



Stanford University
Taube Center for Jewish Studies

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Steven Zipperstein
Director
Daniel E. Koshland Professor
in Jewish History and Culture

Message from the Director

On and off, since coming to Stanford in 1991, I have served as Director of Jewish Studies. I came to a small, new, immensely promising program. There was a splendid core faculty, the start of a first-rate library collection, and donors who cared deeply at an excellent university with a gray record with regard to Jews—but with the desire to redress the past. When, at the end of this academic year, in the fall of 2007, I step down as Director of the Taube Center for Jewish Studies, I leave a preeminent center of Jewish scholarly learning. I say this with immense pleasure, understanding that it might sound boastful, but with a keen recognition that this achievement is the work of many.

The Taube Center for Jewish Studies has now produced more than 20 Ph.D.s—most of them teaching in leading universities—who have, in turn, published major, prize-winning books. It sponsors one of the finest Jewish Studies university research collections in the country, a first-rate Hebrew language program, and a leading journal and book series. It teaches hundreds of students every year, and it has an outstanding record of service to the larger community.

By the time next year's report is published, I will have started a two-year leave of absence from Stanford. Now seems a good time to reflect on what has been done at Stanford: why, on the whole, it has worked, what has not worked, and what pertinence these experiences might have, if any, for the field of Jewish Studies. Unlike peer institutions like Harvard or Columbia, with their marvelous Jewish Studies programs, ours was built, piece by piece, mostly in the past decade and a half, its construction occurring in full view of a large, far-flung Jewish Studies profession. We have managed to accomplish something good and healthy and lasting here, I think, something that makes sense for Stanford and for the larger world of Jewish learning. I take this opportunity to reflect on what underlies these achievements.

First, though, I want to note what a pleasure it has been this past year to work with Vered Shemtov, the Associate Director of the Taube Center for Jewish Studies. Vered is a superb scholar—a careful, assiduous interpreter of Hebrew poetry and prose. She is also one of the most inspired, devoted language teachers I have ever met, and she has designed at Stanford (with the help of generous funding from Eva Lokey, the Koret Foundation, and the Jewish Community Endowment Newhouse Fund) a Hebrew program that is immensely exciting and creative, and that has attracted a considerable following from undergraduates as well as graduate students. She has also put together one of the finest, most innovative programs in contemporary Israeli culture in the country. Vered is an ideal colleague: thoughtful, interested in people and their needs, and thoroughly committed to ideas.

I offer now, in the form of a series of propositions, some thoughts on what we have done at Stanford and what it might mean for others doing much the same thing:

- Work in the humanities is lonely, as it must be. Our work as scholars is accomplished almost entirely in isolation; it is the result of long, long periods of time sequestered in archives or libraries or our studies where we consider, in the privacy of our own minds, how to weave ideas onto the page. This is how we contribute to knowledge, and this process is also essential to our work as teachers, as scholars capable of creating and disseminating new ideas. The research university is built on the odd but essential notion that those best equipped to teach are those best equipped to do research. Of course, this is not always true, but, on the whole, the gamble makes good sense.

It is the job of a Center or Department to mediate between the isolation of the archive or library and the world beyond it—a world filled with other people, with students and colleagues, a world that requires you to abandon, intermittently, your intellectually ascetic routine. This provides a framework so that you might better define ideas in ways that make sense to others. A good university Center is a vivid, confounding, essential conduit for many different, conflicting ideas, some solid, some not, some in gestation, some ready to be aired widely. It must be a

sufficiently comfortable place for experimentation, a sufficiently rigorous place to be taken very seriously, the locale where you come once you are ready to step out, beyond yourself, and begin to think aloud about those ideas that have been brewing for so long within.

- A field-specific Center is a place where one speaks to other specialists. This is an indispensable feature of university life: it means that basic concepts need not be explained, that one speaks to peers already cognizant of the more important secondary literature, that one's work can be scrutinized deeply by others who think, roughly speaking, about comparable scholarly matters. If, however, this is all that one has at a university, it is insufficient. The entry of Jewish Studies into the university means that the field itself no longer owns itself. It now belongs, so to speak, to a larger world of knowledge where it must compete for importance, for intellectual relevance. It is one of the joys of intellectual life at Stanford that, as scholars and teachers, our colleagues have been embraced by the university, and Jewish Studies has been recognized, time and again, as having the capacity to speak beyond itself. A vivid example of this is that so many Jewish Studies faculty play leading roles at Stanford in areas beyond their specific research field: for example, Aron Rodrigue, Arnold Eisen, Amir Eshel, and Gabriella Safran were department chairs in 2005–06; Zachary Baker, Reinhard Family Curator of Judaica and Hebraica Collections at Green Library, is Head of the Humanities Resource Group of the Stanford University Libraries; I recently served as the university's first Faculty Director of Undergraduate Advising. What these appointments underscore, it seems to me, is the perceived indispensability of these scholars to the larger life of the university as a whole, which bodes well for our life of Jewish Studies at the university.
- It is one of the singular opportunities of the past decade or two that Jewish philanthropic and communal funds have been so readily available to Jewish scholarship, and the university has become a major focal point for Jewish giving. In Stanford's case, we have been blessed by many, but few have been as consistently helpful and generous and warm-hearted as Tad Taube, whose name will forever grace our Center.

Jewish money is directed to universities, in some measure, to help bolster the university's Jewish profile, to help make the institution more comfortable for Jewish students, and to disseminate ideas that comport with the Jewish community's sense of what will help sustain Jewish life here, in Israel, and elsewhere. These impulses are understandable, but the relationship between them and how they are translated into practice in the university are complex. The university exists to render ideas problematic, to dissect all that we presume we know and that, as scholars, we often learn we don't. As Jewish Studies scholars, we frequently exist in a complicated relationship between a Jewish community with its own (sometimes all too emphatic) answers and a university with its plethora of necessarily disturbing (and sometimes no less emphatic) questions. We cannot serve as a focal point for Jewish student affiliation, even though many students gravitate toward our classes because of existential quests. We cannot serve primarily the cultural needs of the Jewish community, even though we seek to reach out to it, and to others, in programs that are intellectually cutting-edge and, when possible, accessible. We exist primarily to serve and to deepen Jewish knowledge, even when this knowledge might well make many—as learning sometimes does—uneasy.

It feels harder and harder to translate quite what it is we do, as scholars, beyond the university. The notion that a cadre of adults are paid to sit, to read, to write, to produce books that rarely make money, to teach subjects that rarely make it onto the television screen or onto widely distributed blogs, to fill their minds (and seek to fill the minds of others) with ideas neither popular nor ever likely to be so—these aspects of life feel increasingly distant from the cultural mainstream. How to live as scholars in the world but remain aware of its fickleness, the vagaries of popularity, and how quickly things that seem so utterly important recede so rapidly into utter unimportance, how to do this without isolating oneself unduly, without smugness or self-importance, is, it seems to me, among the chief challenges of scholarly life today. A good scholarly Center can create community and help lend a sense of integrity to isolation, too; it can help remind you that others exist, that their ideas deserve scrutiny and empathy and attention; it can help disseminate your ideas and reassure you of their solidity, of the prospect that they will continue to resonate when they are (as is almost always the case in scholarship) less widely disseminated than you would like.

It has been one of the most joyous experiences of my life to be given the privilege to help build the Taube Center for Jewish Studies. May many others expand on what we have done, and may their lives be deepened no less than mine has been by the experience.



Steven Zipperstein

Director and Daniel E. Koshland Professor in Jewish History and Culture

The Jewish Heritage Initiative in Poland: A Conversation with Tad Taube

By Zachary Baker



Tad Taube



Zachary Baker

During the summer of 1939, at the age of eight, Tad Taube left behind his native Poland for a new life in the United States. “I came over in June or July with my father’s best college friend,” Taube recalls. “He transported me from my grandmother’s house in Warsaw across the heart of Nazi Germany by train to Paris, and then we eventually made our way to Cherbourg and got on the *Queen Mary*, steerage class.” Tad’s parents, Zyga and Lola Popper Taube, had preceded him to America earlier that year and were on hand to greet him at the pier in New York. Only a few weeks later, the German Wehrmacht invaded Poland.

The Taubes lost dozens of family members between 1939 and 1945. Immediately after the war, Zyga and Lola returned to Poland in search of survivors and brought back to America an orphaned niece, Nita Schorr, whom they raised as their own daughter.¹ While growing up in Los Angeles in the 1940s and during his student years at Stanford (he received his bachelor’s and master’s degrees here in 1954 and 1957, respectively), Tad “wanted to be an American like all my school chums.” His commitment to Jewish causes came later, as he reached his late thirties and early forties.

Today, Taube is perhaps best known for his active role in the world of philanthropy. Stanford’s acquisition, with his backing, of the Jewish historian Salo Wittmayer Baron’s vast personal library in 1985 was one of the key elements undergirding the university’s nascent Jewish Studies program. In 2001, he endowed the program, and since then it is has been known as the Taube Center for Jewish Studies. In addition, he is the long-time President of the Koret Foundation, which is based in San Francisco.

Taube’s personal background helps to explain why, in recent years, he has strongly supported efforts to sustain Jewish life in Poland. “Particularly in my case, having been born in Poland, I couldn’t ignore the fact that at so many times throughout history Jews had been persecuted in a major way and in fact in my lifetime in a manner that was unprecedented in human history. So it was a matter of now having to confront my history with the Holocaust, which wiped out more than half of my family. And how can you confront the Holocaust without getting deeply involved in Poland?” Taube is also critical of “attempts to build a Jewish identity mainly around the Shoah. . . . [These] cannot succeed. Judaism is much richer than that.”²

Taube’s growing interest in Poland also reflects the evolution of his philanthropic vision. “I felt that there were responsibilities that Jews were not discharging in terms of their duties to work for the preservation of their own culture, this rich culture that had survived for thousands of years,” he says. Accordingly, he has established the Taube Foundation for Jewish Life and Culture, which offers a vehicle to address the “perceived failure of many Jewish institutional groups to properly convey the Jewish message.”

Since the end of communism in the late 1980s, there has been a revival of sorts within the small Polish Jewish community: religious life is much freer, Jewish schools have been reestablished, and the avenues for intellectual inquiry and expression are broader than they have been at any time since September 1939. The institutional base of Poland’s Jews has also been greatly strengthened. These signs of progress inside the Polish Jewish community have been accompanied by encouraging developments in Polish society at large. “The predominant message from the Polish intelligentsia,” Taube observes, “is that Jews are an inseparable part of Polish history and culture. Without Jewish culture and without Jewish history, Poland’s history and culture is pretty naked.”

He is particularly concerned about the impact that the historical rupture of the Holocaust has had on Jewish attitudes toward Poland and awareness of the legacy of Polish Jewry. “That discontinuity was incongruent with the idea that we were promoting a vibrant and living Jewish people,” he says. Accordingly, the Jewish Heritage Initiative in Poland—a partnership between the Taube Foundation and the Ronald S. Lauder Foundation—helps to sustain an array of Polish Jewish institutions and organizations. These include synagogues, religious movements, and schools, all of which are critical for the transmission of Jewish traditions in Poland.

The Taube Foundation is also one of the major backers of the Museum of the History of Polish Jews, which is to be erected in Poland in the park adjoining the monument to the Warsaw Ghetto Uprising. “That’s going to be an incredible project,” Taube remarks. “It serves to underscore the progress of Jewish-Polish relationships because the project is more than 50 percent financed by the government of Poland and by the government of Warsaw. In addition, both of those governmental agencies have undertaken the support of the museum once it gets opened and operating.” In addition, the foundation has established the Taube Center for Jewish Life at the Jewish Historical Institute in Warsaw to support the institute’s educational programs and its active and highly respected schedule of publications.

Taube is a native of Kraków, and so it comes as no surprise that his foundation supports two notable cultural endeavors in this southern Polish city. The Judaica Foundation, a cultural center in Kraków’s Kazimierz district, is situated in a former synagogue that was constructed in the late nineteenth century. Under the guidance of Dr. Joachim Russek, it offers a wide range of public programs—including lectures, conferences, and concerts—that are now underwritten by the Taube Foundation.

In the spring of 2004, Taube led members of his foundation's advisory board on a fact-finding trip to Poland. (Among those accompanying the group were Professor Arnold Eisen and Dr. Adriane Leveen of Stanford's Department of Religious Studies.) He wanted to introduce them "to the programs, the organizations, and the people that we work with over there, and to give an on-the-ground sense about what Poland is really like." The trip happened to coincide with the annual Kraków Jewish Culture Festival, which also receives support from the foundation.

Many of the festival's outdoor events take place on Ulica Szeroka, the historic square in the heart of Kazimierz. In Taube's words, the atmosphere surrounding the festival is "indescribable—there you are in a community that at one time had 70,000 Jews living in it, a very bustling kind of commercial community with dozens of stores and restaurants and synagogues that basically stopped existing. Try to imagine that setting, and thousands upon thousands of people singing and dancing in the streets, just completely swept away by the fact that they were hearing wonderful klezmer music, that all these restaurants surrounding the square were serving Jewish food." The festival is perhaps the largest and best-attended event of its type in Europe. "And the thing that was remarkable," Taube adds, "is the realization—as you look over this throng of humanity dancing and crying and just engaged in absolute celebration—that a very small percentage of them are Jews, mostly young people from other parts of Poland."

Indeed, non-Jewish Poles are the primary constituency for large-scale public events such as the Kraków Jewish Culture Festival and institutions like that city's Judaica Foundation and the future Museum of the History of Polish Jews in Warsaw.

The work that the Taube Foundation is carrying out in Poland thus has dual objectives. On the one hand, Taube states, "We're doing this because there's a terrible, terrible vacuum in Jewish history in terms of our own sense of history as it relates to Polish Jews. We're trying to put Poland in a different context. We're trying to portray Poland as a country of Jewish rebirth, a country of Jewish renaissance." On the other hand, by strengthening Polish Jewish institutions, he seeks to enhance a growing awareness among Poles of the important role that Jews have played in their country's historical development and in the formation of its national identity. By their very nature, these projects are a work in progress. Taube remains resolutely committed to his work in Poland. "As far as I'm concerned, it's the crucible of Jewish history in this twenty-first century."

Notes

1. Edward Gelles, *An Ancient Lineage: European Roots of a Jewish Family* (London: Vallentine Mitchell, 2006), 158–62.
2. Tad Taube, "March of the Living Must Embrace Life," *Forward*, May 5, 2006. ■

Creation of the Reinhard Fund for Faculty Excellence

By **Steven J. Zipperstein**



Eli Reinhard

A couple of years ago, Eli Reinhard—a very generous benefactor to Jewish Studies who had endowed the Reinhard Curatorship at Green Library and two graduate fellowships—

informed me that he was prepared to make another significant gift. Having graduated from Stanford half a century ago, he wanted to mark the event in such way as to leave a major imprint on Stanford's Jewish scholarship. He

asked me how we might best use a large sum of money.

Reinhard, President of Arcadia Development Company, past President of the Jewish Federation Council of San Jose, chaired the recent, successful campaign for the Gloria and Ken Levy Family Campus in San Jose. He has served for many years on the Executive Advisory Board of Jewish Studies and is the recipient of the Harold Witkin Humanitarian Award. He is a quiet man, modest, a benefactor who for many years sought to avoid attaching his name to gifts, however large.

We had several conversations about the Taube Center's needs. During these talks, he explained how he had come to treasure the fruits of scholarship. He described how, as a child suffering from asthma, he had to leave New York for Arizona, how he later returned to the

East Coast but abandoned his Bible studies, and how he recalled with special fondness reading the Second Book of Samuel. It was this latter encounter that made the joys of Jewish study a palpable, lifelong memory.

In the end, he provided a gift of one million dollars, matched by another million from the William and Flora Hewlett Foundation and designed specifically to create the Reinhard Fund for Faculty Excellence. Its intention is to help provide supplementary research support and other academic resources to faculty teaching Jewish Studies at Stanford. I proposed the idea when I recognized that, as one of the country's preeminent Jewish Studies programs, we were, on a regular basis, seeing our faculty challenged by outside offers. In recent years, major offers have been made to Jewish Studies faculty by the University of Chicago, UCLA, Indiana, Northwestern, University of Pennsylvania, and elsewhere. We have not lost a single one—except, of course, Arnold Eisen—but it is essential for the future of Jewish Studies at Stanford to have a fund that will enable us to meet our commitments to faculty and allow us to respond quickly and effectively to outside offers.

I salute Eli Reinhard, I thank him for his extraordinary generosity, and I am grateful for his deeply spirited love of Jewish learning. ■

Jewish Conceptions and Practices of Space

By **Charlotte Elisheva Fonrobert** and **Vered Shemtov**

Excerpts from the introduction by Fonrobert and Shemtov to a special issue of Jewish Social Studies: History, Culture, Society n.s. 11, no. 3 (Spring/Summer 2005). The articles in the issue were inspired by a conference held at Stanford in the spring of 2003.



Charlotte Fonrobert



Vered Shemtov

This issue of *Jewish Social Studies* presents a collection of articles centering on the general theme of space in Jewish culture. In recent years, the connection between spatial practices and identity formations has come to play a prominent role in various fields in the humanities, such as in anthropology and its various subfields, which together establish what could more broadly be called critical cultural studies. Thus, anthropologists have begun to interrogate their own spatial practices and the constitutive role these play for representing cultures, as for instance the ethnographic practice of going into “the field.” Accordingly, traditional conceptions of “the field” have been criticized as a “taken-for-granted space in which an ‘other’ culture or society lies waiting to be observed and written,”¹ a space therefore that one supposedly enters and then leaves to return to one’s own culture. As critical anthropologists now recognize, the very distinction between “home” and “field” tends to minimize, if not make invisible, the multiple ways in which these conceptual spaces are bound together, namely travel, colonialism and imperialism, and global cultural flows.² But it is perhaps in anthropology that issues arising from the dynamics of economic and cultural globalization have been discussed most intensely with respect to their role for constituting (and undermining) collective identities.³

Until recently, the nation has been the most prominent paradigm for thinking about the connection between territory and collective identity. Benedict Anderson’s reflections on nationalism questioned this connection by recognizing (and theorizing) the nation as an “imagined community.”⁴ Building on Anderson’s fundamental insight, scholars such as Arjun Appadurai have come to diagnose a crisis of the nation-state in the era of globalization or transnationalism; moreover, he regards the very concept of “territory” as a “key site of the crisis of sovereignty.”⁵ New conceptual questions that emerge from such insights concern the juxtaposition or relationship between the local and the global, strategies to establish and maintain collective identities of

migratory groups, the migration of collective identities to new places and their subsequent transformations, and the complex relationship between the so-called homeland and transnational or diasporic communities. In other words, “space” has come to the foreground as a category of cultural analysis, at least as far as contemporary cultures are concerned. Accordingly, no political, social, or cultural space exists in isolation from others or can be considered in isolation from others. It makes sense, then, that discussions of these issues are developed in conversation with scholars from other disciplines, such as sociology, political sciences, and political geography.⁶

The renewed interest in space is not limited to the study of geopolitical, geographical, and therefore physical spaces but extends to their representations in texts. In addition to the study of literature on places and the ways in which political and ideological meanings are projected on spaces, literary scholars integrate concepts from anthropology and geography in order to study fictional spaces. This is, for example, the methodology suggested by Franco Moretti, who argues that “making the connection between geography and literature explicit by mapping it” sheds light both on the “internal logic of the narrative” and on the “place-bound nature of literary forms.”⁷ The text and especially some forms of the novel do reflect and participate in the creation of “mental space.”⁸ As such, it can become part of the process of nation-building.

At the same time, the postcolonial condition draws critics’ attention to forms and categories that emphasize the fractured and hybrid nature of spaces. Critics seem to express interest in texts and literary categories that question the unity of language, space, and text. This is the case, for instance, in some of the studies of regionalism and literature that strive “to set marginal and vernacular cultures free from an all-equalizing nation.”⁹ In other studies, the text becomes a space in itself and for itself, a space in which we “move from word to word perpetual drifting, never being pinned down to anything outside language.”¹⁰ Text, then, becomes a space in which collective identity can be formed without territory, and consequently it can be a metaphor for exile and homelessness.

As Heinrich Heine claimed famously about “the Jews”: “A book is their fatherland, their possession, their ruler. . . . They live between the boundary markers of this book, here they exercise their inalienable civic rights, here nobody can chase them away” (1840). In this context, intertextuality, multilingualism, and translations draw attention to the hybrid space and to movements between spaces/texts.¹¹ Literary theory—in its conversation with philosophy (especially about language) and geography—adds another layer to the questions raised by anthropologists where, in addition to the issues concerning the establishment of collective identity, scholars look at ways to redefine the relations between the physical space and its representations, and between the geographical space and spaces as metaphors.¹²

Continued on next page

Many of these issues are, of course, known to scholars of Jewish culture, which has existed as a diasporic culture for almost two thousand years. Jewish Studies, one might say, has always been pre-occupied with the nature of collective Jewish identity and with the questions of how it is constituted at any given historical moment, how it is maintained in various political and geographic contexts, what kind of relationship existed between Jewish culture and its neighboring cultures, and what kind of borders distinguished Jewish cultures from others. Especially since the establishment of the State of Israel, the political spaces of national territory versus diaspora or *galut* (exile) and the concomitant ideologies of Zionism in its various shades and diasporism have been much debated. However, all this has not necessarily meant that “space” has moved to the foreground as a category of critical analysis.

On the contrary, diaspora has often been equated with lack of space, or lack of control over space; the State of Israel has been seen as national territory with a plenitude of sovereignty, as space to be designed as the central Jewish place in the world. . . . The field of Jewish Studies has been dominated for some time by the binary opposition of “diaspora versus Israel,” or *galut* versus the various Zionist ideologies. Discussions of Jewish identity-formations in relation to political and cultural spaces have been caught between these two poles of the current geopolitical situation. Such a dynamic has been reinforced by several factors, prominent among them the transformation of diasporic communities into communities with transnational characteristics and identities for whom the existence of the State of Israel serves as the centering force. This has left its imprint on Jewish scholarship.

Furthermore, Jonathan and Daniel Boyarin have argued that scholars in the broader field of critical cultural studies have tended—problematically so, as the Boyarins see it—to identify Jewish culture in general with Zionism even in the Diaspora.¹³ In that context, Jewishness comes to be defined singularly by attachment to the homeland, whereas other diasporas are studied as cultural entities in their own right, with decidedly nonterritorial strategies of cultivating collective identities.

Nevertheless, a good many late-twentieth-century works in Israeli studies have acknowledged the centrality of the diasporic practices and perspectives of space to the understanding of Jewish/Israeli identity.¹⁴ This reflects a major change in perspective. Being a relatively young nation-state, Israel is indeed still struggling to define its shape, identity, and borders. Yet Israeli communities inside and outside of the country experience the crisis of the nation-state both through post-Zionism and by being drawn into the dynamics of cultural globalization and transnationalism. It is the crisis that has created an opportunity for the investigation of more complex and varied relations between diasporic and Israeli studies. Our hope is that the present collection of articles is a step toward such a conversation.

Notes

1. Akhil Gupta and James Ferguson, eds., *Anthropological Locations: Boundaries and Grounds of a Field Science* (Stanford, 1997), 2.
2. *Ibid.*, 13.
3. Arjun Appadurai, *Modernity at Large: Cultural Dimensions of Globalization* (Minneapolis, 1996).
4. Benedict Anderson, *Imagined Communities: Reflections on the Origin and Spread of Nationalism* (London, 1983).
5. Arjun Appadurai, “Sovereignty without Territoriality: Notes for a Postnational Geography,” in *The Geography of Identity*, ed. Patricia Yaeger (Ann Arbor, Mich., 1996), 40–59.
6. See, e.g., Yaeger, *Geography of Identity*, and Oren Yiftachel, *Planning a Mixed Region in Israel: The Political Geography of Arab-Jewish Relations in the Galilee* (Ashgate, Engl., 1992).
7. Franco Moretti, *Atlas of the European Novel, 1800–1900* (London, 1998).
8. Henri Lefebvre, *The Production of Space*, trans. Donald Nicholson-Smith (Oxford, 1991), 5–7, 11.
9. Roberto M. Dainotto, *Place in Literature: Regions, Cultures, Communities* (Ithaca, N.Y., 2000), 5.
10. In Hillis J. Miller, *Topography* (Stanford, 1995), 11. See also the discussion of “spaces of language” in Mike Crang and Nigel Thrift, eds., *Thinking Space* (London, 2000), 4–7.
11. See, e.g., Hillis J. Miller, “Crossing Borders: Literary Theory, Ruth” in Miller, *Topography*, 316–40.
12. Some works attempt to integrate the fictional and the physical spaces into one concept; see, e.g., Edward Said’s idea of “imaginative geographies” (Derek Gregory, “Edward Said’s *Imaginative Geographies*,” in Crang and Thrift, *Thinking Space*, 203–348).
13. Jonathan Boyarin and Daniel Boyarin, *Powers of Diaspora: Two Essays on the Relevance of Jewish Culture* (Minneapolis, 2002).
14. See, e.g., Zali Gurevitch and Gideon Aran, “Al ha-makom (antropologyah yisreelit),” *Alpayim* 4 (1991): 9–44. ■

Teaching the Unteachable: Catastrophe as Curriculum

By **Sam Wineburg**

Sam Wineburg, Professor at the School of Education and Professor of History (by courtesy) at Stanford, offered in the spring of 2005 an undergraduate seminar on "Teaching the Unteachable: Teaching and Representing the Holocaust."



As is well known, Theodore Adorno once asked if it was possible to write poetry after Auschwitz. Whatever the answer, it is clear that each year sees exponential growth in attempts to teach and represent the Holocaust. Included in this growth are formal mandates to teach the Holocaust in curricula across the United States. (By last count, 26 states had passed bills to mandate it.)

In my seminar, students explored how catastrophe becomes curriculum—and for what purpose. What forms of representation—memoir, testimony, oral history, literature, film, and even simulation—are used in contemporary classrooms, and what do students actually learn from such encounters? One of the primary reasons why I wanted to teach this course was the fact that my research area is the development of historical consciousness in modern society—how notions of the past shape how we view the present. I can name the exact moment when this question came into my own consciousness. I was 10 years old, sitting in a Sunday School class in Utica, New York, when my teacher screened Alain Resnais' film *Night and Fog*. From that moment on, my engagement with history was forever changed.

This course encompassed several of my research interests: first, how historical events become "curricularized" (that is, turned into standards, lesson plans, and prompts for essay exams); and, second, how educators gauge what students actually learn from such educational efforts. Seminar participants pondered what a successful "outcome" of a Holocaust educational program would look like. How would educators even know if they had achieved "success"?

Two of the most widely read books in the American school curriculum are Anne Frank's *Diary of a Young Girl* and Elie Wiesel's *Night*. In fact, each seminar participant was already familiar with both, having read these books as middle school or high school students across the country. Yet they had never considered before how such texts fit into a global movement that has transformed the Holocaust into curriculum for schools, museums, and adult education.

The seminar also focused on case studies of how nation-states educate their citizens outside of the school context: Israel's 1961 trial of Adolf Eichmann, and the decision by Congress to build the U.S. Holocaust Memorial Museum on the Mall in Washington, D.C. Furthermore, participants broached the troubling notion of how "educators" cultivate hate—because hate, like the development of other human capacities, must be taught. As a modern educational bureaucracy, the Third Reich named ministers of education, commissioned textbooks,

and approved the writing of curriculum. Students considered how hate was transacted as an educational aim and how the instruments of modern bureaucratized education—children's books, board games, textbooks, "manipulatives," educational film—were marshaled for this purpose.

If, in the end, education is about understanding people different from ourselves ("educate" in the Latin means to "go out," to go beyond our narrowness), students tried to understand—albeit not excuse—those who perpetrated these crimes.

At its core, the seminar produced questions, not answers: Can, and should, the Holocaust be taught in schools? If yes, to whom, and at what age? Does the Holocaust contain "lessons"? What does it mean to represent the experience of catastrophe, and by what means can we evaluate the merits of such representations? The seminar grappled not only with the limits of representation but also with the limits of what is—and is not—comprehensible.

Imagining the Holocaust

By **John Felstiner**

John Felstiner is Professor of English at Stanford and will be teaching a course on "Imagining the Holocaust" in the spring of 2007.



Among my colleagues in 1975 teaching "Jewish Studies" well *avant la lettre* were Gavin Langmuir in History and Larry Berman and Ted Good in Religious Studies. The next year, some of us helped plan one of the earliest academic conferences on the Holocaust, along with Sybil Milton, a Stanford Ph.D. in History, and the historian Henry Friedlander.

At that time, the idea of a discipline focused on imaginative writing from the Holocaust, much less on other arts, had precious few proponents. In America, the first ventures came from Irving Halperin, Larry Langer, Edward Alexander, Sidra Ezrahi, and Alvin Rosenfeld. Given the victims' literal-plus-figuratively "unspeakable," "ineffable" experience and emotion, early scholar-teachers had to test anew the essential question of mimesis, of reality and representation.

In 1977 I launched "Literature of the Holocaust," a course I am still rethinking and sustaining. Each year I have brought a survivor and a historian into the class, most often Gloria Lyon and my wife, Mary Lowenthal Felstiner. My focus on poetry has persisted, chiefly in the person of Europe's most challenging (and challenged) postwar poet, Paul Celan. But as I became more aware—first of photography, then of art, and eventually of music emerging from Nazi-ridden Europe—I realized that my course had to expand.

In ghettos, in camps, in partisan bands, and in hiding, human and humanist impulses gave rise to certain forms of artistic expression. "Literature of the Holocaust" no longer described what I began to call "creative resistance"—itself a fraught term. I listened more closely to

my original sense, that we after-comers (including postwar writers and artists) can never literally grasp “that which happened,” as Celan put it. And maybe he couldn’t, either.

For these reasons, my course title became “Imagining the Holocaust.”

The Holocaust

By **Mary Felstiner**

Professor Mary Felstiner (Emerita, San Francisco State University) will be Visiting Faculty in the History Department at Stanford. She will be teaching a course on “The Holocaust” in the winter of 2007.



The course I am offering this year at Stanford has several unusual features. While placing the Holocaust in European and Jewish history, the course also locates it within the history of genocide in Africa, Asia, and the Americas. Another unusual feature is that, week by week, the course will follow two figures through the process of genocide, from Hitler’s first day to the Holocaust’s postwar rever-

berations. Those figures are Charlotte Salomon, a German Jewish artist who painted a 1,000-scene series about her life in this era, and SS

Captain Alois Brunner, the right-hand man of Adolf Eichmann.

Having written a book about Salomon and Brunner (*To Paint Her Life: Charlotte Salomon in the Nazi Era* [Berkeley: University of California Press, 1997]), I will draw on documents, interviews, and artwork to unfold these lives and the wider history they illustrate. Cultural creations and visual documentation will form a central part of this course as each topic (e.g., segregation, isolation, annihilation, rescue, resistance) is examined through pictures and artifacts.

Together, students and I will explore questions such as: What conditions allowed monstrous genocidal events to occur? What attitudes toward race, gender, and religion made groups vulnerable to persecution? What processes of segregation, terror, cooptation, and deception turned persecution into mass murder? What forms of resistance and rescue developed? What political, moral, and psychological effects of the Holocaust persist today?

Using historical texts, primary sources, testimonies, visual documentation, fiction, artwork, poetry, and comics, we may come closer to understanding an enigmatic historical event with profound universal implications. ■

The Sephardic Studies Project



Professor Aron Rodrigue, a member of the Jewish Studies faculty and Chair of the Department of History, is the head of this initiative.

In conjunction with the Mediterranean Studies Forum, the Taube Center for Jewish Studies (also now part of the Division of International and Comparative Studies) has launched a new initiative,

the Sephardic Studies Project. This project is a new venue to explore the history and culture of Sephardi and Eastern Jewries. It is also developing a website that will include representative samples of writings in various Judeo languages of the Sephardim over the ages, starting with Ladino. This year, the activities of the Sephardic Studies Project included a workshop on Francophone Jewish Writers and a series of talks by scholars in the field. For a list of the talks, please see the “Events” section of this report. ■

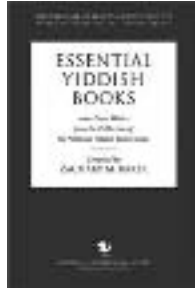


Faculty News & Bios 2005–2006



ZACHARY BAKER is Reinhard Family Curator of Judaica and Hebraica Collections at Green Library, Head of the Humanities Resource Group of the Stanford University Libraries, and a member of the Taube Center Academic Advisory Board. During his most recent visit to Israel (early December 2005), he completed arrangements for the acquisition of the Eliasaf Robinson Collection on early Tel Aviv.

At the Association for Jewish Studies conference in December 2005, he delivered a paper entitled “Jewel Katz, Bard of Moisesville.” In May 2006 he delivered papers at the 4th annual Yiddish conference (University of California, Berkeley) and at the Yiddish theater conference (University of Washington, Seattle). Among his most recent publications are *The Lawrence Marwick Collection of Copyrighted Yiddish Plays: An Annotated Bibliography* (via the Library of Congress website) and *Essential Yiddish Books: 1000 Great Works from the Collection of the National Yiddish Book Center* (via the National Yiddish Book Center website). He also serves as editor of *Judaica Librarianship*, the peer-review journal of the Association of Jewish Libraries.



Rosenzweig Lectures he delivered at Yale University in the spring of 2003. The book is scheduled for completion later this year. He is also editing a collection of writings of his late teacher Philip Rieff about Jews and Judaism.



AMIR ESHEL is Professor of German Studies, Chair of the Department of German Studies, member of the Department of Comparative Literature, and a member of the Taube Center Academic Advisory Board. Eshel teaches courses on 20th-century German culture and thought, German-Jewish culture from the Enlightenment to the present, history and memory, narrative theory, and modern

Hebrew literature. Since September 2005 he has been directing Stanford University’s European Forum. In June 2005, he delivered the keynote address at the annual convention of the National Association of Professors of Hebrew with a lecture entitled “Writing the Unsaid: Israeli Prose and the Question of Palestinian Flight and Expulsion.” He is currently writing a book manuscript entitled *Telling Times: Contemporary Literature and the Quest for History*. With Todd Presner, he is working on a special issue of the journal *Modernism/modernity* entitled “Modernism and the Jewish Voice” that will appear in November 2006.



JOEL BEININ, Professor of Middle East History and a member of the Taube Center Academic Advisory Board, will be on leave from Stanford and will serve as Director of the Middle East Studies Center at the American University in Cairo for the next two years. During the past year, he lectured at Yale University, the University of Michigan, and the American University of

Beirut. His recent publications include *The Struggle for Sovereignty: Palestine and Israel, 1993–2005* (Stanford University Press, 2006) coedited with Rebecca L. Stein, and “The New McCarthyism: Policing Thought about the Middle East” in *Academic Freedom after 9/11*, ed. Beshara Doumani (Cambridge, Mass.: Zone Press, 2006).



JOHN FELSTINER is Professor of English and a member of the Taube Center Academic Advisory Board. In October 2005, he was inducted into the American Academy of Arts and Sciences. Several essays have appeared from his book-in-progress, *So Much Depends: Poetry and Environmental Urgency*: “‘Gale Sustained on a Slope’: Pablo Neruda at Macchu Picchu” and “‘Deep in the time-

crevasse’: Paul Celan’s Outward and Inward Landscape,” in *Parthenon West Review*; “‘That they are there!’: George Oppen’s Psalm of Attentiveness,” in *Denver Quarterly* and *Poetry Daily*; and “‘Care in such a world’: Walking with William Stafford,” in *Denver Quarterly*; and “‘The tree making us / look again’: Shirley Kaufman’s Roots in the Air,” in *Interdisciplinary Studies in Literature and Environment*. In addition, “The Hasid and the Kabbalist: Denise Levertov, Robert Duncan,” came out in *Northwest Review*, and *The New Republic* published “Writing Zion,” his translation and commentary for a 1969 exchange of letters he discovered between Paul Celan and Yehuda Amichai. At Elie Wiesel’s May lecture, he ran the question period. He spoke on environmental poetry for Stanford’s Law & Environment Society, and in Seattle for the Puget Sound Community School, where he and his wife, Mary, also lectured on “Creative Resistance during the Holocaust.”



ARNOLD EISEN is Koshland Professor in Jewish Culture and Religion and, during 2005–06, was Chair of the Department of Religious Studies. This past April he was named Chancellor-Elect of the Jewish Theological Seminary of America and will assume his new duties July 1, 2007. Eisen continues to work on a book tentatively entitled *Rethinking Zionism*, an expansion of the



CHARLOTTE ELISHEVA FONROBERT is Associate Professor of Religious Studies, a member of the Taube Center Academic Advisory Board, and a member of the Board of Directors of the Association for Jewish Studies. During the past year she completed work on the *Cambridge Companion to the Talmud and Rabbinic Literature*, coedited with Martin Jaffee, which is forthcoming from

Cambridge University Press in early 2007. Her own chapter in that volume is entitled “Regulating the Human Body: Rabbinic Legal Discourse and the Making of Jewish Gender.” As part of her work on gender in rabbinic literature, she also contributed a chapter entitled “The Handmaid, the Trickster and the Birth of the Messiah: A Critical Appraisal of the Feminist Valorization of Midrash Aggadah” to *Current Trends in the Study of Midrash*, ed. Carol Bakhos (Leiden: Brill, 2006). Her second book on the Eruv and its significance for rabbinic thinking about diaspora is nearing completion; its provisional title is *Replacing the Nation: Judaism, Diaspora and the Politics of Neighborhood*. She is beginning work on *Introduction to the Talmud* for Cambridge University Press, as part of its new series on the great texts of the world’s religions. During the fall of 2005 she taught for the Stanford Overseas Program in Berlin and had the opportunity to lecture in various universities in Europe, Trinity College in Dublin, Ireland, Freie Universität in Berlin, and Potsdam University. In Berlin, she joined a collaborative project under the guidance of Tal Ilan at the Freie Universität and sponsored by the German Research Association; the goal is to produce a feminist commentary on the Talmud.



ADRIANE B. LEVEEN is Senior Lecturer in Bible and a member of the Taube Center Academic Advisory Board. An article entitled “A Tent of One’s Own: Feminist Biblical Scholarship, a Popular Novel and the Fate of the Biblical Text” will appear in a book on the impact of feminism on American Judaism. A second article, “Call me Bitterness, Individual Responses to Despair,” will appear in a volume on

Healing and Judaism. Both are forthcoming in 2007. She has recently completed a manuscript on *Memory and Tradition in the Book of Numbers* to be published by Cambridge University Press. In her next project, Leveen will be examining the complex ways in which an outside figure—Hagar, Jethro, Balaam—interacts with the Israelite protagonist in biblical narrative and to what ends. She presented a response to Robert Alter’s discussion at the Consortium on Jewish Studies and on “Hagar in Three Traditions” at the annual San Francisco Bible by the Bay.



MARK MANCALL is Professor of History and a member of the Taube Center Academic Advisory Board. He teaches courses on Buddhism, on the Bible, and on other subjects, and he has taught courses on the History of Zionism and the State of Israel. He is currently engaged in writing on Buddhist social and political history and a textbook of the Dzongkha language.



NORMAN NAIMARK is McDonnell Professor of Eastern European Studies, Senior Fellow at the Stanford Institute for International Studies and the Hoover Institution, and Director of the Overseas Studies Program. His current research focuses on Soviet policies and actions in Europe after World War II and on genocide and ethnic cleansing in the 20th century. He continues to be a member of

editorial boards of a number of major professional journals in the United States and abroad, including *The American Historical Review*, *The Journal of Contemporary History*, *The Journal of Cold War Studies*, *Jahrbuch Für Historische Kommunismusforschung*, *Kritika: The Journal of Modern European History*, and *East European Politics and Societies*. His most recent publication is an edited volume of documents, together with Wolfgang Mueller, Arnold Suppan, and Gennadij Bordiugov, on *Soviet Policy in Austria, 1945–1955 / Sowjetische Politik in Oesterreich, 1945–1955: Dokumente aus russischen Archiven* (Vienna: Austrian Academy of Sciences, 2005).



JACK RAKOVE, Coe Professor of History and American Studies and Professor of Political Science, began the academic year by teaching a two-week seminar on *The Federalist* at Beijing Foreign Studies University. On campus, he remained active in the successful campaign to fund the expansion of the Ziff Center, the new and growing home of Hillel at Stanford. He will spend the

2006–07 academic year at the Center for Advanced Study in the Behavioral Sciences completing his book, *Revolutionaries: Inventing an American Nation, 1773–1791*, to be published by Houghton Mifflin.



ARON RODRIGUE, Eva Chernov Lokey Professor in Jewish Studies and Professor of History, became Chair of the History Department in September 2005. He is also Director of the Mediterranean Studies Forum. He continues to coedit, with Steven J. Zipperstein, the journal *Jewish Social Studies: History, Society, Culture* and the Stanford Series in Jewish History and Culture at Stanford University

Press. In March 2006, he lectured at the University of Wisconsin, Madison. He is currently working on two projects: one on French-Jewish scholars in the 19th century, and the other one on Sephardi Jewries and the Holocaust.



GABRIELLA SAFRAN is Associate Professor of Slavic Languages and Literatures and a member of the Taube Center Academic Advisory Board. She continues to work on her biography of the Russian and Yiddish writer, ethnographer, and revolutionary S. An-sky. In 2005–06 she presented portions of her work in Moscow, Seattle, and Salt Lake City. *The Worlds of S. An-sky: A Russian Jewish*

Intellectual at the Turn of the Century, a volume of essays and source texts on An-sky that she coedited with Steven J. Zipperstein, was published by Stanford University Press in 2006; it includes a compact disc, featuring songs from An-sky's works and collections, that she coproduced with the musician Michael Alpert. She and Zipperstein organized a workshop on "Jews and Russian Revolutions," held at Stanford on November 6–7, 2005. She and Benjamin Nathans (University of Pennsylvania) are currently coediting a volume on East European Jewish history and culture. During 2005–06, Safran was Chair of the Department of Slavic Languages and Literatures.



VERED SHEMTOV is Eva Chernov Lokey Senior Lecturer in Hebrew Language and Literature and Associate Director of the Taube Center for Jewish Studies. She is currently working on a book entitled *Verse and Place: Poetic Form Between Home and Exile in Modern Hebrew Literature*. Her publications in 2005–06 include "Between Perspectives of Space: A Reading in Yehuda Amichai's 'Jewish

Travel' and 'Israeli Travel,'" *Jewish Social Studies* n.s. 11, no. 3 (Spring/Summer 2005): 141–61; a chapter entitled "Discontinuous Spaces in A. B. Yehoshua's Novel *The Liberated Bride*," in *Intersecting Sights: Critical Essays on A. B. Yehoshua's Work*, ed. Nissim Calderon and Amir Banbaji (Beer Sheva: Heksherim, forthcoming in 2006); and "The Bible in Contemporary Israeli Literature: Text and Place in Zeruya Shalev's *Husband and Wife* and Michal Govrin's *Snapshots*," *Hebrew Studies* 47 (2006): 25–45. She was invited to speak at a conference on Contemporary Hebrew Literature in Naples, at a conference on A. B. Yehoshua in Venice, and at the NMELRC seminar for Hebrew language educators. She is a review editor for the journal *Hebrew Studies* and a member of the NAPH conference committee. In 2005–06, she taught a new course with professor Khalil Barhum on "Reflections on the Other: The Arab in Hebrew Literature and the Jews in Arabic Literature" and continued organizing many enrichment events for the Hebrew classes. She is a recipient of the 2005–06 Dean's Award for Distinguished Teaching.



PETER STANSKY is Frances and Charles Field Professor of History Emeritus and a member of the Taube Center Academic Advisory Board. He is finishing a study of the first day of the London Blitz, September 7, 1940. His study has a slight Jewish aspect as there was, ironically and sadly, a marginal increase of antisemitism in the shelters in London at the time of the Blitz. He has now officially retired

but will be teaching half-time through the calendar year 2007.



AMIR WEINER is Associate Professor of Modern Russian and Soviet History. His current project on the Soviet western frontier also engages the fate of the Jewish communities between the Baltic and the Black Seas from 1939 to present. His courses on World War II, the totalitarian phenomenon, and Soviet civilization include readings and discussions of the relevant episodes in Jewish history.



SAM WINEBURG is Professor at the School of Education and Professor of History (by courtesy) as well as director of the Ph.D. program in History Education. Before coming to Stanford, he spent 12 years at the University of Washington, where he was Professor of Cognitive Studies in Education and Adjunct Professor of History. His work has been featured on C-SPAN, NPR, and WBUR-

Boston, and features about him have appeared in newspapers across the nation, including the *New York Times* and the *Washington Post*. In 2005, he was named a Fellow at the Center for Advanced Study in the Behavioral Sciences. He is a member of the Academic Advisory Board of the Mandel Foundation in Jerusalem and has consulted with Israel's Ministry of Education.



STEVEN J. ZIPPERSTEIN, Koshland Professor in Jewish Culture and History, finished a new book manuscript, *I Have Not Told Half of What I Saw: On Reading Isaac Rosenfeld*. Another volume, *The Worlds of S. An-sky: A Russian Jewish Intellectual at the Turn of the Century*, which he edited together with his Stanford colleague Gabriella Safran—and for which he wrote a lengthy introduction—

appeared this year from Stanford University Press. He continues to work on his cultural history of Russian and East European Jewry, which will be published by Houghton Mifflin. He gave endowed lectures at Northwestern University, Brown University, and University of Florida, Gainesville, and continued to run a seminar on Russian and East European Jewish Studies at the Davis Center for Russian and Eurasian Studies at Harvard. He was director of the annual workshop for graduate students in Jewish Studies—held this year at Stanford—sponsored by the American Academy for Jewish Research. He published in *Jewish Social Studies* (which he continued to edit with Aron Rodrigue) "On Reading Ahad Ha'am as Mordecai Kaplan Read Him"; he wrote for the *New York Times Sunday Book Review*; and he contributed a chapter, "Historical Reflections on Contemporary Antisemitism," in *Contemporary Antisemitism*, ed. Derek Penslar, Michael R. Marrus, and Janice Gross Stein (University of Toronto Press, 2005). Currently, he serves on the executive committee of the Association for Jewish Studies, where he is a Vice President, on the executive board of the American Academy for Jewish Research, on the academic council of the Center for Jewish History, and on the international editorial board of the Posen Library of Jewish Civilization. ■

Stanford Professor Arnold M. Eisen Named New Chancellor of the Jewish Theological Seminary



Arnold M. Eisen

This report is based on an interview with Professor Eisen and on the information provided on the JTS website at www.jtsa.edu.

Arnold M. Eisen, Koshland Professor of Jewish Culture and Religion at Stanford University and a member of the Taube Center for Jewish Studies Academic Advisory Board, has been named the seventh Chancellor of the Jewish Theological Seminary. Eisen will serve as Chancellor-Elect in 2006–07 while fulfilling his teaching commitments to Stanford. He will assume the Chancellorship on July 1, 2007.

“I have long felt strongly that JTS is a premiere center of scholar-

ship in the Jewish world and hope to work with my colleagues to bring that scholarship to bear on the pressing issues of the day. By marshalling the resources of one of the greatest institutions in Jewish life, I am convinced that JTS can contribute to the revitalization of the Conservative Movement and the American Jewish community as a whole,” said Eisen.

“I see all these goals as part of JTS’s core mission. It has been exciting to me to take part in the reimagining of the American Jewish community over the past 20 years. We are enabling many more Jews than before to experience a palpable sense of richness, fulfillment, and meaning. Our mission includes producing cutting-edge scholarship and sharing that scholarship—the heart and soul of JTS—with our congregations and capitalizing on the enormous resources here and across the religious spectrum of Jewish life. And so personally crucial to me, it’s about making Israel a greater part of American Jewish life.”



When asked what he is taking with him from Stanford to JTS, Eisen said: “I come from a new program in Jewish Studies, the Taube Center for Jewish Studies, which has become one of the best in the world. It’s going to be very difficult for me to leave Stanford, because it’s not only a place where I have many friends, but also I have grown very fond of the institution. I have great respect for the Stanford way of doing things, and I intend to incorporate it into the Jewish Theological Seminary.

“Part of this Stanford way of doing things is the mission of excellence, which has always impressed me. Excellence in teaching, excellence in scholarship. . . . No matter how much one wants to hire someone, if they don’t have that degree of excellence in teaching and scholarship, one cannot hire them.

“There is also a Stanford tradition of civility. Not just professionalism, but a kind of humaneness that I have always seen here. People go beyond politeness and helpfulness and show respect for each other, and one is surprised if one does not find it at Stanford. There is also a sense that Stanford is not here just to accumulate knowledge for knowledge’s sake but it is here to use this knowledge to make the world better, to save lives and improve the planet. I have often been impressed by faculty initiatives that take this form: like the new environmental initiative. People want a better society.

“The research that is conducted here is not just for the sake of research. It is first-rate science that is meant to improve the world. I look forward to having JTS be a place where pure scholarship is valued as it has always been. I fully intend to have JTS keep up and better its own high standards of scholarship where Jewish Studies are concerned. JTS has one of the greatest concentrations of scholars of Jewish Studies in the world. And I want to make sure that JTS uses the scholarship it has in order to serve America, the Jewish people, and the Conservative movement in particular.” ■



Visiting Faculty & Scholars



AMELIA GLASER was a lecturer in Yiddish Language and Literature and Slavic Literature during 2005–06. She received her Ph.D. in Comparative Literature at Stanford in 2004. She spent the previous academic year as a fellow at the Harvard Ukrainian Research Institute and the University of Pennsylvania's Center for Advanced Judaic Studies. She recently translated and co-

edited a bilingual anthology of Yiddish poetry, *Proletpen: American's Rebel Yiddish Poets* (Madison: University of Wisconsin Press, 2005), and is currently revising a book on images of markets and fairs in Russian, Yiddish, and Ukrainian literature. Beginning in the fall of 2006, she is Assistant Professor of Russian Literature at the University of California, San Diego.



TIM BRADFORD received a B.A. in Human Biology from Stanford University and recently completed a Ph.D. in English at Oklahoma State University. His poetry has appeared or is forthcoming in *Diagram*, *H_NGM_N*, *Bombay Gin*, *Poems & Plays*, and *Terminus and Runes*, and his novella-in-progress garnered the Koret Foundation's Young Writer on Jewish Themes Award for 2004–05. During the fall

of 2005, he taught a course at Stanford on "Modern and Contemporary Hybrid Narratives."



OLGA BOROVAYA obtained a Ph.D. in Cultural Studies from Russian State University for the Humanities. She has published several articles in English and Russian on Ladino belles lettres. She also authored the first Russian monographs on Sephardi culture: *Modernization of a Culture: Belles Lettres and Theater of Ottoman Jews at the Turn of the 20th Century* (Moscow, 2005) and

Literature and Theater (Moscow, 2005). Currently, she is working on an English book on Ladino literature and the press at the turn of the 20th century. This past academic year, she was the American Academy of Jewish Research Fellow at Stanford. She taught "Translation and the Rise of Jewish Literatures in Modern Times" and "Introduction to Ladino Literature."



JANIS PLOTKIN, the former Executive Artistic Director of the San Francisco Jewish Film Festival, taught courses at Stanford on Jewish film. Her courses provided different perspectives on ethnicity, displacement, memory, and renewal. She focused on films from Argentina, France, Germany, Holland, Hungary, Israel, Mexico, and the former USSR.



SHAVIT MATIAS was the 2005–06 Koret Distinguished Visiting Fellow, Hoover Institution. She is the Deputy Attorney General of Israel, and, as such, she provides opinions to the Israeli government on international law and policy. She taught a class at Stanford on "Globalization, Middle East Regional Dilemmas, and Israel."



BARUCH PODOLSKY has been teaching at Tel Aviv University since 1973. He published papers on Amharic and Hebrew, a small Hebrew grammar in Russian, and several dictionaries: Hebrew-Russian, Russian-Hebrew, Hebrew-Amharic, Greek-Tatar-English, and Yiddish-Russian. A Hebrew-Russian-Hebrew dictionary done by him is now available on CD and on the Internet. In 2005–06, he was a

visiting scholar at Stanford in the Hebrew Language and Literature Program. ■

HEBREW

Website: <http://hebrew.stanford.edu>

Vered Shemtov: Hebrew Language and Literature

Gallia Porat: Modern and Biblical Hebrew Language

Ting Wang: Biblical Hebrew

Estee Grief: Tutor and Conference Coordinator

Kara Sanchez: Multimedia Project

YIDDISH

Website: <http://Yiddish.stanford.edu>

Gabriella Safran: Yiddish Literature

Amelia Glaser: Yiddish Language and Literature

LADINO

Olga Borovaya: Ladino Language and Literature

New Speaker Series: Text & Culture



Charlotte Elisheva Fonrobert,
Series Coordinator

Text and the study of texts have traditionally been the *raison d'être* of Judaism and the academic study of Judaism. The textual and literary traditions of Judaism still define the boundaries of sub-disciplines within the field of Jewish Studies—Bible, Rabbinics, Kabbalah, modern Hebrew Literature, and so forth—even as the boundaries and nature of Jewish identity and therefore Jewish culture have been much debated and expanded. As in other areas in the

humanities, a broad variety of approaches are subsumed under the umbrella of Jewish Studies, such as film studies, ethnographic studies of various Jewish cultures, and Jewish music, to name but a few. Nonetheless, scholarly knowledge of Judaism still does (and should) draw on the knowledge of various textual traditions. But it is in part due to the traditional dominance of textual studies that more or less visible fault lines crisscross the study of Judaism in various of its sub-disciplines. One position emphasizes rigorous philological knowledge and

textual analysis as well as a certain degree of self-referentiality of Jewish texts over and above cultural context, whereas the other position advocates reading Jewish texts as responding to and participating in their respective cultural milieus, however broadly conceived, whether that be the Roman or Persian Empires, medieval Christian or Muslim Europe, and so forth.

This series, entitled as broadly as can be, is to provide a framework for bringing scholars to the Stanford campus who are thinking about the connection between Jewish text and culture, between text and context, and are articulating the interpretive and analytic means by which such linkages are established. This includes, of course, questioning the very nature of text and culture. Just as culture is by no means a self-evident term anymore, if it ever was, so it is with text, and even more so with Jewish text. Our goals are not only to introduce the Stanford community to the rich tapestry of Jewish textual traditions but also to enrich our ongoing conversations about the significance of studying Jewish literatures in the context of the humanities. ■

Jewish Studies Courses Academic Year 2005–06

Jewish Studies

Translation and the Rise of Jewish Literatures in Modern Times
(Borovaya)

Modern and Contemporary Hybrid Narratives (Bradford)

Introduction to Ladino Literature (Borovaya)

Beginning Yiddish (Glaser)

Directed Reading in Yiddish (Glaser)

Globalization, Middle East Regional Dilemmas, and Israel (Matias)

African and Middle-Eastern Program—Languages

Beginning Hebrew (Shemtov/Porat)

Intermediate Hebrew (Porat)

Advanced Hebrew (Porat)

Biblical Hebrew (Level 1) (Porat, Wang)

Reading Biblical Hebrew (Level 2) (Wang)

African and Middle-Eastern Program—Literatures

Reflection on the Other: The Jew in Arabic Literature, the Arab in Hebrew Literature (Barhoum/Shemtov)

From Agnon to Yehoshua and Oz (Shemtov)

Education

Teaching the Unteachable: Teaching and Representing the Holocaust
(Wineburg)

Feminist Studies

Rereading Judaism in Light of Feminism (Karlin-Neumann)

German Literature

History, Memory, and Cultural Discourse in Germany, Austria, and Israel
(Eshel)

Identity/Memory: The Jewish Image in German Cinema (Plotkin)

History

Palestine Zionism and the Arab Israeli Conflict (Beinin)

Research Methods in Jewish Studies (Baker)

Poles and Jews (Jolluck)

Graduate Research Seminar in Jewish History (Rodrigue)

Core Colloquium in Jewish History, 17th–19th Centuries (Rodrigue)

Core Colloquium in Jewish History, 20th Century (Zipperstein)

Jews in the Modern World (Zipperstein)

Religious Studies

Prophecy and Politics in America: The Thought of Abraham Joshua Heschel and Martin Luther King, Jr. (Eisen)

Judaism in Late Antiquity (Fonrobert)

Three Sacred Stories of Judaism, Christianity, and Islam (Gregg)

Introduction to the World of the Hebrew Bible (Leveen)

Introduction to Judaism (Leveen)

Confronting Genesis: Sex, Science, and Faith in the 21st Century
(Leveen)

God: A Biography (Leveen)

Slavic Languages and Literatures

The Yiddish Novel (Glaser)

Graduate Student Research & News

ELISSA BEMPORAD completed her Ph.D. in the Department of History. During the academic year 2005–06, she was a Fellow at the Center for Jewish History in New York City. Her dissertation is entitled “Red Star on the Jewish Street: The Reshaping of Jewish Life in Soviet Minsk, 1919–1939” and was supported this past year by the Memorial Foundation for Jewish Culture and the National Foundation for Jewish Culture Doctoral Fellowships.

DANIELA BLEI is a Ph.D. candidate in the Department of History. She is writing a history of elementary education that explores some of the cultural and communal tensions that turned Germany’s public schools into sites of conflict and change at the turn of the twentieth century. She is currently doing archival research in Berlin with the support of a grant from the Deutscher Akademischer Austausch Dienst.

GEORGE BLOOM is a graduate student in the Department of Comparative Literature. His research has recently focused on British Jewish history and literature, American Jewish literature, and the role of Jewish philosophy and writers in Enlightenment and early Romantic philosophy and poetics. He is currently preparing for the comprehensive examination and will begin writing his dissertation proposal during the winter quarter.

MIA BRUCH completed her Ph.D. in the Department of History and was the Lieberman Fellow in the Humanities during 2005–06. She received this award for outstanding achievement in teaching and scholarship. She presented papers at the Stanford Humanities Center’s 25th-anniversary conference on “Knowledge and Belief” and at the American Historical Association’s annual meeting, where she helped coordinate a panel on “Faith, Pluralism, and National Identity in the United States and Western Europe.” She recently completed her dissertation, “The Fatherhood of God and the Brotherhood of Man: American Jews and American Religious Pluralism, 1945–1960,” and during the 2006–07 year will be a post-doctoral fellow in Stanford’s Introduction to the Humanities program.

JULIA COHEN is a Ph.D. candidate in the Department of History. She spent the academic year 2005–06 in Jerusalem, where she worked on her dissertation project, “Sephardi Celebrations of the Ottoman Empire, 1856–1911.” She also presented papers based on different chapters of her dissertation at the Association of Jewish Studies annual meeting in Washington D.C., at a conference entitled “Bridging the Worlds of Judaism and Islam” held at Bar-Ilan University in Israel, and at the European Association of Jewish Studies held in Moscow. In the fall of 2006, she will be teaching at the University of California, Davis.

DINA DANON is a graduate student in the Department of History. Her main area of interest is modern Sephardi Jewry. She is currently working on a research project that examines poverty and charity in late-19th-century Izmir. She also plans to teach a Sources and Methods course this coming academic year entitled “The Jews of Islam in Modern Times.”

MIRIAM HELLER STERN is a Ph.D. candidate at the School of Education and a lecturer in education at the University of Judaism in Los Angeles. She received a master’s degree from the Department of History in 2002. She is currently writing her dissertation, entitled “Your Children, Will They Be Yours? The Central Jewish Institute’s Educational Strategies for Jewish Survival in America, 1916–1942.”

ANDREW KOSS is a graduate student in the Department of History. He is currently researching Jewish reactions in World War I and the immediate aftermath in Poland and Russia.

AKIBA LERNER is a Ph.D. candidate in the Department of Religious Studies. He is currently writing a dissertation entitled “The Phenomenology of Hope,” which treats the concept of social hope and the crises of reason within modern Jewish thought.

EMILY J. LEVINE is a Ph.D. candidate in History and the Humanities. She spent the summer of 2004 conducting preliminary dissertation research at the Beinecke Rare Book and Manuscript Library at Yale University and at the Warburg Institute in London. Following the completion of her oral exams in June 2005, she was awarded a Deutscher Akademischer Austausch Dienst Fellowship for the academic year 2005–06 to conduct archival research in Hamburg for her dissertation, “Jews, Culture, and Weimar Politics: Ernst Cassirer, Erwin Panofsky, and Aby Warburg in Hamburg, 1919–1933.”

DAVID LEVINSKY is a fifth-year graduate student in the Department of Religious Studies. Having spent the past year completing classes and preparing for qualifying exams, he now turns to his dissertation project. He will write a social history of Nazirite practice (which entails making a short-term vow to abstain from wine, haircuts, and contact with corpses) from the first to the fourth centuries. Suggesting that the continued Jewish interest in this practice after the destruction of the Temple involves an engagement with one of the major discourses of Late Antiquity—asceticism—the project will compare Jewish representations of asceticism with both Greco-Roman and Christian representations. He is also the rabbi of Keddem Congregation.

EKATERINA NEKLIUDOVA is a graduate student in the Department of Slavic Languages and Literatures. She specializes in Russian literature and Jewish Studies. She has focused on exploring the texts created by the inmates of totalitarian regimes. In 2006, her article on the diaries of the Jewish ghetto Theresienstadt and Soviet GULAG was published in the volume *A Century’s Perspective: Essays on Russian Literature in Honor of Olga Raevsky Hughes and Robert P. Hughes*, ed. Lazar Fleishman and Hugh McLean (published by the Stanford Department of Slavic Languages and Literatures). She is also interested in the history of medical discourse in 19th-century Russian literature.

JESS OLSON completed his Ph.D. in the Department of History. His dissertation is entitled “Nation, Peoplehood and Religion in the Life and

Thought of Nathan Birnbaum.” For the 2005–06 academic year, he was the Hazel D. Cole Fellow in Jewish Studies at the University of Washington. In 2006–07, he will be a Visiting Scholar at the Taube Center for Jewish Studies.

JOSHUA PESKIN is a Ph.D. candidate in the Department of Religious Studies. His dissertation will examine the religious elements of the philosophy of Emmanuel Levinas.

ANAT PLOCKER is a Ph.D. candidate in the Department of History and is the recipient of the William and Fern Lowenberg Graduate Fellowship in Holocaust Studies. During the past year, she continued research into the relationship between the Socialist regime and the Jews primarily in Poland. She examined how the changes in the regime influenced Polish-Jewish relations and how they shaped the memory of the past and the images of the future.

NA'AMA ROKEM is a Ph.D. candidate in the Department of Comparative Literature. In 2005–06 she conducted research at the Central Zionist Archives in Jerusalem. In 2006–07 she will be completing her dissertation, which deals with prose and the prosaic as a figure of modernity in German, German Jewish, and Zionist cultures, as a Geballe Fellow at the Stanford Humanities Center.

JESSICA ROSENBERG is a graduate student in the Department of Religious Studies. Her major research interest is halakic decision-making on gender issues. She made her first trip to Israel in the summer of 2006 to study at the Conservative Yeshiva in Jerusalem. Her goals for the coming year include much text study and continuing to organize a liberal Orthodox minyan in Palo Alto.

NOAM SILVERMAN is a graduate student in the School of Education. His research focuses on different conceptual approaches in creating

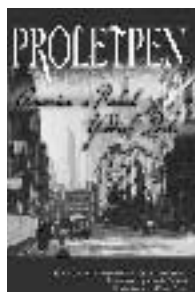
educational methodologies and sustaining learning communities committed to religious and cultural pluralism. A recipient of the Wexner Graduate Fellowship, he completed his undergraduate studies at Yeshiva University and earned a master's degree in Religious Studies from Stanford in 2005.

ROBERT TERRELL SMITH is a Ph.D. candidate in the Department of Religious Studies. He is writing a dissertation examining the nationalist thought of Rabbi Abraham Kook and Mordecai Kaplan within the context of 20th-century philosophies of culture and community. From 2003 to 2005, he held a graduate dissertation fellowship at Stanford's Research Institute for the Comparative Study of Race and Ethnicity.

CLAIRE SUFRIN is a Ph.D. candidate in the Department of Religious Studies, where she is writing a dissertation on Martin Buber's biblical hermeneutics. She received a grant from the Tauber Institute for the Study of European Jewry to travel to the Martin Buber Archives at the Jewish National and University Library in Jerusalem in the summer of 2006, where she researched the development of Buber's thinking on the Bible in his letters and manuscripts. She delivered a paper at the Western Jewish Studies Association annual conference in March 2006, and she is offering a course on Martin Buber this fall in the Department of Religious Studies. She also served as a teaching assistant in the Stanford Honors College program in the fall quarters of 2005 and 2006, and has been a curriculum development assistant in the Introduction to the Humanities program since the spring of 2004.

SIVAN ZAKAI is a graduate student in the School of Education's Curriculum and Teacher Education program and a student in the master's program in Modern Jewish History. She is currently doing research at the Philadelphia Jewish Archives Center for a paper about the history of the Akiba Hebrew Academy, the oldest Jewish community high school in North America. ■

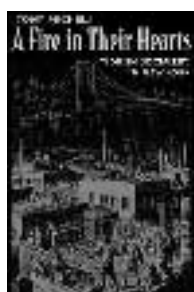
Taube Center for Jewish Studies Alumni: Recent Publications



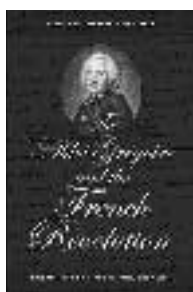
Amelia Glaser and David Weintraub, eds., *Proletpen: America's Rebel Yiddish Poets* (Madison: University of Wisconsin Press, 2005)



Ken Koltun-Fromm, *Abraham Geiger's Liberal Judaism: Personal Meaning and Religious Authority* (Bloomington: University of Indiana Press, 2006)



Tony Michels, *A Fire in Their Hearts: Yiddish Socialists in New York* (Cambridge, Mass.: Harvard University Press, 2005)



Alyssa Sepinwall, *The Abbé Grégoire and the French Revolution: The Making of Modern Universalism* (Berkeley: University of California Press, 2005)



Michal Glowinski, *The Black Seasons*, trans. **Marci Shore** (Evanston: University of Illinois Press, 2005)



Marci Shore, *Caviar and Ashes: A Warsaw Generation's Life and Death in Marxism, 1918–1968* (New Haven, Conn.: Yale University Press, 2006)



Sarah Abrevaya Stein, *Making Jews Modern: The Yiddish and Ladino Press in the Russian and Ottoman Empires* (Bloomington: University of Indiana Press, 2004; paperback, 2006)

Endowment Funds Established in Support of the Taube Center for Jewish Studies

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Eva Chernov Lokey Lectureship Fund in Jewish Studies

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Library Acquires Tel Aviv Collection

This essay is excerpted from the *Stanford Report*, March 17, 2006.

The Stanford University Libraries have acquired the Eliasaf Robinson Collection on Tel Aviv, which documents the founding and early history of Tel Aviv, the first modern Jewish city. Robinson, an antiquarian bookseller in Tel Aviv, built the extensive collection over nearly four decades, concentrating on materials that date from before 1948, the year that the State of Israel proclaimed its independence with Tel Aviv as its first capital.

In addition to books, the collection holds thousands of archival documents and photographs of institutions, individuals, political activities, and public events as well as ephemera related to business, entertainment, and culture, said Zachary Baker, curator of Judaica and Hebraica collections. It also contains maps, architectural plans, and proclamations and posters created for political and civic events, including the first posters created by Tel Aviv's municipal government.

Among the collection's rare contents are 10 kushans—Ottoman land deeds—for the first lots purchased in 1909 by Jewish settlers, who built Tel Aviv as a new Jewish suburb outside of the Arab city of Jaffa. (Tel Aviv and Jaffa were combined in 1950.) The collection is also significant for its documentation of the revival and enforced use in

Israel of the Hebrew language, a tongue that had no native speakers at the turn of the last century, Baker said.

The acquisition of the Eliasaf Robinson Collection on Tel Aviv, the most important private collection on this Israeli city, complements other holdings in the library and comes at a time of growing interest in Israeli studies among scholars here and at other universities, Baker said. The library, which is now cataloging the materials, intends to digitize significant portions of the collection and make it accessible online, he said.

The collection “will be of great interest to a wide range of faculty and students in many fields, such as Middle Eastern and Israeli studies, urban studies, the history of popular and material culture, and many other related disciplines,” said Aron Rodrigue, the Eva Chernov Lokey Professor in Jewish Studies and Chair of the History Department.

The acquisition was made possible in part with the support of the Koret Foundation and the Jewish Community Endowment Fund of the Jewish Community Federation of San Francisco, the Peninsula, Marin, and Sonoma Counties. ■

The Taube Center would like to thank our donors for their continuing generous support!

The Taube Center for Jewish Studies received generous support from the Koret Foundation, the Taube Family Foundation, the Aaron-Roland Fund, Eli Reinhard, Jill & John Freidenrich, and L. Jay & Gretchen Tenenbaum. The Taube Family Foundation gift helps to underwrite the center's operating expenses. The conferences, lectures, and events were funded by gifts from the Shoshana & Martin Gerstel Endowed Conference Fund, the Jewish Community Federation Lectureship Fund, the Aaron-Roland Fund, and the Clara Sumpf Yiddish Lecture Series Fund.

Graduate students were supported by generous gifts from the Jewish Community Endowment Newhouse Fund of the Jewish Community Federation of San Francisco, the Peninsula, Marin, and Sonoma Counties, the William J. and Fern E. Lowenberg Graduate Fellowship in Holocaust Studies Fund, the Partnership Endowed Graduate Fellowship Fund, the Frances K. & Theodore H. Geballe Fellowship Fund, and the Reinhard Graduate Fellowship Fund.

Undergraduate programming continued to receive a wide range of supplemental support. This year we were delighted to announce the Bernard Kaufman Undergraduate Research Award, established to focus on Jews in modernity and contemporary life. The Dorot Foundation continued to provide travel subsidies for undergraduates to study in Israel for the summer; however, as in the recent past, no awards were made this year because of the unrest there. The Frieda Ahelleas Fund provided support for undergraduate research projects and for graduate students. The Donald & Robin Kennedy Undergraduate Award honored the best essay written by an undergraduate at Stanford on a Jewish theme.

RECENT GRANTS AND GIFTS

Koret Foundation
Jewish Community Endowment Newhouse Fund
American Academy for Jewish Research
Frieda Ahelleas Fund
Roy J. and Carol G. Blitzer
David and Susan Dambrau
Shirley and Hillard Lerner
Lucius N. Littauer Foundation
Bill Lowenberg
Adelle R. Mitchner
Mervin G. and Roslyn G. Morris
Nehemias Gorin Foundation
Marsha F. Raleigh
Tobey, Julie, and Lucy Roland
William F. Sater
Yale Smulyan
Wornick Family Foundation

Koret Foundation Grant for the Israeli Culture Project

The Koret Foundation has announced a new grant for three years of support for the "Israeli Culture Project" at Stanford.

With Koret Foundation assistance, we have built in the past few years a world-class Hebrew language and literature program. In addition to three levels of Hebrew language classes, we now offer courses on Hebrew literature in Hebrew and in translation as well as courses in biblical Hebrew. We complemented the classes with university-wide activities that highlight for Stanford's students the diversity, richness, and intellectual and cultural excitement of contemporary Israeli life. Among the writers and cultural figures who visited our classes we count the Israeli authors Savyon Liebrecht, Sami Michael, A. B. Yehoshua, Doron Neshet, and Ori Castel Bloom. We also hosted visits by musicians and artists, and we launched a series of talks on issues related to Israeli culture. Some of the support we received was devoted to developing a multimedia online program that includes over 150 clips for students of Hebrew language, literature, and culture. This project was cosponsored with the Newhouse grant from the Jewish Community Federation of San Francisco, the Peninsula, Marin, and Sonoma Counties.

With this renewed support from the Koret Foundation, we are able to move into the second phase in our Israeli Culture Project, which will include annual visiting faculty and the extended visit of a leading literary or cultural figure. This year we are honored to host Amos Oz, who will be the Stanford Writer in Residence for 2006–07. Our goal is to work with the Language Center, the Comparative Literature Department, and other departments at Stanford to create a major international avenue outside of Israel for an exchange of ideas and scholarship on Israeli culture. We already have exciting plans for the next academic year, including a number of visiting scholars, a series of talks, a major conference on "Hebrew Poetry in Cultural Context," and new classes on Hebrew literature and drama. Some of these events are also supported by the Division of Literatures, Cultures, and Languages.

For a complete list of 2005–06 activities, including dates and titles, see the "Events" section of the report. ■

Awards & Fellowships

Undergraduate Awards

THE DONALD AND ROBIN KENNEDY UNDERGRADUATE AWARD honors the best essay written on a Jewish theme by a Stanford undergraduate. This award is made possible by the generous gifts of **WILLIAM J. LOWENBERG** and **BARBARA AND KEN OSHMAN**.

This award was given in 2006 to two students for outstanding research:



CARLA FENVES, a senior in Religious Studies, won for her honors thesis supervised by Charlotte Fonrobert, "The Purifying Waters: Contemporary American Jewish Mikvah Ritual." She plans to begin the rabbinic program at the Hebrew Union College in the fall of 2006.



NATHAN KURZ, a senior in History, won for his honors thesis supervised by Steven J. Zipperstein, "Writing and Rewriting the Balfour Declaration: The Manchester Zionists and Chaim Weizmann." He also won the James Birdsall Weter Prize, awarded by the History Department for Best Honors Thesis. Starting in the fall of 2006, he will participate in AVODAH:

The Jewish Service Corps in Washington, D.C., and will work there as part of a nonprofit tutoring initiative, "For Love of Children."

THE DR. BERNARD KAUFMAN UNDERGRADUATE RESEARCH AWARD IN JEWISH STUDIES

Nathan Kurz also received the first Dr. Bernard Kaufman Undergraduate Research Award in Jewish Studies. Here he describes the work he did with this grant at the Weizmann Archives in Rehovot, Israel:

"It is difficult to say something new about the Balfour Declaration. But I managed to find something that has been ignored or, perhaps more accurately, lost in the Zionist history of this period. As a result of many letters I located at the Weizmann Institute of Science in Rehovot, Israel, I managed to construct a narrative outlining the formation of and contributions made by a group of young Zionists who worked with Chaim Weizmann prior to and during the negotiations leading up to the Balfour Declaration. I like to use the following analogy to explain what I've done: Imagine a room full of the important historical figures involved in the Declaration (Weizmann, Nahum Sokolow, Arthur Balfour, C. P. Scott, David Lloyd George) sitting at a round table. Most of the histories written have focused on these men. My thesis takes the spotlight and recasts it so it illuminates the figures in the back of the room—who until now have worked largely in obscurity, without sufficient recognition."

Graduate Awards

NEWHOUSE SUMMER GRANT AWARDS 2006

The following graduate students received summer research support in the form of grants from the **JEWISH COMMUNITY ENDOWMENT FUND OF THE JEWISH COMMUNITY FEDERATION OF SAN FRANCISCO, THE PENINSULA, MARIN, AND SONOMA COUNTIES**.

These study grants are available each year to graduate students in Jewish Studies and provide a monetary amount toward travel and research expenses over the summer quarter. They also provide a limited number of summer dissertation writing fellowships. The grant application deadline is mid-April; awards are made in mid-May.

Noam Silverman (Education)

Sivan Zakai (Education)

Julia Cohen (History)

Dina Danon (History)

Andrew Koss (History)

Emily Levine (History)

Anat Plocker (History)

David Levinsky (Religious Studies)

Joshua Peskin (Religious Studies)

Jessica Rosenberg (Religious Studies)

Claire Sufrin (Religious Studies)

Ekaterina Neklioudova (Slavic

Languages and Literatures)

Taube Center Lectures & Colloquia

Endowed Lectures, 2005–06



THE SHOSHANA AND MARTIN GERSTEL CONFERENCE FUND SYMPOSIUM

“Rethinking Jews, Communism, Russia, and the Last Century,” discussed by Zvi Gitelman, University of Michigan; Jeffrey Veidlinger, Indiana University; Oleg Budnitskii, The International Center for Russian & East European Jewish Studies, Moscow, Russia; and Gabriella Safran, Stanford University



THE AARON-ROLAND LECTURE IN JEWISH STUDIES

Isaiah Gafni, Professor of Jewish History, Hebrew University, Jerusalem, “What happened—happened!?: On Rabbinic Readings of the Past”



THE JEWISH COMMUNITY ENDOWMENT FUND LECTURE

Anita Shapira, Professor of the History of Zionism, Tel Aviv University, “Zionism as Utopia?”



THE CLARA SUMPFF YIDDISH LECTURE SERIES

Kathryn Hellerstein, Senior Lecturer in Yiddish and Jewish Studies, University of Pennsylvania, “The Art of Sex in Yiddish Poems: Celia Dropkin and Her Contemporaries” (in English) and “Tfiles un lider: Froyen shraybn af yidish” (Prayers and Poems: Women Write in Yiddish) (in Yiddish)

Colloquia and Other Events

NOVEMBER 2005

Sharona Muir, “**The Accuracy of False Memories: State Myth, Oral History, and Memoir**”; she also read and discussed her work, *The Book of Telling: Tracing the Secrets of My Father's Lives*.

Gregory Bellow, Ann Birstein, Herbert Gold, and Steven J. Zipperstein, “**Saul Bellow: Celebrating His Life and Literary Legacy**,” moderated by Michael Krasny. Cosponsored with the Jewish Community Center of San Francisco.

Conversation between students and the Israeli musical group the Fools of Prophecy. Sponsored by the Israeli Culture Project.

Savyon Liebrecht, “**Writing About the Holocaust Through the Perspective of the Second Generation**.” Sponsored by the Israeli Culture Project.

Esther Benbassa, Ecole Pratique des Hautes Etudes–Sorbonne, Paris, “**Israelis and Palestinians in the Middle East, Jews and Arabs in France: Archaeology of a Conflict**.” Cosponsored by the Sephardic Studies Project and the Mediterranean Forum.

Jean-Christophe Attias, Ecole Pratique des Hautes Etudes–Sorbonne, Paris, “**Diaspora-Israel Relations: An Ethical Issue**.” Cosponsored by the Sephardic Studies Project and the Mediterranean Forum.

Werner Bergmann, Professor of Research on Antisemitism, Technical University, Berlin. “**The Effects of the Europeanization of the Holocaust on Attitudes Toward Jews**.” Cosponsored with German Studies.

DECEMBER 2005

Sarah Stein, Associate Professor of History, Jackson School of International Studies, University of Washington, Seattle, “**Sephardim and Global Commerce in the Modern Period: On the Trail of the Jewish Feather Trade**.” Sponsored by the Sephardic Studies Project and the Mediterranean Forum.

“**The Velodrome of Winter**,” a meeting with **Timothy Bradford**, Koret Young Writer on Jewish Themes Award Winner.

Jess Olson, Hazel D. Cole Post-Doctoral Fellow in Jewish Studies, Jackson School of International Studies, University of Washington, Seattle, “**Nathan Birnbaum: Origins of an Orthodox Ideologue**.”

Reading with the author **Jonathan Rosen**.

Continued on next page

JANUARY 2006

Mark Mirsky, Professor of English, City College of New York, and Editor of Fiction, "**Jewish Myth in Contemporary Fiction.**"

Thomas Sparr, Senior Editor of *Suhrkamp Verlag*, Frankfurt, "**Hannah Arendt and Gershom Scholem, an Unknown Chapter of a Complex Relationship.**" Cosponsored with German Studies.

FEBRUARY 2006

Matthias B. Lehmann, Assistant Professor of History and Jewish Studies, Department of History, Indiana University, Bloomington, "**Itinerant Rabbis in a Global Diaspora: Philanthropy and Jewish Identity in the Eighteenth Century.**" Cosponsored by the Sephardic Studies Project and the Mediterranean Forum.

Amelia Glaser, Lecturer in Yiddish Language and Literature and Slavic Literature, Stanford University, "**The Merchant at the Threshold: Russian Jewish Assimilation and the Christological Imagination.**"

Rabbi Chaim Seidler-Feller, Executive Director, University of California, Los Angeles, Hillel, "**Searching for God in Judaism.**" Cosponsored with Stanford Hillel.

Michael Gluzman, Professor of Hebrew and Comparative Literature, Tel Aviv University, "**The Zionist Body: Between Metaphor and Reality.**" Cosponsored by the Israeli Culture Project.

Minna Rozen, Professor of Jewish History, Haifa University, "**Books and Posterity: Publication and Commemoration among Ottoman Jews.**" Cosponsored by the Sephardic Studies Project and the Mediterranean Forum.

Kenneth W. Stein, Professor of Contemporary Middle Eastern History and Israeli Studies, Emory University, "**Zionist Political Culture and Decision Making in Pre-State Israel.**" Cosponsored with the Israeli Culture Project.

Moshe Idel, Professor of Jewish Thought, Hebrew University, Jerusalem, "**Historic Perspective on Kabbalah.**"

Joel Beinin, Professor of Middle East History, Stanford University, "**Jews in the Modern Arab World.**"

MARCH 2006

Leonard V. Kaplan, Professor of Law, University of Wisconsin, Madison, "**Theology, Judaism, and the Soul of the Liberal State: A Supplement Provided with the Help of Amos and Job.**" Cosponsored with Religious Studies.

APRIL 2006

Ludo Abicht, Ghent University, "**Jews of the Low Countries: Seven Ambiguities and Paradoxes.**"

Richard Evans, Professor of Modern History, Cambridge University, "**Coercion and Consent in Nazi Germany.**"

Galit Hasan-Rokem, Professor of Folklore, Hebrew University, Jerusalem, "**The Wandering Jew: Jewish and Christian Co-production of Mobility as a Blessing and a Curse.**"

Scott Spector, Associate Professor of History, University of Michigan, Ann Arbor, "**Forgetting Assimilation: Remembering the Subject of German-Jewish History.**" Cosponsored with German Studies.

Judith Sheridan, vocals, and Craig Combs, piano, "**Forbidden Voices: Songs by Jewish Composers Banned by the Nazis,**" a Lecture-Performance.

MAY 2006

Bernard Wasserstein, Professor of Modern European Jewish History, University of Chicago, "**Three of a Kind: Deutscher, Koestler, Berlin. Lecture in Honor of Professor Peter Stansky.**"

Rabbi Joseph Levi, Chief Rabbi of Florence, Stanford Overseas Program, "**Tradition and Modernity in the Cultural History of Italian Jewry as Reflected in the Discussion on Science and Kabbalah in the Works of Elaijah and Yoseph Shelomo Delmedigo.**"

Renee Levine Melammed, Schechter Institute, Jerusalem, "**Jewish Women's Voices from Medieval Egypt: Reflections from the Cairo Geniza.**" Cosponsored by the Sephardic Studies Project and the Mediterranean Forum.

Michael Beizer, Lecturer, Hebrew University, Jerusalem, "**A Jewish Postal Romance: Secret Aid of American Jews to Soviet Jewry after World War II.**"

Conference on Jews and the Russian Revolutions

November 6–7, 2005

Jointly sponsored by the Taube Center for Jewish Studies, the Center for Russian, East European, and Eurasian Studies (CREEES), the Hoover Institution, and the International Center for Russian and East European Jewish Studies in Moscow

Opening Remarks:

Steven J. Zipperstein, “On Jews, Russia and Revolution”

Session 1:

Chair: Vered Shemtov

Jonathan Frankel, “Yosef Haim Brenner, the ‘Half-Intelligentsia,’ and Russian-Jewish Politics (1899–1908)”

Viktor Kelner, “Lessons of a Terrible Era, or an Unfinished Discussion (S. M. Dubnow and S. A. An-skii during the Revolutionary Upheaval of 1905–1907)”

Session 2:

Chair: Laura Engelstein

Viktoria Zhuravleva, “‘The Jewish Question’ in Russian-American Relations during the 1905 Revolution”

Vladimir Khazan, “Between Russia and Palestine: Notes for the Biography of P. Rutenberg”

Session 3:

Chair: Zachary Baker

Avraham Novershtern, “Where Did It Happen/Did It Happen at All? The 1905 Revolution and Yiddish Literature”

Mikhail Krutikov, “The Red Shekhinah: Social and Cosmic Motifs in Yiddish Poetry of War and Revolution”

Jeffrey Veidlinger, “The Revolution in Jewish Public Culture, 1905–1914”

Session 4:

Chair: David Holloway

Boris Kolotnitsky, “Kerensky as a Jew and as a Victim of the Jews”

Vladimir Buldakov, “Russian Jewry and the Bolshevik Coup d’Etat in Petrograd, October 1917–January 1918”



Session 5:

Chair: Gregory Freidin

Ken Moss, “Nationalism, Revolution, the State, and the Imperatives of Culture: The Jewish Cultural Project in Revolutionary Russia and Ukraine, 1917–1921”

David Shneer, “When Photography Became Jewish”

Session 7:

Chair: Elena Danielson

Deborah Yalen, “‘Red Kasrilevke’: Ethnographies of the Shtetl after Revolution”

Elissa Bemporad, “Between Vilna and Moscow: Minsk and the Transformation of Jewish Cultural Geography after 1917”

Session 8:

Chair: Norman Naimark

Oleg Budnitskii, “Jews and the Cheka”

Zvi Gitelman, “The Great Terror and the ‘Jewish-Communist Conspiracy’”

The Shoshana and Martin Gerstel Conference Fund Symposium:

Chair: Gabriella Safran

Zvi Gitelman, Jeffrey Veidlinger, and Oleg Budnitskii, “Rethinking Jews, Communism, Russia, and the Last Century” ■

The Genizah Fragment Project: Issues in Description, Digitization, and Reunification

By Heidi Lerner



Heidi Lerner (*Hebraica/Judaica Cataloger at the Stanford University Libraries*) recently participated in a project with the University of Pennsylvania Library and the Taylor-Schechter Genizah Research Unit at Cambridge University Library to digitize Genizah fragments and create an online catalog and image database.

The following is an excerpt from a paper that she coauthored with **Seth Jerchow** (Public

Services and Judaic Research and Instructional Services Librarian, Center for Advanced Judaic Studies, University of Pennsylvania) describing innovative features of the project. For the complete text and notes, see *Cataloging and Classification Quarterly* 42, no. 1 (2006): 21–39 (available online—with institutional subscription—at www.haworthpress.com).

The Penn/Cambridge Genizah Fragment Project has been established as a model to reunite scattered manuscript fragments from the Cairo Genizah via the World Wide Web and other information technologies. The University of Pennsylvania Library and the Taylor-Schechter Genizah Research Unit of the Cambridge University Library initiated this project and have created a web-based catalog and image database (<http://sceti.library.upenn.edu/genizah>). In the following pages, the authors provide an introduction to the contents of the Cairo Genizah and a look at some of the earlier types of catalogs used to describe the fragments, describe how and why Machine-Readable Cataloging (MARC) tagging was adopted and interpreted for this project, and give a brief overview of the imaging technology.

The Cairo Genizah, in its “original” state, was not a collection as much as a completely disorganized and unattended mass of discarded materials, subject to unsystematic perusings and plunderings. Its contents are better described as presently “scattered,” rather than “distributed.” Individual leaves from a particular manuscript, or fragments of individual leaves, are now dispersed among different institutions. From the time of the first divisions of fragments into personal and institutional holdings, collections have been sold, institutions have come and gone, two world wars have been fought, and maps, states, governments, and ideologies have changed. To say that these events have complicated any inventorial assessment would be an understatement.

Catalog Typology

Over the past century and a quarter, many catalogs for the Cairo Genizah fragments have been produced. One catalog type is organized around a local collection. As early as 1886, Adolf Neubauer’s *Catalogue of the Hebrew Manuscripts in the Bodleian Library and in the College Libraries of Oxford* (reissued in 1994 with addenda and corrigenda by Malachi Beit-Arye) included entries on the Bodleian’s collection of

Cairoene fragments. Another, perhaps the most exasperating though engaging example is the one published in 1921 for the Elkan Nathan Adler collection (now housed at the Library of the Jewish Theological Seminary of America). Some of the smaller collections, such as that of the Smithsonian (*Fragments from the Cairo Genizah in the Freer Collection*), produced catalogs of great value. The Freer catalog treats its collection as an integral and publishable entity, and it contains extensive descriptions, photographic facsimiles, transcriptions, and translations of its 52 fragments. Benzion Halper’s *Descriptive Catalogue of Genizah Fragments in Philadelphia* provides neither facsimiles nor transcriptions. However, it is organized topically. The 487 fragments it describes are now housed at the University of Pennsylvania’s Center for Advanced Judaic Studies Library. As such, it provides an important base for the Penn/Cambridge project.

Another catalog type is organized solely by a single topic or genre. Some are oriented on specific genres within local collections, such as Lewis-Gibson on the Syriac palimpsest fragments at Cambridge. Neil Danzig’s 1997 catalog of rabbinic fragments at the Library of the Jewish Theological Seminary of America, while focused on the holdings of one local collection, exhaustively provides cross-matches and concordances. The best results transcend borders: as early as 1901, *Facsimiles of the Fragments Hitherto Recovered of the Book of Ecclesiasticus in Hebrew*, edited by Solomon Schechter, was published containing 60 photographic facsimiles of all extant Ben Sira Ecclesiasticus fragments. This edition, though sparse on physical description, gathers in one volume fragments from the Taylor-Schechter, E. N. Adler, British Museum, Lewis-Gibson, Bodleian, Consistoire israélite de Paris, and Gaster collections, identifies and collates from what had originally been four separate codices, and provides (for that time) exhaustive bibliographies. The late Michael Klein’s catalogs of Palestinian Targumic fragments assess fragments within the context of the *Targumim* (translations of the Bible into Aramaic), reconstruction of the original codices, and their distribution throughout the current collections.

Another noteworthy endeavor is the CD-ROM distributed by the Saul Lieberman Institute Database of Talmudic Versions. This CD-ROM is not restricted to Genizah fragments; it includes all manuscripts and early printed versions of the Talmud as well as information regarding all talmudic Genizah materials, and it is subject to periodical updates. It also represents the first major multitiered and searchable electronic catalog of the Genizah.

Cataloging Issues

To date, the above-mentioned catalogs have shared the disadvantage that plagues printed catalogs: the contained data (or “descriptive meta-data”) are static. The advantage first presented by an online catalog is

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Stanford Studies in Jewish History and Culture

Aron Rodrigue and Steven J. Zipperstein, Editors
Published by Stanford University Press



Lisa Moses Leff, *Sacred Bonds of Solidarity: The Rise of Internationalism in Nineteenth-Century France*

Starting around 1840, French Jews began to reach out in new ways to Jews elsewhere, especially in North Africa and the Middle East. In describing these activities, they spoke

of feelings of *solidarité* and a mission to bring civilization to Jews everywhere, a language more meaningful in the French public arena than in Jewish tradition. Far from a remnant of ancient feelings, Jewish solidarity is a modern phenomenon with roots in its inventors' integration into French political culture. Why did acculturation inspire elite French Jews to affirm their Jewishness through international aid? What did their actions mean in the French public sphere, and how did they transform Jewish identity? In a book that speaks to French historians and Jewish historians alike, *Sacred Bonds of Solidarity* explores the historical roots of Jewish international aid and the language of "solidarity" that accompanied it. In using this language, French Jews redefined Jewish identity in lasting ways. At the same time, they helped shape state secularism and the "civilizing mission" in French foreign and colonial policy.



Kenneth Stow, *Jewish Dogs: An Image and Its Interpreters*

Jewish Dogs is not a study of "anti-Semitism" or "anti-Judaism." Instead, this book argues that, to anchor claims of supersession, Catholics have viewed Jews as metaphoric—and sometimes not so metaphoric—dogs. The dog has

for millennia been the focus of impurity, and Catholicism fosters doctrines of physical purity that go hand in hand with those of ritual purity. The purity is that of the "one loaf" spoken of by Paul in Corinthians that is, at once, the Eucharist and the collective Christian Corpus, the body of the faithful. Paul views this "loaf" as physically corruptible, and, as John Chrysostom said at the close of the fourth century, the greatest threat to the loaf's purity are the Jews.

They are the dogs who wish to steal the bread that belongs exclusively to the children. Eventually, Jews were said to attack the "loaf" through ritual murder and attempts to defile the Host itself; the victim of ritual murder is identified with the Host, as is common in Catholic martyrdom. Pope Pius IX still spoke of Jewish dogs barking through-

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Gabriella Safran and Steven J. Zipperstein, eds., *The Worlds of S. An-sky: A Russian Jewish Intellectual at the Turn of the Century*

Shloyme-Zanvl Rappoport, known as An-sky (1863–1920), the author of the best-known play in the Hebrew and Yiddish

languages, *The Dybbuk*, was a figure of immense versatility and also ambiguity in Russian and Jewish intellectual, literary, and political spheres. He was a leading Russian populist; he was the author of the poem adopted as the anthem of the Jewish Socialist Labor Bund; he is credited with being the founder of the field of Jewish ethnography; and he wrote one of the most influential works of Jewish catastrophe literature in modern times, his masterpiece *Hurban Galitsye*, on the travails of East European Jews in World War I.

This volume is the most complete examination of An-sky ever produced. It draws together leading historians, ethnographers, literary scholars, and others in a far-ranging, multidisciplinary exploration. It also contains numerous photographs culled from archives in the former Soviet Union, a superb English translation of an early Russian draft—among the very first—of *The Dybbuk*, and a timeline that covers all of An-sky's peripatetic life. Finally, it includes a compact disc combining material drawn from An-sky's own 1912–14 field recordings of Jewish songs, together with contemporary renditions, recorded at Stanford, of the Russian and Yiddish music that An-sky wrote, collected, and heard.



out the streets of Rome in 1871. Other Catholic clergy were dismayed. This book is thus as much a study of Catholic doctrinal history as it is a study of Jews.



Stefanie B. Siegmund, *The Medici State and the Ghetto of Florence: The Construction of an Early Modern Jewish Community*

The Medici State and the Ghetto of Florence is a work about Italian Jews, Christians, and the institutions and policies that organized their relationship. It sets the 1570 decision of the Medici government to ghettoize the Jews of Tuscany in the context of early modern statecraft and in the climate of the Catholic (or Counter-) Reformation. Although readers have had access to studies of the ghettos of Rome and Venice, this is the first study of the Jews of Tuscany available in English, and it is the first and only study of the Florentine ghetto based on sustained archival research. The story of the forced ghettoization of Tuscan Jews allows the author to explore the “spatialization of power,” the construction of Jewish community, and the reorganization of gender roles, leading to three broad arguments of great significance to readers interested in Italian history, Jewish history, urban history, and the history of women.



Barbara E. Mann, *A Place in History: Modernism, Tel Aviv, and the Creation of Jewish Urban Space*

A Place in History is a cultural study of Tel Aviv, Israel's population center, established in 1909. It describes how a largely European Jewish immigrant society attempted to forge a home in the Mediterranean, and it explores the role of memory and diaspora in the creation of a new national culture. Each chapter is devoted to a particular place in the city that has been central to its history, and includes literary, artistic, journalistic, and photographic material relating to that site. This is the first book-length study of Tel Aviv in English. It will appeal to readers interested in urban cultures, the contemporary Middle East, modern Jewish history, and Israeli literature. It also contributes to the ongoing public debate about memory, memorials and urban identity.



Marcus Moseley, *Being for Myself Alone: Origins of Jewish Autobiography*

This is a work of unprecedented scope, tracing the origins of Jewish autobiographical writing from the early modern period to the early twentieth century. Drawing on a multitude of Hebrew and Yiddish texts, very few of which have been translated into English, and on contemporary autobiographical theory, this book provides a literary/historical explanatory paradigm for the emergence of the Jewish autobiographical voice. The book also provides the English reader with an introduction to the works of central figures in the history of Hebrew and Yiddish literature, and it includes discussion of material that has never been submitted to literary critical analysis in English.

Other Jewish Studies Publications from Stanford Press

Yehouda Shenhav, *The Arab Jews: A Postcolonial Reading of Nationalism, Religion, and Ethnicity*

This book is about the social history of the Arab Jews—Jews living in Arab countries—against the backdrop of Zionist nationalism. By using the term “Arab Jews” (rather than “Mizrahim,” which literally means “Orientals”), the book challenges the binary opposition between Arabs and Jews in Zionist discourse, a dichotomy that renders the linking of Arabs and Jews in this way inconceivable.

It also situates the study of the relationships between Mizrahi Jews and Ashkenazi Jews in the context of early colonial encounters between the Arab Jews and the European Zionist emissaries—prior to the establishment of the State of Israel and outside Palestine. It argues that these relationships were reproduced upon the arrival of the Arab Jews to Israel. The book also provides a new prism for understanding the intricate relationships between the Arab Jews and the Palestinian refugees of 1948, a link that is usually obscured or omitted by studies that are informed by Zionist historiography. Finally, the

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Other Jewish Studies Publications Continued from previous page

book uses the history of the Arab Jews to transcend the assumptions necessitated by the Zionist perspective, and to open the door for a perspective that sheds new light on the basic assumptions on which Zionism was founded.

The Zohar 3: Pritzker Edition, Volume 3, translation and commentary by **Daniel C. Matt**

This third volume of *The Zohar: Pritzker Edition* completes the Zohar's commentary on the book of Genesis. Here we find spiritual explorations of numerous biblical narratives, including Jacob's wrestling with the angel, Joseph's kidnapping by his brothers, his near seduction by Potiphar's wife, his interpretation of Pharaoh's dreams, and his reunion with his brothers and father. Throughout, the Zohar probes the biblical text and seeks deeper meaning—for example, the divine intention behind Joseph's disappearance, or the profound significance of human sexuality. Divine and human realities intertwine, affecting one another.

Sefer ha-Zohar (The Book of Radiance) has amazed and overwhelmed readers ever since it emerged mysteriously in medieval Spain toward the end of the thirteenth century. Written in a unique Aramaic, this masterpiece of Kabbalah exceeds the dimensions of a normal book; it is virtually a body of literature comprising over 20 discrete sections. The bulk of the Zohar consists of a running commentary on the Torah, from Genesis through Deuteronomy.

Jason Francisco, *Far from Zion: Jews, Diaspora, Memory*

Part document and part visual poem, *Far from Zion* is the response of a young American Jew to the historical experience of Ashkenazic Jewry in the past century. In the spirit of a contemplative but unsentimental reckoning, the photographs consider the fragmentation and historical contingency of Jewish experience, the discontinuity and fragility of Jewish identity, and the uncertain meaning of diaspora as a Jewish inheritance. The result is a sequence of pictures that moves between marked and unmarked historical locations in Europe and the United States, portraits of contemporary Jews, and the events of Jewish life. An original essay, "Diasporic Investigations," elaborates the photographs' concerns.

In contrast to traditional documentary works aligned with confirmative and expository attitudes toward social testimony, this project looks to the indeterminacies of the photographic image to illuminate social experience that is itself indeterminate and elusive. By turns empathic and circumspect, quiet and pointed, the project addresses the complex actuality of diaspora in our own time.

For more information or to place an order, go to www.sup.org. ■

The Genizah Fragment Project Continued from page 24

its dynamic relation to the data. Data can be virtually input and distributed as well as updated as needed. An online catalog also provides and facilitates an exponentially greater power of search capabilities. This type of catalog is best adapted for the handling of Cairo Genizah materials. Data may be entered locally, they can be centrally stored, and the relation between materials and locations approaches an ideal level of information exchange previously unattainable.

However, in addition to the concept of static versus dynamic data, there is another concept relative to the typology of data (that is, of information). Scholars and special collections librarians often refer to collections of many now-defunct Jewish libraries. These former collections, whose holdings were broken up at various points in time and redistributed into many collections (such as the David Sassoon Collection), have well-documented printed catalogs (for example, *Ohel Dawid*). Although these collections are no longer intact, their catalogs still offer a valid point of reference. This is not the case for the Cairo Genizah. As long as it existed and functioned as a *genizah*, it could be considered only in the most generous of descriptions to be a repository. During its existence as an entity under one roof, no efforts

at cataloging its contents were ever made. We have already discussed the random and international scattering of individual codices, leaves, and pieces of leaves. By necessity, each entry produced by the Penn/Cambridge collaboration includes its respective Halper reference (including important provenance information, such as Cyrus Adler, Amram, and Sulzberger).

Conceptually, Cairo Genizah fragments contain two types of information: intrinsic and extrinsic. The Genizah's unusual distribution renders necessary an expansion of the definition "extrinsic data." Any information regarding cross-matches, whether intra- or extra-institutional, textual, or codicological, is data extrinsic to the fragment itself. ■

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Ruth Lowy,
Administrator, completed her fourth year with the Taube Center, and sixteen years at Stanford University. She looks forward to continu-

ing her work with the faculty and students and the Center's myriad activities.



Rafal Klopotoski,
Administrative Associate, came to the United States from Poland in 1981 and joined the Taube Center for Jewish Studies in

November 2004. His background is in theater and visual arts as well as private and government management. In May 2006, Rafal left the Taube Center and is currently working in the Department of Economics.



Ruth Tarnopolsky,
Administrative Associate, joined the Taube Center in June 2006. She had been a Legal Interpreter for the past seven years,

and prior to that she worked at Children's Hospital at Stanford and Lucille Packard Hospital. She is enjoying working with faculty and staff, and looks forward to the interactions with students during the academic year.

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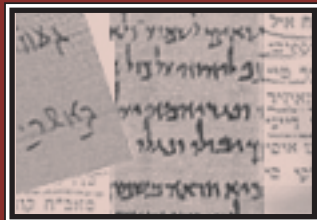
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