if he could see Israel today? Ben-Gurion,

Shapira mused, would be gratified to see how Israel had grown, but he would be disheartened by much of what would meet his eyes. He would be dismayed to see how the

Bible had drifted out of the consciousness of nonreligious Israelis and been replaced by a Hebrew literature and musical culture that eschewed the old collective ethos in favor of an extreme individualism, which she described as “a trivial, Seinfeldian outlook.” He would see how the melting pot ideology had been largely replaced by sector-based identities, reinforced by a

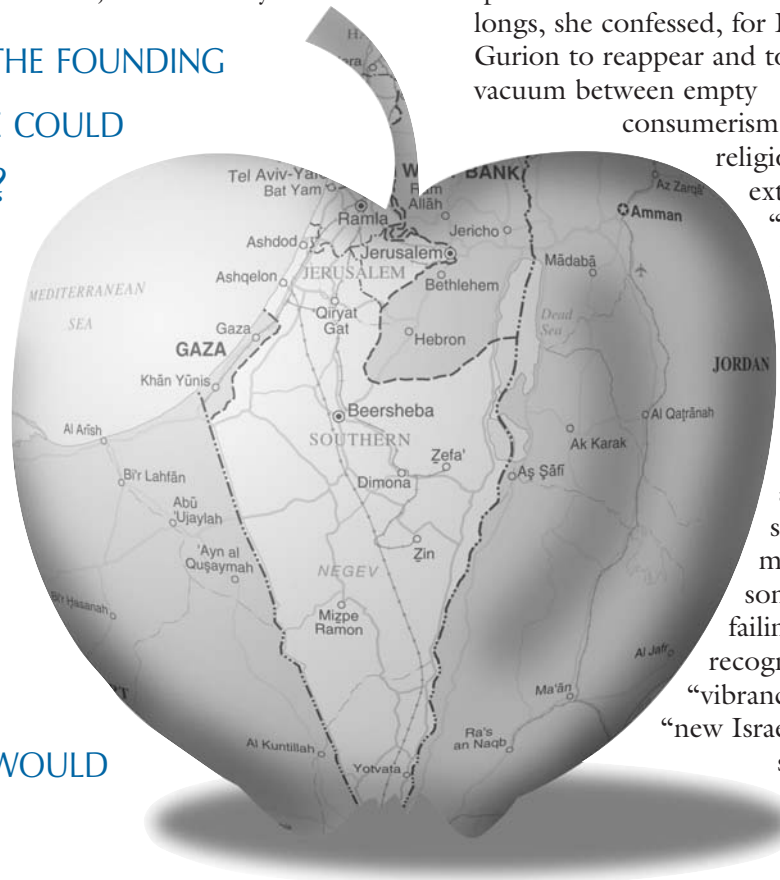
“WHAT WOULD THE FOUNDING FATHER SAY” IF HE COULD SEE ISRAEL TODAY? BEN-GURION, SHAPIRA MUSED, WOULD BE GRATIFIED TO SEE HOW ISRAEL HAD GROWN, BUT HE WOULD BE DISHEARTENED BY MUCH OF WHAT WOULD MEET HIS EYES.

multiculturalism that “not only accepts but sanctifies cultural difference.” Ben-Gurion would lament the fact that the decline of the collective ethos was accompanied by a decline in the status of the military, an increasing inability to accept the necessity of casualties in war, and a growing tolerance for draft dodging. He would deplore the development of a deeply regrettable “dualism,” an

“abandonment of mutual responsibility” in a society where hedonism flourished in the center of the country while Qassam rockets rained on the periphery.

Ben-Gurion would be shocked, said Shapira, to see the resurgence of ultra-Orthodoxy, which he had consigned to the graveyard of history or at least to its margins. This phenomenon, Shapira speculated in her own right, could be attributed in part to people’s unsatisfied need for answers to the question “What is it all for?” And then she proceeded to drop her rhetorical mask completely and to speak in her own name. One almost longs, she confessed, for Ben-Gurion to reappear and to fill the vacuum between empty

consumerism and religious extremism, “to redefine the moral basis of Israeli society.” Perhaps, she admitted, she was missing something, failing to recognize the “vibrancy” of the “new Israelism.” But she did not really think so.



Shapira’s keynote address did not exactly set the stage for the conference, whose principal theme was not “Where Is Israel Going?” but “60 Years after 1948: Are the Narratives Converging?” The same words also served as the title of the plenary session, which involved participants representing quite diverse positions on the political spectrum, including two Arabs. One

speaker, the eminent soldier, peace activist and historian, Mordecai Bar-On, spoke for all, I believe, when he stressed that scholars had the responsibility to regard other people's narratives with compassion and understanding and that it was their duty to narrow the gap between divergent narratives by engaging in critical study of their own side's version of events. With regard to 1948, for example, it was important to recognize, as Bar-On himself sought to show, that the old Zionist tale of a victory of the Israeli David over the Arab Goliath constituted a serious distortion of the truth.

Bar-On's sentiments were echoed by Benny Morris, the pioneering "new historian." Over the years, he stated, he and other intellectually honest Israeli researchers have moved closer to the Arab narrative in certain important respects, especially regarding the 1948 war and the origin of the Palestinian refugee problem. He laid great stress, however, on the fact that nothing comparable was happening on the other side of the fence. Among the Arabs, history remains subservient to ideology and there is no significant departure from the conventional, official narrative. In his constant research trips all over the world, he reported, he has almost never run into Palestinian colleagues in the archives. There will be no possibility of a unified history, a convergence of narratives, he said, until this situation changes.

Zachary Lockman, a professor of Middle Eastern Studies at NYU, agreed with Morris that Israeli scholars have succeeded in considerable measure in recent years in breaking away from the self-congratulatory narratives of their own community, but he disputed his contention that no such thing had occurred among the Palestinians. Pointing to the work of Edward Said and Rashid Khalidi, in particular, he

IN GENERAL, LOCKMAN OBSERVED, THE NATIONAL NARRATIVES OF ORDINARY PEOPLE ARE SUSTAINED NOT BY SCHOLARS BUT BY THEIR FEARS AND PERCEPTIONS OF THEIR OWN INTERESTS. THE ONGOING VIOLENCE AND HOSTILITY IN THE MIDDLE EAST ARE FOR THE FORESEEABLE FUTURE GOING TO CONSTITUTE INSURMOUNTABLE OBSTACLES TO THE BROAD DISSEMINATION OF NONPARTISAN UNDERSTANDINGS OF THE PAST.

maintained that the Palestinians have produced good scholarship about their own people. What one cannot expect from the Palestinians, however, is a transcendence of nationalist narrative, not, at least, as long as they remain a people subject to the oppressive rule of others. And what is the case with scholars is even more the case with respect to everyone else. In general, Lockman observed, the national narratives of ordinary people are sustained not by scholars but by their fears and perceptions of their own interests. The ongoing violence and hostility in the Middle East are for the foreseeable future going to constitute insurmountable obstacles to the broad dissemination of nonpartisan understandings of the past.

Morris responded by observing that Israel is far from having freed itself from fear and is still capable of generating a dispassionate study of its own history. It would be nice, he concluded, if there were more convergence of narratives, but historians should not make that their goal. What they should do is pursue the truth—and convergence will then follow on its own.

The AIS conference was obviously not the place to assess the relative merits of Morris's and Lockman's generalizations with respect to Arab scholars. But it certainly provided abundant evidence that their calls for dispassionate pursuit of the truth

about the Israeli-Arab conflict are not falling on deaf ears among Israelis, who constituted perhaps two thirds of those in attendance (if one includes in the count those who are long-term residents of other countries). The voices highly critical of Israel and the Israeli narrative definitely outnumbered those that were unqualifiedly supportive of them. No one in his right mind could have come away from this conference suspecting that these academics generally subordinate their scholarship to their nation's aims in the way that the majority of their predecessors once did. "What would Ben-Gurion have thought," I wondered as I left, if he had attended this conference? I don't think he would have found it very much to his liking.

Allan Arkush is professor of Judaic studies and history at Binghamton University. He is the editor of AJS Perspectives.

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A CHARMING, LEARNED, GAY LITVAK

Elliott Horowitz

Writing home to London from Jerusalem on the first day of Rosh Hashanah 1934, Isaiah Berlin, who had recently become the first Jew elected to a fellowship at All Souls College, provided his parents with a long list of the people he had met during his first three days in the Holy City. These included “Dr. Scholem the Kabbalist” and Scholem’s Hebrew University colleague D. H. Baneth who had shown Berlin the “library of the University, which is splendidly equipped,” and in which works of philosophy were even “more numerous than at Oxford.” (Those were the days!) On the first night of Rosh Hashanah the young Oxford don had met the Volozhin-born Meir Berlin (no relation), whom he described as a “clever cunning man with an unpleasant son-in-law, who teaches the Yerushalmi at the University.”

Henry Hardy, the dutiful editor of most of Isaiah Berlin’s writings, including his 2004 collection of letters (published in England under the title *Flourishing: Letters 1928–1946* and in the United States under the subtitle of the British edition), provides information concerning Scholem, Baneth, Berlin (later Bar-Ilan), and almost every other person mentioned in the 1934 letter, including “a Syrian anti-semite called [George] Antonius,” with whom Berlin had lunched. Uncharacteristically, however, Hardy fails to identify Berlin’s “unpleasant son-in-law,” whom many readers (especially those who have seen my post at the

Seforim blog) have already identified as Saul Lieberman. After studying at the Slobodka yeshiva (where he was ordained at the age of eighteen), Lieberman completed his MA at the Hebrew University in 1931 and married the former Judith Berlin in the following year. By 1940 Lieberman was in New York, serving as Professor of Palestinian Literature and Institutions at the Jewish Theological Seminary.

As fate would have it, the year 1940 also saw the arrival, albeit more briefly, of Isaiah Berlin in the United States, to which he had sailed in the company of his (then) friend Guy Burgess, both of whom were then affiliated with British Intelligence Services. (Berlin, who

was born in Riga in 1909, was famously fluent in Russian.) Although the job in Washington that Berlin believed to be awaiting him never materialized, he returned to the U.S. in early 1941 as a “specialist attached to the British Press Service,” which was located at Rockefeller Center. During his wartime years in New York, Berlin met almost everyone worth meeting and befriended many American Jews, including Governor Herbert Lehmann (“a very nice comfortable man, like a little brown bear”) and Rabbi Stephen Wise who headed both the Jewish Institute of Religion (JIR) and the American Jewish Congress. Of the latter, a fellow Zionist who had been born in Budapest, educated at Columbia,



Portrait of Louis Ginzberg. Image provided by The Library of The Jewish Theological Seminary.

and ordained in Vienna, Berlin wrote to his parents in January of 1941: “Wise is very lovable. Absurd, unbalanced, erratic, noisy, unreliable, he is also generous, large, clever, understands who is who and what is what, has imagination, courage, and a golden heart.”

Although Berlin, not surprisingly, did not seek out Saul Lieberman during his early months in New York, he did meet Lieberman’s older colleague Louis Ginzberg, who had been instrumental in bringing his fellow Slobodka alumnus to the seminary. In fact, it is possible that the meeting was facilitated by Stephen Wise, whom Ginzberg (as may be learned from the 1966 biography by his son Eli) had first befriended in the 1920s, while soliciting funds for the publication of Benjamin Lewin’s multivolume *Otzar Ha-Geonim*. Wise had later been instrumental in convincing the faculty and board of the (Reform) JIR to confer an honorary degree upon Ginzberg, who, in his letter of thanks to Wise, humbly belittled his own considerable achievements. “If I have ever rendered any service to Jewish learning, there is no reason whatever for me to be proud,” he wrote in 1932. “A descendant of a long line of Jewish intellectuals [including the Gaon of Vilna], brought up in Lithuanian yeshivot and educated at German universities, could not help contributing something to Jewish learning.”

Writing to his parents shortly after Passover of 1941, Berlin mentioned having met both Ginzberg, whom he described as “very modest,

scholarly, learned, and sweet,” and his “terrible” wife, the former Adele Katzenstein. Berlin’s divergent opinions regarding the two Ginzbergs are also reflected in a letter written several months later, in which he informed his parents that he would soon be dining “with

BERLIN’S DIVERGENT OPINIONS REGARDING THE TWO GINZBERGS ARE ALSO REFLECTED IN A LETTER WRITTEN SEVERAL MONTHS LATER, IN WHICH HE INFORMED HIS PARENTS THAT HE WOULD SOON BE DINING “WITH PROF. GINZBERG, THE OUTSTANDING JEWISH SCHOLAR OF THIS LAND, A CHARMING, GAY LITVAK WITH A TERRIBLE LOUD, BRIGHT, SHINY SNOWMANESQUE WIFE FROM FURTH.”

Prof. Ginzberg, the outstanding Jewish scholar of this land, a charming, gay Litvak with a terrible loud, bright, shiny Snowmanesque wife from Furth [Fürth, in Bavaria].”

The earlier letter also mentioned Ginzberg’s “excellent book on Jewish legends,” which, as Hardy (almost) correctly notes, “appeared in six volumes between 1909 and 1938.” (The sixth volume appeared in 1928 and a seventh, the index, appeared a decade later.) The first two volumes of *Legends of the Jews* are described on their frontispieces as having been “translated from the German manuscript by Henrietta Szold,” but the third, which appeared in 1911, was translated by the Lodz-born anthropologist Paul Radin (1883–1959), who was working on his doctorate at Columbia, and whose first academic specialization was the Winnebago tribe of American Indians. One thing that Radin had in common with Henrietta Szold, his senior by more than two decades (other than a knowledge of German), was that both their fathers were European-born rabbis. Paul Radin did not

translate the fourth volume of *Legends*, or any of the subsequent ones, something for which, as Ginzberg’s son Eli later wrote, he “would bear the author a lifelong grudge,” though it was evidently the Jewish Publication Society which was responsible for his

removal from the project.

Why Radin was brought in to replace Szold (1860–1945) is well known, and may also be easily inferred from Hardy’s note on the “terrible” Adele Katzenstein, to whom Ginzberg became engaged

during a brief visit to Germany in 1908. “The shock of this engagement led Ginzberg’s close friend Henrietta Szold, the translator of much of his work...to reassess her life, a process which eventually led her to found Hadassah in 1912.” The close friendship and subsequent rift between the Baltimore-born Szold and the Lithuanian luminary has been chronicled by Eli Ginzberg in his rather candid biography of his father and by some of Szold’s biographers, most recently (and extensively) by Baila R. Shargel.

Shargel’s *Lost Love* (1997) contains not only numerous letters between Ginzberg and his devoted translator, but also many entries from Szold’s private journal, from which we learn a good deal not only about the ups and downs of their complicated relationship, but also about the wider Seminary community in the early twentieth century. It emerges, for example, that it was Alexander Marx, Ginzberg’s close colleague and (slightly) younger friend, who became Szold’s chief confidant during the traumatic months that followed Ginzberg’s return from

Europe in 1908 as a newly engaged man, and that she and Ginzberg had first met some five years earlier at the home of Solomon and Mathilda Schechter. When she entered the apartment, Szold later recalled, they were teasing the unmarried Ginzberg “about writing the article on ‘Kissing’ for the *Jewish Encyclopedia*,” a publication for which he had already written more than 400(!) entries during the hiatus between his abortive appointment at Cincinnati’s Hebrew Union College and the beginning of his long career at JTS. (The entry on “Kiss and Kissing”

biography, the couple’s first kiss occurred after their engagement:

When I returned to Berlin [from Amsterdam, in the fall of 1908] even though we were engaged, her [German-Jewish] family didn’t let her meet me at the train alone; so her brother came with her. Nevertheless I kissed her for the first time at the station. I stayed for a week, met her parents, and then came home to New York.

restive when confronted with the rigidities of German orthodoxy, awaited the return of the elevator to the ground floor, stepped in, and rode up. Marx, astonished, reminded him that he had just stated that using an elevator was not permitted. He replied: “I didn’t ask for an opinion.”

Whether or not the story is entirely accurate, one can see easily how decades later Isaiah Berlin, to whom Ginzberg may have told the story, could describe him as “a charming, learned, gay Litvak.”

“IN HARMONY WITH HER ORTHODOX UPBRINGING,
MY MOTHER WORE A WIG WHEN SHE WAS MARRIED.
WHEN MY FATHER DISCOVERED IT SHORTLY AFTER THE
CEREMONY, HE RIPPED IT OFF, AND OFF IT STAYED.”

Elliott Horowitz is senior lecturer in Jewish history at Bar-Ilan University. He is the author of Reckless Rites: Purim and the Legacy of Jewish Violence. Jews, Christians, and Muslims from the Ancient to the Modern World (Princeton University Press, 2006).

was eventually written by Joseph Jacobs, one of the encyclopedia’s editors, who may be the only scholar who contributed more entries to it than did Ginzberg.) Szold noted in her diary that in the conversation that ensued in the Schechter home Ginzberg “spoke enthusiastically of the chaste ways among the Jews, and he instanced the fact that he had never seen his mother and father, a very devoted couple, kissing each other. . . .” She reminded herself of this in an entry dated April 27, 1909, contrasting the restrained behavior of Ginzberg’s Lithuanian parents with that of Adele Katzenstein, “who gave herself to him after the third meeting.”

This was not the only occasion on which Ginzberg expressed disdain for the *Yekkish-fromm* ways of the Katzensteins. As Eli Ginzberg wrote: “In harmony with her Orthodox upbringing, my mother wore a wig when she was married. When my father discovered it shortly after the ceremony, he ripped it off, and off it stayed.” This tension between the cavalier approach to observance of many learned Lithuanians and the conservatism of Orthodox German Jews is well illustrated in an anecdote which, according to Eli Ginzberg, his father “was fond of telling.” One Sabbath, shortly after the arrival of Alexander Marx in the United States, the latter asked Ginzberg whether it was permissible to use an elevator:

It is not clear in what sense Szold believed that Ms. Katzenstein “gave herself” to Ginzberg at that meeting (nor how she knew), but according to his own autobiographical essay, from which his son Eli quoted in his

My father replied that it was not permitted, and Marx started his climb of six stories. My father, always

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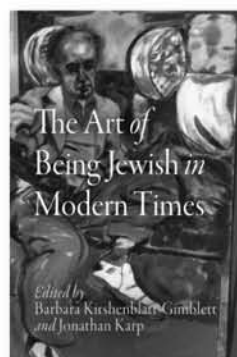
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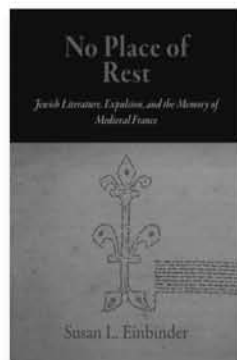
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NORTH OF THE BORDER

Richard Menkis

Recently, on the occasion of the 350th anniversary of Jewish history in America, a number of Jewish historians reminisced about the bad old days, when American Jewish history was considered somewhere between trivial and irrelevant. As Paula Hyman pointed out at the time, those days are gone and Jewish historians are finally paying attention to the American Jewish experience and the rich scholarship in the area.

Those of us who study Canadian Jewry can only feel envious of our American counterparts. Its size alone should underscore the significance of Canadian Jewry. According to recent estimates, Canada is the third largest diaspora community, after the United States and France. But it is very hard to find Canadian content in non-Canadian—and especially American—journals of Jewish studies. There are many possible reasons for the neglect. Perhaps scholarship on Canadian Jewry has been less cutting-edge than it should be. But I suspect that the explanation lies in the fact that Canada in general does not loom large in the American scheme

of things. I lived in Boston for a while; as far as I could tell, the representation of Canada in the American media consisted mainly of a weather reporter sweeping a hand over the top of the map with “There’s a cold front moving in from Canada.”

Perhaps more disturbing than neglect is the startling claim, also heard in academic circles, that Canadian Jews are like their American counterparts, but a decade behind. To the extent that this statement suggests that there are similarities between the communities, it’s true. To the extent it suggests that Canadian Jewry in some ways seems more religiously “traditional,” it’s also true. But the time lag thesis has to go. To the best of my knowledge,

the 49th parallel has not created a disruption in the space-time continuum. The Canadian Jewish experience is indeed different from that of U.S. Jews, but its special character derives from patterns of immigration and the unique Canadian environment.

Immigration

Significant Jewish settlement in Canada began after 1763, when the British took control of the land from France. Over the next hundred years, the majority of the Jewish immigrants came from the United States or Great Britain. These settlers were part of what recent researchers, engaging the current emphasis on transnationalism, have described as a far-flung, English-speaking Jewish diaspora which also encompassed Great Britain, the



Map of Canada (Political). U.S. Central Intelligence Agency, 1997.

United States, Jamaica, Bermuda, and Australia. But transnational connections should not obscure national differences, especially between Canada and the United States. In Canada, the model of Anglo-Jewish Orthodoxy, for example, persisted with some vitality into the first decades of the twentieth century. The oldest congregations in Montreal, Toronto and Winnipeg all had ministers who were trained in England, or in the case of Montreal, the son of an English-trained minister.

These English-speaking Jews became the establishment, the *yahudim*. Canadian Jewry did not experience a large wave of German-Jewish immigration. To the best of my knowledge, only one congregation in Canada—the Reform one in Hamilton—ever used German in its minute books. The east European Jews who came before 1914, and then between 1918 and 1924, became the next dominant force in the community. This was a heterogeneous group, coming from different regions and various social classes, but there were certain commonalities. They established Orthodox synagogues with buildings ranging from rented storefronts to Moorish monstrosities. Socialists, especially the Labour Zionists, created remarkable secular Jewish organizations such as the Jewish Public Library of Montreal. The Yiddish day school in Winnipeg, established in 1920, was one of the first of its kind in North America.

After World War II, Canadian Jewry was augmented by a number of new waves of immigration. Two stand out for their impact on Canadian Jewry. The francophone Sephardic Jews of Montreal, a unique group in North America, have slowly achieved significant demographic and political strength within the Montreal Jewish community. This growth has been especially

TALK TO STUDENTS IN ENGLISH CANADA TODAY, AND YOU ARE SURE TO HEAR FROM MOST THAT CANADA IS CHARACTERIZED BY A TOLERANT “MULTICULTURALISM.” CANADA IS NOT, THEY KNOW, AN ASSIMILATORY “MELTING POT” LIKE THE UNITED STATES, BUT A “MOSAIC” WHERE DIFFERENCES ARE LEGITIMIZED AND CELEBRATED.

noticeable in the aftermath of the large-scale exodus of Anglophone Jews as a result of the increased political strength of separatist Quebecois nationalism. The other group, the survivors of the Holocaust, constitutes a higher percentage of the Canadian Jewish community than in the United States. According to Franklin Bialystok, in 1961 survivors and their descendants made up 13 to 15 percent of the Canadian Jewish community, compared to approximately 4 percent of American Jewry. Once these survivors (and then their children) discovered and asserted their power, their concerns, including the fight against neo-Nazis and Holocaust denial and the drive for various forms of Holocaust commemoration, ranked high on the agenda of the organized Canadian Jewish community.

Canada and the Management of Diversity

Talk to students in English Canada today, and you are sure to hear from most that Canada is characterized by a tolerant “multiculturalism.”

Canada is not, they know, an assimilatory “melting pot” like the United States, but a “mosaic” where differences are legitimized and celebrated. Multiculturalism as an official policy, however, and as a term reflecting a pluralism that respects the differences of minorities, is of relatively recent vintage. In 1971 Pierre Elliot Trudeau declared multiculturalism a

federal policy. In 1982, the newly minted Charter of Rights and Freedoms included one section that announced: “This Charter shall be interpreted in a manner consistent with the preservation and enhancement of the multicultural heritage of Canadians.” In 1988 the federal government passed the Canadian Multiculturalism Act, which called for ongoing protection of minorities from prejudice and adequate research funding for the study and promotion of diverse cultures.

The prominence of multiculturalism as a policy and as an ideal has led Canadians to believe that their country has *always* been imbued with respect for the variety of ethnic and religious minorities in the country, which is not the case. On the contrary, the challenge of managing diversity has loomed large in Canadian history, and has rendered ethnic differences salient. Both before the creation of the Dominion of Canada in 1867, and after, much of the energy of Canadian political, social, and cultural life has been expended on finding an equilibrium between the Francophone (largely Catholic) and Anglophone (largely Protestant) communities. This challenge has affected groups beyond these two, including Jews.

Canadian Jews have had explicit legal assurance of their political rights since the early 1830s, two decades before those of Great

Britain. Nevertheless, indirect legal realities operated to foster a sense of Jews as a separate group. This is especially evident in education in Montreal, home to Canada's largest Jewish community until the mid-1970s. The British North America Act, which the British Parliament passed in 1867 to confederate the provinces and create Canada, granted provincial control over education but insisted that the province of Quebec support a school system for its Protestant minority, and that Ontario fund Catholic education. In Montreal, members of the burgeoning Jewish community at the beginning of the twentieth century sent their children to the Protestant school system, but no Jew could be elected to the board, and there were limitations on scholarships for Jewish children. This symbolized how Jews had become a "third solitude" within the city divided between English and French. In the 1920s, one part of the Jewish community pushed hard for a separate Jewish school board, something the Quebec government came very close to creating. Internal dissension and opposition from the Roman Catholic hierarchy brought an end in the early 1930s to the possibility of a separate Jewish system.

In the years between Confederation and World War II, both the French and English elites developed a religious-racial hierarchy with themselves on the top that emphasized exclusivity not just toward each other, but also vis-à-vis First Nations (aboriginal peoples), immigrants from China and India and elsewhere—and Jews. The Anglo-Celtic Protestant elite quietly but effectively restricted Jewish business, social, and political opportunities. In French Canada, nationalists and clerics (two groups with overlapping membership) expressed the hostility more noisily, although not necessarily with much more social and political impact.

Both English and French politicians came together with mean-spirited bureaucrats to limit immigration of Jews and other minorities. From their perspective they were effective; for the Jews it was tragic. Canada, according to historians Irving Abella and Harold Troper, had arguably the worst record in the western world in admitting Jewish refugees between 1933 and 1947, when their needs were the greatest.

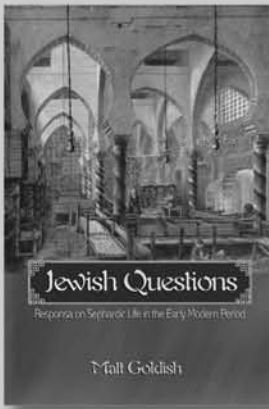
Canadian immigration policy loosened several years after World War II, in no small measure because the government realized the need for urban factory workers. Human rights legislation addressed the problems of fair housing and hiring practices, among others. In the 1960s, however, increasing discussion of multiculturalism resulted in new policy and legislation. To many, this multiculturalism has seemed to be a work of alchemy, transforming prejudices that divided the country into pluralism, with rich respect for various groups. After some initial hesitancy with regard to multiculturalism in sections of the organized Jewish community, Canadian Jews saw themselves as its beneficiaries. When Canadian Jews tell American Jews that they are different, it is in part because they feel that Canadian policy and social norms legitimize diversity.

The truth is, however, more complex. In Quebec, French Catholics are a majority but the feelings of being a beleaguered minority persist. Quebec's public policy of "interculturalism" has emphasized integration with respect for difference. The history of a recent government-initiated commission on "reasonable accommodation" reflects the ongoing tensions. There was willingness on the part of prominent members of the Quebec elite to work through the difficult issues and call on both the majority and

the minorities to contemplate adaptations. But the events that led to the creation of the commission (including majority discomfort with public religious displays such as the *eruv*, the sukkah and religious headgear), as well as some of the presentations before the commission—and the reactions to it—point to the existence of a core Catholic constituency that sees no need to make adaptations. In the rest of Canada, federal multicultural policy and ideology in the 1980s and 1990s shifted from supporting cultural diversity to fighting racism against visible minorities. In the latter struggle, Jews were perceived as both victims and victimizers. Now there are signs that the current government would like to navigate multiculturalism toward emphasizing "core Canadian values," or "integrative multiculturalism," apparently in response to the threat of extremism among minority youth. How the government would implement this vision is still unclear.

For Canada's Jews, as well as for its other minorities, these changes in multiculturalism are the latest phases in an ongoing negotiation of Canada's distinctive management of diversity. Given the international interest in Canada's experiments with multiculturalism and how Canada's laws have been used in national and international settings, the ways in which Canada's Jews have experienced Canadian multiculturalism point not to a community that is lagging behind the rest of the Jewish world but one that has been dealing with some of the newest challenges of balancing integration and difference.

Richard Menkis is associate professor in the Department of History and in the Department of Religious Studies at the University of British Columbia. He is co-editor (with Norman Ravvin) of The Canadian Jewish Studies Reader (Calgary, 2004).



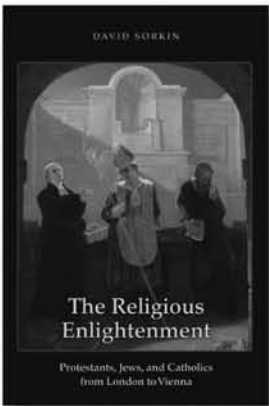
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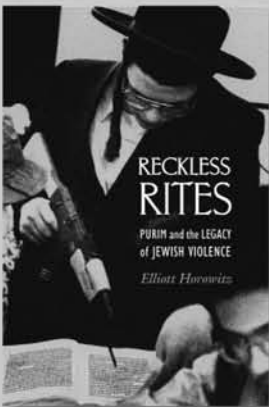
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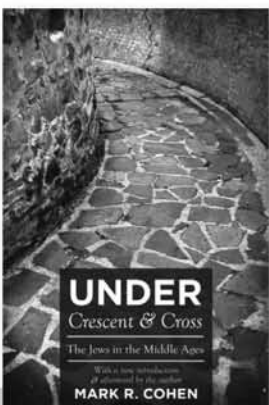
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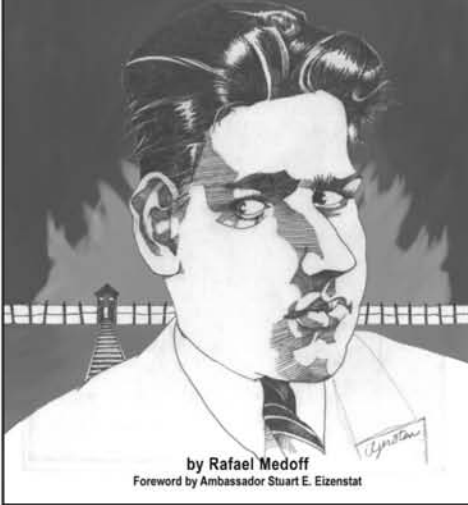
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About the author

Dr. Rafael Medoff is founding director of The David S. Wyman Institute for Holocaust Studies, which focuses on issues related to America's response to the Holocaust. Dr. Medoff is the author of eight books about the Holocaust, Zionism, and the history of American Jewry and has served as associate editor of the scholarly journal *American Jewish History*.

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Daniel Morris is Professor of English at Purdue University and editor of *SHOFAR: An Interdisciplinary Journal of Jewish Studies*.

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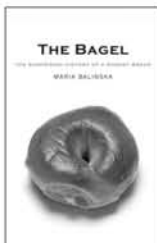
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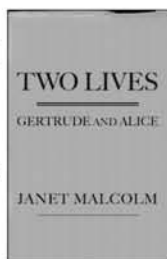
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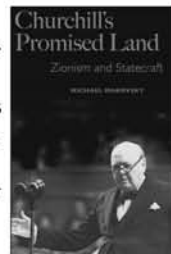
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NEW TOOLS FOR JEWISH LINGUISTICS

Heidi Lerner

Introduction

For specialized scholars of Jewish linguistics, as well as for general researchers who are fascinated by Jewish languages, online access to the existing and growing network of basic resources that are maximally representative of a particular language or language body is of great value. These resources can range from unanalyzed sound recordings to fully transcribed and annotated text corpora; from dictionaries to the various manifestations of web-based “social media.” Even though many of these tools and projects are not yet fully accessible on the Web or remain in various stages of development because of staffing, funding, and technological issues, in the following pages I would like to call attention to their existence and potential benefits. One of the best places to start is the Jewish Language Research Website (jewish-languages.org), which serves as a resource for those studying Jewish linguistics from either an individual or a comparative perspective.

Annotated Corpora

Computer corpora are bodies of computer-readable texts or extracts of written or spoken text that are used for language and linguistic research. Annotated corpora provide scholars with very useful tools for language and linguistic research. Added to the raw text are annotations that describe the linguistic aspects such as morphology, syntax, tone, etc.

Benjamin Hary and others have described how Modern Hebrew is underrepresented in corpus linguistics in an article, “Designing CoSIH: The Corpus of Spoken Israeli Hebrew” (*International Journal of Corpus Linguistics*: 6:2 (2002): 171-197). Work is now being done to fill the gaps since the start of the new millennium. The Mila Knowledge Center for Processing Hebrew at the Technion maintains a collection of Modern Hebrew annotated texts at its website (mila.cs.technion.ac.il/english/resources/corpora/). These have been organized structurally using Extended Markup Language (XML), a commonly used technology for turning raw or free text into analyzable data, and

level, the phrase level, and the sentence level. The Mila Center has recently released Hebrew Treebank Version 2.0 (www.mila.cs.technion.ac.il/english/resources/corpora/treebank/ver2.0/index.html).

Unannotated Corpora

Unfortunately, carefully annotated corpora are only available for a small number of Jewish languages. Because of copyright issues affecting corpus building, scholars sometimes are forced to turn to machine-readable text collections that are free and open content. Several online text corpora currently are available for Hebrew language research and are still being expanded, such as the Hebrew Wikisource and Eliezer Ben-Yehuda

COMPUTER CORPORA ARE BODIES OF COMPUTER-READABLE TEXTS OR EXTRACTS OF WRITTEN OR SPOKEN TEXT THAT ARE USED FOR LANGUAGE AND LINGUISTIC RESEARCH.

ANNOTATED CORPORA PROVIDE SCHOLARS WITH VERY USEFUL TOOLS FOR LANGUAGE AND LINGUISTIC RESEARCH.

annotated. Similarly, Tsvi Sadan [also known as Tsuguya Sasaki] of Bar-Ilan University and Jan. H. Kroeze of the University of Pretoria have effectively validated and demonstrated the use of XML as an available tool to transform raw linguistic data into a usable databank for Hebrew linguistic data in their work.

In 1994, Beatrice Santorini of the University of Pennsylvania built a machine-readable parsed and annotated corpus of Yiddish texts (<ftp://babel.ling.upenn.edu/research-material/yiddish-corpus>). Treebanks are language resources that provide annotations of natural languages at various levels of syntactic structure: at the word

Project. Wikisource is a sister project to Wikipedia that aims to create a free library of primary source texts, and translations of source texts in any language. Hebrew Wikisource (he.wikisource.org) was the first Wikisource non-English language domain. Project Ben-Yehuda’s goal (benyehuda.org) is to make freely accessible on the Web the classics of Hebrew literature.

At the recent “2008 Czernowitz Yiddish Language International Centenary Conference” held from August 18-22, 2008 in Czernivisti, Ukraine, Dr. Cyril Aslanov explored how Wikipedia might be able to provide a window “of visibility” on Yiddish and other such languages.

Yiddish Wikipedia (yi.wikipedia.org) contains more than five thousand articles, providing access to the usage of Yiddish language in the twentieth century.

Dictionaries

Several Hebrew dictionaries exist on the Web. Maagarim, the Historical Dictionary Project (HDP), is the research arm of the Academy of the Hebrew Language. It aims to “encompass the entire Hebrew lexicon throughout its history”; that is, to present every Hebrew word in its morphological, semantic, and contextual development. This fee-based resource (hebrew-treasures.huji.ac.il) requires registration.

Rav-Milim has been issued by the Melingo Company on the Web in a subscription-based edition (www.melingo.com/rav_ab.htm). The online version offers a variety of features that are not possible in the print version.

The company has also issued Morfix Dictionary, a freely available, online Hebrew-English and English-Hebrew dictionary (milon.morfix.co.il). Morfix is more than just a dictionary or translating tool. It is

also an important and effective tool for searching the web. The Morfix Dictionary sits within the Morfix Search Engine, enabling efficient, cross-language morphological

Yiddish Dictionary Online, (www.yiddishdictionaryonline.com) is a Yiddish-English, English-Yiddish dictionary with English words and phrases and their Yiddish

MUCH HAS BEEN WRITTEN ABOUT THE PROBLEMS OF PROVIDING LONG-TERM PRESERVATION AND ACCESS TO THE ANALOG AND DIGITAL MATERIALS THAT MAKE UP THESE ARCHIVES. AS A FIRST STEP TOWARD MAKING THESE MATERIALS MORE VISIBLE TO THE SCHOLARLY AND OUTSIDE COMMUNITIES, LIBRARIES AND INSTITUTIONS THAT HOUSE THESE RESEARCH COLLECTIONS ARE PUBLISHING THEIR HOLDINGS ON THE INTERNET AND BRINGING VARYING AMOUNTS OF THE COLLECTIONS ONLINE.

searching of websites in Hebrew and English.

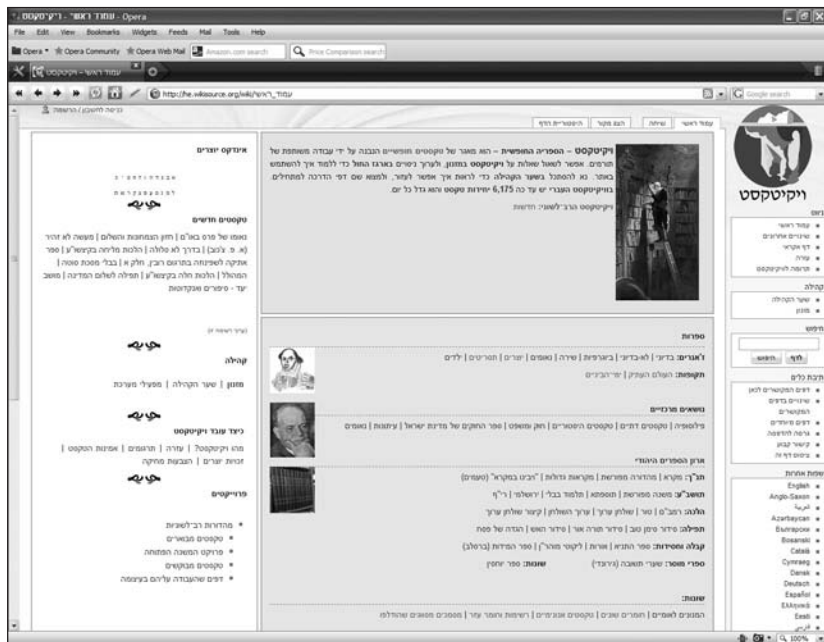
Hebrew Wiktionary (he.wiktionary.org) is part of a multilingual, free dictionary and thesaurus, being written collaboratively by people from around the world. Entries may be edited by anyone.

equivalents, with both Hebrew script and romanized spelling, the approximate pronunciation in northern and southern Yiddish, part of speech, and plural versions. It offers word search and alphabetical browsing, rhyming tables, and a few grammatical tables. Authorship of this site cannot be determined and remains unknown.

The Comprehensive Aramaic Lexicon, hosted by the Hebrew Union College in Cincinnati, aims to create a lexicon of all Aramaic words from 900 BCE up until the early Middle Ages (call.cn.huc.edu). The resource consists of a database section with facilities allowing for concordance, dictionary, dialect, and lexicon searches, and a searchable, updated bibliography.

Audio and Sound Collections

The aim of linguistic sound archives is to provide a comprehensive record of the linguistic practices characteristic of a given speech community. Much has been written about the problems of providing long-term preservation and access to the analog and digital materials that make up these archives. As a



Screenshot of the Ben Yehuda Project website, www.benyehuda.org.

first step toward making these materials more visible to the scholarly and outside communities, libraries and institutions that house these research collections are publishing their holdings on the Internet and bringing varying amounts of the collections online. (Note: This article does not include sound archives or repositories that focus on historic recordings of ethnomusicological or liturgical interest.)

The website Eydes: Evidence of Yiddish Documented in European Societies (www.eydes.org/eydes.htm) is devoted to archiving the dialects, folklore, customs, and life experiences of east and central European Jewry. This project is a spinoff of the Language and Cultural Atlas of Ashkenazi Jewry (a decades-long project that was launched at Columbia University by Uriel Weinreich). Within the scope of the project are more than six thousand hours of tape recording taken from 603 separate locales. Also available is an interactive map with audio clips of regional differences in dialect.

Dr. Isabelle Barriere at the Yeled V'Yalda Multilingual Development and Education Research Institute (www.yeled.org/res.asp) has been researching how children develop in different cultural and linguistic settings. Over the past three years she and her team have been recording the interactions of a Yiddish-speaking Hasidic boy with his mother, and hope to publish this corpus soon.

In the 1980s, Dr. Gertrud Reershemius of the University of Aston collected a corpus of spoken Yiddish in Israel. These recordings are now housed at the Phonogrammarchiv, which is part of the Oesterreichische Akademie der Wissenschaften in Vienna (www.pha.oeaw.ac.at). These recordings are slowly being

digitized and made available.

SemArch, a project located in the department of Semitic linguistics at the University of Heidelberg, is establishing a digital archive of audio documents (www.semarch.uni-hd.de). Its aim is to archive in digitized form all existing recordings of Semitic dialects and languages and to make them accessible in an Internet database.

Professor Geoffrey Khan of Cambridge University is directing a project that aims to produce a dialect atlas of the surviving North Eastern Neo-Aramaic dialects. It will be a Web-based, free-access catalogue of northeastern Neo-

transcribed recordings, some with time-aligned transcriptions and English translations. Later this year or next, a website will be launched that will have illustrative materials, texts, sound files, images, and possibly some video.

In the public domain, Librivox (librivox.org) provides free audio-books in sixteen languages. The number in Hebrew is still small but growing.

Of the Jewish languages and dialects that have been described and documented, many are now extinct in their spoken form. *The UNESCO Red Book on Endangered Languages: Europe* (www.helsinki.fi/~tasalmin/

PROFESSOR GEOFFREY KHAN OF CAMBRIDGE UNIVERSITY
IS DIRECTING A PROJECT THAT AIMS TO PRODUCE A
DIALECT ATLAS OF THE SURVIVING NORTH EASTERN NEO-
ARAMAIC DIALECTS. IT WILL BE A WEB-BASED, FREE-
ACCESS CATALOGUE OF NORTHEASTERN NEO-ARAMAIC
LANGUAGES (JEWISH AND CHRISTIAN), SEARCHABLE BY
LINGUISTIC AND GRAMMATICAL CRITERIA.

Aramaic languages (Jewish and Christian), searchable by linguistic and grammatical criteria. For the moment, however, researchers can only access an information page (<http://nena.ames.cam.ac.uk>).

Members of the staff at the School of Oriental and African Studies, University of London (SOAS) are working with Eli Timan, a native speaker of Iraqi Judeo-Arabic, to document the modern spoken language in the form of audio and video recordings made with speakers in London, Toronto, and Israel. Using ELAN annotation software, Timan has put together a sizeable corpus of partially

europe_report.html) and a website produced by Beth Hatefutsoth, the Nahum Goldmann Museum of the Jewish Diaspora, have identified those Jewish languages for which a few speakers remain (www.bh.org.il/links/jewishlangs.asp#Berber). It is incumbent that scholars employ every effort to record and document the last speakers before these languages become fully extinct.

Tools for the Twenty-first Century

Professor Joshua Fishman has noted in an article, "Language Planning for 'The Other Jewish Languages in Israel': An Agenda for the

Beginning of the 21st Century,” the dearth of contemporary written texts from Jewish languages such as Judeo-Arabic, Judeo-Persian, and other Jewish languages. Although historic and older texts in these languages exist in libraries and archives around the world, scholars researching them will find little in the way of Web-based or born-digital texts except for those that exist within digitized publications such as dissertations, monographs, and serials. These last resources, which really exist as extensions of print media, have historically been well described, analyzed, and documented by scholars of Jewish languages. To take fullest advantage of the analytical possibilities offered by the computer, an electronic text must first be encoded accurately and consistently, and, even better; include some kind of textual mark-up. Many of the above-mentioned materials cannot be used effectively for computerized linguistic analysis because of problems of transcription and transliteration, and production quality. As the capabilities and quality of optical character resolution (OCR) improve and render these texts machine-readable, scholars of Jewish languages may be able to adapt new methods of linguistic analysis to these bodies of texts.

A project is underway at Université Michel de Montaigne Bordeaux 3 under the direction of Soufiane Rouissi and Ana Stulic to create an electronic edition of a historic Judeo-Spanish text that will serve as a paradigm for corpus building in the context of a collaborative computer-based environment (corpusjudes.p.free.fr/janvier_2006.ppt).

Some linguists are exploring the use of blogs, discussion groups, and other manifestations of Web-based social media as a source of language data. There has been a rapid increase in the number of Yiddish

blogs in the past decade. A directory of Yiddish blogs is found at the Tapuz portal (www.tapuz.co.il/forums/main/links.asp?id=516&catId=5300). Ladino is very much alive among members of the online discussion group “Ladinomunita,” which has members from all over the world (www.sephardicstudies.org/komunita.html). Also available for the members of this group is a Ladino audio voice chat room on the Internet using the services of Paltalk, the “Salon de Mohabet” as the participants call it.

Researchers are looking at today’s use and infusion of Hebrew and Yiddish words into European and Latin American languages. Sarah Benor describes how she has used data from Anglo-Jewish websites such as www.hashkafah.com and www.heebmagazine.com in examining what she refers to “Jewish American English” in her forthcoming article, “Do American Jews Speak a ‘Jewish Language’? A Model of Jewish Linguistic

Distinctiveness” (*Jewish Quarterly Review*). She has mounted *Jewish English: Distinctive Lexicon* (beta version) on the Jewish Language Research Wiki (sites.google.com/site/jewishlanguageswiki/jewish-english-distinctive-lexicon).

Conclusion

Computerization is playing an increasing role in the study and development of tools and resources for Hebrew and other Jewish languages. Collaborative research and cooperation between individuals, institutions, and government bodies will, in large part, determine how successful and indeed indispensable digital technologies will become for Jewish linguistics. One hopes that these efforts will succeed so that a new generation of tools and applications will soon be readily accessible to all.

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



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LEON FELDMAN

(1921 – 2008)

Howard R. Feldman

Dr. Leon A. Feldman, renowned scholar, prolific author, and master teacher, passed away on July 23, 2008, at the age of 87 after a brief battle with cancer. He served as Professor of Jewish History at the Touro College Graduate School of Jewish Studies since September 2004. Dr. Feldman was born in Berlin and found refuge in England and Canada during World War II, eventually settling in New York. In 1947, he was ordained as a rabbi by the Rabbi Isaac Elchanan Theological Seminary. He earned a DHL from Yeshiva University and a PhD from Columbia University. He also received a doctorate from the University of Amsterdam, and bachelor's and master's degrees from Oxford University as well as a doctorate from Yeshiva University.

Dr. Feldman founded the Department of Hebraic Studies at Rutgers University and taught there from 1962–1992, serving as Distinguished Professor of Hebraic Studies. He also held visiting faculty appointments at universities in Canada, England, Germany, Israel, Spain, and Switzerland, and was the founding rector of the College of Jewish Studies in Heidelberg, Germany.

Dr. Feldman's many scholarly volumes and articles focus primarily upon medieval rabbinic literature and, in particular, on responsa as a source for the study of Jewish history. His critical edition of the sermons of Rabbi Nissim ben Reuben Gerondi was awarded the



Jerusalem Prize for Literature and Jewish Thought in 1975. In 1988, he received the Rabbi Judah Leib Maimon Prize for Rabbinic Literature and Jewish History. Dr. Feldman was the recipient of numerous prestigious academic fellowships, and served as consultant to a wide variety of Jewish communal and educational organizations. He was a Fellow of the American Academy for Jewish Research since 1982.

He is survived by his wife Elizabeth Small Feldman, his brother Emmanuel Feldman, his sons Howard R. Feldman and Peter B. Telem, his granddaughters Debra Belowich and Adele and Michal Telem, his grandsons Brian Feldman and Elan Telem, and his great grandchildren Alexa and Talia Belowich.

Howard R. Feldman is Professor in the Biology Department at The Anna Ruth and Mark Hasten School of Touro College and son of Leon A. Feldman.

JONATHAN FRANKEL

(1935 – 2008)

Steven J. Zipperstein

Jonathan Frankel, arguably the most highly regarded historian of modern Jewry of his generation, died at the age of 72 of cancer in Jerusalem on May 7, 2008. A man of unusual generosity of spirit and the author of many works, his academic reputation is based primarily on two masterpieces of historical scholarship: *Prophecy and Politics* (1981), and *The Damascus Affair* (1997). He wrote on an epic scale, dense, yet lucid examinations of international politics and their intersection with Jews, profoundly original work that never broadcast its innovations that were left to readers to discover in prose that was subtle, unobtrusively learned.

Born in London on July 15, 1935, educated at Jesus College, Cambridge, Frankel completed his PhD in 1961 and moved to Israel in 1964 to teach at the Hebrew University. He remained at the Hebrew University until the time of his retirement, while also teaching (and holding, intermittently, a Chair) at University College, London, and from time to time occupying visiting positions at Columbia, Stanford, and elsewhere. He came from a family of Jewish businessmen, public figures, professionals, artists, and scholars with rabbis in the not-too-distant past, and he was raised in a traditional Jewish home with strong Zionist commitments. His devotion to Israel ran deep. It was wedded to an unyielding belief in liberalism, a crucial feature of Frankel's highly active political life as well as his

scholarship, and he was a fixture of Israel's peace movement. He wrote often for intellectual magazines there and abroad about Israeli affairs, and for years sat regularly at the Peace Now table outside one of Jerusalem's larger department stores arguing patiently with passersby.

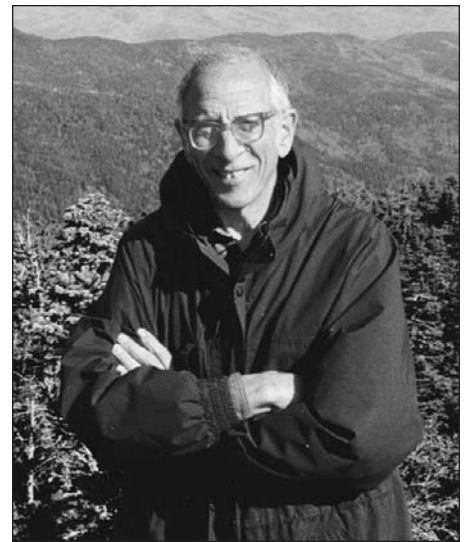
He possessed an immense amount of knowledge about a great deal and left his mark on many different areas in modern Jewish history and also Russian studies. His brilliant, book-length introductory essay in his first book, "Vladimir Akimov on the Dilemmas of Russian Marxism, 1895–1903" remains one of the finest analytical essays on the origins of Russian Marxism. His introductory essay to *Assimilation and Community: The Jews in Nineteenth Century Europe* (1992) is still the best summation of the state of contemporary Jewish historiography on modern Europe. He wrote the most persuasive summation in any language of the achievements of Simon Dubnow. And his introductory article in the 1988 volume of the influential Hebrew University-sponsored annual he co-edited, *Studies in Contemporary Jewry*, on the condition of European Jewish life during the World War I is to-date the most compelling statement on the topic.

In *Prophecy and Politics* he rewrote the history of Jews and socialism with its epicenter in the Russian empire but with its indelible influence felt elsewhere, in Britain, the United States, and pre-state Jewish Palestine. It is a book of 690 pages in small print. A close reader of grand theorists like Hannah Arendt and Jacob Talmon (who was a good friend of Frankel's) and the student in Cambridge of E. H. Carr, his own scholarship turned its back on all rhetorical excess and was built with immense care and patience, and due recognition of the achievements of others on a commodious foundation of primary source material.

The density of his prose, its texture and detail perhaps obscured for some the elegance of his writing. Frankel wrote beautifully: his books were very long, but his sentences were often quite short, very much to the point; he knew well how to encapsulate huge, often complex issues, to summarize lucidly without losing anything crucial.

His academic ambitions were great and he sought, in his own way, to produce historical works no less sweeping than those of Talmon or Arendt. (He once admitted to me that quite nearly every year he reread Arendt's *Origins of Totalitarianism* for its intellectual vitality, not its veracity.) He left his mark across the expanse of the modern Jewish experience: No historian better explained how inconceivable it was to understand Russian socialism without fully appreciating its overriding preoccupation with Jews. Few wrote with deeper insight about the intersections of personality and history. Interested, above all, in the intellectual background to politics, Frankel never lost sight of the vagaries of biography, and the human portraits in his books are astute, and finely crafted. He preferred to examine history through the prism of crisis: In *The Damascus Affair* he presented a profoundly unsettling portrait of antisemitism on an international scale, a study of mendacity and expediency based on research in numerous archives over the course of many years. It is an indispensable study in international history.

Frankel was a lanky man, agile, a mountain climber, his voice softly rumbled, and he had a wry sense of humor, strong opinions, and an overwhelming, pervasive gentleness. His laugh was boyish, never sardonic, and full of pleasure. A historian of brilliance and influence, he was not merely respected by peers and students but loved as few are. Those who trusted him ran the



gamut of Israel's fractious cultural and political scene. He tolerated with good humor intrusions, and cared profoundly, to the detriment of his own time and peace of mind, about those around him. Until his last days he could be seen on a walker on the Hebrew University campus hand-delivering letters of recommendation for students and colleagues.

He was a man of understatement and deep cultivation but without pretense, a man with few regrets and a sense of fairness, humanity, and empathy that few could match. He leaves behind his wife, the Russian political scientist Edith Rogovin Frankel, two daughters Leora Frankel and Rachel Heller, and five grandchildren. A selection of his essays will appear next year with Cambridge University Press, publisher of nearly all his books, entitled *Crisis, Revolution, and Jewish Politics in Russia*.

Steven J. Zipperstein, Daniel E. Koshland Professor in Jewish Culture and History at Stanford University, is currently Schuyler Fellow at Harvard's Radcliffe Institute for Advanced Study. His most recent book, Rosenfeld's Lives: Fame, Oblivion, and the Furies of Writing, will be published this spring by Yale University Press.

Approaches to Jewish Secularism

The Posen Summer Seminar

The Posen Foundation invites applications for a ten-day intensive seminar examining Jewish secularity from historical, sociological, philosophical and cultural perspectives. The seminar is open to professors, independent scholars and advanced graduate students in Jewish Studies, social and intellectual history, political theory and philosophy, literary studies, and sociology of religion.

The seminar will be led by David Biale (UC–Davis), Susan Shapiro (UMass–Amherst) and Naomi Seidman (GTU). The program will consist of discussion of common readings and presentations of participants' research. Time will be reserved for participants to work on their own research.

Participants will be awarded a stipend of \$2000; plus transportation and lodging will be covered.

June 15-25, 2009

Graduate Theological Union, Berkeley, CA

Application Deadline: December 15th, 2008

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Tenure-Track Position: Modern Hebrew & Jewish Culture

The University of Michigan Jean and Samuel Frankel Center for Judaic Studies and the Department of Near Eastern Studies are seeking qualified applicants for a full-time, university-year (9 month), tenure-track position at the rank of Assistant Professor in Modern Hebrew and Jewish Culture to begin on September 1, 2009.

We are seeking a scholar who combines strong expertise in Modern Hebrew language, at the level of a native speaker, and preferably in another language relevant to Judaic Studies (such as, but not limited to, Yiddish, Ladino or Judeo-Arabic), with broad familiarity with the literary traditions of Modern Hebrew from the 19th century to the present. At the same time, we hope this appointment will broaden the disciplinary scope of the study of Hebrew and Jewish Culture through the addition of competence in such areas as linguistics, film, theatre, or art. The candidate will be expected to share the leadership of the Hebrew and Jewish Cultural Studies program and teach courses in Modern Hebrew language and literature as well as on aspects of Jewish and/or Israeli culture. PhD and teaching experience is required. For more information visit www.umich.edu/~hjcs or www.lsa.umich.edu/judaic.

Applications should be sent to:

Deborah Dash Moore, Director
Jean & Samuel Frankel Center for Judaic Studies
University of Michigan
202 S. Thayer Street, Suite 2111
Ann Arbor, MI 48104-1608.

Candidates should provide a curriculum vitae, recent writing sample, recent letters of reference (no more than 3 per applicant), a statement of teaching philosophy and experience, evidence of teaching excellence, and a statement of current and future research plans.

The search committee will begin reviewing applications on November 1, 2008 and will continue until an appointment is made. Interviews will be conducted at the annual meeting of the Association of Jewish Studies in Washington D.C. For questions, contact Stacy Eckert at JudaicStudies@umich.edu.

Women and minorities are encouraged to apply. We seek at the rank of Assistant Professor, although we will consider qualified candidates at all ranks. The University of Michigan is supportive of the needs of dual career couples and is an equal opportunity/affirmative action employer.



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Jews, Conversos, and Crypto-Jews in the Age of Mercantilism, 1500–1800

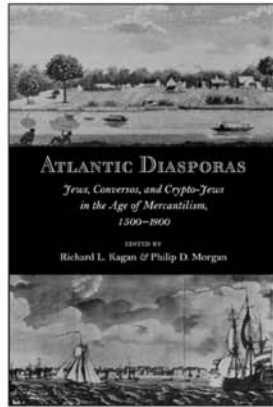
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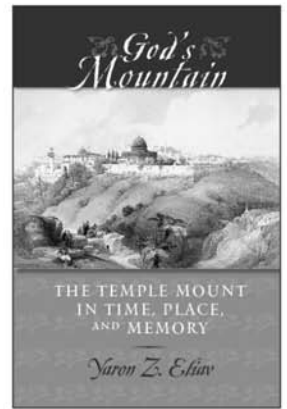
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Applications outlining the nature and scope of the proposed project including a budget should be submitted, in no more than two pages, by March 1, 2009 to Dr. Frank Mecklenburg, Leo Baeck Institute, 15 E. 16th St. New York 10011, NY. A *curriculum vitae*, names of three references, and supporting material (outline of proposed work, draft of chapters, previous publications) should be appended. e-mail submission to fmecklenburg@lbi.cjh.org is encouraged.

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The deadline for receipt of applications is 23rd December 2008. Application forms and additional information may be obtained from:

YAD HANADIV / BERACHA FOUNDATION FELLOWSHIPS

16 Ibn Gvirol, 92430 Jerusalem, ISRAEL

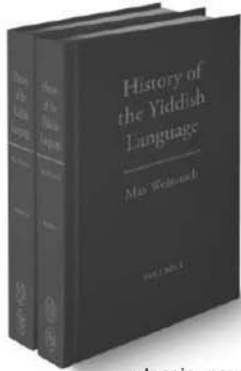
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Deadline: Submissions must be received by January 30, 2009. The winner will be announced in late spring 2009.

When submitting a book for consideration, please have three copies sent, along with a statement of when and where the author received his or her Ph.D., to:

Sheila Allen
The American Academy for Jewish Research
420 Walnut Street
Philadelphia, PA 19106

For further information, please contact Prof. David Sorkin, chair of the Baron Prize committee (djsorkin@facstaff.wisc.edu).

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(3) professional letters of reference via e-mail to jlshorts@ucdavis.edu, followed by signed original copies to:

**David Biale, Search Committee Chair
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Please also submit a writing sample (electronic PDF) to Jenny Shorts via e-mail at jlshorts@ucdavis.edu

For full consideration applications should be received by November 15, 2008. The position is open until filled.

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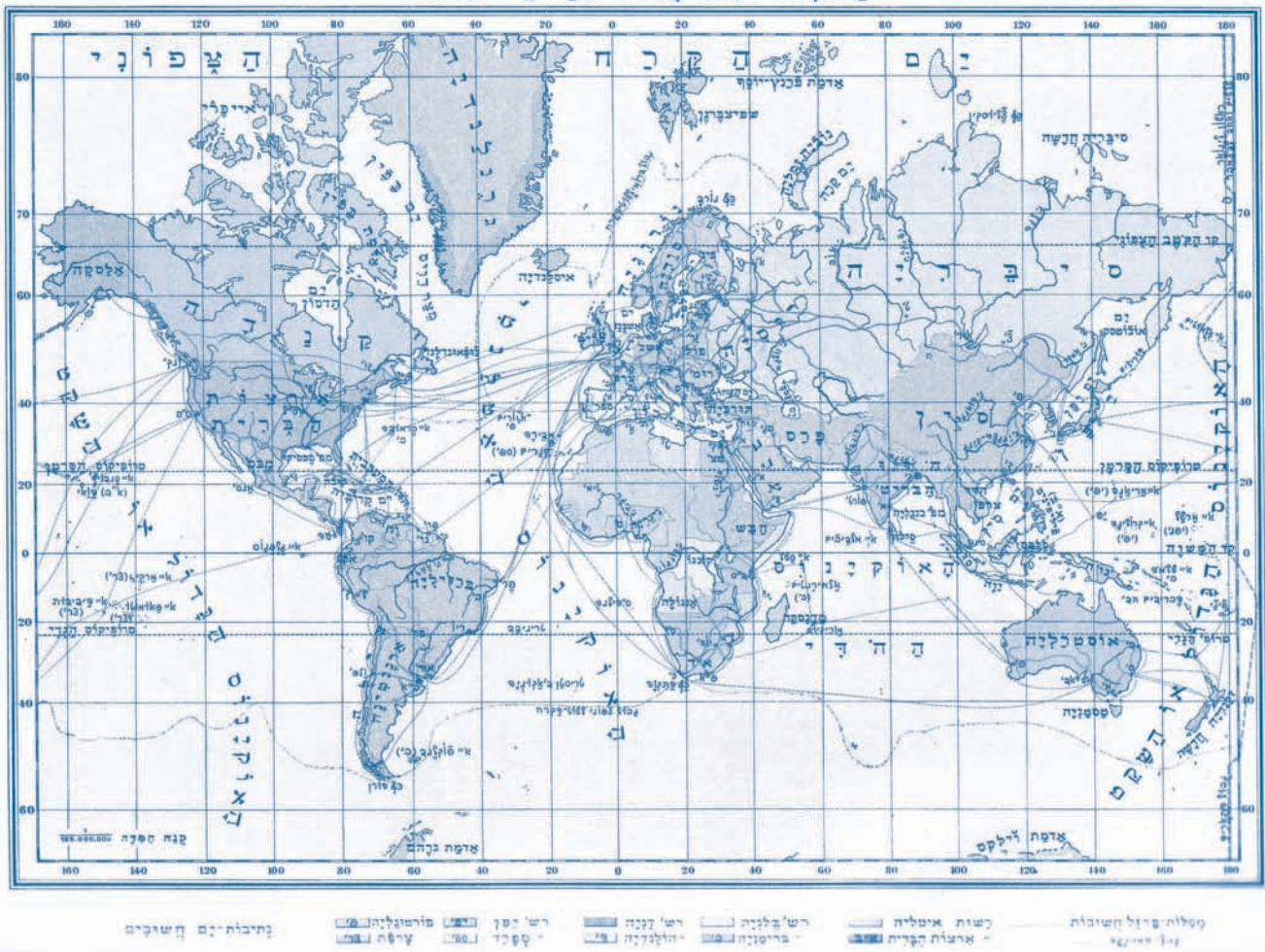
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Jabotinsky, Vladimir, and Samuel Perlman. *Atlas*. London: Hevrat "ha-Sefer," 1925, p. 3.

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