

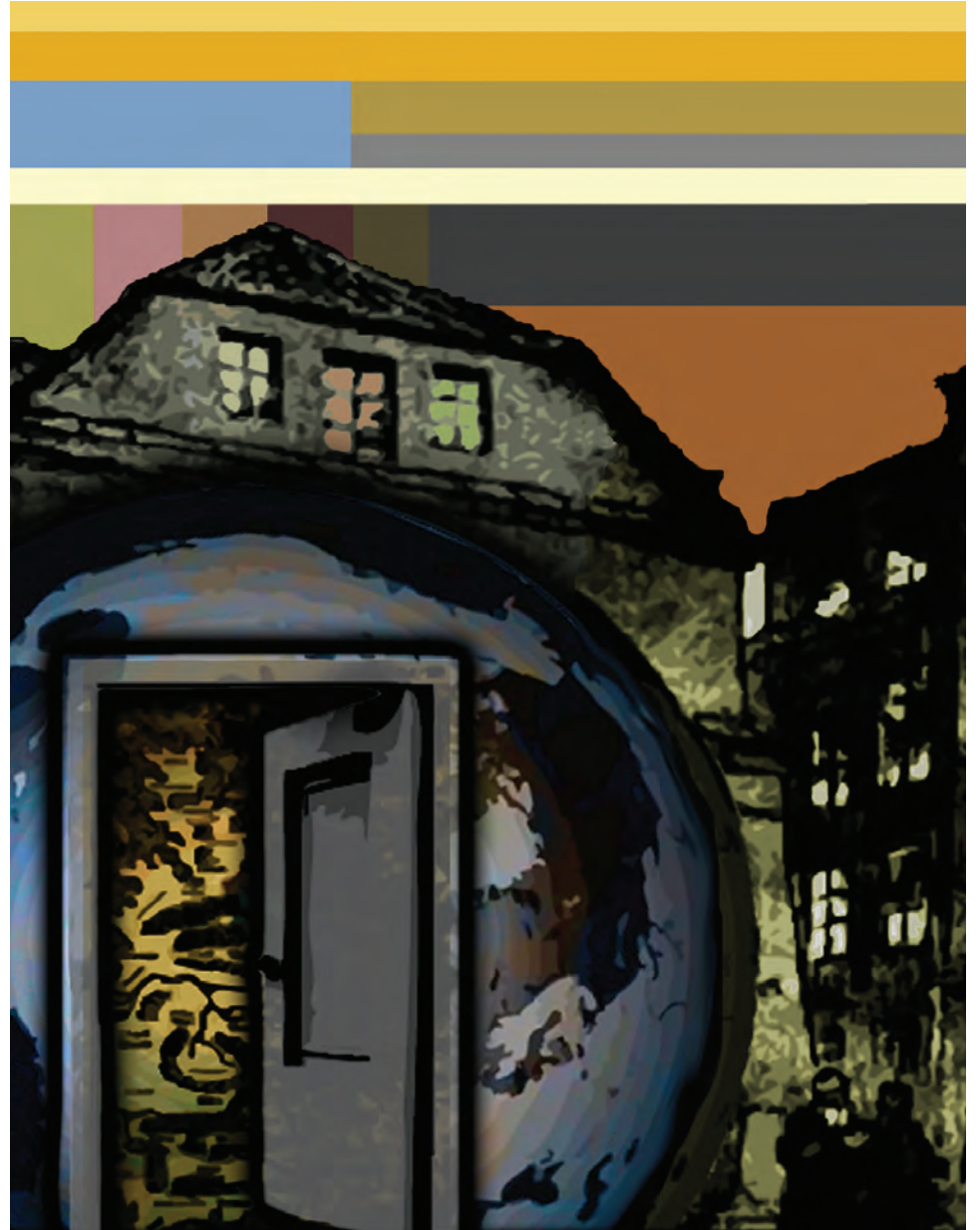
STANFORD UNIVERSITY

Taube Center for Jewish Studies

די זויזי. חד גדיא חד גדיא חד גדיא
לשוחט. דשחט לתורא
לחוטרא. דהכה לכלבא
די זויזי. חד גדיא חד גדיא חד גדיא

במדבר. ותמן ותנין ארבעה צוייכין להודות,
מדברות, מן הדא דכתיב תעו במדבר בישומון
זר המדבר דוגמא לכל הדורות. ומי שהיה בבית
שבי חשך וצלמות [אסירי עני וברזל וגו'], כי שים
. ומי שחלה ונתרפא, מן הדא אוילים מדרך פ
זו לה' חסדו וגו' ויזבחו זבחי תודה, שזובחים יז

שמע כבר: (ח) ומני את למד.
ר' שמואל בר נחמן וממוקם אחר
את למד מאברהם, וזה נשנה ג"כ
רשב"ג אף מאמרו של הקב"ה מן
אלה נתתי את הארץ הזאת: (ט)
בפסוק וישע ה' ביום ההוא כלפור
ים שהוא שומט את העובר ממעי ה
'ל"ד), שאין ת"ל גוי מקרב גוי,
ויזייל אתכס מכור הברזל וגו' (שם שם
ל הזהב מן הכור, כך הו"ל הקב"ה
, ובמכילתא שם מוצא המאמר שהמ
זר שלפנינו ממדרש תהלים מוצא
דבותיו. כ"ה גם בכ"י ו', ובכ"י ה
לישראל. הוספתי כמו שהוא בכ"י ה
הש"ס: (יב) תעו במדבר תמן
ופי' שם המ"כ גואלס משמע ל
לפני זה א"ר הוגא בשם רבי
של הקב"ה מעשה הוא ואחר ז
אך כך: לזרעך נתתי וגו' ר' הוגא
נתתי, אהן את הארץ הזאת א
תון. מוצע ממכילתא בשלח מסכת
שם שאם יכבדו ידו מעט הוא ה
הא אלהים לבא לקחת לו גוי מקרב
מעט את העובר ממעי הפרה, ואומר
שני דמכילתא ורש"י שחזני



די זויזי. חד גדיא חד גדיא חד גדיא

במדבר. ותמן ותנין ארבעה צוייכין להודות,
מדברות, מן הדא דכתיב תעו במדבר בישומון

STANFORD UNIVERSITY

Taube Center for Jewish Studies

DIRECTORS



Charlotte Elisheva
Fonrobert
Co-Director
*(up to August 2011,
returning 2014)*



Vered Karti Shemtov
Co-Director
(up to August 2011)

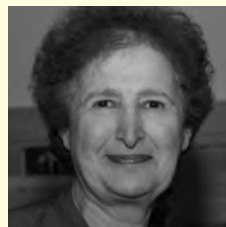


Steven Weitzman
Director
(from August 2011)

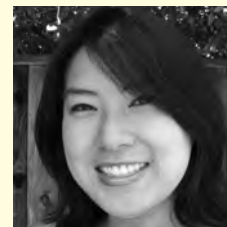
STAFF



Linda Huynh
*Center Manager/
Stewardship
Coordinator*



Ruth Tarnopolsky
*Event Coordinator/
Senior Administrator*



Katie Oey
*Administrative
Assistant*

ADVISORY BOARD COMMITTEE



Tad Taube, *Chair*
Eric Benhamou
Jeffrey A. Farber
Debbie Findling
Charlotte Fonrobert
John Freidenrich
Anita Friedman
Shelley Hébert
Linda S. Law
William J. Lowenberg *(until April 2011)*
Shana Penn
Eli Reinhard
Aron Rodrigue
Vered Karti Shemtov
Jeffrey Wachtel
Steven Weitzman
Steven J. Zipperstein

In this Issue

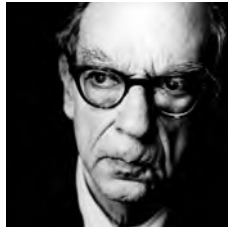
Stanford University
Taube Center for Jewish Studies

- 2 Directors' Messages
- 6 Research – Essays and Excerpts from Work by Taube Center Faculty
- 15 Reflection – Essays on Our Work by Taube Center Faculty



pg. 6

**Wandering Soul:
The Dybbuk's
Creator, S. An-sky**
Gabriella Safran



pg. 10

**Becoming a
Russian Jew**
Arie M. Dubnov



pg. 15

**On the Future of
Jewish Scholarly
Publishing**
Steven J. Zipperstein

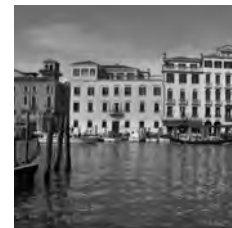
- 18 Faculty:
Affiliated Faculty, Author in Residence, and New Books by Taube Center Faculty and Alumni
- 26 Graduate Students:
Essays by Graduate Students, Jewish Studies Graduate Students, and Summer Grant Awards
- 31 Undergraduate Students:
Undergraduate Awards and Courses
- 36 Events:
Endowed Lectures, Conferences and Symposia, Text and Culture Speaker Series, Guest Speakers, Hebrew @ Stanford, and Guest Author Program



pg. 37



pg. 38



pg. 39



pg. 40

- 46 Donors and Gifts
- 54 Stanford Studies in Jewish History and Culture
- 56 Jewish Social Studies: History, Culture, Society

DIRECTORS' MESSAGE

Reflecting on the Past



Leaving is a good humbling experience: it helps you realize that things will be done well in your absence and, in some cases, will even be done better. It is also humbling to reflect on the past only to acknowledge that each and every achievement should be credited to a long list of people.

Looking back on these past six years at the Taube Center, closest to my heart has been the increased focus on Jewish languages, literatures, and art. Most notable are the new graduate track in Hebrew and Jewish literatures, the inclusion of new affiliated faculty from the Music department, and literature and the support for classes. As part of our interest in language and literature, we renewed support for Yiddish, and we created new prizes to encourage language study abroad and excellence in academic Hebrew for undergraduate students. In these years we have also supported the establishment of reading groups for students and faculty. Our academic program was enriched by our collaborations with Sica, Lively Arts, and the Israel Center, which co-hosted or co-sponsored major writers such as Michael Chabon and David Grossman and a wide range of musicians—from hip-hop to the music of Leonard Bernstein, Tel Aviv in Israeli songs, and Jewish jazz.

During these years, I had the opportunity to witness and participate in the expansion of our center in two additional major directions: a focus on undergraduate courses, graduate track, and research in pre-modern Judaism, and a new and promising concentration in Jewish education.

Our Center changed its form and became a hub for several projects directed by individual faculty, such as the Sephardi Studies Project and the Text and Culture Speakers Series. Our library collection grew: among other acquisitions, Stanford is now home to an impressive archive of Tel Aviv documents, and many of them are digitized and available online. We encouraged undergraduate majors and minor, and, though our numbers are still small, we laid the foundation for what we believe is an important initiative.

In these years, we moved to a new location on campus and opened a Jewish Studies lounge that is being used by many of our visitors, graduate students, and faculty.

Despite the broad economic crises of the past few years, the Taube Center was able to grow stronger with the new Reinhardt Excellence Fund and the Lobel Fund (thanks to the hard work of Steve Zipperstein). We expanded the Lowenberg Graduate Fund to include Holocaust and modern Jewish history; we received a new Reinhardt Graduate Fellowship when our graduate program was in crucial need of more funding; we were awarded new grants from the Koret Foundation, the Gratch Foundation, and individual donors; and we received new grants for visitor faculties and renewed the support of the Shenson Fund.

I am deeply grateful to all who are responsible for these developments in the Center, particularly my co-directors Steve Zipperstein and Charlotte Fonrobert. I thank our donors, affiliated faculty, affiliated departments, graduate and undergraduate students. Perhaps most of all, I have a deep appreciation for the warm, professional, and devoted support of Ruth Tarnopolsky, Sharon Haitovsky, Linda Huynh, Heidi Lopez and Katie Oey at the office.

I leave the center grateful for the collaborative spirit at Stanford and I am looking forward to continue growing intellectually with the center under Steve Weitzman's directorship.

A handwritten signature in black ink that reads "V. Shemtov". The signature is fluid and cursive, with a long horizontal stroke at the end.

Vered Karti Shemtov, *Co-Director*

DIRECTORS' MESSAGE

Transition

As I am preparing to leave for a fall quarter of teaching at Stanford's Overseas Program in Berlin, and then for a two-quarter sabbatical, my four years of serving as the co-director of Stanford's Taube Center for Jewish Studies are coming to an end this summer. It gives me great pleasure to be able to report that Prof. Steven Weitzman, my colleague in Religious Studies, will take over the leadership of the center for the next three years. Steve brings with him the experience of many years of directing Jewish Studies at Indiana University; he joined the Stanford faculty two years ago. We are deeply grateful that he agreed to direct Jewish Studies.

These past four years of co-directing the Center have presented a wonderful opportunity to get better acquainted with our faculty across the campus, to work with them on expanding our program, and to make the study of Jewish culture more visible in our university. Our relationship with the various departments and centers on campus has deepened, to no small degree because of the tireless efforts of my co-director, Vered Shemtov. In these endeavors we have enjoyed tremendous support from our donors for which I cannot express my gratitude adequately enough. Indeed, it has been a great privilege to work with them, promoting our mutual interest of providing ever more opportunities of studying and understanding Jewish culture, history, and literature.

My greatest satisfaction, however, has derived from working with our students, both graduate and undergraduate. I am writing this as we finish the 2010–11 academic year and send the students off into the world again. In my role as director of graduate studies at the Center, my focus has been on ensuring that we continue to provide an opportunity for intellectual community for our graduate students. I know that Steve will build on this effort. It fills me with tremendous pride to have been part of our students' intellectual growth and their successes in finding teaching positions at other universities.

Every scholar looks forward to a research leave and to being able to devote oneself again— with focus and unencumbered concentration—on one's work. And so do I, as I prepare to attend to the various projects that have been sitting on my desk all too long. I am relieved to see the Center in such good hands. At the same time, it is with some sadness that I conclude this chapter of my academic life here at Stanford, four years of incredible learning and collaborating with Vered, our faculty, and our students. I am looking forward to joining them again in the not-too-distant future as a regular faculty member.



Charlotte Elisheva Fonrobert, *Co-Director*

DIRECTORS' MESSAGE

Closings and Openings

The Taube Center faces some major transitions this year. After six years as a co-director of the center, Vered Shemtov is stepping down to focus more on the many other aspects of her professional life, including her role as one of the country's most innovative Hebrew language teachers and program directors, her research in the study of Hebrew poetry, and her work on Stanford's "Israeli Culture Project," which seeks to foster the understanding and appreciation of modern Hebrew literature and other modes of cultural expression.

As the former director of another Jewish Studies program myself, I have to admit how deeply humbled I am by what Vered has accomplished these past six years. The programs she has developed are among the most creative I have ever seen and are executed with incredible care and thoughtfulness. She has been able to knit together a diverse and diffuse range of scholars and students into a thriving intellectual community. And her success at integrating literature, art, and music into the profile of Jewish Studies is amazing. Stanford famously values humanities scholars who tap into the potential of technology, and Vered has been at the forefront at that effort, doing stunning work in incorporating technology into the teaching of Hebrew. A similar kind of creativity—a fusion of a deep love for culture with great planning, precision, and innovation—has marked her tenure as co-director. One usually thinks of prose and poetry as alternatives, but in Vered's work—its mastery of the prosaic challenges of administration coupled with the commitment to poetry and song—they infuse each other.

Our only consolation as Vered takes her leave from this role is that it will free her up to contribute to the Stanford community and the larger intellectual community in many other ways. There is much evidence that Vered has emerged as one of the most important bridges today between the worlds of Israeli literature and American literary studies, and we are going to continue to rely on her to play that role, but we do have to give her a break from at least some of her administrative duties. On behalf of my colleagues and her many students, I want to convey our deep debt to her for all that she has done for the Center and all those involved with it.

We face another transition at the same time. The Center's other co-director, Charlotte Elisheva Fonrobert, will be taking a hiatus from that role to finish a major study of the talmudic tractate Eruvin along with a feminist commentary on that text. Her leadership of the program has been shaped by many of the qualities that inform her scholarship. It has been imaginative, irreverent, inexhaustibly energetic, inclusive, intellectually principled, and deeply humane. Much of her effort is often aimed at building intellectual community: with other scholars, such as within the Text and Culture series she created that brings scholars from around the world to speak on Jewish texts; with her students, through undertakings like the "bet midrash" that she runs for them out of her home; and with the larger community, which she serves through uncountable adult education programs. Charlotte's service to the university, like her scholarship, is of the highest quality—cutting edge, insightful, wide-ranging—but no description of it is complete without noting the profound generosity of spirit that underlies it.

What is all the more remarkable is that Charlotte has managed this role while accomplishing so much else. In the same period, she published (with Martin Jaffee) the *Cambridge Companion to Rabbinic Literature* and (with Amir Engel) an edited volume on the controversial scholar Jacob Taubes entitled *From Cult to Culture*, among other work. She has served as the book review editor for the *AJS Review*, which means finding a place for endless numbers of books that keep flowing in, among other challenges, and she was recently honored with membership

DIRECTORS' MESSAGE

Stanford University
Taube Center for Jewish Studies

in the Hartman North American Scholar's Circle. The attention and care that she bestows on her students, undergraduates and graduates, is exemplary, qualities that all scholars should try to emulate.

Charlotte's departure from the role of Jewish Studies director is a temporary one. She will resume that role in three years, and this is by no means a farewell. Still, the Center and its faculty want to use this transition to express their heartfelt appreciation for all that she has done, and to pay tribute to her many contributions, kindness, humor, and intellectual vitality.

In the interim, it falls to me, as director for the next three years, to sustain and build on the accomplishments of the Center's previous directors. My primary objective will be not to undo what my outstanding predecessors have accomplished, and, following Vered and Charlotte's example, I plan to keep working on expanding what the center does, which means drawing more students into Jewish Studies and supporting them as much as possible, building more bridges with the community, and supporting high-level scholarship in all its variety. Entering into this role is a wonderful opportunity for me to work more closely with fantastic colleagues and with outstanding community leaders like Tad Taube and the Center's advisory board. I am very grateful for their trust and will do all I can to live up to it. I am also extremely fortunate to be able to work with two superb staff members, Linda Huynh and Ruth Tarnopolsky, to whom I am already deeply indebted for their behind-the-scenes work. I very much see the center as a center, a hub of scholarship and learning, so please consider this an invitation to become involved in its activities, which you can learn about via its website or by contacting me at sweitzma@stanford.edu.



Steven Weitzman, *Daniel E. Koshland Professor of Jewish Culture and Religion, Stanford University*
(Incoming Director)



*Credit: L.A. Cicero/
Stanford News Service*

RESEARCH

Wandering Soul: The Dybbuk's Creator, S. An-sky

BY GABRIELLA SAFRAN



The following is an excerpt from the prologue to Gabriella Safran's new book, *Wandering Soul: The Dybbuk's Creator, S. An-sky* (Cambridge, Mass.: Belknap Press, 2010). Safran is Professor and Director, Slavic Languages and Literatures, and Chair, Division of Literatures, Cultures, and Languages at Stanford University. She has written on Russian, Polish, Yiddish, and French literatures and cultures. *Wandering Soul* is a biography of an early-twentieth-century Russian-Yiddish writer who was also an ethnographer, revolutionary, and wartime relief worker. Currently, Safran is beginning to teach and write on folklore, and she is contemplating a project investigating nineteenth-century Russian, Yiddish, and American short fiction in the context of the history of listening.

I have neither a wife, nor children, nor a house, nor even an apartment, nor belongings, nor even any settled habits . . . the only thing that connects me firmly to these dimensions is my nation.

S. An-sky, undated autobiographical fragment

It was early February of 1915, and a 51-year-old writer who called himself Semyon Akimovich An-sky was traveling through the war zone in disguise. A few months earlier the Russian army had occupied Galicia, a poor province on the far eastern edge of the Austro-Hungarian Empire, home to Jews, Poles, Germans, and Ruthenians. Rumors were reaching Petrograd, the Russian imperial capital, that, along with defending the motherland, the army was burning Jewish homes, taking Jews hostage, and beating, raping, and killing them. The leaders of the Jewish Committee to Help War Victims (known by its Russian initials, EKOPO) had asked An-sky, a well-known journalist and ethnographer, to travel to the embattled area and investigate these charges. Although Jews were usually excluded from working for the officially recognized aid organizations in the occupied territory, An-sky, an old revolutionary with friends in many political parties, used his connections to get a posting. In his aid worker's uniform, wearing a sabre and a fur hat with Red Cross insignia, he resembled an army officer. No one guessed that his legal name was not his Russian-sounding pseudonym but the obviously Jewish Shloyme-Zanvl Rappoport.

On the evening of February 7, An-sky arrived in the town of Tuchów in Galicia and headed for the synagogue. In the dim evening light, he saw that the benches and the pulpit had been destroyed, the walls were bare, the floor covered with scraps of prayer books, broken glass, hay, and what he realized was human excrement. The next morning, An-sky saw the town in daylight and found the destruction "indescribable." Most of the Jewish houses had been burnt and the streets were filled with trash. The hundred Galician Jewish families who inhabited the town had taken flight, and only 20 Jews remained. An old woman who had fled from nearby Debica

said that the Russian soldiers had opened the cabinets in the synagogue walls. “They took the Torah scrolls,” she sobbed. “They threw them under the horses’ hooves.”

The very next evening, February 8, An-sky was invited with other aid workers to a “spectacle” performed by the Russian soldiers stationed nearby under the command of a Colonel Nechvolodov. The soldiers’ performance combined songs, dances, jokes, and dramatic readings of poems and stories. Despite the jarring contrast with the previous day’s spectacle of destruction, An-sky confessed to his diary that the soldiers’ performance touched him. He listened to their Ukrainian songs and felt a connection between the plight of these young men and the music. “There was so much deep, strong sadness in their situation.” As he listened, An-sky imagined all the horror that these soldiers had already seen and that lay ahead for them. The soldiers then began to sing merrier songs in Russian, and An-sky began to see them as bold, brave, and strong. He mused on the effect that the songs had on him. “You can hear the phrase ‘death to our enemies’ so many times and it doesn’t make an impression. But here you feel the whole terrible real meaning of these words, on the lips of people who just yesterday went into hand-to-hand combat with the enemy and will do it again tomorrow.” After the performance, the officers offered their guests dinner with wine, cognac, toasts, and speeches, even ice cream. The aid workers left late.

An-sky told his diary that he felt sympathy for all the people he met in Galicia, the ruined Jews as well as the Russian soldiers who were systematically burning down Jewish homes. True, the worst violence against Jews was the fault of Cossack regiments, mounted soldiers from communities that historically defended Russia’s borderlands, but it could have been Colonel Nechvolodov’s soldiers who had

burned the Jewish homes of Tuchów and shat in the synagogue. Still, An-sky could shift quickly from sympathy for the Jews of Tuchów to admiration for the soldiers. He drank cognac and ate ice cream with Nechvolodov, and he felt the emotional power of the soldiers’ music. Whatever these soldiers had done, he admired their boldness, bravery, and strength, and he appreciated the songs that communicated their heroism so strongly. He recognized the soldiers as possible destroyers and as human beings. For him, both the Russian soldiers and the Galician Jews had stories to tell and songs to sing that helped them survive and make sense of their difficult experiences. An-sky was absorbed by their words and wanted to preserve their art.

In An-sky’s world, it was not clear whether a person could be both a Russian and a Jew, but, judging from An-sky’s diary, the contradictions between his Russian and his Jewish sympathies troubled him only occasionally. Throughout his life, he was attentive to the experiences of the moment and fully absorbed in hearing the people with whom he was speaking. Perpetually underfed, he craved only tea with sugar, cigarettes, and an empathetic response from the people he met, which he could almost always elicit; strangers tended to trust him immediately and tell him their stories. These habits, which he had since youth, made him a successful journalist and ethnographer but a maddeningly inconsistent human being. Because he could see the merits in both sides of an argument, he succeeded in maintaining friendships with people in opposing political parties, and sometimes he could reconcile them. Even in his politically riven era, An-sky was usually forgiven his mixed loyalties in person, though not in print. Whether he was writing letters to old friends or new loves, political propaganda, articles for Russian or Yiddish newspapers and journals,

In An-sky’s world, it was not clear whether a person could be both a Russian and a Jew, but, judging from An-sky’s diary, the contradictions between his Russian and his Jewish sympathies troubled him only occasionally.

stories, poems, or plays, he anticipated his audience's reaction and spoke in words that could reach them. He left a large and sometimes brilliant corpus of work, fiction and nonfiction, in Russian and Yiddish. From the storehouse of his experiences, he chose details that would resonate with his readers. He was

avoided mention of the soldiers' songs that he had found so moving. His mixed sympathies in Galicia dissolved in his memoir.

As An-sky traveled through Galicia, he carried a draft of what would become his best-known work, the play *The Dybbuk*, which he had begun in 1913. Khonen, the play's hero,

as he felt pulled among ethnic and political loyalties, he also wrestled with his sexuality. His place in the class system troubled him, too. Like Khonen, he was the poor son of a single mother, hoping that his wits would make rich Jews accept him and feeling upset when they did not. His solitariness, poverty, and sympathies made him an outsider, and he spoke over and over of yearning for "soil" where he could be sure that his steps would make an impression; the metaphor he used to express his longing for a home revealed his debt to the Russian Populists, who idealized the peasants' tie to the land, and it prefigured his own late flirtations with Zionism.

Being like a dybbuk, an archaic character restless and fluid in its identity and loyalties, contributed to An-sky's success in the quintessentially modern occupations he chose.

adept at assuming voices and roles when the occasion demanded.

An-sky grew up as a Yiddish speaker in a largely Jewish *shtetl* (market town), but he moved to a big city as a teenager, mastered Russian, and soon began a career as a Russian journalist and then as a Socialist Revolutionary activist. Starting seven or eight years before the outbreak of World War I, his mixed Russian and Jewish loyalties became less tenable, and he began to need to take sides. He made many such choices as he reworked his Russian war-time diaries, letters, and newspaper articles into a Yiddish memoir of his time as an aid worker, under the title *The Destruction of Galicia*. With his Yiddish readers in mind, he muted his own Russian sympathies; he presented himself as a witness to the violence against the Jews and as an investigator determined to debunk the rumors of Jewish treachery that were spread by the authorities and used to justify the army's brutality. He described the devastated Tuchów synagogue in print much as he had in his diary, but he omitted his own sense of intimacy with the Russian soldiers and officers soon after, depicting some of them as antisemitic; he

dies after summoning the Devil to help him win the hand of his beloved Leah. Because his soul can find no peace in the afterworld, he returns as a *dybbuk*, a character from Jewish folklore, who possesses Leah's body. An-sky put much of his own restlessness into Khonen, whose geographical and spiritual wanderings and ability to take on a new form parallel those of his creator. Khonen could embody the paradoxes at the heart of An-sky's activities. A dedicated revolutionary, An-sky worked for the destruction or radical reform of old ways of life, but he also yearned to find a place for himself inside the traditional structures. Khonen similarly longs for acceptance in Leah's wealthy family, but his actions destroy her and her family's hope of continuity.

Like Khonen and the dybbuk he became, An-sky did not fit neatly into his society's categories, and he wrote about the discomfort of being in between. Love and marriage, the themes of the play, posed a painful conundrum for their author. An-sky wrote passionate letters to men as well as women. His frustrated relationships with both, his occasional outbursts of anger about sex, and some of the silences in his friends' memoirs suggest that,

Class, education, and the empire's byzantine laws limited An-sky's options, but he resisted, refusing with all his might to accept a small life. Like the hero of his play, he was drawn to forbidden knowledge. Khonen left the *shtetl* to study the kabbalah with a distant master, and An-sky left his home to study Slavic peasants and revolutionary theory. And as Khonen insisted that kabbalah would give him what he wanted even while fellow yeshivah students questioned his daring, so An-sky believed in the goodwill of poor Russians toward Jews even when many of his friends began to doubt it, and he retained his loyalty to the Socialist Revolutionary Party even after it was clear that its cause was lost.

Being like a dybbuk, an archaic character restless and fluid in its identity and loyalties, contributed to An-sky's success in the quintessentially modern occupations he chose. As an ethnographer, he worked to blend in among Russians and Jews. As a journalist, he got interviews with people who disagreed with him. As a revolutionary propagandist, he could display the political engagement inherent in his ethnographic and journalistic work; he could celebrate heroism in others and aspire to it himself. And as a relief worker, that

cousin of the ethnographer, the journalist, and the revolutionary, he shifted—as relief workers a century later continue to do—from self-aggrandizing to self-effacing views of his own effectiveness. It may be that audiences’ thrilled rediscovery of An-sky in the late-twentieth and early-twenty-first centuries, the proliferation of publications and performances of his work, reflect the value his readers find in his outsiderly eye. Those who are uncertain of their own place in the present or in history respond to his sense of not belonging. But to celebrate him as an outsider is to ignore the pain of the dybbuk, who longs for purification and for rest. An-sky used his nearly supernatural abilities to charm people as he tried to attain proof of his acceptance.

In his own evaluation of his life, An-sky stressed what was not there, emphasizing his lack of the things that bind other people to their conventional private existences. “I have neither a wife, nor children, nor a house, nor even an apartment, nor belongings, nor even any settled habits.” By insisting on his rootlessness, he was claiming a place in the Russian intellectual tradition. The early-nineteenth-century nobleman Pyotr Chaadaev had been locked up as a madman for publishing his famous “Philosophical Letter,” in which he described Russians in almost the same terms that An-sky used to describe himself: “It seems we are all in transit. No one has a fixed sphere of existence; there are no proper habits, no rules. We do not even have homes. We have nothing that binds, nothing that awakens our sympathies and affections; nothing that endures; nothing that remains.” Russian writers whom An-sky read, such as Fyodor Dostoevsky, responded to Chaadaev by asserting that, though the nation as a whole was not homeless, its *intelligentsia*, intellectuals whose Westernized education divorced them from the experience of the peasant majority, were

indeed rootless and needed to return “home” to traditional culture.

For An-sky, Chaadaev’s metaphor was real. Like the dybbuk, he was ageless as well as restless, existing outside the chronology that governed the lives of others, remaining forever a kind of adolescent, full of potential, nothing binding him to any older version of himself. He was free to reinvent himself as persistently as he revised his old stories, poems, and articles, which he would pick up every few years, rework, translate from Russian to Yiddish or Yiddish to Russian, and republish. He responded to his own sense of rootlessness and absence—he spoke of a terrifying “emptiness” at the center of his own identity—by imagining himself as a hero whose ability to negate his own identity made him better able to help those in need, to hear their words and write powerfully about them. Paradoxically, he wanted both to vanish and to be famous, to be celebrated for his modesty and his mastery of words. These contradictory goals led him to revise not only his writings but also his literary persona, his most elaborate multimedia creation. Born Shloyme-Zanvl Rapoport, he always preferred the spelling “Rappoport.” After he adopted the pseudonym Semyon Akimovich An-sky, at the age of 28 years and a few months, he lived largely under that name until he died, 28 years and a few months later. He signed many of his private as well as his professional letters “An-sky” or “Semyon,” and he signed his will both “An-sky” and “Rappoport,” thus asserting his multiple identities.

He was a gifted ethnographer, some of whose ideas about folklore bear the traces of his own fluid identity. The anthropologists of his era wanted to locate cultures along an evolutionary progression; folklorists argued about whether tales and songs were remnants of a shared corpus of ancient myths or traces of specific historical events; and Russian

In his own evaluation of his life, An-sky stressed what was not there, emphasizing his lack of the things that bind other people to their conventional private existences.

Populist ethnographers studied the peasants' lore to help them resist capitalism and imagine revolution. Earlier than others, An-sky described folklore as the dynamic product of interactions among people and nations. He grasped that the stories people tell depend on who is listening, and he strove to vanish into the background as he heard them, to be indistinguishable from the people he was studying. At the same time, folklore collecting offered the possibility of heroic action, and he wanted to save the cultures and the people he studied.

As he shifted between Russian and Jewish selves, he told different stories about his past. He and others used the years he spent among Russian peasants and miners, his arrests, and his revolutionary work to symbolize his connection to the *narod*, the Russian folk. They used his encounters with Jewish causes célèbres—his newspaper articles about the Dreyfus Affair in France in the 1890s, the 1906 Bialystok pogrom, the Beilis blood libel trial in Kiev in 1913, and ultimately the wartime violence against the Galician Jews—to symbolize his demonstrative return to Jewishness. His collection of folklore, first the songs of the Russian miners in the Donets Basin, then Jewish lore, made him appear a conduit for what his era saw as the authentic feelings of the folk, be they Russian or Jewish. His own evident emotion, as when he heard the lament of the Jewish woman in Tuchów and the songs of the Russian soldiers, made people feel that, more than other intellectuals, An-sky truly understood the Russian Empire's poor. As the possessed Leah speaks in Khonen's voice, so An-sky was believed to speak in the voices of the poor whose lore he collected. He was described as a *meshulekh* (a messenger from another world) who appears in *The Dybbuk* to explain the plot in mystical terms.

The idea that An-sky was a living conduit to the world of the folk, be they Jewish or Russian, is supported by much of his best-known published work and by almost all the memoir literature. He is depicted, as well, as a returnee, someone who first cast aside his Jewish roots for Russian causes, then, repentant, reclaimed his Jewish identity and loyalties. However, his newspaper articles, drafts, letters, and diaries reveal a rebellious and protean figure, more like Khonen than Leah or the Messenger, never able to limit himself to a single set of loyalties; the sources expose him as a self-reviser who drew on his own genuine but conflicting emotions to produce first one, then another story about who he was, what he had seen, and how he felt about it. As in February 1915, he had multiple sympathies, and only through careful editing and a canny appreciation for the demands of different readers could he tailor his experiences into narratives that spoke to distinctive audiences.

An-sky's unwillingness to be tied down made him unusual, but also prototypical of his generation of Jews. The Jews of eastern Europe would leave a corner of their houses unpainted to remember the destruction of the temple in Jerusalem and to remind themselves that they were in diaspora, not at home. In An-sky's time, the metaphor of the wandering Jew became ever more real. Jews traveled urgently throughout the Pale of Settlement (the western provinces of the Russian Empire, where they had historically lived and to which they were, for the most part, legally confined), doing business, looking for work, following family, moving from the shtetl to the city or (more rarely) back again. Quotas on university enrollment in the Russian Empire pushed Jewish youth to study in Germany, Switzerland, and France, and the adventurous or desperate left Europe altogether for the New World or

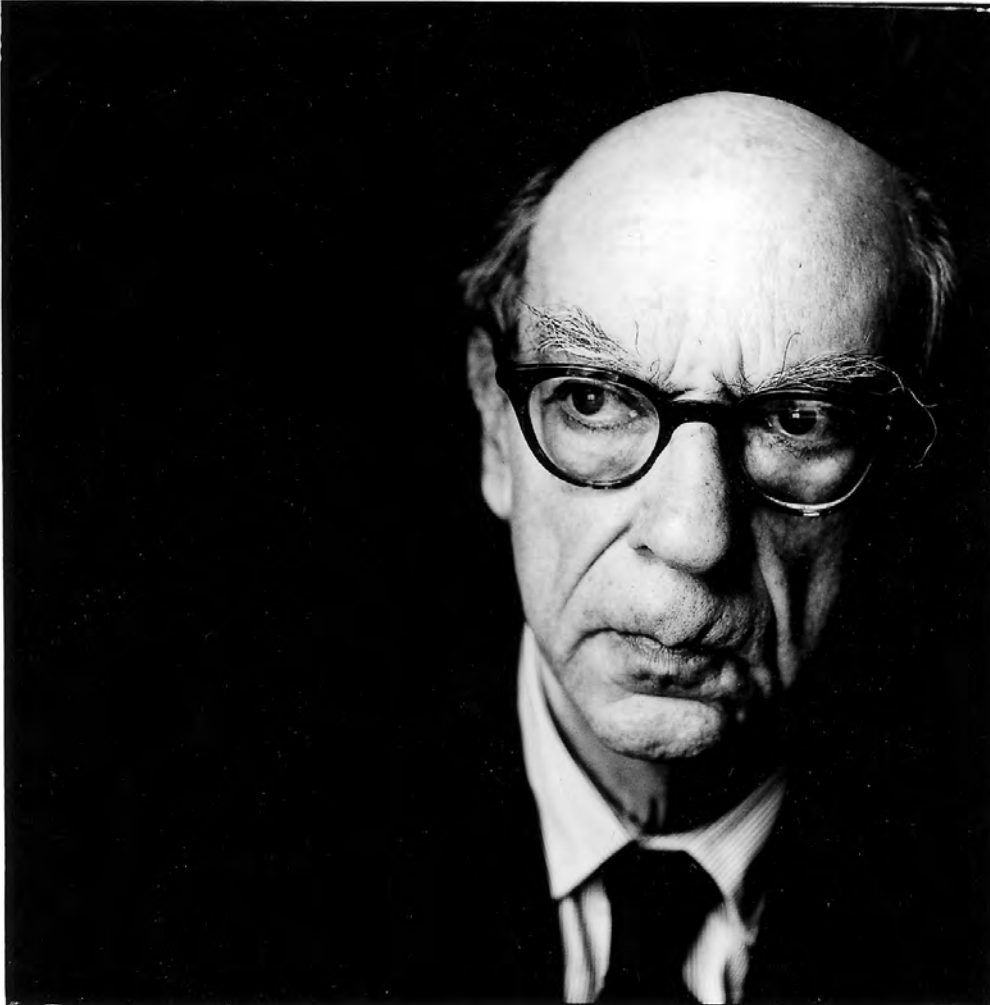
sometimes Palestine. In an empire where the majority were peasants, the Jews stood out for their physical and cultural mobility, in spite of the restrictions of the Pale. As religion grew less compelling, ambitious turn-of-the-century Jews like An-sky shed spiritual for secular loyalties: to Russian high culture and literature; to western European learning and the professional qualifications it could bring; to a panoply of radical parties that promised to destroy the barriers separating Jew from Christian, poor from rich; and, eventually, to the new ideologies of Jewish socialism, Zionism, and the belief that the old culture could be transformed into something that would unite and strengthen a downtrodden community. Hesitating among all their options, a cohort of the Russian Jews of the last generations before the 1917 revolution were culturally homeless, and An-sky could stand in for all of them, as reaffirmed by his success as a journalist, an editor, a public speaker, and a radical activist, occupations where such Jews were overrepresented.

An-sky responded to the options that modernity offers by trying on first one self, then another. In spite of his many shifts, though, he retained a consistent core: the urge to use the power of language to save something or some one, and the desire simultaneously to disappear and to be recognized for his heroic action. An-sky's ability to transform himself and his stories, to move freely among professions, identities, and loyalties, made him both an eccentric and an emblem of the intelligentsia of his age. With his restless mind and soul, he could embody all the richness of Russian and Jewish art and intellectual life in the final years of the empire.

RESEARCH

Becoming a Russian Jew

BY ARIE M. DUBNOV



Credit: Steven Pyke

Arie M. Dubnov was the Richard & Rhoda Goldman Visiting Israeli Professor in Israel Studies at Stanford for the academic year 2010–11. He holds B.A., M.A., and Ph.D. degrees from the Hebrew University of Jerusalem, and he is a past George L. Mosse Fellow at the University of Wisconsin-Madison. Dubnov's forthcoming book, *Isaiah Berlin: The Journey of a Jewish Liberal* (New York: Palgrave Macmillan)—from which the following excerpt is taken—examines the formative years of the political philosopher and essayist Isaiah Berlin (1909–97), his involvement in Zionist politics, and its effect on his liberal philosophy. Dubnov has also edited and contributed to a special issue of the journal *History of European Ideas* reappraising Jacob L. Talmon's historiography and theory of totalitarianism as well as to a collection of essays, *Zionism: A View from the Outside* (Jerusalem: Bialik Institute, 2010), seeking to put Zionist history in a larger comparative trajectory. At Stanford, Dubnov taught courses in intellectual history, Anglo-Jewry, and Israeli cultural history.

In September 1922, a short time after his bar mitzvah, Isaiah Berlin entered St. Paul's School, which had an inferior reputation in comparison to Westminster, where Berlin initially wanted to study. The decision in favor of St. Paul's, however, came after one of his tutors at Westminster had suggested that he change his awkward name to something more comfortable, such as "Jim." This episode made Berlin acutely aware of how visible marks of Jewish difference might impede his attempts to enter into Britain's elite circles. Yet it made him more stubborn, and keeping his awkward and strange-sounding name "Isaiah" became for him a matter of principle.¹

St. Paul's offered the liberal and Victorian training that allowed young Berlin to become the true *Homo Europaeus* his parents desired him to be. The school's long list of distinguished alumni included John Milton, the classicist theologian Benjamin Jowett, and the controversial poet and essayist G. K. Chesterton. Notable twentieth-century *Paulines* included G. D. H. Cole, with whom Berlin later became closely associated, as well as Leonard Woolf, Victor Gollancz, Max Beloff, and even Field-Marshal Montgomery, the hero of al-Alamein. Surely, it was a conservative institution and a very English one. *Fide Et Literis* (By Faith and By Learning) was the school's motto, and children of émigrés like Berlin were few and far between. Walter Ettinghausen (later Eytan), who was born in Munich and immigrated to England as a young child, and Leonard Schapiro were probably the only other Jewish students besides Berlin at that time. There is no doubt that, in addition to his odd non-Christian name, Berlin's very "non-English" accent made his otherness apparent. "Upper-class English diction," George Steiner once commented, "with its sharpened vowels, elisions, and modish slurs, is both a code for

To be a first-class, knowledgeable student immersed in text was never enough, and language was not only inward looking and self-referential but also a constant reminder of one's otherness.

mutual recognition—accent is worn like a coat of arms—and an instrument of ironic exclusion. . . . This redundancy is itself functional: one speaks most completely to one's inferiors—the speech act is most expressive of status, innuendo, and power—when a peer is in earshot.”² The fact that Berlin's friends from this period, Ettinghausen and Schapiro, were also Jews hints that integration was not smooth and unproblematic. One may even speculate that Berlin's later enthusiastic approval of J. L. Austin's philosophy of language, which recognized the performative aspects of language and its ability to *act* in the world, had something to do with this. Berlin could have never followed the Derridian poststructuralist slogan that there is “nothing outside of the text.” To be a first-class, knowledgeable student immersed in text was never enough, and language was not only inward looking and self-referential but also a constant reminder of one's otherness.

The English language, which Berlin embraced with zeal and relative ease very quickly, was not, however, the sole arbiter of one's level of acculturation. The custom St. Paul's curriculum required all boys to study Latin and Greek, dividing the course into two parts, beginning with a basic study of the language itself and later moving on to the study of literature. The conservative pedagogic assumption behind this form of classicist education had not changed much since 1510, when Dr. John Colet, the famous founder of the school, made *Paul's Accidence* the standard Grammar textbook for studying Latin.³ The working assumption was that Latin, above any other discipline, provided the finest medium for developing those qualities necessary for scholastic success. Even in later years, after the Latin requirement for college entrance had been almost universally abandoned, it was still defended as the best

way to teach students “the importance of care and accuracy, of facing and analyzing a problem, of memorizing and learning the essential facts.”⁴

Besides formal education, St. Paul's—like so many other English public schools—taught its students an additional important lesson: to separate between “in” and “out,” between those levels of identity that were intimate, private, and disguised in protection from the external pressures and demands to be like the rest. Leonard Woolf, who had studied at St. Paul's several decades earlier, vividly recalled the deep psychological impact that the combination of Spartan intellectual severity and the toughness of school social life had on one's naked soul:

There [at St. Paul's] I at once began to develop the carapace, the façade, which, if our sanity is to survive, we must learn to present to the outside and usually hostile world as protection to the naked, tender, shivering soul. . . . The façade tends with most people, I suppose, as the years go by, to grow inwards, so that what began as a protection and screen of the naked soul becomes itself the soul. This is part of that gradual loss of individuality which happens to nearly everyone and the hardening of the arteries of the mind which is even more common and more deadly than of those of the body. At any rate, I certainly began to grow my own shell at St. Paul's about the age of fourteen, and being naturally of an introspective nature, I was always half-conscious of doing so.⁵

It was this formative experience, taking place at a time of passage from boyhood to manhood, that eventually encouraged one-sidedness and eccentricity among so many public school students. In Berlin's case, similar

social tension and probably a development of similar psychological defense mechanisms were translated into a separation between one's Jewishness and one's public, Anglicanized persona. This separation of spheres was not adjacent but inherent to the very project of becoming a *Homo Europaeus*. It created, to use David Myers's words, the classic maskilic "bifurcated personality divided into national and religious, public and private, spheres."⁶ Home and intimate family were the realms of strong feelings of ethnic bonds, not the public domain. Separating the two spheres was the only way to accommodate the yearning to acculturate without leading to complete assimilation.

Three surviving specimens of Berlin's writings from his years at St. Paul's show his efforts to acculturate and become immersed in the English literature of the day. First is an anonymous review Berlin wrote of G. K. Chesterton's volume of collected poems. It appeared in the *Pauline*, the school's journal, and is Berlin's earliest known publication.⁷ It was soon followed by a joint editorial written by Berlin and others around June 1928 for *The Radiator*, another publication at St. Paul's.⁸ The third piece, Berlin's Truro Prize-winning essay, was published in two parts in the *Debater*, another school magazine, in November 1928 and July 1929.⁹

The two pieces dedicated to Chesterton are remarkable, not so much in terms of what they consist of as in what they lack. They demonstrate an immense admiration by the St. Paul's pupil toward the famous poet, but they bear no evidence, not even a clue, to what made Chesterton a notorious figure by 1928: his xenophobia, general suspicion of modern democracy, and many eerie anti-Jewish remarks. In the joint editorial, which the enthusiastic young *Paulines* composed following their meeting with him, they described themselves as being in a state of combined awe

and trance—a mental state shared by many who witnessed Chesterton's massive bodily dimensions (weighing more than 264 pounds and standing over 6 feet tall). The students concluded that "[w]e felt that we had been in the presence of the great, and the great had not disappointed us." They apparently had no intention of pointing out the shadier aspects of Chesterton's pessimistic analysis of modern British society.¹⁰

Berlin knew very well, however, that, in addition to being a little-Englander patriot, Chesterton had adopted quite a few antisemitic platitudes. It was a nonracial type of Jew-hatred stemming, paradoxically, from Chesterton's moralistic and backward-looking longing for a traditional, solidarist community not undermined by commercial self-indulgence. Very much like his close literary partner, Hilaire Belloc, Chesterton considered Jewish presence to be part of the larger problem of modernity, threatening the God-given identity of the English patria. International Jewish financiers, fueling rapacious industrialists and greedy traders, were, he believed, both a symptom and a cause of destructive modernity. They encouraged much of what Chesterton resisted: cosmopolitanism, an unfettered spirit of commerce, bureaucracy, and intellectual smugness. In the same 1927 edition of collected poems that Berlin reviewed, Chesterton included his poem "The Secret People," which stated quite clearly that the downfall of the squire—the old country gentleman, a symbol of rural, God-worshiping England—had begun when "He leaned on a staggering lawyer, he clutched a cringing Jew."¹¹ Imperial commerce was also dismissed by Chesterton for being rotten and alien to the English spirit, especially when importing

Tobacco and petrol and Jazzing and Jews:
The Jazzing will pass but the Jews they
will stay
And that is the meaning of Empire Day.¹²

Home and intimate family were the realms of strong feelings of ethnic bonds, not the public domain. Separating the two spheres was the only way to accommodate the yearning to acculturate without leading to complete assimilation.

George Orwell would later call this kind of poetry “literary Jew-baiting,” arguing that, though antisemitism was rare in England, as a general rule “in the hands of Belloc, Chesterton and their followers [it] reached an almost continental level of scurrility.”¹³ To be sure, what interested Chesterton were not Jews *per se* as much as English society, which he imagined and sought to retain in collectivist and moralistic terms. His alternative to the decaying present was to retreat to those traditional English sites such as the pub, the inn, and the rural parish—in short, to all those places that resist the prevailing trends of the present. Young Berlin’s glowing description of the poet as an oracle refers to none of this. Apparently, he was absorbing the notions of the time, so common among educated Britons, that considered the industrial revolution to be a moral disaster and literature to be a form of moral resistance.¹⁴ Only much later, after the Holocaust, did Berlin feel secure enough to attack openly what he referred to as “the neo-medieval day-dreams of such eccentrics as Belloc and Chesterton.”¹⁵ In the early stage of his life, however, he chose not to confront this combination of rabid Catholicism and chauvinistic yearning to return to a preindustrial organic community of faith.

NOTES

1. *Michael Ignatieff*, *Isaiah Berlin: A Life* (New York: Metropolitan Books, 1998), 40. *The same episode is mentioned also in an autobiographical account written by Isaiah Berlin’s father in 1946.* Mendel Berlin, “For the Benefit of My Son,” in *The Book of Isaiah: Personal Impressions of Isaiah Berlin*, ed. Henry Hardy (Woodbridge, UK: Boydell Press, 2009), 265-314. Mendel insists that, following this episode, he made the decision to enroll young Berlin at St. Paul’s, despite its inferior reputation in comparison to Westminster.
2. *George Steiner*, *After Babel: Aspects of Language and Translation* (Oxford: Oxford University Press, 1998), 33.
3. *The textbook was also referred to as Lily’s Grammar, having been dedicated to the first high master of that school, William Lily. It was ordered by King Henry VIII himself to be brought to a definite and approved form, and, after it had received his Majesty’s nod, it became not only the standard Latin grammar of the day but also the only approved one.* See Dorrance S. White, “Humanizing the Teaching of Latin: A Study in Textbook Construction,” *The Classical Journal* 25 (1930): 507–20.
4. *James Appleton Thayer*, “Latin and Greek at St. Paul’s,” *The Classical Journal* 51 (1956): 207.
5. *Leonard Woolf*, *Sowing: An Autobiography of the Years 1880–1904* (London: Hogarth Press, 1960), 78–79, 86.
6. *David N. Myers*, “‘The Blessing of Assimilation’ Reconsidered: An Inquiry into Jewish Cultural Studies,” in *From Ghetto to Emancipation: Historical and Contemporary Reconsiderations of the Jewish Community*, ed. David N. Myers and William V. Rowe (Scranton, N.Y.: University of Scranton Press, 1997), 25.
7. *Isaiah Berlin* (unattributed), “The Collected Poems of G. K. Chesterton,” *Pauline* 46 (1928): 13–15.
8. *Isaiah Berlin and others*, “Our Interview with GKC,” in *Flourishing: Letters 1928-1946*, Edited by Henry Hardy. Vol. 1 (London: Chatto & Windus, 2004), 7-8. Originally published in the first issue of *The Radiator* on June 5, 1928.
9. *I. M. Berlin*, “The Truro Prize Essay (1928),” *Debater* (St. Paul’s School), no. 10 (Nov. 1928): 3, and no. 11 (July 1929): 22, reprinted as “Freedom” in *Flourishing: Letters 1928-1946*, 631–37.
10. *Berlin and others*, “Our Interview with GKC,” *Flourishing: Letters 1928-1946*, 7–8.
11. *G. K. (Gilbert Keith) Chesterton*, “The Secret People,” in *The Collected Poems of G. K. Chesterton* (London: C. Palmer, 1927), 159. *The 1927 edition was limited to 350 copies. I consulted with copy no. 49, Felton Collection, Stanford University Special Collections.*
12. *G. K. (Gilbert Keith) Chesterton*, “Songs of Education: II. Geography,” in *The Collected Poems of G. K. Chesterton* (London: C. Palmer, 1927), 87.
13. *George Orwell*, “Antisemitism in Britain [orig. 1945],” in *The Collected Essays, Journalism, and Letters of George Orwell* (New York: Harcourt, 1968), 338.
14. *The classic study on this issue is Raymond Williams*, *Culture and Society: 1780–1950* (London: Chatto & Windus, 1958). For more recent discussion, see *Stefan Collini*, *Public Moralists: Political Thought and Intellectual Life in Britain, 1850–1930* (Oxford: Clarendon Press, 1991). *It should be noted that Catholicism added a distinctive quality to Chesterton’s moralistic and patriotic poetry and prose.* See *Jay P. Corrin*, *G. K. Chesterton & Hilaire Belloc: The Battle against Modernity* (Athens: Ohio University Press, 1981); *I. T. (Ian Turnbull) Ker*, *The Catholic Revival in English Literature, 1845–1961*: Newman, Hopkins, Belloc, Chesterton, Greene, Waugh (*Notre Dame, Ind.: University of Notre Dame Press*, 2003), chap. 4; *Anna Vaninskaya*, “‘My Mother, Drunk or Sober’: G. K. Chesterton and Patriotic Anti-Imperialism,” *History of European Ideas* 34 (2008): 535–47; *Patrick Wright*, “Last Orders for the English Aborigine,” in *Race, Identity and Belonging: A Soundings Collection*, ed. Sally Davison and Jonathan Rutherford (London: Lawrence & Wishart, 2008), 60–71.
15. *Isaiah Berlin*, “Jewish Slavery and Emancipation,” *The Power of Ideas* (Princeton, N.J.: Princeton University Press, 2000), 180.

REFLECTION

On the Future of Jewish Scholarly Publishing

BY STEVEN J. ZIPPERSTEIN



The following is a talk given at a session of the Association for Jewish Studies, in Boston, sponsored by the American Academy for Jewish Research, in December 2010. Steven J. Zipperstein is the Daniel E. Koshland Professor in Jewish Culture and History at Stanford University.

Zipperstein's most recent book, *Rosenfeld's Lives: Fame, Oblivion, and the Furies of Writing* (Yale University Press, 2009), was named a finalist for the National Jewish Book Award in biography, autobiography, and memoir. He is writing a new book, a cultural history of Russian Jewry from the late nineteenth century to the present that will be published by Houghton Mifflin.

Zipperstein is the editor (together with University of Toronto's Derek Penslar) of the journal *Jewish Social Studies: History, Culture, Society*, and co-editor with his Stanford colleague, Aron Rodrigue, a series on Jewish history and culture for Stanford University Press. Zipperstein, together with Tel Aviv University's Anita Shapira, are now the series editors of the "Jewish Lives" biography series at Yale University Press. He has also been elected chair of the Academic Council of the Center for Jewish History, the consortium in New York of all the major research institutions in the field including the YIVO Institute for Jewish Research, the Leo Baeck Institute, and the American Jewish Historical Society.

Congratulations

Steven J. Zipperstein has been elected chair of the Academic Council of the Center for Jewish History, the consortium in New York of all the major research institutions in the field including the YIVO Institute for Jewish Research, the Leo Baeck Institute, and the American Jewish Historical Society.

When I think of the future of books, I find myself musing about Mensheviks and Bolsheviks. By this I mean their final, political confrontation, a rout really in the early 1920s, by which time nearly all of Russia's once-influential Mensheviks (less preemptory, more universalistic, less undemocratic than their Marxist rivals) found themselves left with little more than their subtlety and convictions while Bolsheviks owned all, not least of which was the future itself. Mensheviks were left to sit shivering, complaining, looking much like their noble leader, Martov, with his plaintive yeshivah-bocher eyes, awaiting exile and obsolescence.

Complaining about the fate of books, the elusive serious reader, and the skittish, disinterested publisher can feel solipsistic. For some, no doubt, no matter how much attention one gets, it is never, ever enough. As often as not, such talk is inspired by images of a past where books once loomed so large, roamed so free as to render the present day little less than an assault on the intellect. Such contrasts between today and yesterday are, needless to say, overdrawn, and there is no disputing how new technologies have opened up new avenues for reading, writing, indeed for cognition in general.

Still, no one who has in the past half decade or so stepped into one of the country's dwindling number of independent bookstores (or, indeed, its once indomitable, now ever-more tenuous megastores) to behold their paltry stock (in some, shoppers must have the distinct impression that quite nearly all Jewish books are written by vast confederation known as Telushkin); no one who has confronted the near-impossibility of actually touching most new academic titles except, that is, when sent a book for review or when on display at a national conference like this one; no one who has had paid \$85 for a university press book—no one who has had any of these or

comparable experiences can, it seems to me, question that, with regard to books, times are changing. Who or what owns the future is open to question. Whether these changes are good or bad (whatever that means) is yet to be determined; whether there is something intrinsic about what is learned from the page that is less likely to be acquired on the screen remains debated. But that the phenomenon of book publication, at the core of so much of what we do as scholars, is in flux and more so than ever before in recent memory, seems self-evident.

Context shapes, often in ways we are but dimly aware of, content. I address my remarks here to the larger context of publishing that we, as scholars, now inhabit. This is awfully tough to do, especially since this means speaking of a moving target, one whose trajectory is, arguably, opaque even for those closest to it in the publishing world. Moreover, I suspect that, as academics, we tend to be insulated from much unsavory news both because of a predisposition to sequester ourselves but also, and no less importantly (known as we are to command few resources as ably as our capacity to complain), we tend to be kept in the dark for as long as possible, indeed increasingly so by our own academic institutions, until things we might not wish to see happen are just about to happen.

Hence, the value of a session like this one is to help raise issues sporadically talked about, to push them closer to the forefront, to help clarify them and also, perhaps, to explore how, if at all, we might make some contribution toward their resolution.

One could, of course, respond to unsettling premonitions regarding the future of books by saying, simply, that there is really no problem at all and that a vibrant book publishing culture exists, indeed, nowhere more visibly than in the world of Jewish Studies. We have now in

English a plethora of publications, in print and online, devoted seriously, in some instances exclusively, to assessing Jewish books and their concerns, and many of these lavish great attention on scholarship—*Tablet*, the cultural pages of *The Forward*, *Sh'ma*, *Jewish Book World*, *Jewish Ideas Daily*, *JBooks*, *The Jewish Review of Books*. Jewish Studies journals in this country are now in very good shape, university presses continue to show interest in Jewish publishing, and we continue to find announcements of new, ambitious book projects (at Princeton, Rutgers, Yale, the Nextbook series, and no doubt there are others, too). Jewish scholarly books continue to pour out of presses, and it feels impossible to read all one ought to read.

These are all valuable, even splendid, endeavors, but it is important to note that nearly all are fueled by soft money provided, with few exceptions, by donors older, alert to the resonance of books when they themselves came of age, eager perhaps to revive these moments, and certainly unlikely to pay forever for activities unlikely ever to be in the black. And there is reason to believe that they might be seen, in some measure, as creatively defensive exercises, efforts at slowing the tide, at keeping things moving as well as possible until the contour of an uncertain future—and the role of reading in it—is rendered that much clearer. Some of their energy, I suspect, is born out of a sense that, unless something is done now, the future is in hands of forces unknowable, potentially unsettling.

What impact, then, have recent changes in publishing had on, broadly speaking, the two types of books—monographs and rather more accessible, general-interest works—that constitute the overwhelming majority of the books produced by people like ourselves?

First, monographs: Involved, as I am, in projects of this sort that I treasure, I cannot

but feel that the current system of scholarly book publishing of monographs in the humanities is now on life support. The fiscal viability, always tentative, of the monograph is now a thing of the past with most, even the finest, rarely selling more than 250 or 300 copies. Even university libraries purchase, as we all know, fewer and fewer, with most sequestering them in consortium buying plans for entire regions or university systems. Such books themselves, even when placed and published, tend to be priced at rates that now hover just below \$100. It is now normative for them to be lubricated by fiscal subventions, with nearly all university press budgets cut to the bone.

The current system of monograph publication has presumed a nexus of market and qualitative forces in the movement of scholarly book manuscripts over a transom that is, among other things, at the heart of the tenure and promotion processes of so many of our universities. This system is predicated on the presumption, less and less credible, that a sufficient market exists for published academic monographs to maintain at least a state of fiscal equilibrium. By and large, this simply is no longer true. These undercurrents have been less acutely felt in Jewish Studies than in other areas largely because of soft money still available to us, but this constitutes no solution, only a temporary salve. Fully vetted, web-based academic publishing under the aegis of university presses of the sort that already exists in the sciences and social sciences is, I suspect, a likely solution, but considerable resistance to this approach remains, much of it born of generational impulses I well understand, but fiscal realities—and, alas, mortality—will almost certainly modify these in the coming years, indeed maybe sooner than we now imagine.

The monograph today may feel under

REFLECTION

Stanford University
Taube Center for Jewish Studies

siege, but web-based technology—indeed, the prospect of easier, less cumbersome access to publishing on the web, and on paper, too—can conceivably solidify, not weaken it. Niche publishing is increasingly the norm, and scholarship can manage, if creative, to situate itself amicably in this new milieu. This requires immense adaptation; it is unlikely to take off until much of my own generation has already retired, or is on the verge of retirement, but I see little likelihood of the current system remaining intact.

What, then, of books designed for the common reader, those books that seek to cut across the divide separating academics and the wider public? There is now, arguably more than ever, an immense interest in Jews, and ought not we expect, as scholars, to actively participate in writing books that satisfy at least some of this hunger, and perhaps with greater authority than is so often the case? But such impact is, in truth, spectacularly rare. Asked a few weeks ago by a writer for New York's newspaper *The Jewish Week* whether anything that I or my colleagues in Russian Jewish history have written about over the past several decades—with regard to issues at the center of collective Jewish memory such as the relationship between pogroms and mass migration, or the texture of daily life in East European and Russian Jewry—has an impact on Jewish opinion beyond the academy, I was hard-pressed to think of any evidence of influence whatsoever. In the dark of night, I admit, the grim thought has occurred to me that, unless one writes a book declaiming that Heinrich Graetz invented the Jewish people, or that Edgar Bronfman and his ilk invented present-day preoccupation with the Holocaust (the distinguished left-wing publisher Verso hit it big in recent years with books making the case for just these notions), the prospect of a substantial readership interested

in Jewish books on a scholarly theme is, alarmingly, elusive.

To adapt, perhaps, using shorter sentences, less density, less equivocation? Here we summon back shades of Yuri Martov, tragically unyielding, a master of subtlety who resisted adapting and, of course, ended his life eating porridge in Paris while Lenin moved into the Kremlin. One can counter that Lenin's teachings carry now, less than a century or so later, a resonance little greater than those of, say, Rudolph Steiner, but certainly Lenin enjoyed a long, long run.

Scholarship rarely achieves, to be sure, but sets out to achieve still more ambitious aspirations: the prospect of producing knowledge, mining information, and setting in motion original findings that remain a crucial part of intelligent discourse about one's topics for as long such topics are discussed. "To stay the erasure" is how Cynthia Ozick sums up much the same task—all but impossible, albeit not inconceivable—through the prism of a first-rate novelist. There is nothing unholy in the desire to wish to be read. There is nothing wrong with seeking to bridge that gap between the findings of scholarship and the interests of a wider reading public. Such goals can surely feel more elusive now than ever before in recent memory. The de-centering implicit in contemporary culture, the uncertain standing of authority in a blog-drenched world, the slippage of the humanities in the face of the juggernaut that is still, and despite its recent bruises, a corporate-inflected culture (many of our universities now speak of their "stakeholders")—all this, and more, constitutes an immense challenge that ought not paralyze but can, certainly, feel dizzying. How to walk that line, somehow, between taking this in without being overwhelmed by it is, arguably, one of the essential trademarks today of honest intelligence.

One writes as a scholar, as I see it, so as to enter into the best, the sharpest of ongoing conversations about what it is that you care about most. It would seem unavoidable that one seek to do so with a melding of requisite authority and also modesty, by which I mean the recognition that nearly always in the exploration of any issue of significance there are, in fact, many intelligent voices in the room. What you seek is not to try to drown them out but to add your voice, too, and, as unlikely as this may be, to do so with the hope that it remains there for a long, long time.

FACULTY

Affiliated Faculty

THE TAUBE CENTER FOR JEWISH STUDIES AT STANFORD has 22 affiliated faculty members, five with endowed chairs (donated by Eva Chernov Lokey for Jewish Studies, Charles Michael in Jewish History and Culture, and Daniel E. Koshland for Jewish Culture, History, and Religion). Our affiliated faculty members teach courses on the full expanse of Jewish history, literature, language, religion, education, politics, and culture.



Zachary Baker

*Yiddish Studies, East European, Jewry,
Judaica Bibliography*



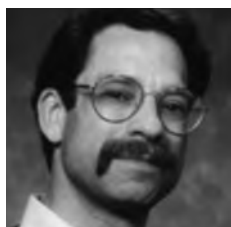
Amir Eshel

German and Jewish Literature in Europe



Avner Greif

Economic History



Joel Beinin

*Middle Eastern Politics,
the Arab-Israeli Conflict*



John Felstiner

*Holocaust Literature,
European Jewish Literature*



Katherine Jolluck

*History of Modern Eastern Europe,
Gender and Nationality*



Jonathan Berger

Music



Shelley Fisher Fishkin

*American Literature,
Jewish American Literature*



Mark Mancall

*Emeritus
History of Zionism, State of Israel*



Arnold Eisen

*Emeritus
Modern Jewish Thought,
Modern Jewish Community*



Charlotte Elisheva Fonrobert

*Rabbinic Culture, Classical Judaism,
and Gender Studies*



Norman Naimark

Eastern Europe



Reviel Netz
Classics, Pre-modern Mathematics



Vered Karti Shemtov
Hebrew Language and Literature



Sam Wineburg
Teaching and Learning of History, the Nature and Development of Historical Consciousness



Jack Rakove
U.S. History



Peter Stansky
Emeritus
Anglo-Jewish History, Modern British History



Steven J. Zipperstein
Modern Jewish History, Russian and East European Jewry



Aron Rodrigue
Modern Jewish History, Sephardi and French Jewry



Amir Weiner
Modern Russian and Soviet History, World War II and Holocaust in Ukraine

Visiting Faculty

Arie M. Dubnov
Modern Intellectual History, Modern Jewish History
2009–2013



Gabriella Safran
Modern Russian Literature, Yiddish Literature



Steven Weitzman
Biblical and Early Jewish Literature and Religion



Jewish Languages

HEBREW

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



Vered Karti Shemtov
Hebrew Language Coordinator



Gallia Porat
Modern and Biblical Hebrew Language



Estee Greif
Modern Hebrew Language

YIDDISH

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



Jon Levitow
Yiddish Language

Visiting Faculty and Scholars

2009–10

Daphne Barak-Erez

*Dean of the Faculty of Law
at Tel Aviv University*

Tamar Sagiv

Visiting Scholar

Shira Stav

Visiting Scholar

Avi Tchamni

*Lecturer in Music at the
University of California, Santa Cruz*

2010–11

John Felstiner

*Professor Emeritus of English
at Stanford University*

Mary Felstiner

*Professor Emerita of History
at San Francisco State University*

Jean-Michel Frodon

*Visiting Scholar, teaches at the Paris Institute
of Political Studies*

Yael Goldstein Love

Visiting Scholar, writer

Itamar Ravinovich

*Visiting Scholar, Professor Emeritus of the
Moshe Dayan Center for Middle Eastern and
African Studies at Tel Aviv University*

Sophie B. Roberts

*Visiting Professor of History
at Stanford University*

Tamar Zewi

*Visiting Scholar, Professor of
Hebrew Language at Haifa University*

STANFORD UNIVERSITY
Author in Residence



MAYA ARAD has been writer in residence at the Taube Center for Jewish Studies since 2007. A Ph.D. in Linguistics (University College London, 1998, author of *Roots and Patterns: Hebrew Morphosyntax* [Kluwer, 2005]), Arad is a well-known Israeli author whose work spans a wide variety of genres. Her books in Hebrew fiction and criticism are: *Maqom Aher Ve'ir Zara* [Another Place, a Foreign City] (Tel Aviv: Xargol, 2003), a novel in verse; *Tzadik Ne'ezav* [The Righteous Forsaken] (Tel Aviv: Axuzat Bayit, 2005), a play in verse; *Sheva Midot Ra'ot* [Seven Moral Failings] (Tel Aviv: Xargol/Am Oved, 2006), a novel; *Tmunot Mishpacha* [Family Pictures] (Tel Aviv: Xargol/Am Oved, 2008), three novellas; *Meqom Hata'am* [Positions of Stress], with R. Netz (Tel Aviv: Axuzat Bayit, 2008), essays. Most recently, she published *Oman Hasipur Hakatzar* [Short Story Master] (Tel Aviv: Xargol/Am Oved, 2009), a novel telling the story of a writer coming to terms with his inability to write anything other than short stories (eight of which are contained within the novel). Her next novel, *Xashad Leshitayon* [Suspected Dementia], was published by Xargol/Am Oved in the summer of 2011.

As the Israeli press summed up the first decade of the twenty-first century, *Yedioth Axronot* chose Arad's *Another Place, a Foreign City* as one of the 10 most important books of the decade. *Maa'ariv* made its own list of the 20 best books, choosing to include *Seven Moral Failings*. It has been noted that Arad's work stands out as something of a departure in the geography of Israeli literature. Born in Israel, she is the first major Hebrew author, post-1948, to permanently reside and work outside of Israel—the first Hebrew author, as it were, of the Israeli Diaspora.

Maya Arad's books



FACULTY

New Books in Jewish Studies by Taube Center Faculty



Hirsh Glik, *Songs and Poems*

Translated from Yiddish by **Zachary Baker** and Jack Hirschman

(Berkeley: CC Marimbo, 2010)

A collection of 14 poems by Hirsh Glik (1920–44), a Yiddish writer from Vilna who is best known as the author of “Hymn of the Partisans” (“Partizaner-lid”). The poems date from the years 1939 (shortly before the outbreak of World War II) to 1943. After the Vilna Ghetto was liquidated in 1943, Glik was deported to Nazi concentration camps in Estonia. He managed to escape with a group of fellow partisans but was reportedly caught and executed in August 1944.

Jack Hirschman, who initiated this translation project, is the former Poet Laureate of San Francisco.



Gabriella Safran

Wandering Soul:

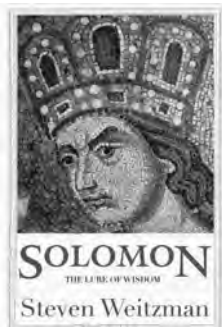
The Dybbuk's Creator, S. An-Sky

(Cambridge, Mass.: Belknap Press, 2010)

S. An-sky—ethnographer, war correspondent, author of the best-known Yiddish play, *The Dybbuk*—was born Shloyme-Zanvl Rapoport in 1863, in Russia’s Pale of Settlement. He journeyed from the streets of Vitebsk to the center of modern Yiddish and Hebrew theater, by way of St. Petersburg, Paris, and war-torn Austria-Hungary. An-sky was loyal to multiple, conflicting Jewish, Russian, and European identities, and he made his physical and cultural transience manifest as he drew on Jewish folk culture to create art that defied nationality. Leaving Vitebsk at 17, An-sky forged a number of apparently contradictory paths. A witness to peasant poverty, pogroms, and war, he tried to rescue the vestiges of disappearing communities even while fighting for reform. A loner addicted to reinventing himself—at times a Russian laborer, a radical orator, a Jewish activist, an ethnographer of Hasidism, a wartime relief worker—An-sky saw himself as a savior of the people’s culture and its artifacts. What united the disparate strands of his life was his eagerness to speak to and for as many people as possible, regardless of their language or national origin. In this first full-length biography in English, Gabriella Safran, using Russian, Yiddish, Hebrew, and French sources, recreates this neglected protean figure who, with his passions, struggles, and art, anticipated the complicated identities of the European Jews who would follow him.

FACULTY

Stanford University
Taube Center for Jewish Studies



Steven Weitzman

Solomon: The Lure of Wisdom

(New Haven, Conn.: Yale University Press, 2011)

Solomon is supposed to have known everything there was to know — the mysteries of nature, of love, of God himself—but what do we know of the king himself? Weitzman's book reintroduces readers to Solomon's story and its surprising influence in shaping Western culture. The story he tells is populated by a colorful cast of ambitious characters—emperors, explorers, rabbis, saints, scientists, poets, archaeologists, judges, reggae singers, and moviemakers among them—whose common goal is to unearth the truth about Solomon's life and wisdom. With their help, Weitzman's biography, part of the Jewish Lives series from Yale University Press, aims to illumine the Solomonic desire to know all of life's secrets, and on the role of this desire in world history.

Other New Books by Taube Center Faculty



Vered Karti Shemtov

Changing Rhythms: Towards a Theory of Prosody in Cultural Context

(Israel: Bar Ilan University Press, 2011)



Joel Beinin

Social Movements, Mobilization, and Contestation in the Middle East and North Africa

(Co-edited with Frédéric Vairel)

(Stanford: Stanford University Press, 2011)



Jack Rakove

Revolutionaries: A New History of the Invention of America

(Boston: Houghton Mifflin Harcourt, 2010)

FACULTY

Stanford University
Taube Center for Jewish Studies

Other New Books by
Taube Center Faculty (cont.)

Joel Beinin

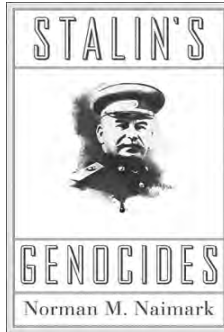
The Struggle for Worker Rights in Egypt
(Washington, D.C.: Solidarity Center, 2010)

Jonathan Berger and Gabe Turow

*Music, Science, and the Rhythmic Brain:
Cultural and Clinical Implications*
(New York: Routledge, 2011)

Avner Greif

and Guido Enrico Tabellini
*Cultural and Institutional Bifurcation:
China and Europe Compared*
(London: Centre for Economic Policy Research, 2010)



Norman M. Naimark

Stalin's Genocides
(Princeton: Princeton University Press, 2010)

*A Question of Genocide: Armenians and
Turks at the End of the Ottoman Empire*
(Edited by Ronald G. Suny, Muge Fatma Gocek,
and Norman M. Naimark
(New York: Oxford University Press, 2011)

Sam Wineburg, Daisy Martin,
and Chauncey Monte-Sano

*Reading Like a Historian: Teaching Literacy in
Middle and High School History Classrooms*
(New York: Teachers College, Columbia University,
2011)

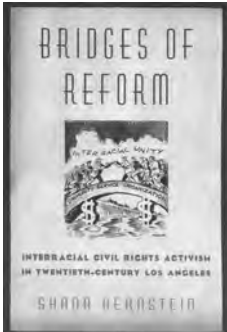


Congratulations to
alumni Ken Moss and
Sarah Abrevaya Stein!

The winners of this year's Sami Rohr Prize, awarded by the Jewish Book Council for the best book in nonfiction on any aspect of Jewish life written over the course of the past two years, were announced as Ken Moss (Johns Hopkins University) for *Jewish Renaissance in the Russian Revolution* (Cambridge, Mass.: Harvard University Press, 2009) and Sarah Abrevaya Stein (University of California, Los Angeles) for *Plumes: Ostrich Feathers, Jews and a Lost World of Global Commerce* (New Haven, Conn.: Yale University Press, 2008), both alumni of our program. The award of \$100,000 will be divided between the two of them.

FACULTY

New Books by Taube Center Alumni



Shana Bernstein

Bridges of Reform: Interracial Civil Rights Activism in Twentieth-Century Los Angeles

(New York: Oxford University Press, 2010)



Ken Koltun-Fromm

Material Culture and Jewish Thought in America

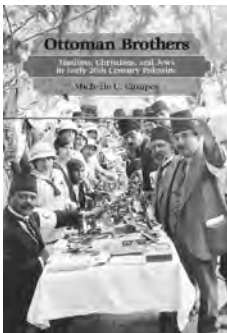
(Bloomington: Indiana University Press, 2010)



Kenneth B. Moss

Jewish Renaissance in the Russian Revolution

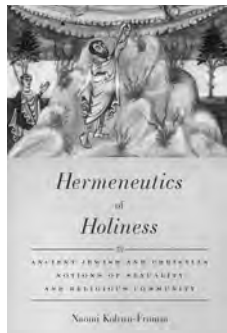
(Cambridge, Mass.: Harvard University Press, 2009)



Michelle U. Campos

Ottoman Brothers: Muslims, Christians, and Jews in Early 20th Century Palestine

(Stanford: Stanford University Press, 2010)



Naomi Koltun-Fromm

Hermeneutics of Holiness: Ancient Jewish and Christian Notions of Sexuality and Religious Community

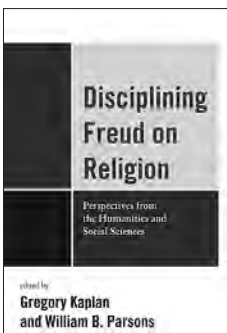
(New York: Oxford University Press, 2010)



Marci Shore

Caviar and Ashes: A Warsaw Generation's Life and Death in Marxism, 1918-1968

(New Haven, Conn.: Yale University Press, 2009)

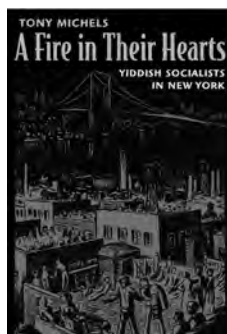


Gregory Kaplan

and William B. Parsons

Disciplining Freud on Religion: Perspectives from the Humanities and Social Sciences

(Lanham, Md.: Lexington Books, 2010)



Tony Michels

A Fire in Their Hearts: Yiddish Socialists in New York

(Cambridge, Mass.: Harvard University Press, 2009)



Gillian Lee Weiss

Captives and Corsairs: France and Slavery in the Early Modern Mediterranean

(Stanford: Stanford University Press, 2011)

GRADUATES STUDENTS

Recomposed Corporealities: Purity, Body, and Self in the Mishnah

BY MIRA BALBERG

Mira Balberg completed her Ph.D. in the Department of Religious Studies at Stanford University in 2011, and she holds an M.A. in Talmud and a B.A. in Bible and Talmud from the Hebrew University in Jerusalem. Her field of specialty is ancient Judaism, with particular emphasis on classic rabbinic Judaism (1st–6th centuries C.E.). She is especially interested in examining the connections between ancient Jewish texts and the cultural worlds with which their creators were in dialogue—most notably, the Graeco-Roman and early Christian worlds. Her main focus is Jewish law and legal culture as a channel through which the rabbis expressed their philosophical, theological, and metaphysical ideas. Balberg has published several articles and book chapters in Hebrew, and two articles are forthcoming in 2012: “Rabbinic Authority, Medical Rhetoric, and Body Hermeneutics in Mishnah Nega’im” (*AJS Review*) and “The Emperor’s Daughter’s New Skin: Bodily Otherness and Self Identity in the Dialogues of Rabbi Yehoshua ben Hanania and the Emperor’s Daughter” (*Jewish Studies Quarterly*). In the fall of 2011, Mira will join the faculty of Northwestern University as assistant professor of Religious Studies.

The text following is the abstract of her Ph.D. dissertation.



The purpose of my dissertation is to trace and analyze the ways in which the rabbis who created the Mishnah, a Palestinian rabbinic legal codex whose final compilation is dated to the first half of the third century C.E., developed a unique notion of a bodily self in their remaking of the biblical laws of purity and impurity. By examining some of the fundamental innovations that the rabbis introduced to the system of purity and impurity that they had inherited from their predecessors, I show that questions of subjectivity and consciousness profoundly shape the concepts of purity and impurity as those are developed in the Mishnah, ultimately presenting the self as a new focal point in the discourse of ritual impurity. In particular, I emphasize the ways in which the human body, which is the main and most critical site in which the drama of purity and impurity takes place, is negotiated in the Mishnah as both subject and object, both as identical to the self and disparate from it. Through my analysis of various themes in the mishnaic discourse of purity and impurity, I demonstrate that the rabbis constructed the daily engagement with impurity and the ongoing pursuit of ritual purity as closely reflective of one’s relations with one’s self, with one’s human and non-human environment, and with one’s body.

The rabbis of the Mishnah radically expanded the realm and repercussions of impurity, thus shaping the most mundane

daily interactions, encounters, and activities that constitute one’s physical presence in the world as situations in which one is constantly confronted with the possibility of contracting impurity. In the Mishnah, being in a body means being vulnerable to impurity in such a way that the management of impurity and the incessant awareness of it are defining aspects of the self’s relations with material surroundings and with one’s own body. The mishnaic subject, however, does more than simply respond to the world of impurity and attempt to manage one’s precarious state in it; the subject is also the one who is shaping this world through consciousness and deliberation. The rabbis introduce a surprising conceptual innovation, according to which only objects—and persons—that harbor significance have any consequences in terms of impurity. In other words, only things that matter to someone, and in which one has presumably invested some sort of subjective thought, intention, or deliberation, can affect one in terms of impurity.

The notion that the mishnaic self is capable both of being pure and of being impure is what inscribes this self’s activities and encounters in a world pervaded with impurity with a constant quest for the attainment of purity. The quest for purity is manifested in a series of practices, most notably practices of self-examination and self-reflection, and in an unrelenting awareness of the possibility of impurity and of the commitment to maintain a state of purity in such way that the attainment of a status of purity profoundly depends on one’s relations with oneself. Only one who is capable of mastering oneself and being held accountable to oneself, and one who is deeply dedicated to purity and willfully nurtures this dedication, can attain a status of purity. The pursuit of purity is thus constructed in the Mishnah as a process in which the self both

GRADUATES STUDENTS

Fragments of Jewish Salonica

BY DEVIN E. NAAR

exhibits the desired character traits of self-knowledge and self-control and cultivates these qualities. Thereby, the very effort to be pure acquires cultural value in and of itself.

The self—that is, the human subject who is capable of reflection on oneself and on one’s surroundings—is thus in many ways the ultimate point of reference of the discourse of purity and impurity in the Mishnah. Impurity is constructed as shaped by subjective processes, whereas purity is constructed as attained through the development of one’s relations with oneself. All this by no means does away with the physical-like manner in which purity and impurity operate, or with the very objective and even technical ways in which the rabbis understand the workings of impurity. However, it does mean that the somewhat mechanical system of purity and impurity acquired a new and central dimension in the rabbinic discourse—a dimension that, I propose, made this system more meaningful and more relevant in a world in which it was likely to become more and more obsolete.



Credit: Andrea Soroko

Visiting the northern Greek port city of Salonica (Thessaloniki) today, one is hard-pressed to locate physical evidence of the long-standing Jewish presence. Once a vibrant multiethnic center in the Ottoman Balkans, home to Ladino-speaking Sephardi Jews, Muslims, and Christians, Salonica was transformed by major upheavals in the twentieth century, including a massive fire, the two World Wars, the dissolution of the Ottoman Empire, and consolidation of the modern Greek nation-state, which contributed to the erasure of the centuries-long Jewish (and Muslim) imprints on the city. As historian Mark Mazower notes, Salonica became a “city of ghosts.”

A century ago, Jews numbered 80,000 and constituted half of the city’s entire population, but today there are only 1,000 Jewish residents in a city of a million. Many Jews had emigrated before World War II. Nearly 50,000 were deported to Auschwitz, where they perished. Of the 40 synagogues in use

before the war, only one stands today. The vast Jewish cemetery of Salonica—once the largest Jewish burial ground in Europe, spanning 80 football fields and housing 350,000 graves dating back to the fifteenth century or even, in some instances, to the Roman era—was also destroyed. In its place, the extensive campus of the Aristotle University of Thessaloniki now stands. There is no marker, no plaque, and little acknowledgment of the site’s former use.

As part of my dissertation research, I spent considerable time in Salonica hunting for fragments of the pre-Holocaust Jewish presence. I came across archival materials, newspapers, and government records as well as traces of the Jewish cemetery, which can still be seen scattered throughout the city: tombstones, stacked in the courtyards of churches or built into structures such as the floor of the St. Demetrius church, the centrally located Navarinou Square, and a wall surrounding a private home in the suburb of Panorama. Walking around Saranda Ekklisies,

Devin E. Naar completed his Ph.D. in the Department of History at Stanford in 2011. Entitled “Jewish Salonica and the Making of the ‘Jerusalem of the Balkans,’ 1890–1943,” his dissertation, under the direction of Professor Aron Rodrigue, explores the ways in which Salonican Jews made claims to their native city as a distinctive Jewish site and symbol amid the dissolution of the Ottoman Empire and the rise of the Greek nation-state. **In the fall of 2011, Naar will begin an appointment as assistant professor of History and Jewish Studies at the University of Washington in Seattle.**



From left: Devin Naar, Andrea Soroko, Renana Keydar and Emily Kopley

a neighborhood near the university, I saw marble shards with Hebrew-lettered inscriptions sitting in a driveway, awaiting use in renovations.

The destruction of the Jewish cemetery of Salonica is often attributed to the initiative of the German occupying forces during World War II. The recently established Jewish Museum of Salonica endorses this story. As part of my dissertation research, which I presented at the Taube Center for Jewish Studies Advisory Board Meeting in 2010, I sought to complicate this narrative. My research clarified not only that the initiative to level the Jewish cemetery came from the local Greek government and representatives of the university but also that the Jewish cemetery had been the target of expropriation attempts well before the arrival of the Nazis. Controversy over the Jewish cemetery traced back to World War I and was tied to questions of urban planning and modernization as well as of nationalism.

The underlying point of contention centered on the possibilities of reconciling the continued existence of a major Jewish burial ground—an embodied symbol of the historic “Jerusalem of the Balkans”—at the geographic heart of what was, ostensibly, a Greek city. Representatives of the Jewish community sought to demonstrate to their neighbors and the government that the Jewish cemetery ought to be preserved as a monument not only of Jewish but also of Salonican and Greek patrimony. The promoters of this message sought rapprochement with their Greek Christian neighbors and aimed to integrate themselves—and their burial ground—into the narrative and the urban fabric of Greek Thessaloniki. They fashioned a new sense of Greek-Jewish identity, and they succeeded insofar as the Jewish cemetery was preserved intact for two more decades. The German occupation, however, provided the opportunity to bring to fruition the final expropriation of the cemetery. It

was destroyed—by workers hired by the municipality—several months before the Nazis liquidated the Jewish population in 1943.

In Salonica today, one can visit the postwar Jewish cemetery in the suburb of Stavroupolis. It houses postwar graves as well as monuments to the Holocaust and to the Jewish soldiers who fell in battle defending Greece in World War II. It also houses thousands of fragments from the pre-war Jewish burial ground that have been collected over the years—rescued from use as building materials or as detritus—and laid to rest in the new cemetery, which is, in effect, a graveyard for tombstones. There, through these remnants, one can painstakingly piece together centuries of Jewish history in Salonica and hear lost Jewish voices amid the city’s ghosts.

GRADUATES

Jewish Studies Graduate Students

Incoming Graduate Students
in Jewish Studies (2011–12)

Joshua Meyers (History)

James Redfield (Religious Studies)

Marina Zilbergerts-Bitzan (Comparative
Literature)

awarded a fellowship to participate in a research workshop at the U.S. Holocaust Memorial Museum on Sephardi and Mizrahi Jewries and the Holocaust. She has recently given papers based on her doctoral research at UCLA and the Association for Jewish Studies.

R. Timothy DeBold studies Rabbinic Literature and is primarily interested in examining comic elements as well as (seemingly) anomalous modes of discourse in the text. Before coming to Stanford, he completed master's degrees in Jewish Studies at Emory University and Oxford University.

Nir Evron is a Ph.D. candidate (fifth year) in the Comparative Literature Department and is at an advanced writing stage of his dissertation, "The Transience of Cultural Worlds and the Novel" (tentative title). His project examines several novels written during the 1920s and 1930s, in German, English, and Hebrew, whose shared theme is the decline and fall of a social world. Among these are works by S. Y. Agnon, Thomas Mann, Edith Wharton, and Joseph Roth. Nir describes the emergence of this theme in fictional prose in relation to changes in the understanding of "culture" over the past two centuries in the West. In 2010, he was awarded a grant from the Jewish Community Endowment Newhouse Fund of the Jewish Community Federation of San Francisco. He currently resides in Israel.

Idan Gillo is a Ph.D. student in the German Studies program. His main fields of interest are modern German and Jewish-German literature and culture. He is currently focused on the trajectory of religious themes in the discourse on modern subjectivity.

Daniel Heller is a fifth-year graduate student in the Department of History. His research interests include the history of Jews in Eastern Europe, the European Right, Polish-Jewish

Our graduate students were again supported by generous gifts from the Jewish Community Endowment 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, the Partnership Endowed Graduate Fellowship Fund, the Frances K. and Theodore H. Geballe Fellowship Fund, the Reinhard Graduate Fellowship Fund, and the Taube Fellowship.

Current Graduate Students in
Jewish Studies (2010–11)

Kira Alvarez is a graduate student in the Department of History. Kira received her bachelor's degree in Religion from Swarthmore College and her master's in Jewish History from Hebrew University. Her research broadly focuses on exiled Jewish composers and musicians in the nineteenth and twentieth centuries. In November 2011, she will present the results of her first research project at the American Musicological Society Annual Meeting.

Shimshon Aizenberg is a third-year graduate student in Jewish History, and his most recent work is "Judaism and the Religious Foundations of Bolshevism," which explores the writings of Nicholas Berdiaev and Daniil Pasmanik in early 1920s regarding the relationship between Judaism and Bolshevism.

Dina Danon is a Ph.D. candidate in the Department of History. Her area of specialization is modern Sephardi history. Her dissertation, "The Transformation of the Jewish Community of Izmir, 1847–1918," seeks to shed light on the factors that rendered the community a theater of relentless class conflict in the 19th and early 20th centuries. Based on previously unexplored Ladino archival material, her dissertation was awarded a Doctoral Dissertation Fellowship in Jewish Studies from the Foundation for Jewish Culture in 2010. In the summer of 2010, she was



From left: Timothy DeBold, Mira Balberg, John Mandsager and Jessica Rosenberg

relations, and modern European youth culture. After a year of conducting research across Poland and Israel, he returned to Stanford in September 2010. He is currently writing his dissertation, “Polish Jewish Youth and the Rise of the Zionist Right,” and is teaching a course at Stanford on the history of youth in modern Europe.

Renana Keydar started her Ph.D. in the Department of Comparative Literature at Stanford in the fall of 2009. She is interested in the nature of the relationship between literature, aesthetics, and ethics. More specifically, she deals with questions such as how narratives of different genres and historical eras raise ethical dilemmas, probe moral norms and behavioral codes, and consider possible modes of ethical or political action, and how narratives open up spaces for reflection on ethical and political issues. Her research focuses on the context of Jewish, Hebrew, and Israeli literature(s) and examines the unique challenges and questions it raises in the field of literature and ethics. These questions relate to the origins of Jewish literature and ethics stemming from religious scriptures, intense sociocultural processes of secularization and

modernization in Jewish and Israeli culture, and the politico-historical context of the Zionist nationalist movement.

Emily Kopley is a fourth-year graduate student in the Department of English. She is writing her dissertation on the reciprocal influence of Virginia Woolf and modern poetry, and she maintains an interest in Anglo-American modern Jewish literature. In 2009, she published the article “Arthur A. Cohen’s Debt to Elie Wiesel” in *Studies in American Jewish Literature*, and in May 2011 she presented a talk on Cohen at the annual conference of the American Literature Association. She is also working on projects about George Eliot’s interest in Kabbalah and about the Ukrainian Jewish translator S. S. Koteliansky.

John Mandsager entered the doctoral program in Religious Studies at Stanford in the fall of 2007. His most recent research focuses on issues of travel and the physical world as found in the Talmud. In his dissertation, he will analyze the space of the farm in early rabbinic literature and the legal discussions about farming practices and rituals to show how rabbinic Jewish identity is created and

maintained through property ownership, practices of farming, and erecting of fences. In 2011–12, he will study at the Hebrew University in Jerusalem. He holds master’s degrees from the Jewish Studies program at the Graduate Theological Union in Berkeley and from the Department of Religious Studies at Stanford.

Noam Pines’s primary area of interest is modernist poetry in Hebrew, German, and Yiddish. His research focuses on the connection between modern Jewish identity and a multivalency of poetic language.

Jessica Rosenberg is a Ph.D. student working with Charlotte Fonrobert and will finish her dissertation, entitled “Blessed Is He Who Says And Does: Gender, Halakhah, and Jewish Communal Identity,” in the coming year. Her article “A Woman on the Bimah Means Ignorant Men,” about women and public Torah reading, appeared in the spring 2011 issue of *Nashim*.

Max Strassfeld is a Ph.D. student in Religious Studies and is currently writing his dissertation on intersex categories in the Babylonian Talmud. Max completed an undergraduate degree in Comparative Literature at Brown University.

Summer Grant Awards, 2009–11

The following graduate students received summer research support in the form of grants. 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.

Kira Alvarez (History)

Shimshon Ayzenberg (History)

Mira Balberg (Religious Studies)

Dina Danon (History)

R. Timothy DeBold (Religious Studies)

Irina Erman (Slavic Languages & Literature)

Nir Evron (Comparative Literature)

Idan Gillo (German Studies)

Daniel Heller (History)

Renana Keydar (Comparative Literature)

John Mandsager (Religious Studies)

Devin Naar (History)

Noam Pines (Comparative Literature)

Jessica Rosenberg (Religious Studies)

Ayelet Sela (Law)

Julia Shamir (Law)

Yan Slobodkin (History)

Max Strassfeld (Religious Studies)

Grants in 2009–10 were provided by the Jewish Community Endowment Fund of the Jewish Community Federation of San Francisco, the Peninsula, Marin, and Sonoma Counties. Grants in 2010–11 were provided by generous donations to the Center.

UNDERGRADUATES

Awards

New Award: The Nelee Langmuir Award



Nelee Langmuir (Image from the Stanford Report, 1981. Photograph by Chuck Painter)

The Nelee Langmuir Award is given to an undergraduate student working in the field of Modern European History, with a preference given to work on the Holocaust, and offers a prize of \$500. In alternate years, the award will be given to an undergraduate student who shows excellence and commitment to studying French, to be coordinated by the Language Center. Nelee Langmuir was a French Holocaust survivor and an influential Stanford teacher. She died in August 2010 at her Stanford home of cancer.

This year the award was given before the special screening of Nelee's film and in the presence of her family, friends, colleagues, and guests. The prize was awarded to **George Malkin** (undeclared student, 2013) for a paper entitled "The Few Who Dared: Creative Resistance by the 'Righteous Among the Nations.'" His advisors are Professors John and Mary Felstiner.

George is a sophomore from Greenwich, Connecticut. He is currently considering a major in International Relations with a minor in English and/or Modern Languages. He is the next president of Stanford Alumni Mentoring and one of the editors-in-chief of The Unofficial Stanford Blog. He also writes for The Stanford Flipside. In the summer of 2010, he worked

as a publishing development intern for a Los Angeles-based start-up and did research on Latin American for-profit microfinance banks for a hedge fund in New York City. In prior years, he has served as a legislative intern for Senator Charles Schumer on Capitol Hill and tutored refugee children as a peer counselor for the International Rescue Committee Summer Youth Program. He has picked up Spanish and Portuguese through extensive study and time abroad. After reading about Nelee and her experiences, George said: "I can only hope that I will follow her example in my own life."



From left: John Felstiner, George Malkin, and Mary Felstiner

Dr. Bernard Kaufman Undergraduate Research Award in Jewish Studies (2009–10)

Isaac L. Bleaman – Comparative Literature and Linguistics – 2012

"Hasidic Children's Books: Primary Source Data for Morphological Paradigm Reanalysis in Yiddish"

Advisor: Zachary Baker

Isaac is a junior double-majoring in Linguistics and Comparative Literature. He recently spent half a year abroad, studying Hebrew and Yiddish literature at the Hebrew University in Jerusalem. In addition to his academic focus on Jewish Studies, he serves the student community in his role as president of the Jewish Student Association, a cultural fellow with the National Yiddish Book Center, and the fiddler in the Stanford Klezmer Band. Next year he will be working on an honors thesis examining vernacularity in the Yiddish monologues of Sholem Aleichem.

"While important for perpetuating Hasidic values and ideologies and worthy of study from a sociological standpoint, the children's books written in Yiddish and sold in bookstores throughout Hasidic neighborhoods in Brooklyn are also potentially rich sources of linguistic data. The literature written for the youngest members of their society reveal many of the same morphological and syntactic changes currently taking place in American Yiddish relative to what I take as a baseline, the major East European varieties of Yiddish spoken by previous generations of Hasidim. The Dr. Bernard Kaufman Undergraduate Research Award allowed me to visit bookstores in Brooklyn and purchase a large number of contemporary Yiddish children's books from different genres. The data I collected were incorporated into a talk I gave at the Southern California Undergraduate Linguistics Conference held at UCLA in April 2011."

UNDERGRADUATES

Awards



From left: Dr. Herb Goldman, Robin Kennedy, Katherine Jolluck, Sarah Golabek-Goldman, Donald Kennedy at the Stanford Kennedy Luncheon

Kennedy Awards (2009–10)

Sarah Golabek-Goldman – History – 2010
“*Polish Historical Memory of the Holocaust*”
Advisor: Professor Katherine Jolluck

Sarah graduated with a bachelor’s degree in History and a minor in Political Science in 2010. For this thesis, she interviewed over 200 Poles, including historians, clergy members, government officials, professors, and pupils to examine the impact of family stories and communist propaganda on historical memory of the Holocaust. In addition, she collaborated with Białystok TV on a documentary called “Poland Revisited” that she hopes will foster children’s understanding of the harmful effects of prejudice and apathy and promote Polish-Jewish dialogue. During her college years, Sarah interned in the Civil Rights Division of the Department of Justice, served as Advocacy Chair of the Undergraduate Senate, and co-founded a human rights group that works with refugees in the Bay Area. In the future, Sarah intends to be a civil rights attorney and assist victims of human trafficking.

Kennedy Awards (2010–11)

Stephanie Weber – Earth Systems – 2012
“*Yad Vashem: From Memorializing Collective Devastation to Forging a National Identity*”
Advisor: Professor Scott Herndon

Stephanie is a junior at Stanford majoring in Earth Systems and minoring in Economics. Her primary academic interests are environmental economics and policy, but she is also very interested in Israeli culture and politics and spent a summer doing research at the Weizmann Institute of Science in Rehovot. Her essay examines Yad Vashem, the Israeli Holocaust museum, as a means to understand the Israeli conception of the Holocaust and its relationship to Israel’s history. The museum’s physical structure as well as its history are analyzed for what they reveal about the function and ultimate purpose of the museum. Yad Vashem reflects a widespread belief that Israel’s existence is intimately tied to the occurrence of the Holocaust—a view that is valid but potentially problematic, as well.

Koret Award for Best Essay Written in Hebrew (2009–10)

George Evan Stevens – Philosophy and Religious Studies – 2010
“*Jerusalem and the Kibbutz in the Zionist Consciousness*”
Advisor: Professor Vered Karti Shemtov

“My essay explores the role that Jerusalem and the Kibbutz have played in the Zionist geographical consciousness through literature, history, politics, and popular media. Zionism was a movement of national return that saw itself as both new and revolutionary, on the one hand, and old and restorative, on the other, so how it relates to the Kibbutz (the quintessence of ‘the New Jew’ and new Jewish settlement) and Jerusalem (the focus of ancient Judaism

and Jewish historical longing) speak volumes as to how they reconciled the modern with the ancient, the radical with the traditional.”

(2010–11)

Isaac L. Bleaman – Comparative Literature and Linguistics – 2012
“*The Controversy over the Hebrew Language Name and Its Significance*”
Advisor: Professor Vered Karti Shemtov



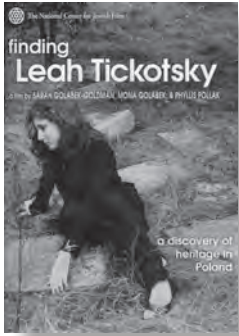
Few linguistic theories have sparked as much controversy in the field of Jewish languages and in discussions of Yiddish and Hebrew as those of Paul Wexler and Ghil’ad Zuckermann, who argue that the language spoken today in Israel is either a genetically Slavic language or an Indo-European/Semitic hybrid with origins in the languages of Eastern Europe spoken by Hebrew revivalists. Embedded in the name of the language, be it “(Modern) Hebrew,” “Israeli,” or some other variant, are cultural and political ideologies about nationalism, language revitalization, and the fate of Yiddish linguistic heritage. This paper, written for Professor Shemtov’s Advanced Hebrew course, attempts to situate these debates in their cultural and political context, and it briefly discusses the implications of these extremely contentious theories for linguistic discourse on Hebrew in both popular and academic settings.

We would like to thank Maya Arad, Zachary Baker, Charlotte E. Fonrobert, Reviel Netz, and Vered Karti Shemtov for serving as readers for the Taube Center’s awards.

UNDERGRADUATES

Finding Leah Tickotsky

BY SARAH GOLABEK-GOLDMAN



When I enrolled in Stanford, I never expected to spend a summer restoring a cemetery in the middle of Białystok, Poland. My journey began three years ago when, with only two weeks before summer, the New York office where I was supposed to have a summer internship went bankrupt. Without time to search for another internship, I read with interest a bulletin flyer about teaching English in a foreign country. The last part of the application was to pick a country from a long list. I didn't know much about Poland except that my great grandparents were Polish and that I had many family members who were killed there during the Holocaust. I checked the box next to Poland and e-mailed the application.

When I told my dad I was going to Poland to teach English for the summer, he laughed for a few minutes until he realized that I was serious. He inquired in a raised voice, "Why would you go to the place where your family was murdered?" My grandmother, like the rest of my family, was terrified that I would be attacked by a raging antisemite or, even worse, fall in love with a blonde, blue-eyed Cossack and never return. She asked the question more poignantly, "Why would you want to help a people who stood by as your family was murdered?" I didn't have a good answer.

Teaching English in Poland two summers ago and living with a Polish host family was an eye-opening experience for me. Most villagers had never met a Jew before. A number of

young Poles claimed not to have learned about the Holocaust in school. Indeed, research conducted in May 2000 at Jagiellonian University established that even students at Poland's most elite university often did not know the term "Holocaust." Only 24 percent of the polled students in the Jagiellonian study offered a correct definition.¹ Seven decades ago, numerous cities and towns throughout Poland were over 50 percent Jewish. I wondered with astonishment how young Poles could have little or no knowledge about the vibrant Polish Jewish communities that helped build their villages, towns, and cities.

My experience motivated me to return to Poland with New Jersey educator Phyllis Pollak. With generous support from the Davis Projects for Peace Foundation, Stanford University, and the Taube Foundation for Jewish Life and Culture, we worked with Polish schoolchildren to clean a Jewish cemetery as part of a Holocaust education project. A local television station encouraged me to publicize our message of tolerance and peace to a larger audience. In collaboration with Tomasz Wisniewski from TV Białystok and Marzena Rusaczyk, I filmed a one-hour documentary called "Finding Leah Tickotsky" that explores the history of Jews in Poland, memory of the Holocaust in contemporary Poland, and my journey to discover my own family roots. The film has already been screened at universities and institutes in both Poland and the United States and will soon air on PBS. Under the guidance of Professor Katherine Jolluck (History), I wrote an honors thesis on Polish historical memory of the Holocaust for which I interviewed over 200 Poles, including educators, historians, clergy members, government officials, presidents of NGOs, and pupils, to explore how communist officials manipulated memory of the Holocaust and to discuss how the subject can be taught in a way that is meaningful for students today.

Stanford professors, including Mary Felstiner, offered me invaluable guidance during the thesis writing process.

At the same time that my Polish students reconsidered some of their preconceived notions about Jews, I confronted my own stereotypes and those prevalent in the Jewish community. When I was growing up, my family and friends would mention Poles only in the context of their antisemitism or indifference toward Jews' suffering. While interviewing for my thesis and working with schoolchildren for the cemetery restoration project, I often heard Poles express pain regarding these attitudes. They explained that tourists who come to their country tend to only visit Auschwitz, regarding Poland as simply a collection of death camps rather than a place where Poles and Jews lived together for hundreds of years. These Poles wish that Jews would explore their roots in Poland outside the context of the Holocaust as well.

I hope that my past and future work will contribute to a dialogue between Polish and Jewish communities. We must never forget the horrors of the Holocaust and the history of antisemitism in Poland, but we must also explore the rich and vibrant history of Jews in Poland before the war, positive interactions between these two peoples, and the contributions Jews made to this country.

NOTES

1. Robert Szuchta, "Teaching About the Holocaust: Polish Experiences on the Threshold of the 21st Century," in *Thinking After the Holocaust: Voices from Poland*, ed. Sebastian Rejak (Warsaw: Jewish Historical Institute, 2008).

UNDERGRADUATES

Courses

African and Middle Eastern Program: Hebrew Literature

Land and Literature. 2009–10, 2010–11 (Shemtov, V.)

African and Middle Eastern Program: Jewish Languages

Reading Hebrew. 2009–10 (Shemtov, V.)
Beginning Hebrew. 2009–10, 2010–11 (Shemtov, V.; Greif, E.; Porat, G.)
Intermediate Hebrew. 2009–10, 2010–11 (Porat, G.; Shemtov, V.; Pines, N.)
Advanced Hebrew. 2009–10, 2010–11 (Porat, G.; Shemtov, V.)
Beginning Yiddish. 2009–10, 2010–11 (Levitow, J.)
Biblical Hebrew. 2009–10, 2010–11 (Porat, G.)

Comparative Literature

Modernism and the Jewish Voice in Europe. 2009–10 (Eshel, A.; Safran, G.)
Modern Hebrew Literature Reading Circle. 2009–10 (Eshel, A.; Shemtov, V.)
Introduction to Hebrew Literature. 2010–11 (Shemtov, V.)
Modern Hebrew Literature: Prose. 2010–11 (Eshel, A.)

German

Resistance Writings in Nazi Germany. 2009–10 (Bernhardt, E.)

English

Creative Resistance and the Holocaust. 2010–11 (Felstiner, J.; Felstiner, M.)
Feminism and American Literature. 2010–11 (Fishkin, S.)
Century's End: Race, Gender, and Ethnicity at the Turn of the Century. 2010–11 (Fishkin, S.)

Feminist Studies

Rereading Judaism in Light of Feminism. 2010–11 (Karlin-Neumann, P.)

History

Jews under Islam and Christianity in the Middle Ages. 2009–10 (Soifer Irish, M.)
Poverty and Charity in Medieval Christianity, Judaism, and Islam. 2009–10 (Miller, K.)
Land of Three Religions: Medieval Spain. 2009–10 (Miller, K.)
Poles and Jews. 2009–10 (Jolluck, K.)
History of Modern Antisemitism. 2009–10 (Dubnov, A.)
Jewish Intellectuals and Modernity. 2009–10 (Dubnov, A.)
Biography and History. 2009–10 (Zipperstein, S.)
The Holocaust. 2009–10, 2010–11 (Felstiner, M.; Zipperstein, S.)
Jews in the Modern World. 2009–10, 2010–11 (Zipperstein, S.)
Jews, Citizenship, and Europe's Others. 2010–11 (Roberts, S.)
Zionism and Its Critics. 2009–10, 2010–11 (Dubnov, A.)
Heretics to Headscarves. 2010–11 (Rakove, J.)
Mediators of Tradition & Modernity: Comparative Jewish Women's History from the 17th Century to Present. 2010–11 (Roberts, S.)
Jews in France from the Dreyfus Affair to World War II. 2010–11 (Roberts, S.)
Research Seminar in Middle East History. 2010–11 (Beinin, J.)
Tel Aviv: Site, Symbol, City. 2009–10, 2010–11 (Dubnov, A.)
Understanding the Age of Extremes: Intellectual Responses to the Holocaust and Totalitarianism. 2010–11 (Dubnov, A.)
Jews in Colonial North Africa. 2010–11 (Roberts, S.)
Gentlemen and Jews: History of the Jews of England. 2010–11 (Dubnov, A.)
Palestine and the Arab-Israeli Conflict. 2009–10, 2010–11 (Beinin, J.)

Core in Jewish History, 17th–19th Centuries. 2009–10 (Rodrigue, A.)
Core in Jewish History, 20th Century. 2009–10 (Zipperstein, S.)
Graduate Research Seminar in Jewish History. 2009–10, 2010–11 (Zipperstein, S.)

International Relations

Terrorism and Security in Israel: Law and Politics. 2009–10 (Barak-Erez, D.)

Jewish Studies

Directed Reading in Yiddish. 2009–2010, 2010–11 (Baker, Z.)

Music

Jewish Music in the Lands of Islam. 2009–10 (Tchamni, A.)
Music of Modern Israel. 2009–10 (Tchamni, A.)

Religious Studies

Jesus the Jew in First-Century Christianity. 2009–10 (Miller, R.; Sheehan, T.)
St. Paul and the Politics of Religion. 2009–10 (Fonrobert, C.)
Philology of Rabbinic Literature. 2009–10 (Fonrobert, C.; Balberg, M.)
The Talmud as Literature. 2009–10 (Fonrobert, C.)
Judaism and Hellenism. 2009–10 (Weitzman, S.)
The History of Immortality. 2009–10 (Weitzman, S.)
Exploring Judaism. 2009–10 (Weitzman, S.)
Travels through the Afterlife. 2010–11 (Weitzman, S.)
Religion and Spirituality: LGBTQ Perspectives. 2010–11 (Fonrobert, C.)
How to Read the Bible. 2009–10, 2010–11 (Weitzman, S.)
Genesis and Gender: Male and Female in Judaism, Christianity, and Islam. 2010–11 (Fonrobert, C.)

Aramaic Jewish Texts. 2010–11
(Fonrobert, C.; Balberg, M.)

Judaism and Christianity in the Mediterranean
World: Contact, Competition, and
Conflict. 2010–11 (Fonrobert, C.)

Mystics and Merry-makers: Innovations in
Modern Judaism. 2010–11 (Fonrobert,
C.; Rosenberg, J.)

Research Methods and Resources in Jewish
Studies. 2010–11 (Baker, Z.)

King Solomon and the Search for Wisdom.
2010–11 (Weitzman, S.)

Shoah at Stanford

Two different courses entitled “The Holocaust” were offered as part of the Jewish Studies Program in Stanford’s History Department. The first, taught by Mary Felstiner in the winter of 2009, used visual material (artifacts, photographs, artwork), documents, fiction, and even comics to gain insight into the Holocaust’s impact, then and now.

The second was taught by Steven Zipperstein in the spring of 2011 and was a colloquium devoted to wide-ranging exploration of some of the more important and illustrative scholarly, autobiographical, and fictional work dealing with the Holocaust. Among the themes examined were the tenor of pre-war European Jewish life; how the history of the Holocaust’s has been told—and retold—over the past half century; and the crucial imprint left by the catastrophe on contemporary culture, politics, art, and ideology.

A third course on the subject was offered in the winter of 2010, taught by John Felstiner and Mary Felstiner, entitled “**Creative Resistance and the Holocaust.**” “Creative resistance,” a little-known phenomenon and a new term, emerges astonishingly during times of devastation. Under the Nazis, it took form in graffiti, diaries, chronicles, poems, paintings, photos, and music. How did a human spirit of creativity arise from such duress, and to what end? Why would acts of imagination, incapable of stopping destruction, count as resistance? Guests included a string quartet playing music by a prisoner, and a speaker who was a survivor of seven camps. Works included Goya’s counter-Napoleon etchings, poems from World War I and Iraq, and contemporary examples.



EVENTS

Endowed Lectures

ENDOWED LECTURES

2009-10



NOVEMBER 10, 2009

The Jewish Community Endowment Fund Lecture

Michael Chabon, Author, Pulitzer Prize-winning novelist, in conversation on notions of home with John Felstiner, Professor of English at Stanford. Co-sponsored with American Studies and the Program in Creative Writing. Mind Thought”



NOVEMBER 19, 2009

The Aaron-Roland Lecture in Jewish Studies

Moshe Halbertal, Professor of Jewish Thought and Philosophy, Hebrew University of Jerusalem: “At the Threshold of Forgiveness: On Law and Narrative in the Talmud.” Co-sponsored by the David S. Lobel Visiting Scholar in Jewish Studies Fund and the Stanford Humanities Center.



FEBRUARY 17 AND 18, 2010

The Clara Sumpf Yiddish Lecture Series

Naomi Seidman, Professor of Jewish Culture, Graduate Theological Union: “The Rise of the Jewish Novel and the Sexual Transformation of Ashkenaz” (in English); “The Yiddish Gospel of Matthew.”

ENDOWED LECTURES

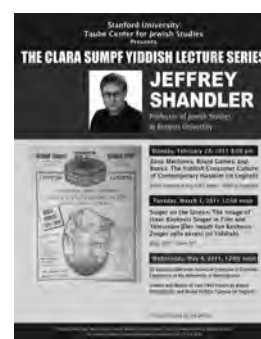
2010-11



JANUARY 13, 2011

The Aaron Roland Endowed Lecture

Benjamin D. Sommer, Professor of Bible and Ancient Semitic Languages at the Jewish Theological Seminary: “The Bible and Kabbalah: Divergence and Convergence.”



FEBRUARY 28 AND MARCH 1, 2011

The Clara Sumpf Yiddish Lecture Series

Jeffrey Shandler, Professor of Jewish Studies at Rutgers University: “Bank Machines, Board Games, and Books: The Yiddish Consumer Culture of Contemporary Hasidim” (in English); “Singer on the Screen: The Image of Isaac Bashevis-Singer in Film and Television” (in Yiddish).

EVENTS

At Home in Diaspora / Diaspora at Home

THE SHOSHANA AND MARTIN GERSTEL CONFERENCE FUND SYMPOSIUM

APRIL 25-26, 2010



MAY 3, 2011

The Jewish Community Endowment Fund Lecture

David M. Stern, Moritz and Josephine Berg Professor of Classical Hebrew at the University of Pennsylvania: "Through the Pages of the Past: The Jewish Book in Its Historical Context"

*"At Home in Diaspora / Diaspora At Home"*

Organized by Professor Charlotte Elisheva Fonrobert and Devin E. Naar

In a world of increasing migration and simultaneously increasing homelessness, both in a literal/physical sense as well as in a cultural sense, our understanding of the possibilities and impossibilities of the notion of home and belonging may become more crucial than ever. The conference focused on this particular aspect of Diaspora studies, which is the question of belonging and home. How are these constituted once home is no longer a given (whether because of emigration, immigration, migration, refuge, exile, or other forms of displacement)? How do people emplace and replace themselves? How does nostalgia affect the way in which people constitute themselves in their immediate environment? How do people relate to their imagined and imaginary homes (nostalgia, utopian, etc.)?

We sought to create a fruitful interdisciplinary conversation between scholars of Jewish culture in its various dimensions and other cultures. Our intent was to engage in a conversation about the concepts that we draw on and/or the theoretical frameworks we develop in order to study the phenomenon of Diaspora.

The program of this international conference included five sessions and a keynote speaker:

OPENING LECTURE:

Introduction by

Michele Elam, Stanford University
Ato Quayson, University of Toronto

KEYNOTE ADDRESS:

Introduction by

Zachary Baker, Stanford University
William Safran, University of Colorado at Boulder

GROUP I: NEIGHBORHOOD

Michel Laguerre, University of California at Berkeley

David Caron, University of Michigan

Respondent:

Charlotte Elisheva Fonrobert, Stanford University

GROUP II: CITY AS HOMELAND

Chair:

Vered Karti Shemtov, Stanford University

Devin Naar, Stanford University

Rebecca Kobrin, Columbia University

Anna Lipphardt, University of Konstanz, Germany

Respondent:

Steven J. Zipperstein, Stanford University

GROUP III: HOMELAND AS HOME?

Michal Govrin, author, in conversation with

Vered Karti Shemtov, Stanford University

Arie Dubnov, Stanford University

GROUP IV: NATIONAL DIASPORA AND DIASPORIC NATION

Chair:

Robert Crews, Stanford University

Ruth Mandel, University College, London

Bradley Naranch, Stanford University

Pam Ballinger, Bowdoin College

Please find the complete program at <http://jewishstudies.stanford.edu/events/conference-diaspora.html>

EVENTS

Queer Jewish Religiosity in America: Directions and Trends

THE SHOSHANA AND MARTIN GERSTEL CONFERENCE FUND SYMPOSIUM

FEBRUARY 26-27, 2011



The program of this conference included four sessions and a musical performance. Organized by Professor Charlotte Elisheva Fonrobert, Professor Steven Zipperstein, Susan Berrin, and Max Strassfeld.

The past few years have witnessed the publication of a number of Jewish queer texts that chose to engage traditional forms of Jewish ritual and literature. These include Siddur Sha'ar Zahav: The All-Inclusive Siddur, the siddur of Congregation Sha'ar Zahav in San Francisco; B'chol l'vav'kha, the siddur of Congregation Beit Simchat Torah in New York; the Torah commentary Torah Queeries: Weekly Commentaries on the Hebrew Bible; and Andrew Ramer's Queering the Text: Biblical, Medieval, and Modern Jewish Stories. These publications mark an important contribution to American Jewish life and culture, now engaged in a fascinating dialogue with the queer community. The conference sought to acknowledge and examine this contribution by engaging the editors and authors of these works in a dialogue with leading scholars of the field. The conference facilitated a fascinating conversation about queer Judaism, its engagement with various Jewish textual forms, and what happens to both in the process.

The program with participants:

OPENING LECTURE:

Radicals Transmute Tradition: New Queer Voices at Congregation Sha'ar Zahav

Led by

Andrew Ramer and Miryam Kabakov

GREETINGS, OPENING REMARKS

Charlotte Elisheva Fonrobert, Stanford University

OPENING PANEL

(a group of specialists in the fields of religious life and American Jewish culture evaluate queer liturgical and expository texts)

Marc Dollinger, San Francisco State University
Ari Kelman, University of California at Davis
Jeffrey Shandler, Rutgers University
Chava Weissler, Lehigh University

Moderator:

Steven Zipperstein, Stanford University

QUEER LITURGY

(discussion by authors and editors of prayer books)

Rabbi Camille Shira Angel, Sha'ar Zahav Congregation, San Francisco
Rabbi Sharon Kleinbaum, Beit Simchat Torah Congregation

Gregg Drinkwater, Keshet Jewish Mosaic
Andrew Ramer, author

Moderator:

Max Strassfeld, Stanford University

WORKSHOPS

Rabbi Reuben Zelman
Elliot Kukla

Andrew Ramer, author

Miryam Kabakov, author and editor

AMICHAU LAU LAVIE, "STORAHTELLING"

A performance by Charming Hostess

Please find the complete program at
http://jewishstudies.stanford.edu/events/queer_symp/program.html

EVENTS

The Reception of David Grossman and Hebrew Literature in Europe and the United States

MARCH 14-16, 2011



A collaboration between Stanford University and Ca'Foscari University (Venice). The program of this international conference included eight sessions and a key note address. Organized by Emanuela Trevisan Semi, Vered Karti Shemtov, Amir Eshel, and Noam Pines.

The goal of the conference was to bring together scholars, literary editors, publishers, and translators of Hebrew literature. The first day of the conference focused on David Grossman's latest novel as a test case, and the second day was devoted to new emerging voices in Hebrew literature. Nineteen guests joined us from Stanford, and over 40 people from around the world attended, in addition to local students, professors, and guests. It was a unique opportunity to listen to the people who are involved in the production and distribution of books as well as to those who study literature and literary markets.

The program with participants:

OPENING REMARKS

Alide Cagidemetrio, Dean of the Faculty,
Ca'Foscari University

Tiziana Lippiello, Head of the Department
of Asian and North African Studies,
Ca'Foscari University

David Grossman, author, in conversation with
Vered Karti Shemtov, Stanford University



"To the End of the Land" in Israeli Scholarship
Moderator:

Emanuela Trevisan Semi, Ca'Foscari University

Avi Lipsker, Bar Ilan University

Uri Cohen, Columbia University

Amir Eshel, Stanford University

David Grossman in Italian and Japanese Scholarship

Moderator:

Nancy Ruttenburg, Stanford University

Elisa Carandina, Ca'Foscari University

Kazue Hosoda, Chuo University

"To the End of the Land": Translators Roundtable

Moderator:

Vered Karti Shemtov, Stanford University

Anne Birkenhauer (German)

Jessica Cohen (English)

Ana Maria Bejarano (Spanish)

Ruben Verhasselt (Dutch)

Alessandra Shomroni (Italian)

The Reception of Grossman and of Hebrew Literature in Europe: A Publisher's Roundtable

Moderator:

Steve Zipperstein, Stanford University

Anne Freyer, Le Seuil, France

Michael Krüger, Hanser Verlag, Germany

Silvia Querini, Lumen, Spain

Eva Cossee, Cossee Publishers, Netherlands

Luigi Sponzilli, Mondadori, Italy

Dan Franklin, Random House,

United Kingdom



The Reception of Contemporary Hebrew Literature in Europe

Moderator:

Amir Eshel, Stanford University

Gisèle Sapiro, Centre Européen de Sociologie
et de Science Politique

Masha Itzhaki, Institut National des Langues
et Civilisations Orientales

New Leading Voices in Hebrew Literature Today (Italian Perspective)

Moderator:

Noam Pines, Stanford University

Emanuela Trevisan Semi: "Sami Berdugo and the end of auto-censorship by Mizrahi writers"

Dario Miccoli, Ca'Foscari University

Stefano Zolli and **Davide Mano**, Ca'Foscari
University

Leading Voices in Hebrew Literature and Their Reception in Europe Roundtable/Open Conversation

Moderator:

Avi Lipsker, Bar Ilan University.

Yigal Schwartz, Ben Gurion University of
the Negev

Uri Cohen, Columbia University

Reading:

Maya Arad, writer in residence, Stanford
University

Please find the complete program at
http://jewishstudies.stanford.edu/events/venice_conf/program.html

EVENTS

History and Responsibility: Hebrew Literature and 1948

WITH THE EUROPE CENTER

JUNE 13-14, 2011



Initiated and organized by the Europe Center, cosponsored Jewish Studies, the Freeman Spogli Institute, and the School of Humanities and Sciences. The program of this conference included six sessions and a keynote address. Chaired by Amir Eshel, Hannan Hever and Vered Karti Shemtov.

In recent decades, the events of 1948 and the question of their moral and political significance have drawn renewed attention from several quarters of Israeli culture. After long years of ruling consensus regarding the factual record and the import of 1948, it now seems as if no concept in Israeli discourse is more fraught with controversy. Indeed, 1948 has become a shibboleth, redrawing the lines of conflict and affiliation within intellectual circles and academic disciplines as well as in the national political arena. In literature, too, interest in this period has never been livelier: Yoram Kanyuk, Amos Oz, Nurith Gertz, Meir Shalev, Eshkol Nevo, and Michal Govrin (among others) have all published novels and memoirs in recent years that return, each in its own way, to that fateful time and reflect on its consequences. The goal of this two-day conference was to discuss the resurgence of 1948 in contemporary discourse and examine its significance in the context of Hebrew literature. We looked at the role 1948 has played in prose and verse and discussed the host of aesthetic and moral issues that have arisen out of attempts to deal with this history. Focusing on questions of memory and responsibility, we explored the challenges and dangers that attend to the imaginative reconstruction of the past, as well as the promises it may hold.

The program with participants:

INTRODUCTION AND OPENING ADDRESS

Anita Shapira, Tel Aviv University

Moderator:

Steven Zipperstein, Stanford University

FIRST SESSION

Chana Kronfeld, University of California at Berkeley

Michael Gluzman, Tel Aviv University

SECOND SESSION

Todd Hazak Lowy, University of Florida

Renana Keydar, Stanford University

THIRD SESSION

Shaul Setter, University of California at Berkeley

Gil Hochberg, University of California at Los Angeles

KEYNOTE ADDRESS

Dan Miron, Columbia University

OPENING ADDRESS

Hannan Hever, Hebrew University

Moderator:

Joel Beinin, Stanford University

FIRST SESSION

Moderator:

Shira Stav, Ben Gurion University of the Negev

Sidra DeKoven Ezrahi, Hebrew University
Amir Eshel, Stanford University

SECOND SESSION

Uri S. Cohen, Columbia University

Michal Arbel, Tel Aviv University

Lital Levy, Princeton University

CONCLUDING DISCUSSION

Please find the complete program at
http://jewishstudies.stanford.edu/events/1948_conf/program.html

EVENTS

Text and Culture Speaker Series

Our Annual Block Seminar Series in Text and Culture

Over the past two years, we were again privileged to hold our annual “block” seminars in the Text and Culture series.

The block seminar is one of our initiatives started four years ago. Beyond the immediate concern for the education of our own graduate students, it seeks to further the collaboration between Jewish Studies programs around the bay. As was the case in previous years, in 2010 it was co-sponsored by funds provided by Professor Daniel Boyarin’s Taubman Chair in Talmudic Culture at the University of California, Berkeley, and the Center for Jewish Studies of the Graduate Theological Union in Berkeley. Graduate students from all three programs participated in the four sessions of the two-week block seminar: one week it is held at Stanford, the second week in Berkeley. We had the great privilege to host Professor Robert Brody from the Talmud Department at the Hebrew University in Jerusalem, author of *The Geonim of Babylonia and the Shaping of Medieval Jewish Culture* (Yale University Press, 1998). Thus, students had the opportunity to study with one of the foremost scholars of talmudic and geonic literature in the world as well as to learn from one another on each other’s home campuses.

The purpose of the seminar is to bring scholars of different textual traditions to teach and present the status of the study of their respective texts. Their task is to do so not in generic ways but by teaching texts and providing tools for taking apart, analyzing, and interpreting those texts.

For instance, what is the status of the field of studying the literature of the *geonim*, the leaders of the great academies of talmudic learning in the eighth through eleventh centuries C.E., whose work was of crucial importance

for the shaping of the Talmud? This literature is rarely studied or taught at universities in the United States, in part because it presents a disparate body of difficult texts from a time period about which we know very little in terms of social history. Yet it is precisely this time period that plays a central role in the shaping of the Talmud. For this and for other reasons, the attempt to shed light on Jewish textual learning from the late antique era to the European Middle Ages remains a crucial task in the academic study of the history of Jewish literature and culture.

These were issues that students got to engage in the seminar and beyond the classroom. The purpose of bringing scholars of the status of Professor Brody is also to afford our students the opportunity to meet with the visiting scholar individually and to discuss their own research work. So the two weeks of the block seminar are a veritable feast of learning and study.

The same can be said of Professor Eli Yassif’s visit from Tel Aviv University this past academic year. As one of the great contemporary scholars of the Jewish folkloric narrative, he came to teach our students about the long historical evolution of the folkloric narratives (“Jewish Folk-Narratives as Interpretation of Culture”) and the status of research in this literature.

In a more general way, the goal of this initiative is also to build and strengthen existing institutional relationships between our Northern Californian Jewish Studies programs and the relevant programs and institutions in Israel, so that we can nurture a lively exchange between our respective academic cultures. In that regard, the block seminars continued to be a great success.

The Text and Culture Speaker Series were made possible by generous funds supported by the Aaron Roland Annual Lecture Fund in 2009-10 and the Shenson Funds in 2010-11.



Text & Culture Series

JANUARY 25 AND 27, 2010
Stanford/Berkeley Block Seminar
Robert Brody, Professor of Talmud,
Hebrew University of Jerusalem:
“Geonic Literature”

APRIL 9, 2010
David Weiss Halivni, Professor of Classic
Jewish Civilization, Columbia University:
“Does a Holocaust Survivor Study the
Talmud Differently?”

NOVEMBER 18, 2010
Henri Atlan, Professor Emeritus of
Biophysics and Director of the Human
Biology Research Center at Hadassah
University Hospital in Jerusalem, and
the EHESS in Paris (co-sponsored with
Stanford Humanities Center, Department
of Religious Studies, Stanford University
Libraries, and Imitatio): “The Sparks
of Randomness: Religion, Philosophy,
and Bioethics”

FEBRUARY 1 AND 3, 2011
Stanford/Berkeley Block Seminar
Eli Yassif, Professor of Hebrew Literature,
Tel Aviv University: “Jewish Folk-
Narratives as Interpretation of Culture”

EVENTS

Guest Speakers

OCTOBER 21, 2009

Aristotle Kallis, Department of European Languages and Cultures, Lancaster University, United Kingdom: “The Nature of Fascism as a ‘Revolt against Decadence’: Selected Writings by Zygmunt Bauman and Roger Griffin”

Aaron Roland Special Lecture

NOVEMBER 2, 2009

David Roskies, Department of Jewish Literature, the Jewish Theological Seminary: “Reading Yiddish from Right to Left: A Conversation with David Roskies”

NOVEMBER 6, 2009

Jamie Bernstein, artist: “Leonard Bernstein and the Bible”

Jewish Art

NOVEMBER 7, 2009

Jamie Bernstein with **Michael Barrett**, piano, **William Sharp** and **Judy Kaye**, singers (supported by Stanford Lively Arts and the Shenson Art Fund): “A Portrait of Leonard Bernstein”

Jewish Art

JANUARY 7, 2010

A discussion with **Steve Reich**, **Beryl Korot**, **Mark Gonnerman**, and **Vered Karti Shemtov** (co-sponsored by Stanford Lively Arts and the Stanford Institute for Creativity and the Arts), “Steve Reich’s Opera: The Cave”

Aurora Forum and Jewish Art

JANUARY 9, 2010

Special appearance by **Steve Reich** (supported by Stanford Lively Arts and the Shenson Art Fund) “The Music of Steve Reich: So Percussion”

Jewish Art

JANUARY 12, 2010

Zachary Baker, Curator of Judaica and Hebraica Collections, Stanford Libraries: “Mahler, Copland, Bernstein ... and Rumshinsky? Reflections on the Yiddish Theater and Its Legacy”

Clara Sumpf Yiddish Lecture Series and Jewish Art



From left: Noam Pines, Shira Stav, Chana Kronfeld, Vered Shemtov, Chana Bloch, Renana Keydar

JANUARY 14, 2010

A reading and talk by translators **Chana Bloch**, Professor Emerita of English and Creative Writing, Mills College, and **Chana Kronfeld**, Department of Hebrew and Comparative Literature, U.C. Berkeley (co-sponsored by the Stanford Humanities Center): “Hovering at a Low Altitude: The Collected Poetry of Dahlia Ravikovitch”

JANUARY 20, 2010

Robert Alter, Department of Hebrew and Comparative Literature, U.C. Berkeley: “The Book of Psalms”

JANUARY 25, 2010

Menachem Lorberbaum, Department of Jewish Philosophy, Talmud, and Kabbalah, Tel Aviv University (co-sponsored by Division of Literatures, Cultures, and Languages and Forum for Contemporary Europe): “Religion and Politics in a Post-Secular Age”

FEBRUARY 3, 2010

Fred Rosenbaum, Founding Director of Lehrhaus Judaica: “Cosmopolitans: The Jews of the San Francisco Bay Area from the Gold Rush to the Present”

FEBRUARY 11, 2010

Vered Shemtov, Hebrew Senior Lecturer, Stanford University, and **Gallia Porat**, Hebrew Lecturer, Stanford University: “Promoting Artistic Creativity in the Hebrew Classroom” *The African and Middle Eastern Languages and Literatures Program*

MARCH 18, 2010

Jean-Michel Frodon, Film Historian and former Editor of *Les Cahiers du Cinema*, teaches at the Institute of Political Studies in Paris (co-sponsored by the Stanford Humanities Center and San Francisco Jewish Film Festival): “The Cinema, Defined and Redefined by the Holocaust”

APRIL 8, 2010

John Felstiner, Emeritus, Department of English, Stanford University, and **Mary Felstiner**, Emerita, Department of History, San Francisco State University: “Creative Resistance in the Holocaust”

APRIL 27, 2010

Lital Levy, Comparative Literature, Princeton University (co-sponsored by the Mediterranean Studies Forum, Department of Comparative Literature, and the Program for Middle Eastern Languages and Literatures): “Hebrew, Arabic, and What’s In-Between: Language and Metalanguage in the Literature of Israel/Palestine”

EVENTS

Stanford University
Taube Center for Jewish Studies

MAY 3, 2010

James Kugel, Professor of Bible and Director of the Institute for the History of the Jewish Bible, Bar Ilan University (co-sponsored by Religious Studies): “Why Bother with Ancient Interpretation?”

OCTOBER 26, 2010

Michael Goldfarb, author, journalist, and broadcaster: “Covering the News, Recovering the Past: How a Journalist’s Reporting on Radical Islam Led to a Work of Jewish History”

OCTOBER 28, 2010

Paula Fredriksen, William Goodwin Aurelio Chair Emerita of the Appreciation of Scripture, Boston University (co-sponsored by the Department of Religious Studies and the Stanford Humanities Center): “Judaizing the Gentiles: The Ritual Demands of Paul’s Gospel”

NOVEMBER 4, 2010

Donny Inbar, Associate Director for Arts and Culture at the Israel Center of the Jewish Community Federation in San Francisco: “From the Bimah to the Bine and Back: How Secular Yiddish Theater Reinvented Judaism”

JANUARY 14, 2011

Benjamin D. Sommer, Professor of Bible and Ancient Semitic Languages, Jewish Theological Seminary: “Follow up— The Bible and Kabbalah: Divergence and Convergence”

MARCH 8, 2011

Irvin Ungar, CEO and Founder of Historicana: “On Arthur Szyk and the Szyk Haggadah”

MARCH 31, 2011

Ada Rapoport-Albert, Head of the Department of Hebrew and Jewish Studies, University College London: “From Prophetess to Madwoman: The Displacement of Female Spirituality in 18th-Century Hasidism”

APRIL 5, 2011

Arnold Eisen, Chancellor of the Jewish Theological Seminary (co-sponsored by the Center for Comparative Studies in Race and Ethnicity): “Religion, Ethnicity, Nationalism, and the Definition of Contemporary Jewish Identity”



Jean-Michel Frodon

APRIL 7, 2011

“Filming or Not Filming the War”
An international panel of experts discussed strategies on war remembrance in cinema. This event was co-sponsored by the Stanford Humanities Center, Stanford Institute for Creativity and the Arts, Film Studies, the San Francisco Jewish Film Festival, and is part of the Ethics and War series created by the Bowen H. McCoy Family Center for Ethics in Society.

Moderator, **Vered Karti Shemtov**, Stanford University

Jean-Michel Frodon, Film Historian and former Editor of *Les Cahiers du Cinema*: “Cinema and the Shoah: Leo Hurwitz’s ‘The Museum and the Fury’ versus Alain Resnais’ ‘Night and Fog’”

Pavle Levi, Stanford University: “Cinema and the Old Bridge (Filming in Mostar after the War)”

Peter Stein, San Francisco Jewish Film Festival, “Israeli Cinema and the First Lebanon War”

Marie-Pierre Ulloa, Stanford University, “Tracing the Algerian War in Jean-Luc Godard’s Movies”

APRIL 28, 2011

Screening: “Tombées du Ciel”
In memory of **Nelee Langmuir**, French Holocaust survivor and influential Stanford teacher (co-hosted with the Division of Literatures, Cultures and Languages, the Europe Center, French Studies, German Studies, the Language Center and the Department of History)

MAY 4, 2011

Kathryn Hellerstein, Associate Professor of Germanic Languages, University of Pennsylvania: “Gender and Nation in 1945 Poems by Kadya Molodowsky and Malka Heifetz Tussman”

MAY 11, 2011

Paul Mendes-Flohr, Professor of Modern Jewish Thought in the Divinity School, University of Chicago, in conversation with **Amir Eshel** and **Steven Zipperstein** (presented by JCCSF): “Modern Day Prophets: Buber and MLK” **The Inaugural Stanford University Charles Michael Speakers Series**; see page [x](#) for a transcript of this conversation

MAY 12, 2011

Paul Mendes-Flohr, Professor of Modern Jewish Thought in the Divinity School, University of Chicago, “Readings”

MAY 26, 2011

Gary Rendsburg, Professor of Jewish History in the Departments of Jewish Studies and History, Rutgers University (Co-sponsored with the Department of Religious Studies), “In Search of (Most) Ancient Israel”

EVENTS

Hebrew @ Stanford: Focus on Medieval Hebrew Poetry 2010-2011

As part of a focus on Medieval Hebrew poetry, a number of academic and cultural activities were carried out during the winter of 2010–11, including a concert by Israeli artists Berry Sakharof and Rea Mochiach, a guest lecture by Professor Raymond Scheindlin of the Jewish Theological Seminary, and an intensive workshop on medieval poetry by Professor Susan Einbinder of HUC-JIR/Cincinnati. These events provided enrichment to the wider community while allowing in-depth study to students of Hebrew.

With funding from the Lobel Fund and the Shenson Fund, and with the co-sponsorship of Hillel, Lively Arts, and the Israeli Center, the Taube Center was able to host Berry Sakharof, one of Israel's most successful rock singers, Rea Mochiach, and their band, Red Lips. Sakharof and Mochiach created an original album that melds the sound of contemporary guitar rock with melodic and rhythmic influences from Middle Eastern music. The project's lyrics date back to the 11th-century Hebrew poetry of Rabbi Shlomo Ibn Gabirol, one of the outstanding poets of Muslim Spain. The result is a powerful album that brings together East and West, classical and contemporary, sacred and secular. Over 800 faculty, students, and community attended the Stanford concert, where the texts of the poems performed were distributed to the audience in Hebrew and English translation, and where CDs of the album were sold.

Prior to the concert, Sakharof, Mochiach, and the album's producer had met with Stanford students of Hebrew for a discussion moderated by Professors Vered Karti Shemtov and Arie Dubnov. The discussion addressed Israeli music today, the challenges of writing and performing in Hebrew, and the specific work that was done by the artists in this album to bridge the medieval and the contemporary. In



Backstage before the concert (from left to right): Berry Sakharof, Vered Karti Shemtov, Rea Mochiach, Donny Inbar (Director of Arts and Culture at the Israel Center of the Jewish Community Federation of San Francisco), and Jenny Bilfield (Artistic and Executive Director at Stanford Lively Arts). Photo by Michael Rooney.

further preparation for the concert, students studying Hebrew at all levels analyzed texts of medieval poems featured in Sakharof and Mochiach's album, in Hebrew and in English translation. Sakharof, Mochiach, and the Red Lips band also participated in a Shabbat Dinner at Hillel that was attended by over 150 students and included Shabbat songs and psalms.

Professor Raymond Scheindlin, who, among his many other accomplishments, wrote the introduction to the Red Lips album booklet, gave a guest lecture entitled "Uncaging the Vulture: On Translating Medieval Hebrew Poetry (Ibn Gabirol)." He is Professor of Jewish History at the JTS, where he teaches and conducts research on the encounter of Hebrew and Arabic cultures in Spain, especially as embodied in the poetry of the two traditions.

The workshop on medieval poetry taught by Professor Susan Einbinder, Professor of Hebrew Literature at HUC-JIR/Cincinnati, was attended by students of the graduate course on Hebrew Literature and Poetry as well as by the members of the Hebrew reading circle. The workshop had three sections: canon and genre; post-canon (polyphony on the periphery); and the canon's edge (genre, textual

stability, and geography). This unique workshop exposed students both to basic concepts, ideas, and theories in the field of medieval Hebrew poetry and to current dilemmas and questions posed by researchers of the field. The final segment of the workshop was a public lecture given by Professor Einbinder on the subject of her own research, entitled "Seeing the Blind: Trauma and Poetry in Medieval Ashkenaz." She has completed several studies of medieval Jewish literary physicians and is now conducting research for a new book that explores the relationship between history and literature in medieval Jewish writing and its transmission through the ages.

Hebrew @ Stanford Events

OCTOBER 2, 2009

Hannan Hever, Department of Hebrew Literature, Hebrew University of Jerusalem, Israel (co-sponsored with DLCL): "Poetry and Trauma: Avot Yeshurun and Itzhak Laor in the Lebanon War"

NOVEMBER 20, 2009

Moshe Halbertal, Department of Jewish Thought and Philosophy, Hebrew University of Jerusalem, in conversation with **Meir Shalev**, author (co-sponsored with Hillel at Stanford): "First Loves in the Bible"

DECEMBER 2, 2009

Arie Dubnov, Acting Assistant Professor in History, Stanford University: "The Rise and Fall of the Mythological Sabra: Lecture and Special Screening of *He Walked Through the Fields (Hu Halach Ba-sadot)*"

FEBRUARY 9, 2010

Maya Arad, Writer in Residence, Stanford University: "Short Story Master"

EVENTS

Hebrew @ Stanford, Guest Author Program

APRIL 1, 2010

Hagit Halperin, Professor of Hebrew Literature, Tel Aviv University: “Avraham Shlonsky, Sturm und Drang—The Rebellion Against Bialik”

APRIL 15, 2010

Dalia Gavriely-Nuri, Lecturer of Political Studies at Bar-Ilan University and Hadassah College, Jerusalem (sponsored by the Gratch Foundation): “War as Culture: The Israeli Case”

OCTOBER 18, 2010

Shachar Pinsker, Associate Professor of Hebrew Literature and Culture in the Near Eastern Studies Department and the Judaic Studies Program, University of Michigan: “The Urban European Café as a Space of Jewish Modernism”

DECEMBER 7, 2010

Tal Golan, Professor of History of Science, University of California, San Diego: “Zionism and Science”

FEBRUARY 10, 2011

Raymond Scheindlin, Professor of Jewish History, Jewish Theological Seminary: “Uncaging the Vulture: On Translating Medieval Hebrew Poetry (Ibn Gabirol)”
Hebrew @ Stanford: Focus on Medieval Hebrew Poetry

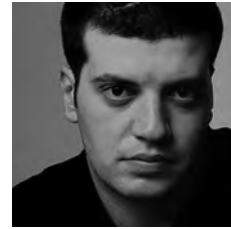
FEBRUARY 23–25, 2011

Susan Einbinder, Professor of Hebrew Literature, HUC-JIR/Cincinnati: “Workshop on Medieval Hebrew Poetry”
Hebrew @ Stanford: Focus on Medieval Hebrew Poetry

FEBRUARY 25, 2011

Susan Einbinder, Professor of Hebrew Literature, HUC-JIR/Cincinnati: “Seeing the Blind: Trauma and Poetry in Medieval Ashkenaz”
Hebrew @ Stanford: Focus on Medieval Hebrew Poetry

The following authors visited the Hebrew Program at Stanford

*Etgar Keret**Sayed Kashua**Meir Shalev**Amos Oz**Michal Govrin**AB Yehoshua**David Grossman**Sami Michael*

Not Pictured:
Amir Gutfreund
Haim Be'er

Not Pictured:
Ronit Matalon
Orly Castel-Bloom

DONORS

Donors and Gifts

The Taube Center for Jewish Studies is grateful for the generous contributions of all our donors. Your support helps ensure the continued growth and enrichment of our programs both within the Stanford community and beyond. Thank you!

Major Grants

- The Jewish Community Endowment Newhouse Fund of the Jewish Community Federation of San Francisco, the Peninsula, Marin, and Sonoma Counties
Koret Foundation Grant for the Israeli Culture Project
Shenson Foundation

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

- Aaron Roland Fund
Frieda Ahelleas Fund
Jill & John Freidenrich Fund
Frances K. & Theodore H. Geballe Fellowship Fund
Shoshana & Martin Gerstel Endowed Conference Fund
Jewish Community Federation Lectureship Fund
Bernard Kaufman Undergraduate Research Award

- Donald & Robin Kennedy Jewish Studies Undergraduate Award
The David S. Lobel Visiting Scholars in Jewish Studies Fund
Eva Chernov Lokey Lectureship Fund
William J. and Fern E. Lowenberg Graduate Fellowship Fund for Holocaust Studies
Partnership Endowed Graduate Fellowship Fund
Reinhard Fund for Faculty Excellence
Reinhard Graduate Fellowship Fund
Clara Sumpf Yiddish Lecture Series Fund
Taube Center for Jewish Studies Fund
Taube Family Fellowship
Taube Fellowship
L. Jay & Gretchen Tenenbaum Fund

Jewish Social Studies SUBSCRIPTION ORDER FORM

Name

Address

City State Zip Email Address

Visa MasterCard American Express

Credit Card # Expiration Date

Signature

Renewal subscription (specify type below)

Individuals in USA: print \$37.50 electronic \$35.55 print and electronic \$43.45
Institutions in USA: print \$97.00 electronic \$87.30 print and electronic \$135.80

Foreign orders add the following postage: \$14.50 U.S. to Canada, Mexico, and overseas surface; \$26.00 U.S. to overseas via airmail.

Prepayment Required in U.S. Funds

Return to Journals Division, Indiana University Press
601 N. Morton St., Bloomington, IN 47404-3797
Visit our Web page at: www.iupjournals.org

Toll-free telephone number: 1-800-842-6796
Fax: 812-855-8507
Email: iuporder@indiana.edu

DONORS

Stanford University
Taube Center for Jewish Studies

The Eli Reinhard New Graduate Fellowship



Our faculty and students are extremely grateful to Eli Reinhard for his continuing generous support of the Taube Center. In the past few years, we had an urgent need for graduate funding. Mr. Reinhard's contribution helped secure our graduate program and allowed us to accept new graduate students for the upcoming academic year.

“As one of the leading benefactors of Jewish organizations in Silicon Valley, some of the local organizations to which Eli has been a major donor include:

Addison-Penzak JCC

Chai House

Community Mikvah of Silicon Valley

Congregation Sinai

Jewish Day Schools (Gideon Hauser, South Peninsula, Yavneh)

Jewish Federation

Levy Family Campus

San Jose State University's Jewish Studies Program

Silicon Valley Jewish Film Festival

Stanford University's Taube Center for Jewish Studies:

Reinhard Curatorship for Judaica/
Hebraica at the Green Library

Reinhard Fund for Faculty
Excellence

Reinhard Graduate Fellowship Fund in
Jewish Studies

Jewish community has always been very important to Eli and his family. As a former president of Hillel when he was a student at Stanford University, Eli understands the importance of Hillel's role in fostering positive Jewish identity and strong connections with Israel.

Eli is the President of Arcadia Development Co., founded in 1957. He has seen Arcadia become one of the larger privately owned land developers and home and apartment builders in the San Jose area. He has been in building and property management since the 1950s in California, Oregon, Virginia, and West Virginia.”

Some of the information above has been excerpted from the “Pillars of the Community Awards Luncheon 2011” publication from Hillel of Silicon Valley

Commonwealth Club Honors Tad Taube



On March 15, 2011, the Commonwealth Club of California presented its Distinguished Citizen Award to Tad Taube. The award recognizes individuals and their contributions to local and global society.

“Few Jewish philanthropists today have the stamina, the passions of Tad Taube. He has left an indelible mark on so much in Bay area Jewish life, and well beyond. No one now looking at the contour of the Jewish community in Northern California or, for that matter, at Jewish cultural and institutional matters in present-day Poland could do so without attention to his imprint, an influence likely to remain significant for many years to come.”

Steven J. Zipperstein, Daniel E. Koshland Professor in Jewish Culture and History, Stanford University

Mr. Taube is the president of the Koret Foundation, chairman of Taube Philanthropies, and chairman and founder of Woodmont Companies. He was honored with the Commonwealth Club’s Distinguished Citizen Award at the 108th Anniversary and 23rd Annual Distinguished Citizen Award Dinner in San Francisco.

The Taube Center for Jewish Studies at Stanford congratulates Honorary Consulate Tad Taube for this distinguished award and for the occasion of his 80th birthday. We celebrate with him a long life of giving to the Center, to Jewish scholarship, to the Jewish community, to Stanford University, and to a long list of causes and projects in the Bay Area and around the world.

To learn more about the Mr. Taube’s ongoing dedicated work, please go to <http://www.taubephilanthropies.org>.



William J. Lowenberg

The Taube Center for Jewish Studies was deeply saddened that William Lowenberg passed away on April 2, 2011. He was an important friend to the Center and a great promoter at Stanford of Jewish Studies in general and of Holocaust studies in particular. Mr. Lowenberg was a man of great passions—political, cultural, and otherwise—who benefited little, because of the horrors of the past century, from formal education but who cared intensely about what it is that people thought and wrote about, especially when it came to Jews. He was someone who, perhaps because he cared so deeply, stayed young and eager even in old age, and whose imprint on everything he touched was indelible. His generous financial commitments have enabled us to recognize our undergraduate students’ work in Jewish Studies and to support our graduate student program, particularly in the Department of History. Mr. Lowenberg always expressed genuine interest in our students’ work. He also served on our Advisory Board. With these manifold contributions to our center, he was exemplary. His legacy will live on through his financial contributions to the work in Jewish Studies at Stanford, but his loss will be truly felt in our community.

DONORS

The David S. Lobel Visiting Scholar in Jewish Studies Endowment



The David S. Lobel Visiting Scholar in Jewish Studies Endowment generously co-sponsored Moshe Halbertal's visit to the Taube Center in November 2009. Prof. Halbertal's talk was entitled "At the Threshold of Forgiveness: On Law and Narrative in the Talmud." In February 2011, the endowment co-sponsored Eli Yassif's visit and his talk, "The Safed Myth: Life and Fantasy in 16th Century Galilee Legends." Also that month, the endowment sponsored the Medieval Poetry Workshop with guest speaker Susan Einbinder.

An Interview with David S. Lobel

WHAT LED YOU TO INITIATE THE LOBEL FUND FOR VISITING FACULTY?

I was looking to enrich and enhance Jewish academic life for students at Stanford, and to find a way to create an experience for students that would expose them to the richness of the Jewish people's history, values, tradition, and thought.

WHY DID YOU SPECIFICALLY CHOOSE TO STRESS THE TRADITIONAL ASPECT?

I wanted to tap into our enormously rich heritage and make the past come alive. Because Jewish students at Stanford come from different backgrounds and levels of observance, my goal was that even students who are unaffiliated or loosely committed would be able to develop an appreciation of the richness of the history, philosophy, and depth of thinking in the ancient world of Judaism, and be proud of our tradition that is so deep and vibrant.

WAS YOUR CHOICE TO TRY AND ENHANCE JEWISH ACADEMIC LIFE AT STANFORD RELATED TO YOUR OWN EXPERIENCE AS A JEWISH STUDENT AT STANFORD?

Certainly. When I was a student at Stanford it was mostly barren, like a desert as far as Jewish life was concerned. And so, when I made my gift, I wanted to try to add some substance into the Jewish life of Stanford students in a way that others and I didn't have when we were there.

HOW DID IT FEEL TO HAVE THE JEWISH ELEMENT MISSING FROM CAMPUS LIFE?

For me personally it was difficult, since I came from a well-established Jewish environment. I missed that Jewish life. It was so much a part of my life, and then I came to a place where there was very little. Sadly, one had to go off campus for it. I personally didn't feel as comfortable as I would have felt had I had access to a more developed Jewish life on the campus.

When you look at big universities with a thriving Jewish life, there is a very rich set of choices for students, not just in the academic life but also at the Hillel and at the observance level. In the university setting, whatever students want, they can find. Whatever they were used to, wherever they came from, they can usually find their comfort zone. By making my gift, I wanted to contribute to making Stanford a place that anybody from a Jewish background, at any level of observance or connection, could feel comfortable attending.

From the Inaugural Charles Michael Lecture Series: On Charisma

From “Modern Day Prophets: Buber and Martin Luther King, Jr.” with Paul Mendes-Flohr, in conversation with Amir Eshel and Steven J. Zipperstein, May 11, 2011, at the Jewish Community Center in San Francisco.

ESHEL: I'd like to open the conversation with the question of charisma. And I'd like to ask you, what is the basis, in your opinion, of the charisma of certain historical figures such as Martin Buber and Martin Luther King? What is it that distinguishes them? Why does that propel the two of them to play such a major role for their communities and to a much broader audience?

ZIPPERSTEIN: Let me begin here, just about the mystery of charisma, and offer two examples as a way of answering the question by avoiding answering it directly.

When I was writing *Elusive Prophet*, my biography of Ahad Ha'am, who emerged as the major intellectual, formidable intellectual figure in the Zionist movement at the turn of the 20th century and who was a major influence on Martin Buber, I found that in the mid-1880s, still a youngish man, he goes abroad looking into the possibility of studying at a university perhaps in Central Europe. He meets various Jewish intellectuals, enlightened figures, and makes no impact whatsoever on them.

Four years later, he comes to Odessa, and he comes to be celebrated. The Hebrew word is *nistar*, as a hidden holy man, an entire circle comes to be formed around him. The literature about him suggests that he could well be the redemptive intellectual in the Zionist movement, something that he, I think, undoubtedly also believes.

What happened in those intervening years? I don't know. There are these leaps in biography that feel sometimes almost greater than the chasms when you're writing on a larger canvas. And so, I noted the difference. I scratched my head, if you will, at its mystery.

One other example: Abraham Joshua Heschel, beardless—I'm not suggesting the mystery is in the beard—teaching at the

Hebrew Union College. Reactions to his classes are mostly rather unenthusiastic. He seems to be an uninspired teacher. This continues through much of his life, by the way; it seems that he would often come to class and read to students from the galleys of his books. It's something that we try to avoid doing at Stanford. I would assume that you try to avoid doing this at Chicago, too.

In any event, once in New York, now bearded, the author of a great book on the Prophets and much else, of course, Heschel becomes Heschel. Some of this has to do with the moment, some of it has to do with the intersection between his work on prophecy and the civil rights movement. Some of it has to do, perhaps, with the American public looking for a Jewish counterpart to figures like Martin Luther King. Some of it has to do with incredibly good public relations with influential people working for Heschel, pushing for him behind the scenes in Jewish communal life. And some of it, again, has to do with mystery.

And I think that not only students of religious thought like Paul, but also cultural historians like myself, are simply in awe of the power of mystery. I'll stop there.

MENDES-FLOHR: I mentioned to Amir that Buber, as you know, had a long, beautiful white beard. The origin of that is quite prosaic. He, as a young man, suffered from a harelip, and he was very concerned about that, so he [grew] a moustache as soon as he was able to do so, to cover up the harelip, and then the beard came thereafter. Which serves as charisma later on, but fortuitously.

Charisma is not an intrinsic quality. One does not necessarily have it—you know, born a charismatic individual. There are certain imponderable qualities that lend themselves at given moments to charisma. The quality

DONORS

Stanford University
Taube Center for Jewish Studies

of one's voice, bearing, stature. But—if I can be a bit academic—there's a sociological complex that quickens those qualities, to render them charismatic, to charm, to compel a following.

Buber had developed a certain charismatic persona in German, for German Jewry as well as many non-Jews. When he came to Israel, it didn't work, and it didn't work because his diction, his inclination for poetic imagery, for even religiously inflected concepts, somehow didn't register with the pragmatic-oriented Israeli generation of that time.

So, obviously, charisma is circumstantial. Nonetheless, one should note the imponderable qualities that do make for charisma. And if I can anticipate what we're going to speak about, within certain circumstances it is the moral courage of an individual, the vision that he or she is able to articulate, that resonates within a generation in a particular context.

Buber and Martin Luther King had that quality, and certainly, at a given moment, Heschel. But it's circumstantial, and I pay homage to the historian. It's the historical context that allows charisma to blossom.

ESHEL: I would like to follow up on what Steve said, and push both of you a little bit more in this direction, asking, namely, what specific ideas do you think, in the array of ideas that these two figures represented, maybe helped that charisma, or played a part in them becoming such charismatic characters?

ZIPPERSTEIN: I wonder to what extent, in the case of both Martin Luther King and Martin Buber, it was the wedding of courageous politics and faith. In other words, the special allure of a person of faith who is also a political progressive. So, when you take hold of a vessel like religion so often used for very different purposes, indeed used so often the purpose of cultural sedation and then turn it

into something explosive, and liberal, or leftist it can well hold an extraordinary allure.

I've long wondered whether much of what so excited some about Buber was precisely what exasperated others about him—because there were others, like Scholem, an early disciple, who were eventually exasperated by him and the aura ever surrounding him. .

In the case of Martin Luther King, I wonder if there was also something similar in his miraculous rise to stardom as a youth. He comes of age so young under the patronage of an important father but surrounded by far more prominent, older, if also more stolid figures. And the combination of being able to project a kind of prophetic cadence, to make throughout his short life so many astonishingly courageous political decisions—some of them, from the vantage point of those close to him, counterintuitive—these qualities set him apart. Politics wedded with faith. I wonder if that's at least part of the key.

MENDES-FLOHR: You know, I would begin with an anecdote regarding Buber's beard. They say when Buber came to Israel at the age of 60, in 1938, when he walked down the streets of Jerusalem, young children would run after him and scream out, Elohim, Elohim (God, God). [laughter]

And Buber would turn around, stroke his beard, and say, yes? [laughter]

ZIPPERSTEIN: You're sure that's not a story that Scholem told about Buber?

MENDES-FLOHR: Could very well be. [laughter] Well, Buber didn't regard himself as divine, nor even as a prophet. But he did say and did insist that the Jewish people should regard themselves as the children of Amos the prophet. Amos, of course, reminded Israel, the children of Israel, that God is not only

their God but the God of the Ethiopians and all of humanity. He's a redemptive God, so to speak, of all. And as such, we should be alert to the suffering of others.

And if I may just expand upon the nature of Buber's faith, within the prophetic mode. When my children ask me, what is a prophet, I whimsically suggest that there's this distinction to be made between a kvetch and a prophet. A kvetch complains about his own, our own woes and troubles. A prophet kvetches on behalf of the other, those who are disinherited, those who are abused, and the like. And that was Buber's faith—a prophetic faith that we should be alert to not only our own suffering but certainly [to] the Jewish people [who] in his time suffered dearly and deeply, [and] also [to] the suffering that, perforce, is perpetrated on others because of our own desire to affirm our own dignity, to pursue our own just cause, that we should not forget that. And this is, of course, a moment of faith, that the God of Israel is also the God of the Ethiopians—if you wish, the God of the Palestinians.

That, I think, is a unique combination of politics and faith, in Buber's case.

ZIPPERSTEIN: The kvetches I've known have a more variegated repertoire, and I might well expand the definition of a kvetch, but that's not why we're here tonight. I've also wondered, and I know that, Amir, I've talked about this question, but wonder how you might weigh in on it, Paul, about what it is that tends to be forgotten about totemic figures like Martin Luther King and Martin Buber, how it is that otherwise controversial aspects of their lives are, as often as not, either brushed away, or rendered unimportant?

Of course, Martin Buber was a highly controversial political figure, in many ways. [He] broke with official Zionism, refused to toe the official Zionist line, was one of the most

stalwart and vocal advocates of bi-nationalism, testified—despite the insistence of the Zionist organization that no one do so without its permission—before the Anglo-American Commission, then actually credits himself and people around him with having persuaded the Commission to embrace an essentially bi-nationalist stance.

And to the extent to which all that happened, it's one of the fascinating things about history, about how often it just disappears. Especially with regard to people who continue to have such continued resonance, sometimes across the political spectrum.

In the case of Martin Luther King, too, he's seen as a dangerous radical—close connections with figures in the civil rights movement, with Communist pasts—because these were the people who so often actually pushed for civil rights in the period before Martin Luther King comes to the fore. His position on the Vietnam War was stupendously controversial within the civil rights movement. And then, of course, there are those personal failings that we remember first, or at least second, when we mention former President Clinton, but we remember perhaps twelfth or fourteenth when we remember Martin Luther King. [...]

MENDES-FLOHR: Every human being has foibles, and even so-called great human beings are buffeted by frailties and thus have those foibles as well. Thomas Jefferson, Washington, name any of the great founders of the United States, they have their blemishes.

I don't know if it's necessary to recall those blemishes, but the controversial aspects perhaps can be retrieved to highlight the distinctive qualities of these individuals. It is true that Buber was a dissenter in Zion, a dissenter within the Jewish people. But always, as he put it, as a member of the loyal opposition.

Gershon Scholem once accused Hannah

Arendt of lacking what he called, what we call in Hebrew, *Ahavat Yisrael*, the love of the Jewish people. I think he missed the point. As I understand Hannah Arendt, she had a deep love for the Jewish people, but love is not necessarily blind support and solidarity.

I am a father of two children, four grandchildren, and I'm often very critical of my children, and I express it. Indeed, love determines my concerns, my criticism. And one must make a distinction between love and blind solidarity. That was certainly Buber's position. Out of a deep love for the Jewish people, he felt a need to criticize certain policies. He may have been wrong in his judgment, but he certainly had the courage to express those concerns.

And by recalling them, retrieving, so to speak, memories of Buber's oppositional postures, within this context of *Ahavat Yisrael*, I think we do a service to his memory.

ESHEL: I'd like to go back to the question of charisma and impact, and ask both of you, to what extent do you think that both Martin Buber and Martin Luther King answered a certain consciousness, or came in a certain time in which a consciousness was present, and thus were able to make the impact that they did? To what extent, are they children of their time, or their ideas were born out of a certain time, that propelled them into the roles they were able to [play] for their communities?

MENDES-FLOHR: Yes. Of course, Buber is best known for his concept of dialogue, a term that, before Buber, was reserved for a genre of literature, an exchange of positions. But dialogue, for Buber, became, of course, a very specific type of discourse, an acknowledgment of the irreducible dignity and integrity of the other, awkwardly called in English "the vow." Suggesting that every individual has a

DONORS

Stanford University
Taube Center for Jewish Studies

sacrality that must be honored.

In a period when we seem to be overwhelmed by totalitarian types of ideologies and politics, Buber's message of the dialogue resonated with a sense that we have to break through this type of ironclad oppositional ideological controversy or adversity. And that continued, of course, to speak to many of us. I can even suggest that the term "dialogue," in a specific sense, has now become almost part of a political discourse. Within Israel, which is my home, there are actually dozens of so-called dialogical groups between Jews and Palestinians. Within the midst of a very unfortunate conflict, [there is] a desire somehow to reach out to the other by simply listening to one another, listening, as we say in Hebrew, *kavod*, a certain sense of honoring and respecting the other. Not necessarily agreeing but truly listening, breaking the barrier of hostility, of indifference, of a misconception.

As such, I think Buber's message continues to resonate.

ZIPPERSTEIN: If I don't misunderstand your question, you're asking whether there are certain moments when we're more inclined to believe in the power of redemptive personalities than in others. On the one hand, one might argue, yes, that moment when King lived, when JFK lived, when Robert Kennedy lived, felt like that sort of moment, and one felt it all the more acutely once all of them were gunned down.

And you know, it's hard to even refer back to that moment now without feeling an incredible sense of poignancy still now. It was, in many ways, for many of us, the great collective losses of the early part of our lives.

On the other hand, it's fair to say that just a couple of years ago much of the American public was overwhelmed by the prospect of political redemption as wrought by another

beautiful black man. And perhaps some of the subsequent disappointment was born out of exaggerated hope of what it is that one human being—any human being, however smart, however able, however savvy—can possibly do.

So, on the one hand, I'm inclined to believe that this kind of hope is the product of a somewhat more naïve moment, more naïve age. On the other hand, we may have just experienced in the United States a moment not dissimilar from that of JFK or Martin Luther King. And so, I don't know how to answer that question.

Hope is, it seems to me, something of a double-edged sword, like so much in life. It's something essential and splendid, and it can bring about change, and it can result in the most devastating disappointment, because such hopes are simply exaggerated. In reaction, God knows what comes next.

So I don't know, but it's an interesting question.



From left: John Felstiner and Charles Michael

The Charles Michael lecture is part of the Charles Michael Professorship, which was established in 2010. The Charles Michael Professorship and lecture series reflect Mr. Michael's dedication to Jewish heritage and to Jewish history and culture. They are aimed at educating younger generations about the Jewish past and the present.

Charles Michael's dedication to educating younger generations on issues of Jewish history and culture, as well as his commitment to philanthropy, goes back to his late teens. His path led him to involvement with the work of the Jewish Community Foundation, the Jewish Community Museum, now known as the Contemporary Jewish Museum in San Francisco, and also, he was involved with Congregation Emmanuel, among many others.

We at Stanford University and at the Taube Center for Jewish Studies are deeply grateful to Charles Michael for the creation of the Charles Michael Professorship, and for his dedication to higher education.

BOOKS

Stanford Studies in Jewish History and Culture

STEVEN J. ZIPPERSTEIN AND ARON RODRIGUE, EDITORS
PUBLISHED BY STANFORD UNIVERSITY PRESS



Alan Mintz

Sanctuary in the Wilderness: A Critical Introduction to American Hebrew Poetry
(2011, available in November)



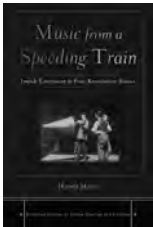
**Deborah A. Starr and
Sasson Somekh, editors**

Mongrels or Marvels: The Levantine Writings of Jacqueline Shohet Kahanoff
(2011)



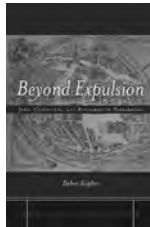
Jonathan M. Hess

Middlebrow Literature and the Making of German-Jewish Identity
(2010)



Harriet Murav

Music from a Speeding Train: Jewish Literature in Post-Revolution Russia
(2011)



Debra Kaplan

Beyond Expulsion: Jews, Christians, and Reformation Strasbourg
(2011)



Dan Miron

From Continuity to Contiguity: Toward a New Jewish Literary Thinking
(2010)



Marc Caplan

How Strange the Change: Language, Temporality, and Narrative Form in Peripheral Modernism
(2011)



Pauline Wengeroff

Memoirs of a Grandmother: Scenes from the Cultural History of the Jews of Russian in the Nineteenth Century, Volume One, translated with an Introduction, Notes, and Commentary by Shulamit S. Magnus
(2010)



Leonid Livak

The Jewish Persona in the European Imagination: A Case of Russian Literature
(2010)



Yael S. Feldman

Glory and Agony: Isaac's Sacrifice and National Narrative

(2010)



Mikhail Krutikov

From Kabbalah to Class Struggle: Expressionism, Marxism, and Yiddish Literature in the Life and Work of Meir Wiener

(2010)



Shachar M. Pinsker

Literary Passports: The Making of Modernist Hebrew Fiction in Europe

(2010)



Michael Laurence Miller

Rabbis and Revolution: The Jews of Moravia in the Age of Emancipation

(2010)



Maurice Samuels

Inventing the Israelite: Jewish Fiction in Nineteenth-Century France

(2009)

Other Jewish Studies Publications from Stanford University Press

Steven B. Bowman

The Agony of Greek Jews, 1940-1945
(2009)

Kader Konuk

East West Mimesis: Auerbach in Turkey
(2010)

The Zohar 6: Pritzker Edition, Volume Six, translation and commentary by Daniel C. Matt
(2011)

Michael Rothberg

Multidirectional Memory: Remembering the Holocaust in the Age of Decolonization
(2009)

BOOKS

Jewish Social Studies: History, Culture, Society

EDITED BY DEREK PENSLAR AND STEVEN J. ZIPPERSTEIN

This journal is published three times a year (fall, winter, and spring/summer) by Indiana University Press. It is a project of the Conference on Jewish Social Studies and is funded, in part, by a grant from the **Lucius N. Littauer Foundation**.

Vol. 15, No. 3 (Spring/Summer 2009)

- Litvak, Olga**, “Khave and Her Sisters: Sholem-aleichem and the Lost Girls of 1905”
- Surh, Gerald**, “The Role of Civil and Military Commanders During the 1905 Pogroms in Odessa and Kiev”
- Ferziger, Adam S.**, “From Demonic Deviant to Drowning Brother: Reform Judaism in the Eyes of American Orthodoxy”
- Chazan, Meir**, “The Dispute in Mapai over ‘Self-Restraint’ and ‘Purity of Arms’ During the Arab Revolt”
- Lang, Ariella**, “The Double Edge of Irony in Simone Luzzatto’s *Discorso*”

Vol. 16, no. 1 (Fall 2009)

- Michels, Tony**, “Exporting Yiddish Socialism: New York’s Role in the Russian Jewish Workers’ Movement”
- Stein, Arlene**, “Feminism, Therapeutic Culture, and the Holocaust in the United States: The Second-Generation Phenomenon”
- Bareli, Avi**, “Mapai and the Oriental Jewish Question in the Early Years of the State”
- Finkin, Jordan**, “Jewish Jokes, Yiddish Storytelling, and Sholem Aleichem: A Discursive Approach”
- Slucki, David**, “The Bund Abroad in the Postwar Jewish World”

Vol. 16, no. 2 (Winter 2010)

- Freeze, ChaeRan Y.**, “Lilith’s Midwives: Jewish Newborn Child Murder in Nineteenth-Century Vilna”

Dynner, Glenn, “Legal Fictions: The Survival of Rural Jewish Tavernkeeping in the Kingdom of Poland”

Blutinger, Jeffrey C., “Creatures from Before the Flood: Reconciling Science and Genesis in the Pages of a Nineteenth-Century Hebrew Newspaper”

Mann, Barbara, “Tel Aviv after 100: Notes toward a New Cultural History”

Shternshis, Anna, “White Piano in a Shtetl: Material Culture and Ethnic Identity in the Post-Soviet Jewish Urban Community”

Vol. 16, No. 3 (Spring/Summer 2010)

- Rein, Raanan, and Efraim Davidi**, “‘Exile of the World’: Israeli Perceptions of Jacobo Timerman”
- Gilbert, Shirli**, “Jews and the Racial State: Legacies of the Holocaust in Apartheid South Africa, 1945–60”
- Greenwald, Roy**, “Pogrom and Avant-Garde: Peretz Markish’s *Di kupe*”
- Vogt, Stefan**, “Robert Weltsch and the Paradoxes of Anti-Nationalist Nationalism”
- Shanes, Joshua**, “Ahron Marcus: Portrait of a Zionist Hasid”

Vol. 17, No. 1 (Fall 2010)

- Gribetz, Jonathan**, “An Arabic-Zionist Talmud: Shimon Moyal’s *at-Talmud*”
- Jackson, Maureen**, “The Girl in the Tree: Gender, Istanbul Soundscapes, and Synagogue Music”
- Mendelson-Maoz, Adia**, “The Bereaved Father and His Dead Son in the Works of A. B. Yehoshua”
- Muller, Jerry**, “Leo Strauss: A Portrait of the Political Philosopher as a Young Zionist”
- Parks, Richard**, “The Jewish Quarters of Interwar Paris and Tunis: Destruction, Creation, and French Urban Design”



במדבר. ותמן ותנין ארבעה צויכין להודות,
מדברות, מן הדא דכתיב תעו במדבר בישומון
זור המדבר דוגמא לכל הדורות. ומי שהיה בבית
שבי חשך וצלמות [אסירי עני וברזל וגו'], כי שים
. ומי שחלה ונתרפא, מן הדא אוילים מדרך פ
זו לה' חסרו וגו' ויזבחו זבחי תודה, שזובחים יז

רי זויזי. חד גדיא חד גדיא
ש לשוחט. דשחט לתורא
לחוטרא. דהכה לכלבא
רי זויזי. חד גדיא חד גדיא

שמע כבר: (ח) ומני את למד.
ר' שמואל בר נחמן ומקום אחר
את למד מאברהם, וזה נשנה ג"כ
ס רשב"י אף מאמרו של הקב"ה מ
אלה נתתי את הארץ הזאת: (ט)
בפסוק ויושע ה' ביום ההוא כלפור
ס שהוא שומט את העובר ממעי ה
'ל"ד), שאין ת"ל גוי מקרב גוי,
ויזייל אתכס מכור הברזל וגו' (סס סס
ל הזהב מן הכור, כך הוילא הקב"ה
, ובמכילתא סס מוצא המאמר שתמ
זר שלפנינו ממדרש תהלים מוצא
צותינו. כ"ה גם צכ"י ו', וצכ"י ה
לישראל. הוספתי כמו שהוא צכ"י ה
הסו"ט: (יב) תעו במדבר תמן
ופי' סס המ"כ גואלס משמע לו
לפני זה א"ר הוגא צסס רבי
של הקב"ה מעשה הוא ואחר ז
אך כך: לזרעך נתתי וגו' ר' הוגא
נתתי, אהן את הארץ הזאת א
תון. נוצע ממכילתא צסלה מסכת
ס שאס יכזוש ידו מעט הוא ר
הא אלהים לבא לקחת לו גוי מקרב
מעט את העובר ממעי הפרה, ואומר
שניי המילא ורשם שניי



Stanford University
Taube Center for Jewish Studies
Building 360, Room 362
Stanford, CA 94305-2190



<http://jewishstudies.stanford.edu>

במדבר. ותמן ותנין ארבעה צויכין להודות,
מדברות, מן הדא דכתיב תעו במדבר בישומון