



Arizona State University Jewish Studies Program

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made possible by the generous contributions of Friends of Jewish Studies

A Note from the Director

February. After a year of research leave in the cold northeast, it's hard not to be delighted to be back home. I missed Arizona. And not only the weather, but the pleasure of watching a young program grow.

This past year we sponsored *The Memoirs of Glikl of Hameln* with both on and off campus venues including one, at the request of the performers, in a local bar, with the intention of capturing the feel of a cabaret. A performance that is intricately grounded in an historical Jewish text and in a Jewish language speaks directly to the principal mission of the Program: to bring to both the university and the surrounding community intellectually and culturally sophisticated Jewish cultural expression unavailable without our sponsorship.

With that in mind, we continue to bring cutting edge scholarship to the Valley. This past year the Program sponsored two superb scholars in residence: David Kertzer of Brown University for the Eckstein Lectures and Christopher Browning of the University of North Carolina for Yom Hashoah. This latter was a premier of what we plan to make an annual event. I am delighted to report that James Kugel agreed to give the 2004 Eckstein lectures, kicking off a four-person series on Midrash at ASU sponsored through the Jess Schwartz Student Colloquium. The endowment is intended to enrich undergraduate education by providing funds to invite to campus prominent scholars to meet with our students. Besides James Kugel, this year's seminar includes Michael Fishbane of the University of Chicago, Judith Baskin of the University of Oregon and Jody Myers of California State University, Northridge.

The Program's initiatives on Latin American Jewry continues. With funds from Jewish Studies scholarships, Regents Professor David Foster took a group of students to Buenos Aires. The trip was intended to familiarize graduate students with the impact of Jews on Latin American culture in the hope that they would integrate Jewish subjects into their research. We continue to bring in speakers with expertise on Latin America: Joseph Schraibman from Washington University in St. Louis whose talk was on Jews in Cuba, and Alejandra Naftal an expert on the disappeared of Argentina. And we are currently organizing a new Friends of Jewish Studies study mission to Latin America: this one to examine Jewish Mexico, October 10-18 2004.

The past year was the fourth international conference on modern Jewish history and culture, What's New About the New Anti-Semitism. At the end of February the Grossman Chair in Jewish Studies is sponsoring a conference: Jewish Tradition and the Challenge of Evolution. Rutgers University Press published the proceedings from the first of our international conferences on modern Jewish history and culture, titled *Key Texts in American Jewish Culture*. Like these conferences, the book is a tribute to the support our Program receives from

this community, and a testament to our intention to disseminate Jewish learning to that community and beyond.

The impact of these programs upon the larger community comes about through ongoing ties with various institutions. These include: Congregation Beth El, Temple Chai, Har Sinai, the New Shul, the Tri-City JCC, Temple Emanuel, the Phoenix Jewish Film Festival and the Jess Schwartz Community High School. Indeed, all speakers for the Midrash series will address the students and faculty at the Jess Schwartz Community High School. In solidifying the connection we are fulfilling the mission of both institutions.

I've long felt the Judaica collection to be the jewel in the crown of this Program. While in Israel this past summer, taking intensive Yiddish instruction at the Hebrew University, our Judaica librarian Rachel Leket-Mor perused Jerusalem's book stores to fill in gaps in our Hebraica holdings. And our long-standing relations with librarians at other institutions and with Judaica vendors enabled us to add thousands of valuable Yiddish items related to East European, American and Latin American Jewish history and culture. Some of these were purchased with Friends of Jewish Studies funds, others through special acquisition funds by ASU Libraries and

one valuable collection from a one-time gift from an anonymous donor who is a long-time friend of the Program. I am particularly pleased that given the expansion of the collection, ASU Libraries hired first a summer intern to handle the Yiddish material and now a permanent half-time Hebraica cataloger.

One of the most exciting programs we sponsored last year was a one day workshop: After Oslo: New Strategies for Middle East Peace. The four speakers: two Palestinian and two Israeli: had come to some agreement on where the peace negotiations would ultimately lead and they gave those attending a foretaste of what the future of the Middle East might look like. For those who listened, the speakers offered a very sobering view of the difficulties that lie ahead in resolving this conflict. But they offered something all too rare: non-partisan views of those close enough to the front lines to know what has to give for a real end to this conflict to emerge. Let me say with a good deal of pride that attending a meeting of directors of Jewish Studies Programs at the Association of Jewish Studies meetings in Boston this past December, one hotly debated topic was how to address the Middle East conflict on campus and the struggles over how to

integrate community concerns over the need to support Israel with the diverse and sometimes complex politics of Jewish faculty and students. I was quite pleased to report to the group about

this workshop and the fact that it received very generous support from members of our community, particularly the Marshall Fund of Arizona. Clearly, there is a wide range of political opinion within the Jewish community both here and elsewhere and it is the responsibility of a Jewish Studies program to address that diversity, to educate and to chal-

lenge prevailing beliefs particularly when old ways of looking at things lead to impassable tragic results.

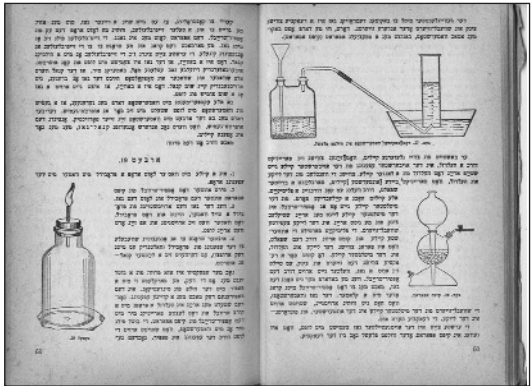
Let me say something about the productivity of our faculty over the past year. Don Benjamin in the Department of Religious Studies at ASU published *Old Testament Story: An Introduction* (Fortress Press) with an accompanying CD-Rom; Regents Professor David Foster in the Department of Languages and Literatures published *Queer Issues in Contemporary Latin American Cinema* (University of Texas); Hava Tirosh Samuelson in the History Department published *Happiness in Premodern Judaism: Virtue, Knowledge and Well-Being* (Hebrew Union College), an edited volume *Judaism and Ecology: Created World and Revealed Word* (Cambridge) and her edited volume *Women and Gender in Jewish Philosophy* will be published by Indiana University Press this year; Grossman Professor Norbert Samuelson in the Department of Religious Studies published *Jewish Philosophy: An Historical Introduction* (Continuum), Esther Romeyn's book, *My Other, Myself* is slated for publication next year with the University of Minnesota Press.

Finally, a note about our endowments. Money contributed to the ASU Foundation, on behalf of Jewish Studies, helps us maintain a high profile research faculty with resources that can compete favorably with much older and better endowed institutions. But most of these endowments impact students: certainly through the acquisition of new books, the expansion of scholarship and fellowship awards and the continuation of programs such as the Plotkin professorship. This year we used the funds from this endowment to award a post-doc to a promising young scholar, Arie Saposnik, an historian of Zionism. Arie is filling in as advanced Hebrew instructor while Shai Ginsburg is on leave and by all accounts has made a very positive impression on all of his students. Given the size of the Plotkin endowment, we can make this kind of award only once every few years. But imagine a program in which the endowment was large enough to do so every year and students had an opportunity to experience the diversity of Jewish Studies by a rotating appointment in which newly minted Ph.D.s would bring their training to our campus and community? That is exactly where we need to go.

Jack Kugelmass
Irving & Miriam Lowe Professor



Jack Kugelmass, Director at Boyce Thompson Arboretum



New Acquisition. Soviet science textbook in Yiddish, 1933.

DESCRIPTIVE MEMORY: "WALK & MONUMENT TO THE RIGHTEOUS AMONG NATIONS"

Claudio Vekstein

Vekstein was born in Buenos Aires and received a Master of Architecture from the Stodelschule Academy of Arts Frankfurt, Germany. He is an Assistant Professor in the College of Architecture and Environmental Design

RIGHTEOUS AMONG NATIONS

Argentine House in Jerusalem, a non-governmental organization in Argentina, has worked on behalf of interfaith dialogue since 1966. It was founded by Ernesto Segura, a pioneering figure in inter-religious dialogue in Argentina and first President of the institution, along with Numo Wertheim, Baruch Tenenbaum, Jorge Luis Borges and Ra'el Soldi. At present Baruch Tenenbaum leads the association along with Oscar Vicente, Natalio Wengrower, Alejandro Romay and Sergio Renn. Bringing together Christians, Jews, Muslims and Protestants, believers and agnostics, the organization's aim is to promote mutual respect and understanding among various people through education and cultural activities.

Under the aegis of Argentine House in Jerusalem, the Raoul Wallenberg International Foundation proposed the Walk and Monument to the Righteous Among the Nations, an architectural work reflecting the institution's message of peace while promoting intergroup contact through an accessible public space.

Righteous Among the Nations is the title that Yad VaShem and the Supreme Court of Israel offer to anyone who, at risk of life and liberty, rescued Jews during the Shoah. As a Swedish Diplomat Raoul Wallenberg saved the lives of 100,000 Hungarians Jews from July of 1944 onwards. Less well known are the 15,670 Righteous Gentiles recognized by Israel. Citizens of 34 countries, each will be honored through this monument, each name listed according to country of origin.



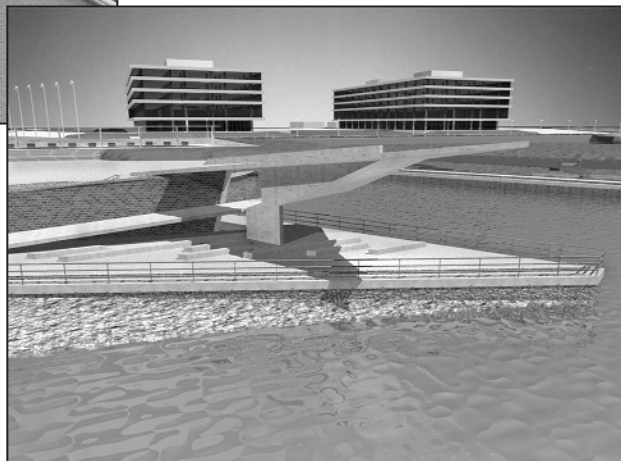
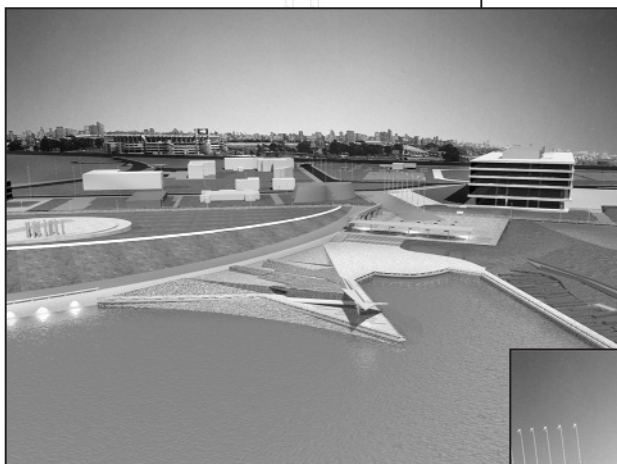
Claudio Vekstein

resulted from an ideas competition for the university campus organized for the master planning and development of the area. It is integrated with the Memory Park containing the Monument to the Victims of State Terrorism and the Monument for Peace and Tolerance. But it also retains an independent character. The Walk and Monument are juxtaposed to the immensity of the Río de la Plata horizon, providing a contemplative and spiritual dimension in accordance with the ideals of the institution: Through dialogue and understanding, peace among persons of different creeds may be enhanced. At the same time the monument pays homage to the people from various nations who saved thousands of Jews from certain death during the Shoah.

The Walk and Monument to the Righteous Among Nations comprises various well defined though integrated elements: a lateral pathway surrounds the monument, separated in its initial section by a channel of water and a low

RIO DE LA PLATA

Undulating ceramic flooring in the final segment, forms vaults that house the precinct room. The structure faces Jerusalem, but it fronts on the river promoting contemplation of the boundless horizon of water. Arising from it is a Monumental Assembly of three pieces of concrete (an access ramp, a great inclined platform, and a descending ramp), in tension with each other but in mutual support. Then the passage continues, descending on one side precisely underneath and delineated triangularly by this Assembly, to the Space of Encounter, a flat platform with seating in oblique rows oriented to the horizon and toward Jerusalem. It is a place of confluence of the three world religions, designed like a small open air ecumenical chapel although protected under the



3D Computer Renderings of the Walk and Monument Project

monument with the capacity to hold more than 200 people. On the opposite side of the ramp is access to the Precinct of the Just, a more restricted and semi-buried room, almost in penumbra and empty—a space for private meditation and reflection. A sharply descending ramp leads toward the north Commemorative Mural (supporting the elevated Monumental Assembly) where light penetrates through the fracture between the vaulted ceiling and the ramp, joining the rain water of the terraces of the Just rising from the lateral channel passing beneath the wall. Here, engraved in the concrete, are the names of the 15,670 Righteous Gentiles. Returning to the exterior, and continuing along the initial pathway, is the small Stone Shore, dissipating the finite presence of the Just, and extending it. The path continues with its low walls immersed beneath the river water. This place of stillness, as the water with which it makes contact, remains protected by the high wall of stone that forms the Coastal Walk terrace of the Memory Park.

ARCHITECTURE OF MEMORY

Walk and Monument to the Righteous Among the Nations will be built along the Río de la Plata. The location is on the campus of the University of Buenos Aires, on the north side of the estuary that forms the Arroyo Vega stream.

The site is an isolated triangular fragment of land, surrounded on two sides by the river, the third faces the Coastal Walk. The project

ascending concrete wall placed as a dividing line of attitudes, which when crossed accesses the Path of the Just, developed through smooth land movements in the form of earthwork or terraces, wide paths that are sunk in the quiet elevations of the land, elevating slowly through parallel paths to the edge of the river, hidden in moments by successive horizon, discovering, in the extensive fluctuant and dense mass of thousands of specially fired bricks that compose the reddish brown paving and containing the individual names of the 15,670 Righteous Among the Nations.

MARCELO BRODSKY'S *BUENA MEMORIA*

David William Foster

Marcello Brodsky's 1997 project, *Buena memoria; un ensayo fotográfico* brings together images of the Buena Memoria project on the disappeared in Argentina, his own commentary on it, and a series of texts by prominent Argentine writers who lived through the 1976-83 dictatorship. Brodsky's portion of the project centers on the class photograph of students in the 1er Año, 6ta División, 1967 of the prestigious Colegio Nacional of Buenos Aires. The group was in its first year of studies, and the photograph is of those who belonged to the sixth class division that would complete classes together as a single coterie during all six years of the program of study. At the time, Argentina was in the second year of a military dictatorship that would go on for another sixteen years (minus a temporary respite from 1973-1976).

The students pictured in *Buena memoria* would have graduated in 1972, and many of them became involved in various political and social activities that led to the disappearances recorded by the project. One of those who disappeared was Brodsky's brother Fernando. Given the politics of the perpetrators and the way they carried out the repression, the Argentine Dirty War—the name given to the disappearances that were so widespread in 1978 and 1979—has sometimes been compared to the Holocaust. The reason for this



Class of 1972

has much to do with the senselessness and brutality of the repression. Beyond the deliberately vague designation of 'subversive,' which covered many forms of social conduct, there was no coherence in why an individual might be disappeared. Moreover, Jewish activists were particularly targeted. Like many of his fellow students at the Colegio Nacional, Fernando Brodsky was a Jew. Indeed, the Colegio was one of the country's major avenues for social mobility, and in a society with a marked record of anti-Semitism, Jews depended heavily upon it.

DRAMATIC IRONY

Buena memoria is clearly not about good memories: the cover of Brodsky's book includes a fragment from the Colegio Nacional class picture, with the photographer's superimposed annotations on the details of the disappearance and murder of class members.

Buena memoria is an exercise in the recovery of memory, not necessarily a suppressed memory, but a memory that has slipped away much like how one asks about the whereabouts of past friends with whom one has lost touch.

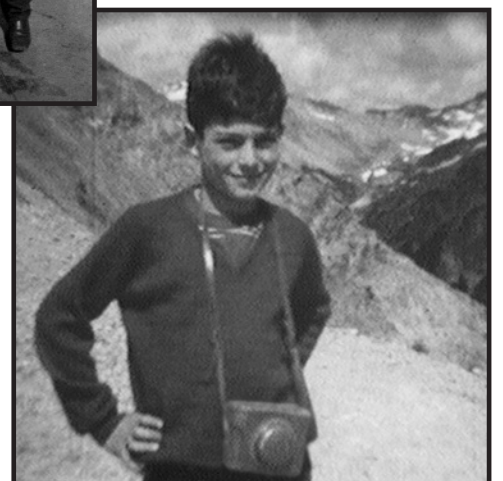
Brodsky's title is grounded in a dramatic irony: One might expect the return to the class picture made sacred to be beneficent, but it cannot under the circumstances of the book. No amount of wishful thinking, no among of the nostalgia-driven revision of the past can overcome the brutal facts of the fate of some of these classmates. There is, therefore, less of a dynamic of an optional, occasional return to the emotional oasis of the past class pictures typically provide; rather, what is operant here is the imperative to return to that past and connect it to a historical trajectory that is part of an historical nightmare in which these individuals are frozen, with all of the sense of congealed human experience we have come to associate with the semiotics of photography. Brodsky's

title gives an added meaning to the master photograph of this exposition, a photograph which, in fact, is not even his. And in the process of providing added meaning to that photography, his project underscores the sociocultural experience of the class photograph, building for it a historical meaning quite supplementary to its original intent. In this sense, this is a photography of found objects, but where the object is, rather than a material constituent of the world the photographer records, another photograph that the photographer can make his own by virtue of the way in which he inscribes political process, that of memory as a response to the destructive forces of a historical holocaust.

Brodsky includes in a series of photographs that supplement the *Buena Memoria* project one of him and his disappeared brother Fernando, taken aboard a ship traversing the waters of the Río de la Plata estuary at whose mouth Buenos Aires lies. This photograph falls into the category of the cutely staged, as they are standing next to a sign that clearly says *Prohibido permanecer en este lugar*. There are many meanings available here, beyond that of the innocent joke of specifically taking a picture standing next to a sign that reads that one could not be in that spot. *Este lugar* could also refer to the frustrated promise of Argentina: for those who suffered anti-Semitic violence, the point was that they were somewhere where someone, institutionally or otherwise, was forbidding them to be, and the subsequent exile of many immigrant children meant a return to the Europe from which their ancestors had departed with so much hope almost a century before. But it can also mean the way in which the tortured bodies of political prisoners, many still alive, were dumped into the river, only to be forbidden to remain there, like dead tree trunks that floated up against vessels out on the river or along the shore. This is the sense of the phrase *itumba inexistente*: many individuals died by being thrown from planes into the river, and some may have found a final resting place in the depths of the river. But many washed ashore, and there hangs over this entire account the question, was Fernando among them?



Marcello & Fernando (top left)
Fernando (bottom right)



PROJECT

Walk and Monument to the Righteous Among Nations (1998-1999)

SPONSORS

International Raoul Wallenberg Foundation / Argentine House in Jerusalem, Government of Buenos Aires City

LOCATION

Memory Park, Buenos Aires University Campus, Buenos Aires City, Argentina

DESIGN

Claudio Vekstein and Nora Vitorgan Maltz, Architects

ASSISTANTS

Ariel Jacobovich, Frank Arnold, Pablo Peirano, Santiago Bozzola, Malca Mizrahi, Atilio Pentimalli, Architects

ANTICIPATED CONSTRUCTION

2004

NEW TRENDS AMONG HISTORIANS STUDYING JEWISH=CHRISTIAN RELATIONS

Allison Coudert

Coudert is Professor of Religious Studies at ASU. She received a Ph.D. from the Warburg Institue, London University, and specializes in Jewish-Christian relations in early modern Europe.

In recent years there has been a profound rethinking of Jewish-Christian relations in medieval and early modern Europe and a growing interest in integrating Jewish history within the context of European history as a whole. Instead of envisioning Jewish and Christian cultures as discrete entities largely developing in isolation from each other—the paradigm favored by Heinrich Graetz and Gershom Scholem, especially in the case of Ashkenazic Jews—modern scholars have focused on the complex interaction between Christians and Jews as both communities reacted to the manifold changes that marked the transition from the medieval to the early modern and modern worlds. While earlier scholarship was preoccupied with investigating relations between Jews and Christians primarily in terms of persecution and toleration, these categories have now given way to more nuanced studies describing the varied relationships in specific periods and places. Starting with Salo Baron, the *lachrymose* view of Jewish history, which reads history backwards from the Holocaust and sees it as a continuous series of persecutions, has been largely rejected. And although a number of historians have identified various *turning points* in the middle ages, when they believe the relative security and toleration of Jews gave way to increasing hostility, the very search for such turning points has come into question. So too have mono-causal explanations for the alleged worsening of the situation of European Jewry—be they in terms of the Crusades, the Fourth Lateran Council's promulgation of the doctrine of transubstantiation, the Christian attack on the Talmud, the rise of the mendicant orders, usury, apocalypticism, scholastic rationalism, or the consolidation of political power. In 1985 John Van Engen suggested that it was futile for historians to look for any continuous process of evolution during the medieval period: *Historians must accept that there were periods of sporadic change, when a pattern of advance or regression is not perceptible, periods of discernible change whether for good or ill, and periods of relative stability, without the whole necessarily fitting into a continuing evolutionary process.* The current suspicion of the teleological historiography of *grand narratives* and the emphasis on local history characteristic of European historians in general has clearly been incorporated into more recent Jewish historiography, as well. David Nirnberg emphasizes the futility of trying to discover patterns of violence and persecution in medieval Europe in relation to all groups, including Jews. He stresses the need for micro-histories investigating the specific geographical and political settings in which violence occurs and argues that the persecution of Jews must be seen in relation to the violence routinely endured by peasants, religious dissidents, and anyone who stood in the way of predatory rulers. The same reluctance to read Jewish-Christian relations in terms of any one set of on-going patterns also characterizes the work of early modern historians. This is not to deny that there were broad patterns of violence resulting in the expulsion of Jews in medieval and early modern Europe, but to claim that violence was not an inevitable and inevitably recurring aspect of Jewish-Christian relations. But this still leaves historians with the dilemma astutely identified by

Heiko Oberman: Even if we reject the Holocaust as inevitable, we are nevertheless so haunted by it that we condemn or excuse the actions and beliefs of historical figures in its glaring light.

While the suffering of Jews is certainly a legitimate topic, what increasingly interests scholars is the resilience of individual Jewish communities in the face of selective exploitation and expulsion. What, in fact, accounts for their long-term survival? Under what conditions and in what ways did they manage to survive and in some places prosper in the myriad and diverse micro-cultures that made up medieval and early modern Europe? The very idea that Europe can be described as *Christian* has been challenged by historians who emphasize the wide diversity of beliefs and practices among different groups and classes and the persistence of pagan and magical elements that cut across ethnic and religious lines. Indeed, alongside the current rethinking of the Jewish presence in medieval and early modern European history scholars have also begun to incorporate the discussion of Islam, not merely as the perennial Christian enemy, but as an ongoing presence within European culture, before, during, and after the Crusades and Reconquista. The instability of Christian and Jewish identity in the medieval and early modern periods makes it that much more difficult to postulate broad generalizations about Christian attitudes towards Jews or Jewish attitudes towards Christians. While it is an undoubted truth that an individual's identity is shaped by his or her perception of others, the definition of Otherness constantly changed over time. The world of Hugh of St. Victor was not the world of Luther or Sabbatai Tsvi, and the identities of Jews and Christians inhabiting these different worlds were necessarily different. Therefore, while the concept of the Other is useful when investigating the relations between Jews and Christians, it needs to be formulated in broad terms that take into account the ways each community reacted to the specific beliefs, practices, and institutions of the other and the way these reactions shaped and reshaped stereotypes.

Jews were *rooted* in Europe. However much they saw themselves as being in exile, they had what Yosef Yerulshalmi describes as *the sentiment in exile of feeling at home.* Jews and Christians interacted in villages, towns, marketplaces, courts, universities, and later in those printing houses that published Hebrew texts and the work of the Christian Hebraists, the subject of the volume of essays I recently edited. While Jews were largely prohibited from owning land and barred from most professions except money-lending, they practiced many trades patronized by Christians, and they were particularly valued as physicians. The extent of the interaction between Jews and Christians is reflected in the prohibitions issued by Church Councils: Christians were not to eat

with or marry Jews; Jews were prohibited from owning slaves and acting as tax collectors or judges. The reason why Innocent III wanted Jews distinguished by special clothing was so that Christians would not knowingly or unknowingly

associate with them, which implied they were doing just that. Jews and Christians celebrated their religious culture in public ceremonies viewed by the members of both groups. *Cultural feedback* was thus a fact of life, working in both directions. In such an atmosphere, the alienation produced by the awareness of alterity is always balanced by the familiarity of mutual recognition.

As Freud would observe several centuries later, the *unheimlich* is so powerful a psychological and social force precisely because it contains within it the *heimlich*.

Newer approaches to Jewish-Christian relations examine this feedback and relate it to the dynamics common to both groups, faced as they were with the growing centralization of political and religious power, the emergence of new forms of spirituality, changing concepts of personal, religious, and national identity, and the profound economic and cultural changes accompanying Europe's increasing involvement in the world at large. Jews and Christians were affected—to different degrees, to be sure—by the same currents in politics, economics, scholarship, and science. These new studies provide the rationale for a more flexible approach to Jewish-Christian relations in medieval as well as early modern Europe that allows for the possibility of mutual influences, direct or indirect, polemical or assimilationist. In this regard, a number of historians have demonstrated the way Jews and Christians reconfigured their traditions in response to developments in the other community. This, in turn, has occasioned historians to reevaluate evidence dealing with several key questions. How successful were Christian efforts to convert Jews? Did the conversion and assimilation of Jews into Christian culture proceed smoothly, or did it produce a hostile reaction on the part of envious or suspicious Christians? Were there significant numbers of resistant Jewish converts, who secretly retained their Jewish identity, or were these so-called Marranos the creation of paranoid Christians and Christian institutions such as the Inquisition? Is it appropriate to describe Christian hostility towards Jews in medieval and early modern Europe as anti-Judaism on the grounds that this hostility was purely religious, or is it appropriate to use the term anti-Semitism, which although anachronistic correctly identifies the racial dimension of Christian hostility in these earlier periods? And finally, what if any effect did the conversion and assimilation of Jews have on Christian culture in general?



Allison Coudert

ON JEWS AND THE PURSUIT OF HAPPINESS

Hava Tirosh-Samuelson

Tirosh-Samuelson is Associate Professor of History at ASU. She received a Ph.D. from the Hebrew University of Jerusalem, and specializes in Kabbalah and early modern Jewish thought and history.

My recent book, *Happiness in Premodern Judaism: Virtue, Knowledge and Well-Being* (Cincinnati: Hebrew Union College Press, 2003) may strike most people as an odd topic: Who ever heard of Jews who want to be happy? I argue that this question arises because we misunderstand the meaning of happiness. Happiness does not mean possessing material goods, having fun, feeling content, or enjoying physical pleasures, although some of these elements may be part of the happy life. Happiness is not a subjective feeling manifested in a given moment or for a short period of time. Instead, happiness means flourishing, thriving, and experiencing well-being appropriate to human beings. It is an objective state of affairs that pertains to human nature and to the quality of a human life as a whole from the perspective of its entire duration. In other words, happiness means a *pattern of human flourishing* that is intrinsically good because it accords with the nature of humans and their place in the order of things.

The objectivist approach to happiness is not uniquely Jewish. It was shared by other ancient intellectual and religious traditions and was analyzed systematically by Aristotle in the *Nicomachean Ethics*. Aristotle's philosophy remained influential throughout antiquity and dominated the history of Western philosophy throughout the Middle Ages and well into the seventeenth century. My study shows that Aristotle's reflections on happiness were very much part of Jewish intellectual history and of Judaic reflections on happiness, despite important differences between Judaism and Greek philosophy. The absorption of Aristotle's understanding of happiness began not in the Middle Ages, as is commonly thought, but already in the late Second Temple period. The Jewish philosophers in the Hellenistic period, most notably Philo of Alexandria (ca. 20 B.C.E.–ca. 50 C.E.), showed how the Jewish Scriptures could be read in light of Greek conception of happiness and how virtue is related to knowledge. The fusion of Greek and Judaic perspectives reached its zenith during the Middle Ages, especially in the world of Moses Maimonides (1138–1204) and his followers.

The relevant question, then, is not *how* can Judaism be concerned with happiness? but rather *can* the notion of happiness in Judaism make sense independent of the belief in Torah and the life that flows from it? I answer this in the negative. I argue that in premodern Judaism the conception of the intrinsically good life, the life that is lived well in accord with the nature of humans, is inseparable from Torah. Until Baruch Spinoza in the mid-seventeenth century, all premodern Jewish thinkers held that Jews could flourish only if they lived the life of Torah and devoted themselves to fathoming God's Wisdom. Nonetheless, their views were not all cast from one mold. Over time, Jewish thinkers gave different answers to the following basic questions: *What does Torah mean?* *How does the Torah ensure human happiness?* *How does Torah relate to Wisdom?* and *What results from following Torah and pursuing Wisdom?* Regardless of their diverse answers, all premodern Jewish thinkers followed Aristotle to maintain that human well-being is predicated on the

causal relations between virtue and knowledge but that in Judaism, the interplay between virtue, knowledge, and well-being is understood in the context of the dynamic covenantal relationship between God and Israel.

The book is written as an exercise in intellectual history. Tracing the evolution of the discourse on happiness from antiquity to the seventeenth century, the study is arranged chronologically, showing the correlation between a given notion of happiness and Jewish history and culture at a particular time. These changing conceptions of happiness were propelled by an internal dialectic between two dimensions. In Western culture, the code words are *mythos* and *logos*, Greek terms that capture the shift from sacred narrative to systematic philosophy, as much as they capture two ways of being in the world, or two approaches to the interpretation of reality. In Judaism, *mythos* is the sacred narrative about the eternal covenant between God and the People of Israel and the obligations that follow from it, i.e., Torah. *Logos* is expressed in Judaism in the term *hokhmah* meaning *wisdom*. Thus the discourse on happiness is a dramatic interplay between wisdom and Torah, between philosophy and religion, between reason and faith. This dialectic is exhibited within Greek culture and within Judaism as much as it governs the relationship between

non-Jewish paradigms. Since Judaism centers on halakhah, so the argument goes, philosophic inquiry was marginal, insignificant, or downright heretical. I challenge this perception by showing not only how the philosophers shaped Jewish culture, especially in Mediterranean communities, but also how that philosophic reasoning expressed one of the deepest religious commitments of Judaism: The commitment to the pursuit of truth—a commitment that was fully in place by the second century B.C.E. when Torah became inextricably associated with wisdom. That association implied that commitment to God's revealed law was also the commitment to pursue the truth about the world created by God, resulting in knowledge that brings one closer to God. While the scope and content of *wisdom* changed over time, the main point remained the same throughout the pre-modern period: To be happy, Jews had to live in accordance with Torah and become wise. Thus for premodern Jewish thinkers, the pursuit of truth about the world became a religious obligation that encouraged them to devote their lives to the pursuit of knowledge about the world, about humanity, and about God.

Third, the book shows how this commitment to the pursuit of truth made premodern Judaism particularly open to conversation with non-Jewish cultures and civilizations. The Judaism that emerges from my reconstruction is by no means parochial or self-absorbed; it is remarkably curious about other intellectual and religious traditions and open to truths regardless of the ethnic and cultural identities of the ones who utter them. From its inception, Judaism evolved by adopting and adapting parts of prevailing modes of thought into its own peculiar religious self-understanding. As a result, Judaism has constantly changed, exhibiting a remarkable elasticity without losing its unique identity.

Finally, I wanted to use the discourse on happiness as a useful prism from which to grasp the dynamic of intellectual life in premodern Judaism. Various themes, ideas, texts, trends, debates, and literary genres that seem unrelated cohere more meaningfully once they are recognized as part of one discourse. More specifically, reflections on happiness provide the best lens from which to view the history of Jewish philosophy from antiquity to the seventeenth century because it shows how metaphysics, cosmology, psychology and ethics were intertwined, giving medieval Jewish philosophy a unique coherence.

The book is written for a very broad audience, Jews and non-Jews, academics and lay readers, Judaica specialists and scholars of religious studies, history, philosophy and medieval studies. To reach such a diverse audience I provided data that the specialist in a given area would find unnecessary, and, conversely, I deliberately glossed over nuances of ongoing academic debates in order not to lose sight of the issues under consideration. I hope that that the book will inspire conversations about the meaning of happiness, and the proper way to attain it.



Hava Tirosh-Samuelson with her two recent books.

Judaism and other civilizations and cultures. In each chapter of the book I present how the drama between *mythos* and *logos* took place within a given historical epoch and its unique cultural sensibilities.

I wanted to tell the story of the discourse on happiness in pre-modern Judaism for several reasons. First, I maintain that ancient and medieval philosophers—Jews and non-Jews alike—have raised all the important questions about the human pursuit of happiness, even though many of the metaphysical, cosmological and biological assumptions have been proved to be mistaken or debatable. Despite these serious limitations, I maintain that there is still much to learn from ancient and medieval thinkers about how to approach the pursuit of happiness.

Second, the discourse on happiness allowed me to present the story of pre-modern Judaism as a multivocal and multifaceted tradition that harbors many perspectives and view points. The book focuses on the story of Jewish philosophy, broadly defined as *the Wisdom tradition* in order to challenge the common perception that the philosophic strand in Judaism was a product of a small group of elitist intellectuals who talked only among themselves and who engaged

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RECIPIENT OF PLOTKIN POST-DOC

ARIEH BRUCE SAPOSNIK

Saposnik grew up in Haifa, Israel. He received a Ph.D. in History from NYU, and is currently a Postdoctoral Research Associate for the Jewish Studies Program, thanks to the Rabbi Albert Plotkin Endowment in Jewish Studies.

I completed my doctorate at NYU, a joint degree from both the Judaic Studies and the History Departments. If forced to define myself, I would say that I am a cultural historian, but my training at NYU allowed me both a firm rooting in the discipline of history and a broad interdisciplinary perspective, and it is this combination that I try to bring to my work.

My dissertation examined the attempts to create a national culture in the Yishuv (the pre-state Jewish community) of Palestine in the decade preceding WWI which, as I argue in my work, was the formative period in which the foundations were laid for the national culture which would later come to characterize the growing Yishuv and the state of Israel.

I began my work by examining the periodical literature from Palestine in that period. The first steps revolved around the more familiar periodicals—primarily those associated with the labor-Zionist circles that immigrated to the country in those years. These include *Ha-Poel Ha-Tzair*, which was the journal of the party by the same name, and *Ha-Ahdut*, which was the organ of the more self-consciously social-democratic *Poalei Zion*. Even much of this literature, as it turned out (although it is considered to be relatively familiar ground), led me in some very unexpected directions, and I discovered that there was a great deal of material there that really had not been looked at very closely at all. Under the impression given by these periodicals, and with the background I had been given in the Israeli educational system (which was constructed to a large extent by a later version of the labor-Zionist ideology), I was fairly convinced that my next step would produce very little. The newspaper undertaking of the Ben-Yehuda family, called variously *Hashkafa*, *Ha-Or*, and *Ha-Tzevi* was, to be sure, not only the most prominent, but virtually the only Hebrew-Zionist newspaper in Palestine before the appearance of the two I mentioned before. But it has traditionally been seen as a sort of low, yellow journalism, espousing a rather conservative if not reactionary point of view. When I began reading the material, though, I quickly discovered that it is in fact ideologically fascinating, at times substantially more progressive in its outlook than the journals of the labor parties, and that it had hardly been looked at before at all, in spite of the fact that it is readily available material. Hemda Ben-Yehuda, for example (the wife of Eliezer), instituted a fashion column which was especially scorned by the labor parties, but which in fact served as a platform for women's issues and for her struggle for women's rights (an integral part of her conception of the new nation and its culture).

From there I moved on to archival materials which were able to shed a great deal more light on the processes by which the national culture of the Yishuv was created and disseminated, and on the conceptions of that culture which served

as the motivation for those involved in creating it. The personal archives of some central figures such as Menahem Ussishkin, Bezalel Yaffe, David Yellin, and Yehoshua Eisenstadt-Barzilai (all Zionist activists either in Palestine or abroad, actively involved in a range of undertakings in Palestine) yielded some remarkable material. The archives of some of the newly created institutions, such as the Bezalel Museum and art school, which was established in 1906 with the goal of creating a modern, national Hebrew art, or the Palestine Office of the World Zionist Organization's official branch in Palestine, established in 1908, were invaluable sources. Finally, the local archives of what are today usually cities, but were then small agricultural colonies, provided an additional perspective on the processes involved in transforming the small Jewish community of Palestine into a budding national entity by the time WWI broke out. I'm presently working on revisions of the dissertation for publication.

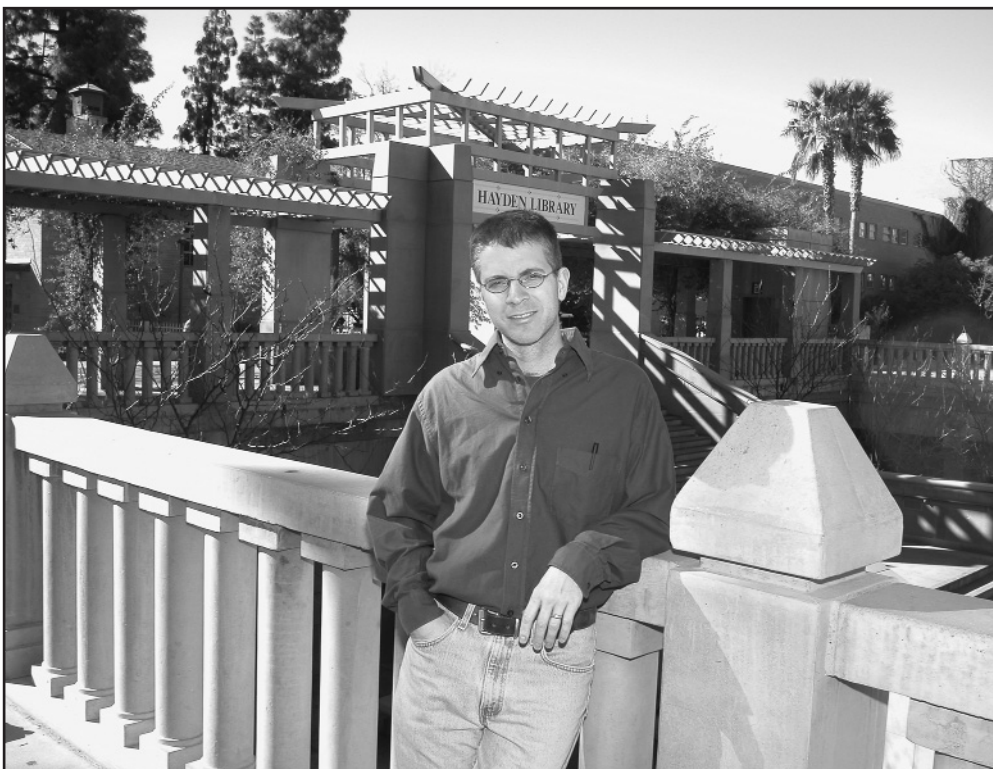
My current research project emerged as an offshoot of the dissertation. One of the points for which the Ben-Yehuda papers are attacked by the labor journals (and others) has to do with Ben-Yehuda's stance during what was known as the "Uganda controversy," which erupted in 1903, when the British government offered the Zionist movement a piece of land in East Africa for Jewish settlement. Zionist opinion was sharply divided on this, and for two years, bitter conflict raged. Ben-Yehuda adopted a Ugandist, or

appealing aspects of this study is that it allows an opportunity to combine political, diplomatic, and cultural history all in one, and to place it within the context of a global history—a period of empire building which also marked the eve of the decline of empires, a dual factor which would have profound implications for Territorialist efforts.

Territorialism was more than the relatively short-lived ITO, though. I'm interested also in the very genesis of the idea that somehow, Jews had grown unhealthily detached from concrete land, from the physical world. The idea that the Jews, in order to be cured of all of the illnesses which much of modern European thought attributed to them, would have to be reconnected in some way to land, has roots that go back much further than ITO itself, at least as far as Mordechai Emmanuel Noah's 1825 proposal for the establishment of an Arrarat Jewish refuge in the United States. Zionism itself was both the progenitor of Territorialism (in its ITO form), and a child of the more general territorial idea. In fact, both Leo Pinsker and Theodor Herzl were to one degree or another motivated first of all by the notion that the Jews needed some territory, and not necessarily Palestine. The territorial idea in Judaism also had a life that extended well after the dissolution of ITO in 1925. In the 1930s and 1940s, when Jewish existence in Europe seemed to face increasingly impossible challenges, an organization known as the Freeland League set out in much the same spirit as ITO had earlier to locate a land upon which the Jews of Europe might settle. By the mid

1950s, the Freeland League had all but disbanded, but they actually maintained an office in New York into the 1970s, when they focused primarily on publishing. The way I envision what I hope will become a book on Territorialism will explore both the specific movements that the idea spawned and their concrete efforts to secure some land, and the idea itself, its sources, and its development in response to historical circumstances.

Further off in the future, I've also begun to think about a study of the Jews in the period of the Italian Risorgimento. This was one of the most integrated and acculturated Jewish communities of Europe, living in the center of one of Europe's early national movements and consequently in the very eye of the often stormy debates over the very nature of modernity, the modern nation and state, and the role of religion. Although there is a great deal of scholarship on early modern Italian Jewry as well as on the Jews of Europe under fascism, this intervening period has hardly been looked at. It seems to me that it will offer a wealth of insights into the nature of European nationalism generally and into Jewish modernity and the encounter between European Jewry and the modern nation.



Arie Bruce Saposnik

Territorialist stance, arguing that the Jews were in dire need of a land both as a physical refuge and as a site upon which to construct a national language and culture. Having grown up in Israeli schools, and having later read the very anti-Ugandist labor journals, I had been under the impression that the Territorialists held what amounted to a ridiculous and empty position. Once I actually began to read their materials, however, it was striking to see how compelling some of their arguments were, and how elaborated an ideology they often presented. So while still working on the dissertation, I resolved that I would later write a history of Territorialism and the territorial idea in Judaism. The primary focus, as I envision it at this point, will be on the two decades—from 1905 to 1925—when a Jewish Territorialist Organization (known as ITO, according to its Yiddish language acronym) existed and devoted itself to diplomatic negotiations, geographical missions, and mass recruitment in the effort to locate a land other than Palestine upon which they would be able to construct a modern Jewish nation. One of the

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A LETTER FROM JERUSALEM

Shai Ginsburg

Ginsburg is the Jess Schwartz Professor of Modern Hebrew Literature and is spending the year in Jerusalem, on a Golda Meir Fellowship at the Hebrew University of Jerusalem.

Late September: Jerusalem is an odd place these days. Walking from the Prime Minister's Office to the Knesset, one notices the tents of the single mothers, joined from time to time by others protesting the government's economic and social policies. Loudspeakers carry these angry voices to nearby residential neighborhoods. I often listen to them while trying to work. Throughout the city, security personnel stand or sit at the entryways to businesses and at bus stations, soldiers and police officers stand at various intersections and patrol the streets. Still, shopping malls, movie theaters, stores, cafes, bars and restaurants are more crowded now than they have been in years.

December 31; the city seems calmer lately. Many of the demonstrators have disappeared, and the relative quiet of the past few weeks makes life almost normal. Local newspapers report the opening of new bars, coffee shops and restaurants. Alongside the familiar Migrash Ha-Rusim and Naihlat Shivia, other areas of the city center begin to attract night life. Though some business owners are still pessimistic, and



Shai Ginsburg in Jerusalem, Israel

some of the best-known establishments have closed or moved to Tel Aviv, new places open every week.

To the east, Beth Ha-kerem, where I'm renting an apartment, borders with the Hebrew University's Givat Ram campus. Five minutes walk, across the pedestrian bridge that spans the newly completed Menachem Begin Avenue that cuts through the city, one arrives at the campus gates. As I pass through security, which includes an ID check, a search through my bag and passage through a metal detector, I feel like I'm at an airport rather than a university. This does not end the searches, and upon entry to

libraries, restaurants, cafeterias and the bookstore, my bag is searched once again.

Located in Givat Ram, the Jewish National and University Library is a remarkable place for research. It boasts the world's most extensive collection of Judaica and particularly of Hebraica. Alongside millions of books, its collection also offers thousands of periodicals and publications of all types and origin as well as the personal archives of Jewish writers and intellectuals such as Ahad Ha-Am, Martin Buber and A.B. Yehoshua. It is a treasure trove of primary sources. I spend my days leafing through old newspa-

pers and journals, tracing dated heated debates and forgotten scandals in the growing Jewish community of pre-Israel Palestine.

My research focuses on Hebrew national culture in pre-1948 Palestine and post-independence Israel. I am trying to understand how and why Jewish national identity shaped in the way it was; much of that national identity was formed through the exchange between writers, cultural critics, political activists and the general public in daily and weekly newspapers and other periodicals. As I trace debates whose participants are some of the best known figures in modern Hebrew culture—Ahad Ha-Am, Y. ěH.

Brenner, David Ben Gurion, (*continued on page 8*) (*Ginsburg, continued*) Amos Oz and Dan Miron—I am looking for those moments that articulate crucial aspects of modern Jewish national identity. These debates expose a surprising and complex picture of Hebrew culture, especially if we think of it as homogeneous in its support for the Jewish national movement. Even its most committed proponents often expressed ambivalence, not only as to its future prospects, but also concerning its fundamental assumptions.

Think, for instance, of Aĥad Ha-Am, one of the most influential national theoreticians who, in the late nineteenth century and early twentieth century, struggled to define a new Jewish identity. Yet, in his debates with Theodore Herzl and M. Y. Berdyczewsky he developed a position that we would probably characterize today as non-national. He thus vehemently criticizes Herzl's proposal to concentrate most of the Jews in Palestine; instead of a territorial identity, he proposes an identity that is shaped and maintained through a shared intellectual pursuit.

Given the treasures housed within the Jewish National and University Library, I cannot ignore the peeling plaster, the cracks in the walls, the beaten furniture, testifying of the continuing budget crisis of the library, that also adversely affects its activities. Like many other Israeli libraries, the Jewish National Library had to scale down its book purchasing. Many foreign books that are readily found in every American academic library are entirely unavailable here.

Still, nothing can compete with the sense here of a lively academic community with the ability to discuss or even just gossip about Hebrew literature over coffee in the cafeteria next to the photocopy room in the basement of the National Library or in one of the cafeterias at the Hebrew University Campus on Mount Scopus.

Living in Jerusalem at the moment is an odd experience: between horrific newscasts and the calmness of the National Library, between the police and military filling the streets and ongoing, hardly disturbed, civil life. Of course, the tension between these is really only disturbing once you stop to think about it. But mostly you don't.

ISRAELI CINEMA: MOVING IMAGES OF A SOCIETY IN FLUX

Arieh Bruce Saposnik

Jerusalem, 1911: In the courtyard of the recently established Bezalel museum and art school, young men and women are demonstrating gymnastics exercises. Just outside the city, Jewish and Arab workers labor side by side digging irrigation ditches on a hot summer day. These are among the images which American cinematographer Murray Rosenberg chose to highlight in his 1911 documentary, known today simply as *the first film of Palestine*.¹ This film, which so vividly reflects the Zionist ethos of the new Jew to be constructed in Palestine, served as the point of departure for *Israeli Cinema: Moving Images of a Society in Flux*² in the fall semester of 2003. The course was structured around a historical-thematic examination of Israeli society through the lens of the motion picture camera. Rosenberg's film, a pre-history of sorts which set the stage for Israeli films, was followed by *Hill 24 Doesn't Answer* (1955), which continues the heroic representation of the image of the *new Jew* in a fictionalized portrayal of the struggle for Israel's independence.

This initial encounter with the founding images and myths of Israel and the dominant images which came to constitute Israel's fundamental understandings of itself was followed by a series of films designed to open windows into distinct characteristics of Israeli society—its ideals, its internal divisions and conflicts, and

its ever-changing identity.

Cinematic depictions of the creation of the Israeli state, were followed by those of the young society's encounter with the Shoah and its survivors. *The Summer of Aviya* is a film rendition of a semi-fictionalized autobiography by one of Israel's prominent actresses, Gila Almagor (who plays the part of her deeply traumatized Shoah survivor mother in the film). During the 1980s, when the film was made, the Shoah was undergoing a process of transition from the periphery of Israeli consciousness and identity to a place at center stage. This process was further highlighted by the documentary *Because of That War*, which follows musicians Yehuda Poliker and Ya'acov Giliad, and examines the ways in which their childhood experiences as children of Shoah survivors has colored their music and its reception by a generation of young Israelis.

During the very same years in which large numbers of Shoah survivors were making their way from the displaced persons camps in Europe to the newly established state of Israel, a massive wave of immigration from Arab lands was also making its way to the new state. The tensions, conflicts, difficulties, and hopes of the very different groups which now found themselves having to constitute a society together are reflected in Ephraim Kishon's comedic satire *Sallah* and in the musical come-

dy *Kazablan*. In addition to a close reading of the films themselves, we examined the choice of genre in the portrayal of what were for many Israelis painful and divisive issues as in itself revealing of Israeli society's image of itself, its mechanisms for coping with divisions, and its images of its future.

The dilemmas and difficulties faced by Israel's and portrayed in Israeli film stem not only from internal divisions within Israel's Jewish society, but from the formative experience of the Israeli-Arab conflict which has so palpably shaped Israel's history and identity. *My Michael* (1973), based on the novel by Amos Oz, provides an early glimpse into the image of the Arabs in an Israel which, as the film depicts it, has undergone a traumatic separation with the division of the land in 1948, and a renewed and no less traumatic reunion in the wake of the 1967 war. Jewish and Arab prisoners confined together highlight the tragedy of Jewish-Arab enmity in *Beyond The Walls*, produced over a decade later. With the harsh conditions and corrupt authorities of the prison serving as the film's metaphorical axis, the Arab and Jewish protagonists find that their very survival depends on their ability to find their shared humanity and learning to work together.

One of the most salient effects of the conflict has been the many wars fought between Israel and its Arab neighbors. (*continued on p. 8*)

(*Saposnik*) The course went on to examine the impact of war on Israeli society through films such as Amos Gitai's *Kippur*, which depicts the film maker's experiences during the 1973 Yom Kippur War, and Eran Riklis's *Cup Final* which follows an Israeli reservist taken prisoner by PLO fighters during the war in Lebanon in 1982, and the sometimes surprising relationship that develops between the prisoner and his captors. The religious-secular divide in Israel has also made it to the large screen, and films such as *Kadosh* and *Time of Favor* served as our window into this rift within Israel's Jewish society, and the political implications which it has often entailed.

The Troupe and *Late Summer Blues* provided a window into the lives of young adults in Israel, an opportunity to see it not only as a place of deep divisions and conflict, but one in which people live, grow up, love, and hate. The semester came to a close with *Saint Clara*, a pointed and somewhat surreal glimpse into contemporary Israel and to the challenges posed today to the very foundations of Israeli identity and the ethos of the Sabra (the later version of the iNew Jewi) which once constituted so central a feature of the Israeli ethos.

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2003 HEBREW STUDENTS IN ACTION



*Hebrew 202 Students (left to right)
front row - David Finkelstein, Avi Beliak, Jeremy Marks
second row - Solomon Rothstein, Liza Fisher
third row - Nathan Hoffer, Vincent Gonzales, Heath Hawk*



Solomon Rothstein (Schwartz Fellow) demonstrating making hummus, in Hebrew for his class



Yom Ha'atzmaut

photographs by Hebrew student Farrah Kaye



2003 graduates of Hebrew 202. End of the year party at Sabuddy's. (left to right) Liza Fisher, Farrah Kaye, Ruthy Stiftel, David Finkelstein, Jeremy Marks, Ari Louis and Daniel Montoya.

STUDYING HEBREW: THE VIEW OF TWO STUDENTS

Ruthy Stiftel

Justin Goering and Steven Cottam are students in their second semester of Modern and Biblical Hebrew.

Justin Goering: I am 28 years old. I came to ASU with the intention of enrolling in the MBA program, but since I am in the Marine Corps I was activated for Operation Iraqi Freedom. While in Iraq I visited Ur and decided that maybe an MBA was not for me. I came back and enrolled in anthropology with a focus on Middle Eastern archeology. I am taking Hebrew classes to assist me in preparation for a Ph.D. The visit to Ur was a big part of my decision to switch to archeology. Because there was a war going on in Iraq at the time no one told us we could not cross the ropes and we could walk around the place freely.

I came to class on the first day and it seemed to me like most of the students had a fairly substantial background in Hebrew. It was a little bewildering at first. I took French as an undergraduate and at least they used the same letters as English...I had some serious doubts and by the end of the first week I was extremely frustrated. I would hear people talking about their time in Israel or experiences in other conversational Hebrew classes. But by the end of the semester concepts in Biblical and Modern Hebrew fed off each other and made things easier. I still do not like the fact that Modern Hebrew does not use any vowels. That is my nemesis right now but hopefully it will work out.

Reading out of the TaNaCh is very hard. It is a lot easier to read and recognize cognates in Modern Hebrew. There are words like *sympatia* or *televisia* that are similar in sound and meaning to the English words. But in the beginning I had a very hard time with Modern Hebrew names. Also some of the words changed mean-

ing as they traveled through time from ancient to the present day. The word *davar* means *iwordi* in the TaNaCh but in Modern Hebrew it means *ithing.i*

For me taking Hebrew has helped a lot in other religion classes as far as understanding the mindset of the people who wrote the text. It gave me a little more insight into the TaNaCh.

Steven Cottam: I am 19 years old and a freshman at ASU. I came to ASU straight out of high school on a scholarship. I knew that I wanted to focus on religious studies and I wanted a course of study that had various aspects to it. I signed up for Hebrew at the last minute and had lots of fun, so I enrolled again this semester.

I did not have any prior Hebrew background but I was very excited because I knew two words *i melechi* and *i adoni*. King and lord. I learned them in a friend's bar mitzvah. Those were the only two words I picked up with consistency and I thought we would get to study these words and I will know them and that will be great. I was a little startled when I realized that the rest of the students knew a lot more. But I was still excited and as soon as I learned how to shape the letters I started writing out words and truly enjoyed that. There were times when I was discouraged, especially when I got the textbook and realized there is no English in it.

I enjoy Biblical Hebrew more than Modern because all the letters have vowels and are much



Justin Goering, Ruthy Stiftel, and Steven Cottam

easier to read. I like the sentence structure more and I might be a little more comfortable with past tense that is used more often in Biblical Hebrew. If I had to pick a favorite I would say it is Biblical Hebrew because there is a limited vocabulary that I can master with time. In Modern Hebrew new words are invented daily so I always have to learn new words and the vocabulary keeps evolving and changing. I do not

think I will ever be able to know all the words in use in the Modern language.

Now when I talk to my friends, I sometimes slip into Hebrew. For example, they ask what the time is and I respond in Hebrew. I am very glad that I am at the point where I can do that without even thinking about it. But my friends don't understand. I am trying to teach my brother Hebrew so we can talk in code and that is a lot of fun. My mom would say something and I would say to my brother *i lma lo tova'i* (mom is not good!) and he would respond *i ken'i* (yes!).

My advice for learning Hebrew is to do a little each day, take out the words and practice them. Take an envelope and write the Hebrew word for envelope on it, just so you relate the word to the object. It is better to practice Hebrew with someone, even the dog. I think even my dog understands some Hebrew now. It is a fun language. I took Hebrew to enjoy it and I really do.

UNDERGRADUATE MIDRASH SEMINAR

Joel Gereboff

Gereboff is the Chair of the Department of Religious Studies. He received a Ph.D. from Brown University, and specializes in Rabbinic Judaism, ethics and religion, collective memory, religion and emotions, bioethics, and feminist studies.

The interpretation of texts has stood at the heart of Jewish life from its very beginnings. Known by the Hebrew term Midrash, the study and exegesis of sources have given rise to new traditions that in turn energized Jews to analyze them as well or to discern their multiple meanings and messages. As the eminent scholar of Midrash, Professor Michael Fishbane of the University of Chicago states, "The complex dialectic between authoritative texts and exegetical imagination characterizes (biblical) and rabbinic Judaism in all its periods and forms."

This spring my colleague in Religious Studies, Professor Allison Coudert and I, are exploring with a group of 20 undergraduate (and 3 graduate) students how Jews, and for purposes of comparison, Christians, over the centuries have interpreted one biblical text, Genesis 1-3. We chose this text because it deals with a range of foundational matters throughout western cul-



Joel Gereboff

ture. Our students will examine how these chapters, and the diverse interpretations rendered on them, have given expression to Jewish and Christian thinking on such matters as the origins and final destiny of human and cosmic existence, the relationship between humans and their environment and gender roles. While we have already been proven correct in our assumption that students would find these topics of great interest, they also have quickly come to grasp the complex character and textual difficulties of these opening chapters of the Bible. We are most pleased with this development, for in addition to our valuing students' interest in the topics at hand, our primary goal is to have them better understand the range of factors that have shaped the above described dialectic of authoritative texts and exegetical imagination.

During the course of the semester we examine sources from biblical times to the contemporary era. Among the interpretations we explore are early rabbinic and early Christian works, medieval Jewish philosophical and Kabbalistic commentaries, the writings of early modern Christians such as John Milton and the relationship of such views to the emergence of modern science. We then trace the impact of modern biblical criticism on both Jewish and Christian understandings of these biblical passages, including the reaction to such notions. Our in-class studies conclude with a discussion of contemporary Jewish biblical commentaries found in works commonly used in synagogues and also in the writings of women Jewish scholars and rabbis.

Using the British approach of tutorials, we

have students each week write a two page pointed discussion of the primary and secondary sources they have examined. For their final projects they will write a long research paper. Active classroom conversation has already come to characterize the course, and we foresee more of the same over the course of the semester.

The generous funding from the Schwartz Endowed Jewish Studies Student Program Fund has allowed us to bring to campus a number of leading scholars of Midrash. Our students will have opportunities to hear and interact with them, as several of them will address them directly. In addition to James Kugel of Harvard and Bar Ilan University, the Schwartz fund has provided funding to have Michael Fishbane, to speak on campus on "Canonical Text, Covenantal Communities and the Patterns of Exegetical Cultures." Professor Judith Baskin, the President of the Association for Jewish Studies, and a scholar of Midrash and Women in Judaism, will discuss with our students her essays on Rabbinic Midrashic treatments of Eve. Professor Jody Myers of California State University, Northridge, who has published a number of essays on contemporary Jewish women's exegetical activities will converse with the students about how Orthodox, Conservative, Reform, Reconstructionist, Renewal and secular Jewish women have understood the first chapters in Genesis. Opportunities to hear from scholars outside of ASU makes this seminar a unique experience, and allows students to participate in the endless discussion of these formative texts.

STUDENT TRIP TO BUENOS AIRES: MARCH 7-18, 2003

David William Foster

Foster received a Ph.D. from the University of Washington, and is currently Regents' Professor of Spanish, Humanities, and Women's Studies. His research interests focus on Latin American Jewish culture and urban culture in Latin America.

I traveled to Buenos Aires with four doctoral students in Spanish who had received support for the trip from the Jewish Studies Program, with additional support provided through a contribution made by Sandra and Rachel Sheinbein.

The purpose of the trip was to familiarize students with the nature of the Jewish presence in Buenos Aires and of Latin America more generally. In addition to contact with a wide range of Jewish social and cultural institutions, each student focused on Jewish activities in her/his area of doctoral research. This involved meeting with major figures, visiting institutions, and seeing appropriate examples of cultural production. Participants returned with a sense of the role Jews have played in the intellectual and social life of a major Latin American country and now understand the need to take such ethnic and immigrant experiences into account in their research on Latin American societies.

None of the participants is Jewish, and although they come from countries with important Jewish communities—two from Colombia, two from Mexico—none had previously any sustained professional contact with Jewish culture. During the ten days in Buenos Aires, we met a wide range of artists and intellectuals. Since one of the best ways for students to gain a sense of research activities is to accompany a senior scholar as he makes "the rounds," I chose to emphasize

my work on urban photography. In addition to meeting with various non-Jewish photographers, we spent time with individuals who are closely tied to the Jewish community: Gabriela Liffschitz, Gabriel Valansi, Silvio Fabrykant, and Marcelo Brodsky. We were able to accompany Brodsky on a visit to the partially completed site of the Parque de la Memoria, Argentina's monument, on the banks of the Río de la Plata, commemorating the 30,000 who were disappeared by the military during the neofascist tyranny of 1976-83, including several thousand Jews. The river site is an important choice, since many of the disappeared lost their lives being thrown, drugged, into the waters of the river estuary, from military aircraft.

In terms of the specifically literary interests of the four doctoral students, we visited the seat of the city of Buenos Aires' municipal library system, headed by Manuela Finguerit, a dynamic Jewish activist and writer. As part of the collection at the system's offices, she has assembled the first public and circulating Judaica library collection in Argentina. We also visited the installations of the Biblioteca de la Shoá, which when completed will house 50,000 volumes. Currently, it houses an extensive display on the Holocaust and its specific Argentine contexts.

One of the most enjoyable and entertaining experiences during the stay in Buenos Aires involved attending a Jewish vaudeville show in the Idishes Folks Theater, one of the community's major cultural institutions, established in 1932 as part of the growing enormous presence of Jews in the Argentine theater. Sketches and songs in the show, which were in Spanish, Yid-

dish, and Hebrew, were aimed at a mostly older audience, and part of the delight of the performance was seeing the interaction between actors and audience.

A side trip to Montevideo allowed participants to enjoy a leisurely luncheon conversation with Teresa Porzecanski, who, in addition to being an important writer on Latin American Sephardic themes, is a Fulbright and Guggenheim awardee for her anthropological work on Jewish culture in Uruguay.

During our final day in Argentina, we met with Diego Melamed, an investigative reporter who has published a detailed study on the relationship between the recent Menem government and the Jews: the ten-year Menem period affected the Jewish community profoundly, resulting in greater participation in public life, but also in a loss of internal unity. Melamed also discussed his most recent book on the Argentine exodus and the reasons why so many Argentines, including thousands of Jews, continue to abandon the country. Other intellectuals we met with were Pablo Dreizik, a philosopher who heads the Biblioteca de la Shoá, and Alejandro Horowitz, a social historian.

Finally, we were able to meet with a number of creative writers, especially women: Perla Suez, Ana María Shua, Alicia Steimberg, Manuela Finguerit, Elsa Drucaroff, and Gabriela Liffschitz (who also writes fiction, in addition to working as a photographer). We were able to accompany Shua one afternoon to the taping of an interview about her forthcoming book in the studios of the Argentine national television network.



Dr. Foster and students in Buenos Aires

JERUSALEM, JULY 2003

Rachel Leket-Mor

Leket-Mor received a masters in Translation Studies from Tel Aviv University. She joined the Hayden Library Collection Development Division as the Jewish Studies Bibliographer in the fall of 2002.

STUDYING YIDDISH

The Mount Scopus campus on the edge of the Judean Desert at the northeast corner of the city, where the Hebrew University kisses the outskirts of the Arab village of Issawiyya, was empty this summer. The upper side of the campus however, where the Rothberg International School building is located, was crowded and the classrooms were not available most of the time. Young students from all over the world were running back and forth between cafeteria, classrooms and the library, struggling with Hebrew throughout the summer ulpan. Down the hallways, one continually heard instructors lecturing about Semitic features of the language, about Jewish history and about Zionism. Familiar Hebrew melodies were being sung in peculiar pronunciations, while Yiddish sounds could be heard only in one classroom, where only a single student sat with an admiring look on her face, endless questions on her mind and many memory flash-backs from past gatherings with older family members. And that student was me.

The other person in the classroom was the instructor, Carrie Friedman-Cohen. If we were lucky enough, we could get hold of an air-conditioned classroom right there, in the Rothberg International School building, and from the classroom window we could see the new Yitzhak Rabin World Center for Jewish Studies building. We would start our routine by checking homework, doing practice exercises and learning grammatical and lexical elements. But that didn't last for long. The AC system was designed to sense the presence of people in the classroom, and since it didn't track any movement there were only the two of us in the classroom it would turn itself off. When that happened, Carrie would stretch her arms high in the air, or stand up and walk around the room. Poor me, I still needed to sit on my chair and practice Yiddish case endings, as if I didn't do it late into the night at my relatives' house, where my family stayed for the duration of the summer visit. Sometimes we had to look for another space, and that meant walking outside the building and descending the stone pathway to the main Humanities complex. On our way, we would pass the commemorative plaque for those killed in the terror attack on July 2002. The victims' names are inscribed on a marble slab next to a slanted tree. This grim reminder was accompanied by meticulous security checks all over the campus, especially in the cafeterias.

Studying Yiddish was something I always wanted to do, and particularly now since I started working at ASU for the benefit of our growing Yiddish collection. Thanks to this remarkable Yiddish instructor I obtained a good grounding in the language and its culture, backed up with insights into past and current trends in Yiddish Studies, comparative linguistics and valuable bib-

liography. Being a native Hebrew speaker helped, too. As many other Jewish languages, Yiddish is written in Hebrew characters which I obviously didn't need to be taught and it has some Hebrew and Aramaic vocabulary, which was easy for me to identify but required some practice with pronunciation.

We moved pretty fast, sprinting through Uriel Weinreich's *College Yiddish*, and almost finishing it over the span of three weeks. I enjoyed every minute of it. It was much more than recovering my personal missing roots, it was reclaiming my Ashkenazi cultural heritage that was cut off the branch ever since my grandparents' generation immigrated to Israel, where Yiddish was considered little more than *ijargon*, that is until its recent revival in popularity. Unfortunately, Yiddish clubs in Jerusalem were all closed for the summer, so I was not able to practice my new skills *in vivo*, but no doubt listening to spoken Yiddish, reading text segments or watching movies have become less intimidating. Moreover, selecting Yiddish books for the library is a much easier task now, whether it comes in the form of a collection offered for sale or a pile of donated books.



Rachel Leket-Mor outside of Jerusalem Books in the Jerusalem Hills

GOING TO WORK

After class, Ms. Friedman-Cohen and I would leave the classroom and go back to work; Ms. Friedman-Cohen is a research assistant and a Yiddish translator and editor, so she was always busy. Her most recent endeavor is *Ka-tzetnik 135633: a Series of Dialogues with Yechiel De-Nur*, published by the Ghetto Fighters' House and Dov Sadan Institute, based upon Professor Yechiel Szein-tuch's conversations with the celebrated holocaust survivor. I would usually go back home to prepare for the next day's class. Or I would go to work, looking for finds in various bookstores throughout Jerusalem.

During the month of June, Israel celebrates the Week of the Book (*Shivua ha-sefer*), an annual book fair that used to take place in parks and city squares. Due to security concerns, the 2003 fair was limited to protected areas in the large cities. In Jerusalem, the Israel Museum hosted the event. Because of these restrictions, I didn't enjoy the event as much as in the past.

However, during the month of July I visited several well-known bookstores often more than once to buy items for our library. The Book Gallery in downtown Jerusalem is an old hangar that used to be a jeans store. The emporium

offers almost any kind of used book to anyone patient enough to rummage through the piles. This was the perfect place for me to look for out-of-print works. There, browsing through the heavily stacked basement bookshelves, I found real gems of popular Israeli culture that enable us to study it through all its permutations, including the *ilowbrowi* ones. Such titles as *1,000 Songs (Elef zemer viod zemer)*, that includes lyrics for traditional patriotic songs, reveal a lot about the history of Zionism and its culture from its very beginnings; and the satiric *A Zoo State (Erets zoo)* tells a great deal about the make-up of Israeli society and politics, as much as the Kisho books I purchased there; or slang dictionaries by Dan Ben-Amots and Nitivah Ben-Yehudah, that clarify not only the various forms of spoken Hebrew, but also the origins of their uses. For many years, children's literature was considered secondary to mainstream literature. Less so today, and I made sure to purchase not only classical juvenile novels in Hebrew, but also important studies in the field such as Uriel Ofek's works.

Other treasures I was also excited about were essential Hebrew grammars that went out of print long ago, especially about syntax and morphology, or holocaust studies titles such as *The Holocaust and its Aftermath in Hebrew Poetry* and *Bibliography of Holocaust Articles in Yiddish Periodicals*; or books about synagogue history, Hebrew poetry during the Middle Ages, or literary criticism of recent trends in Hebrew prose.

Academon is the Hebrew University bookstore. I was disappointed to learn that its Mount Scopus branch was closed for remodeling, just as I started my Yiddish class. So I headed for the other store at the Givat Ram campus, where I purchased Hebrew reference titles and other new publications and arranged preferred credit status for our future purchases.

I also visited the Jerusalem Books distributor. This vendor is located in Moshav Aminadav west of Jerusalem, on the way to the Hadassah hospital in Ein Kerem. The pastoral view of the Jerusalem Hills surrounding the modest structure is breathtaking. So is the distributor's operation; books

originating in different publishing houses find their way here, where they are directed into different bins and eventually sent to libraries with Judaica-Hebraica collections throughout the world. Research libraries usually have several approval plans with various distributors who insure the supply of discounted titles as long as they are picked up according to agreed guidelines and paid for in advance. Libraries do this in order to eliminate the work load involved in selecting titles. I left Jerusalem Books with the hope that our growing Judaica collections will be well enough established to have a Hebrew approval plan in the very near future. We've come a long way, so why not?

SPONSOR AN APPROVAL PLAN

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Rachel Leket-Mor at (480) 965-2618 or
rachel.leket-mor@asu.edu

"NEW" HEBREW BOOKS AT HAYDEN LIBRARY

Shai Ginsburg

Over the past few years, Hayden Library has not only purchased hundreds of new Hebrew books, but has also enjoyed gifts of many important out of print items. Among these is a complete set of the periodical *Ha-Tekufah* (*The Season*). Following the Russian revolution in 1917, Moscow became for a brief time a fervent center of Hebrew culture. The Jewish philanthropist A. J. Stybel decided to launch there a Hebrew literary project on an unprecedented scale and invited David Frischmann (1859–1922), one of the leading Hebrew writers and poets of the time, to head the project. In Moscow, Frischmann established the quarterly *Ha-Tekufah* and served as its first editor. Devoted to literary, scientific and social subjects, the periodical was not limited to original Hebrew pieces, but presented translations of some of the world's best-known authors. Works by the best Hebrew writers, poets and scholars of the time—Shaul Tchernichovsky, Haim Hazaz, Gershon Shofman and Frischmann himself—appeared alongside essays by Henri Bergson and Ralph Waldo Emerson and poems by Heinrich Heine, Dante, Friedrich Schiller and Paul Verlaine, to name but a few. The literary standards

of the periodical were very high, as were its production value, and the graphic designs of *Ha-Tekufah* are extraordinary. Following the suppression of Hebrew literature by the Soviet authorities in the Fall of 1918, the periodical had to move, first to Warsaw, then to Berlin, Tel Aviv, and finally to New York. Following Frischmann's death other well-known literary figures served as its editors, including F. Lachower, Shaul Tchernichovsky, Yaakov Kahan and Aaron Zeitlin. *Ha-Tekufah*'s last issue appeared in 1950.

Another influential Hebrew periodical that has recently reached the library is *Ha-shahar* (*Dawn*), which was published in Vienna from 1868 to 1884 and was edited by Peretz Smolenskin (1842–1885). Y. H. Brenner, arguably the most prominent Hebrew writer of the beginning of the twentieth century describes Smolenskin as follows: our great national preacher, the hero of the initial period of our national literature . . . the first expression of our rebellion against the ghetto, ghetto's life and ghetto's thoughts. The history of the periodical can serve as an example of the difficulties lying before those who established the Hebrew press

throughout the nineteenth century. Smolenskin targeted *Ha-shahar* mainly for Russian Jews, but Russian restrictions against the Hebrew press forced him to publish it in Vienna. Moreover, the periodical was a one-person effort: Smolenskin not only published, edited and managed the periodical but also was its main contributor, its proofreader and distributor. *Ha-shahar* was noted for its belligerent rhetoric, as Smolenskin fought for the ideals of the *Haskalah* (Jewish enlightenment) and against what he saw as Orthodox obscurantism (and against Hasidim in particular), on the one hand, and Jewish assimilation, on the other. In the 1880s, Smolenskin became an avid supporter of the proto-Zionist Jewish movements in Eastern Europe and, in *Ha-shahar*, promoted Jewish colonization of Ottoman Palestine. The periodical included poetry and fiction as well as scholarly articles and essays on current affairs and enjoyed a considerable audience of readers for a Hebrew periodical of its time—the number of its subscribers fluctuated between 800 and 1300! It exerted great influence among youths and Jewish intellectuals in Eastern Europe.

FRIENDS OF JEWISH STUDIES FUNDS ENABLES ASU TO ACQUIRE *PSST...!*

compiled by Dan Wyman

Psst...! Forain, (Jean-Louis) and Caran DiAche. A nearly complete run of 84 of a total of 85 issues. Published from February 5, 1898 through September 9, 1899. Profusely illustrated with photomechanical prints. Paris: Rue Garanciere. In French.

Psst...! was the most consistent weekly anti-Dreyfus publication. It was created specifically as a rallying point against the Alfred Dreyfus Affair. *Psst...!* Contains no text, only illustrations and captions from the pens of Forain and Caran DiAche, principal French caricaturists of their day.

Caran diAche (Emmanuel Poire) was a leading French cartoonist of the late 19th and early 20th century. He was a popular political and social satirist and is also credited as one of the creators of the comic cartoon panel that became a mainstay of the Sunday supplements of many American newspapers at the end of the 19th century.

Dreyfus was a Jewish French army officer, who in 1894 was accused of revealing state secrets to the German military attaché in Paris. After a court martial he was deported for life to Devil's Island, becoming a *cause célèbre* and the focus of conflict between royalist, nationalist, and militarist elements on the one hand and socialist, republican, and anticlerical factions on the other. Following a retrial in 1899, Dreyfus was pardoned but not completely cleared until 1906, when he was appointed to the Legion of Honour.

The Dreyfus Affair was an explosive, pivotal moment in the history of France's Third Republic. For all of her liberty, equality, fraternity, France was revealed to be rife with the same unfounded bigotry towards Jews as other less enlightened nations.

Opposing camps of Dreyfusards and anti-Dreyfusards settled in as the long political ordeal raged through, not only, French courtrooms, kitchens and marketplaces but the drawing rooms of the outside world as well. This

public interest in the Dreyfus conflagration was a 19th-century equivalent to the O.J. Trial.

Everyone had an opinion.

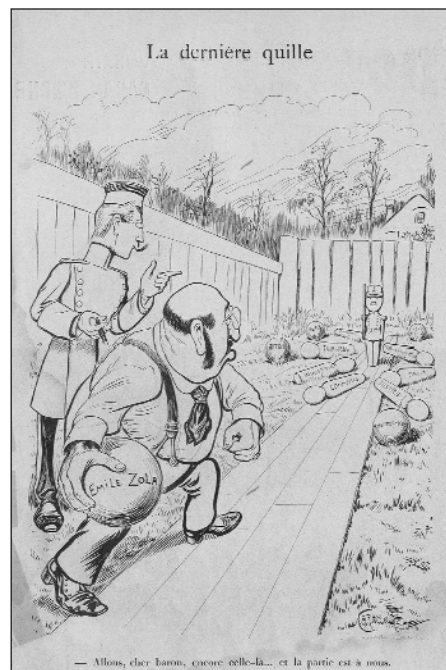
Psst...! represented the stiletto sharp but badly misleading reiteration of Dreyfus's guilt. This magazine's unswerving aim was clearly based on preserving the respect and power of the French army and not in establishing who really passed military secrets to the German attaché. Widely read during its brief life *Psst...!* even provoked the creation of another weekly magazine *Le Sifflet* which sought to maintain Dreyfus's innocence.

This is propaganda distilled to its purest form, directed at the emotions, without words to complicate the reader's mental clarity. It was this type of literature and its compelling anti-Semitic position which prompted Theodor Herzl's call for a Jewish homeland, as well as Emile Zola's famous burst of intellectual outrage.

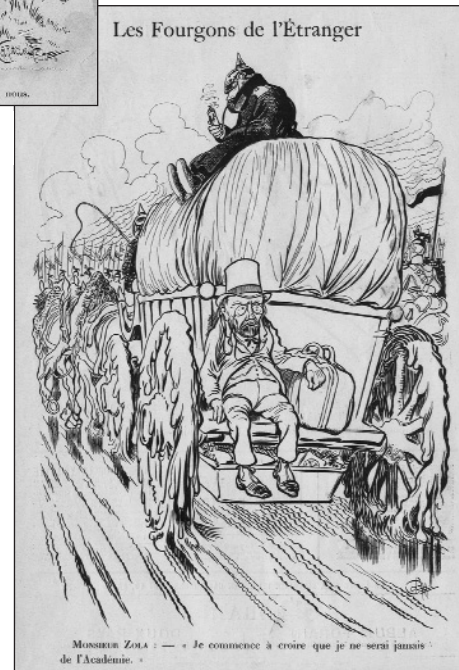
Psst...! called on caricature's most fundamental device of physical exaggeration to remind its readers that Dreyfus was a Jew. By extension, the drawings proclaimed, anyone supportive of the traitor was either the dupe of a Jewish cabal, or worse still—in the pay or employ of the Jews, and acting against the interests of France. Most chilling of these images: intellectual baptism in the lower left on page one, in which average French people of all stripes are converted to the cause of Dreyfus when a star of David is affixed to their foreheads.

The Dreyfus Affair bore as a key part of its legacy a new chapter in the development of the modern mass-media. To be sure, the images in

Psst...! attest to the vitality of the illustrated press, in the days preceding electronic broadcasting. More important still, the recycling feature of the images used—in the Dreyfus Affair the media became very much a part of the story it attempted to tell. Each side would lift images from the opposition as a way of co-opting its rival's strategies for asserting the truth.



The Last Pin, February 5, 1898



Wagons of the Foreigner, July 30, 1898

THE ZIPPERSTEIN COLLECTION

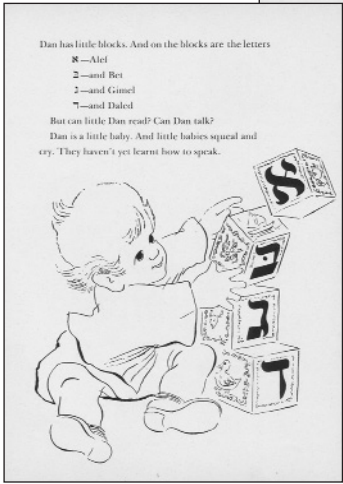
Rachel Leket-Mor

The Edward and Mae M. Zipperstein Collection of 10,000 volumes was the largest gift collection ever recorded at Hayden Library. On my very first day of work, back in October 2002, I was taken into a room where the mass of boxes was kept. The amount of books that had to be processed was somewhat overwhelming. There were no precedent undertakings at the library, and I had no experience handling the task.

15 months and 5,036 titles later, I can testify that an efficient processing method was found with the help of Debbie Rose, the Gifts and Donations Coordinator. The boxes were numbered and a special database was set up by Ms. Rose to follow up with each and every book. As of December 2003, almost half the collection has been processed and nearly 1,400 volumes have been added to the collections. Although it is hard to tell what the final figures will be, of the books we have gone through thus far, 30% have been added to the collection. The Zipperstein Collection database is available at <http://www.asu.edu/clas/jewishstudies/LibraryNewsNov2003Zipperstein.xls> (from the main page of the Jewish Studies Program at ASU, under Hayden Judaica Collection/ Library News).

The Zipperstein Collection is particularly strong in the following areas: Judaism, biblical studies, Jewish history, Jewish sermons, history of Zionism and Hebrew. There are many non-Judaica items as well, especially in the areas of philosophy, religious studies and Christianity.

Another notable section within the Zipperstein Collection is the children's Judaica. There are classic readers used in Hebrew day schools such as Joseph Magilis' *Linear Bible* book series (1800s), which teaches the Hebrew bible in the original script with linear translation; Julius Katzenberg's *Biblical*



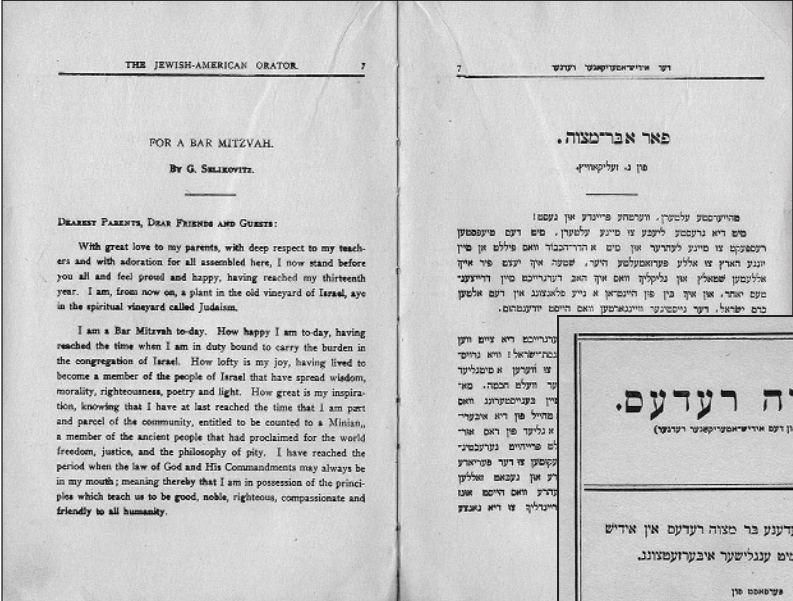
History for School and Home (1915); Hebrew instruction books such as Magnus Krinski's *Reshit da'iat sifot e'ever* (early 1900s) or Kalman Bachrach's *Ha-sefer* (1941). Another wonderful item in this category is an LP record set from Canada, *Habet uishmai, Hebrew by the Audio-Visual Method* (1966). These titles are invaluable for any study of Hebrew education in North America.

Bar/bat-mitzvah books form another group in the children's Judaica collection. These include an old Yiddish-English-Hebrew sermon book, Goetzel Selikovitch's *Barmitsve redes, zamlung fun farshidene bar mitsve redes in Yidish un Hebreyish mit Englisht iberzetsung* (1910s); the 1931 *Attaining Jewish Manhood Bar-Mitzvah Addresses* by Jacob Katz; the 1950s *The Bar Mitzvah Treasury* by Azriel Eisenberg; *The Bar Mitzvah Companion*, by Walter Orenstein and Hertz Frankel; or *A Guide*

for Jewish Youth for Pupils of Bar Mitzvah Age, by Samuel Sussman and Abraham Segal.

There are also beautiful Jewish custom and holiday books in the children's Judaica collection. For instance, the 1946 comprehensive *Sabbath, the Day of Delight*, by Abraham E. Millgram, includes not only practices, but also thorough Shabbath accounts in art, literature and music, and a music supplement with notes; for the very young, there is the 1951 *Good Shabbos, Everybody*, written by Robert Garvey and illustrated by Maurice Sendak. Other holiday anthologies, for Hanukkah or Purim, represent many of the traditional holiday stories and songs.

There are also many Jewish histories adapted for children, biographies of prominent Jewish figures and general reference books. Examples of the latter are the 1965 *Inside the Synagogue*, a pictographic album about synagogue history, by Grace R. Freeman and Joan G. Sugarman; the



(left) Der yidish-amerikaner redner (The Jewish American Orator)

(right) Barmitsve redes, zamlung fun farshidene bar mitsve redes in Yidish un Hebreyish mit Englisht iberzetsung

1960s *The Junior Jewish Encyclopedia*, edited by Naomi Ben-Asher and Hayim Leaf; the 1972 *Album of the Jews in America* by Yuri Suhl; or the exquisite 3-volume set *Chronicles, News of the Past*, edited by Dr. Israel Eldad and Moshe Aumann (Jerusalem, 1970), which report the ancient biblical stories in a modern newspaper format.

And lastly, there are juvenile novels centered around a Jewish individual or family, such as the 1940 *Shimmele* by Rufus Lears, of which some chapters were published in *The Young Judean*; or the 1938 *iDear Shoshana* by Ben Aronin, about a letter exchange between the author and a disabled girl. Hebrew children's literature is represented in not too many translations, but the existing ones are very nice. *Far Over the Sea* (1939) is Jessie Sampter's translation of a Modern Hebrew classic, H.N. Bialik's *Shirim u-fiz-monot liyladim* (1933). Long a source of inspiration, many of the poems were set to music and became classic children's songs. Another interesting find is the 1945 Hebrew title *Ashmedai melek ha-shedim* (*Asmodeus King of the Demons*), an adaptation of the well-known Talmudic legend about Asmodeus and King Solomon (Git. 68a-b). It was published in Memphis, Tennessee as part of the Shainberg Library Foundation book series for children, edited by Dr. Irvin Agus and Daniel Persky, a Hebrew enthusiast and editor closely involved with children's Hebrew periodicals in North America. The book includes Rieuvon Lifis

illustrated dictionaries; one for the easy words and one for the difficult words.

Most of the books added from the Zipperstein Collection are already available for faculty and students at ASU Main library; some books were sent for restoration and others, known to be part of sets, were put aside until a complete run is found. The children's Judaica titles are stored at the moment until the processing of the Zipperstein Collection is completed. They will be deposited in a separate section of Hayden Library as a distinct collection.



Far Over the Sea, cover
Author: H. N. Bialik
Translator: Jessie Sampter, 1939



Ashmedai melek ha-shedim, p. 21
(Asmodeus King of the Demons)
Dr. Irvin Agus & Daniel Persky, 1945

SUMMER INTERNSHIP

Judy Wolfthal

Wolfthal has degrees from Oberlin College and Oxford University, and studied Yiddish as an undergraduate, at Oxford, and as an intern at the National Yiddish Book Center. She is currently completing a Master of Library and Information Studies degree at McGill University in Montreal.

Joining tech services on an emergency, temporary basis, I felt at first that my supervisors believed they had hired a necromancer, not a Yiddish copy cataloguer. My first day, I was received and welcomed by Associate Librarian and Original Cataloguer Ronda Ridenour, and she pressed upon me the importance of the service I was rendering to the library community. The skill that made me so invaluable to the department was my knowledge of Yiddish and concomitant ability to differentiate between it and Hebrew. Heartily welcomed, I stood in Ronda's office and felt like a specialist come to treat a rare problem, that is, to catalogue the hundreds of Yiddish books I had been told were waiting and to put in order a collection of Hebrew and Yiddish books that had amassed on shelves outside of Ronda's office, which no one in technical services had been able to make head or tails of.

Though I had copy catalogued Roman-script and Russian materials in previous summers, never before had I encountered the challenges presented in starting up a Hebrew-script cataloguing program, and I began to work my miracles, beginning with turning right-side-up books that had been placed upside down.

I was assigned to the CJK (Chinese-Japanese-Korean) unit, because these cataloguers use the RLIN system, which allows for non-Roman script capabilities. I was lucky in the people assigned to train me: Lin Yin, the Chinese cataloguer who was my RLIN resource person, and Mary Kottke, Senior Library Supervisor in Monographic Receiving and Copy Cataloguing, responsible for

bringing me up to snuff in the copy cataloguing arena. The first week, sitting beside Lin and Mary in front of the computer terminal, Lin described my ability to read Yiddish as magic, and Mary agreed; I felt, however, that it was no more magical than Lin's ability to read Chinese.

As I catalogued, we faced some difficulties. Although RLIN has original script or vernacular capabilities for right-to-left languages like Yiddish, Hebrew, and Arabic, it took us a while to solve the problem of the directionality of numbers (like dates) more than one digit long, and there are some punctuation issues that we never did satisfactorily resolve. We also encountered problems of transliteration and authority issues. In cataloguing, there is one standard version of names for entities such as people and organizations, with references from other forms to the authorized ones. While there are databases with authority files for Roman languages, we had none for Yiddish, so we had to decide how to address the issue of authority names in the vernacular fields of an item's record.



Judy Wolfthal outside a Yiddish school in New York

In addition, we faced challenges in items where information necessary for cataloguing was absent or contradicted itself. Most items had clear information, however, and I catalogued many books published in Buenos Aires and Tel Aviv (especially by Farlag Y. L. Perets). There were also many from New York, one from L.A., one from Chicago. There were a couple from Paris and ones from London, Geneva, Miami Beach, also Warsaw and Vilna. I was surprised to see many from the 1960s and 1970s published in Moscow by Sovetski Pisatel, often complete with

Russian colophon or added title page. In content, I often encountered fiction, poetry (classified as non-fiction), and autobiographies, as well as social science texts, music books, translations (notably *Dos Bild fun Doryan Grey* (Picture of Dorian Gray) and *Der alter un der yam* (The Old Man and the Sea)), and some serials. While there remains all of the Hebrew books and many Yiddish

still to catalogue, I worked my magic almost 400 times, and now a new magician, Tally Iskovitz can carry on the wondrous task.

SUPPORT ASU's YIDDISH COLLECTION

Help us establish an endowment dedicated to the purchase of additional Yiddish books. For more information contact Jack Kugelmass at (480) 965-8094.

REMEMBERING MARK SWIATLO

Henry Abramson

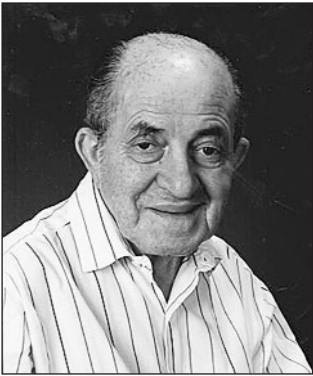
Having assembled an impressive collection of Judaica at Florida Atlantic University, Mark Swiatlo actively traded duplicates in order to fill in gaps in the institution's holdings. Recognizing the rapid growth of ASU's Judaica Collection, Swiatlo took special interest in its development, assembling whole sets of unusual and important historical material, especially in Yiddish, for our library. Given the value of the material we received from him, we reprint this obituary as a tribute to a friend. Another 800 volumes recently arrived at ASU from Florida Atlantic University, an indication that the partnership Swiatlo established lives on, even after his death.

Mark Swiatlo, Curator of the Judaica Collection at Florida Atlantic University's Library, died at 87 on Saturday, May 17, 2003.

Mr. Swiatlo began his association with FAU in 1989, when he became intrigued by the possibilities of the university's incipient Judaica collection. Although he was long past retirement age, with undimmed passion and intellectual lucidity he embarked on a project of repeated travel to countries where he believed that significant material could be found for the collection.

Foremost among these countries was Argentina. Having lived there with his family for eighteen years after WWII, he was able to draw on a wealth of contacts and friendships. With perseverance and a bloodhound's

instinct, he located books everywhere: gathering dust in basements, buried deep in the stacks of libraries, or piled to the ceiling in the homes of elderly couples. Many of these books, journals and other material were in Yiddish and headed for oblivion. Some were priceless, having issued from the Jewish presses of Poland and Russia before the rise of Nazism. Backed by modest resources, he managed to obtain the bulk of this material as a donation. He arranged for its transportation, negotiated with shipping companies, and often helped with the physical removal and packing of the books, which in the



Mark Swiatlo

end numbered in the tens of thousands.

Later, he shifted his focus to Israel, taking advantage of his mastery of Hebrew (perfected in the course of university studies in Jerusalem during the British Mandate) and close family ties and friendships. He crisscrossed the country, canvassing publishing houses and institutions on behalf of the FAU collection. As a result of his efforts, a steady stream of Hebrew books flowed from Israel to the library for years. Mark Swiatlo's last target was Poland, his native land. On his trips there he earned the respect and support of local Jewish scholars and institutions, and obtained a great number of Holocaust-related books that would have been out of the reach of anyone unfamiliar with local language and custom. Having learned on a recent visit to Warsaw the existence of 7,000 first-hand testimonies taken from survivors in the 1940s, Mark Swiatlo was at the time of his death, pursuing their translation and publication in English.

THE NEW HEBREW REFERENCE SHELF

Rachel Leket-Mor

Hebrew dictionaries have been revolutionized over the last decade, not only due to academic reevaluation of communicative roles of the spoken language and their functions in relation to other linguistic registers, but also as a result of lexical developments promoted by social change in Israel. The waves of new immigrants from the former Soviet Union, the frequent political changes, the withering away of the kibbutz, the foreign workers who replaced the pre-Intifadah Palestinians, the unmistakable influences of American culture, the computerized age—all these and other social and cultural changes are reflected in the language spoken today by Hebrew speakers in Israel. Consequently, the updated Hebrew reference shelf at Hayden Library includes Hebrew-Hebrew new dictionaries as well as idiom and slang dictionaries and other lexicons which may assist with acquiring the language.

Milon ha-hoveh (*Dictionary of Contemporary Hebrew*), published in 1995 by the late Shoshanah Bahat together with Mordekhai Mishor, was the harbinger of what I call "new generation" Hebrew dictionaries. Unlike established dictionaries such as the standard Even-Shoshan one, which displayed Hebrew verbs according to their past tense conjugation, or root (usually three, but occasionally two-, four- and five-letter roots), the innovative and initially controversial *Milon ha-hoveh* adopted another approach, which seemed to conflict with the very Semitic nature of Hebrew, by sorting verbs according to their present tense conjugation. This approach was aimed at solving problems that any traditional dictionary user faces: since it is difficult at times to differentiate the Hebrew present tense verb, the participle and the adjective as they are represented in one phoneme (i.e. *shomer*), users must know which of the denotations they are looking for before they consult the dictionary. In our example, *shomer* might mean (he) is guarding (verb); a guard or a watchman (noun); and guarding (adjective). Since in traditional dictionaries the verbal entries are sorted by the root while the nominal ones are sorted by the phoneme, it might take a long time to hit upon the correct meaning. The "new generation" dictionary assumes that users are not Hebrew experts. Therefore, all three meanings of the same phoneme appear in one entry in *Milon ha-hoveh*, and users do not have to worry about defective or weak verbs with irregular conjugation in the past tense—another major problem with which traditional dictionary users struggle with.

An additional feature of the contemporary approach to Hebrew lexicography was the inclusiveness of the vocabulary. The "new generation" dictionary incorporated many lexical entries that were not tolerated in conventional dictionaries, while pointing out whether they are normative, slang or vulgarisms; many recent loanwords from other languages (mostly American English) were also included. Another revolutionary characteristic of the new dictionary is the Hebrew spelling. While traditional dictionaries applied the vowel system and vocalized the full text, *Milon ha-hoveh* spelled its text with letters denoting vowel sounds, and in some cases, lexical entries were offered non-vowelized Hebrew spelling (short o and u sounds were represented by the letter vav; for example).

Two multiple sets of "new generation" dictionaries are now part of the new Hebrew reference shelf, each of them adopted some innovations offered by the groundbreaking *Milon ha-hoveh*. The second edition (2002) of *Milon sapir* by Eitan Avneyon (3-vols. set), the *Encyclopedic Sapphire Dictionary*, is more comprehensive than *Milon ha-hoveh* by incorporating all linguistic registers of Hebrew, not only the contemporary one. Among the 220,000 entries are many scientific terms and encyclopedic facts. The non-encyclopedic lexical entries are exemplified in sentences that clarify how they are used in context. This dictionary,

which was listed as a best-seller in Israel for 43 weeks, uses the present tense representation of the Hebrew verbal system while referring users to the present tense if they look for a verb in its past tense formation. The minimal vocalization approach was followed as well.

The 1997 *Rav-milim* (*The Comprehensive Dictionary of Modern Hebrew*) by Bar-Ilan University computer scientist Ya'akov Choueka (6 vols. set) is part of a multi-product project including an online Hebrew-Hebrew-English dictionary for subscribers (<http://www.ravmilim.co.il/naerr.asp>), an electronic version on CD-Rom, a palm version, concise versions for school students, and a computer program for automated vowelizing of Hebrew text. This dictionary is more radical than others in several ways. Its editor proclaims that the descriptive roll of a dictionary is the most important one, thus attempting to include in his as much of the Hebrew inventory, excluding archaisms, while paying attention to the context in which the entries are used. This enormous task is possible since the inventory of *Rav-milim* is saved in electronic databases. This "new generation" dictionary is not concerned with definitions of the lexical entries, but with their explanation, and so the entries are followed with many use-oriented examples and phrase-structure rules, and some entries are illustrated. The rejection of the traditional vocalized Hebrew spelling is complete; all entries are spelled with letters denoting vowel sounds (the letter vav for o or u sounds; the letter yod for i sound), and followed by the vowelized version of the lexeme. For that reason, this dictionary is much more user-friendly than the traditional dictionaries for readers of Modern Hebrew texts, which are rarely vocalized (except for poetry or children's literature texts); non-vowled words appear in this dictionary as they would in any modern text. On the other hand, the *Rav-milim* classifies Hebrew verbs in the traditional way (by the past tense), while referring users to the correct entry if they look under the present tense of irregular verbs' conjugations.

(*Word for Word*), published in 2000, is a good modern thesaurus, while his *Kora be-shem* (*Word Finder*) is a new (2003) Hebrew thematic and visual dictionary. These are supplemented with a variety of idiom dictionaries: *Lashon rishon* (*Dictionary of Classical Idioms*) by Eitan Avneyon (2002); *Medabrim be-klishaiot* (*The Hebrew Dictionary of Clichés*) by Maya Frukhtman (2002); *Sefer ha-tsitatot ha-yehudi ha-gadol* (*Great Book of Jewish Quotations*) by Adir Cohen (2003); *Imrot ha-Tanakh ha-yafot* (*Beautiful Biblical Sayings*) by Gai Zohar and Eliyahu Za'arur (1999); *Elef ve-ehad pitgamim Bagdadiyim* (*1001 Jewish-Arabic Proverbs from Iraq*) by Mosheh Hakham (1997).

Slang dictionaries form another section of the new Hebrew reference shelf—they are essential for any collection supporting departments of modern languages. The 2 vols. *World Dictionary of Hebrew Slang* by the pre-state culture icons Dan Ben-Amotz and Netiva Ben-Yehudah (not a relative of Eliezer Ben-Yehudah, as she likes to state) portrays mostly the Hebrew spoken during the 1940s–1970s in Israel, mainly in those involved in the pre-state Palmach social milieu. The two parts of this etimological dictionary (*Milon e'olami le-ivrit meduberet*, 1976; *Milon ahul-manyuki le-ivrit meduberet*, 1982) contain many anachronisms and still-current slang entries along with amusing illustrations. It is interesting to find out how many slang lexical elements derive from Yiddish or Arabic, while Hebrew innovations which were so vital in the process of Modern Hebrew revival skipped many daily spheres. Another slang lexicon compiled by Netivah Ben-Yehudah and added to the Hebrew reference shelf is the 1984 *Berakhot u-kelalot: osef perati* (*Blessings and Curses: a Private Collection*), which lists lots of curious good wishes, swears and other funny phrases. The more recent slang dictionaries *Leksikon ha-slang ha-ivri vеха-tsvaii* (*Military Hebrew Slang Lexicon*), by E'oded Ah'iasaf et al., and *Bet sefer zeh ahlah stuts* (*School is Cool*) by Semadar Shir, were published in 1993. Each of them illustrates a prolific slang-producer sector of Israeli society: army soldiers and teens. Both include many current slang words and phrases, and together with the older dictionaries they form an elementary collection of this significant linguistic register of Modern Hebrew. Newly purchased scholarly titles dealing with spoken Hebrew, such as Abraham Matalonis' *The Hebrew Pronunciation* in its struggle (1979) or Shlomoh Hara-mati's *Hebr-Sewo'a* spoken language (2000), can boost future research in that area.

Lastly, two books treating the linguistic make-up of the great Hebrew modernist Avraham Shlonsky (1900–1973) were purchased for the collection: the 1989 *Milon hidushe Shlonsky* (*Dictionary of Shlonsky's Neologisms*) by Ya'akov Kena'ani lists the Hebrew innovations created by the poet, collecting them from his original and translated works in books, periodicals and private letters. Shlonsky's influence over the literal and spoken Hebrew of his time was invaluable, and so is this dictionary. The 1997 *Me-igvaniyah e'ad simfonyah: ha-shirah ha-kalah shel Avraham Shlonski u-parodyot e'al shirato* (*Muse to Amuse*), by Hagit Halperin and Galiyah Sagiv, is a scholarly account of the poet's popular songs and radio advertisements, an important and creative medium for many of the "high brow" Hebrew writers in pre-state Israel.

The new Hebrew reference shelf is now better equipped to support the Hebrew Program at ASU. I hope to bring it up to date and make it fully comprehensive very soon.



World Dictionary of Hebrew Slang
by Dan Ben-Amotz and
Netiva Ben-Yehudah, 1982



Blessings and Curses:
a Private Collection
by Netiva Ben-Yehudah, 1984



Military Hebrew Slang Lexicon
by E'oded Ah'iasaf et al., 1993

Other new Hebrew reference titles added this summer include two dictionaries by *The Encyclopedic Sapphire Dictionary* editor, Eitan Avneyon. His *Milah be-milah*

AFTER OSLO: NEW STRATEGIES FOR MIDDLE EAST PEACE

ARIZONA STATE UNIVERSITY, FEBRUARY 9, 2003

Shai Ginsburg

We frequently read about the Israeli-Palestinian conflict in the Middle East and many of us have opinions, often firm convictions as to who is to blame for the escalating violence and whether and how the conflict can be resolved. Not surprisingly, it is now quite uncommon to encounter Israelis and Palestinians who are still committed to sustain an honest and open dialogue and to think of creative ways to resolve the conflict.

Rather than reproducing familiar (and tiresome) accusatory finger-pointing and mutual blame, I was looking for alternative voices, voices who, while not necessarily representing the official stances of the parties or even having wide public support, might offer a ray of hope for ending the bloodshed.

With funds made available through a generous gift from the Marshall Fund of Arizona, I was able to invite four speakers to participate in a one day workshop on campus: Professor Manuel Hassassian, Executive Vice President of Bethlehem University and a political analyst; Professor Rashid Khalidi, who was at the time professor of History and Near Eastern Languages and Civilizations and the Director of the Center for International Studies at the University of Chicago and is currently the Edward Said Professor of Arab Studies and Literature at Colum-

bia University; Dr. Menachem Klein, a Senior Lecturer in the Department of Political Science at Bar-Ilan University, Israel, and a Senior Research Fellow at the Jerusalem Institute for Israel Studies; and Daniel Seidemann, a lawyer who specializes in matters of public concern in East Jerusalem. None of the panelists represents current Israeli or Palestinian official positions, but all four were actively involved in past official and unofficial negotiations between the Israelis and the Palestinians and they are regular participants in on-going meetings between the two sides.

Despite the fact that the speakers represent different parties, they have reached an accord. All agreed that while everybody knows what shape and form a future settlement between the Israelis and the Palestinian will take and that the remaining unresolved issues are few, no one knows how to get from the situation here and now to a point where the implementation of a settlement would be possible. Still, all four insisted that the initial step should be a mutual acknowledgment of the suffering and pain of both Palestinians and Israelis; without such acknowledgment, no progress can be made. Focusing on East Jerusalem, Daniel Seidemann put into relief the continuous destruction of Palestinian civil society in the city, a destruction that threatens not merely Palestinians them-

selves, but the municipal texture of the city as a whole. Professor Rashid Khalidi analyzed the position of the American administration, pointing to the dangers entailed in its aggressive policy in the Middle East and in its reluctance to take a more active role in peace negotiations. Referring to the question of Palestinian refugees, he called for a creative solution that would combine limited return of refugees, resettlement in Arab countries and compensation. Dr. Menachem Klein condemned Israeli civil policies and military operations in the Occupied Territories; Professor Manuel Hassassian criticized the functioning of the Palestinian Authority; while empathizing with the suffering of the Jewish victims of Palestinian terrorist attacks, he requested the audience to acknowledge the fact that Palestinians, on their part, are victims of Israeli violence.

By organizing the workshop, I was trying to put into bold relief different perspectives on the conflict and make clear to students, faculty and members of the community that despite the violence and the seeming intransigence of both sides, there is ongoing dialogue between Israelis and Palestinians, and there continue to be individuals able to envision a new way for both peoples to live together in peace and harmony.

SPECIAL THANKS TO THOSE WHO MADE THE FOLLOWING ENDOWMENTS POSSIBLE

The Albert & Liese Eckstein Scholar-in-Residence Program

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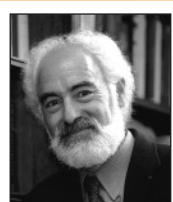
MIDRASH SERIES

JAMES KUGEL
2004 Eckstein Scholar in Residence

THE BIBLE'S MOST ANCIENT INTERPRETERS
February 12 | 7:00 PM
Temple Chai

THE GOD OF OLD: REPRESENTATIONS OF THE
DIVINE IN BIBLICAL LITERATURE
February 13 | 10:30 AM
ASU Main

PARSHAT YITRO
SHEMOT (EXODUS) 18:1 - 20:23
February 13 | 7:00 PM
The New Shul



MICHAEL FISHBANE

CANONICAL TEXT, COVENANTAL
COMMUNITIES, & THE PATTERNS OF
EXEGETICAL CULTURE
February 18, 2004 | 4:00 PM
ASU Main

MIDRASH AND THE NEW OLD WORDS
OF SCRIPTURE
February 21, 2004 | 12:30 PM
The New Shul



JUDITH BASKIN

BETWEEN DIVINE INTENTION & HUMAN
RESULT: MIDRASHIC CONSTRUCTIONS OF
THE FIRST WOMEN
March 30 | 6:00 PM
ASU Main Campus



JODY MYERS

BEGINNING AGAIN: CONTEMPORARY
WOMEN'S MIDRASH ON EVE
April 20 | 6:00 PM
ASU Main Campus
Memorial Union, Gold Room

LATIN AMERICAN JEWRY

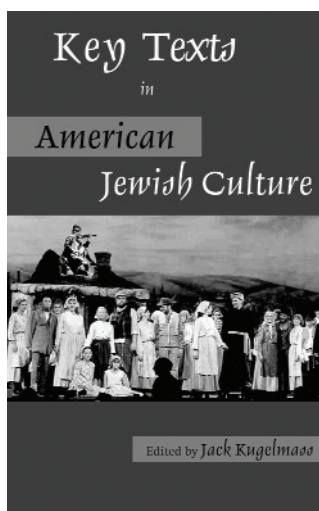
JOSEPH SCHRAIBMAN

SPANISH INQUISITION (*in Spanish*)
February 19 | 12:15 - 1:30 PM
ASU Main Campus
Language & Literature Building,
Room 270



ALEJANDRA NAFTAL

ARGENTINE STATE TERRORISM (*in Spanish*)
Film & Lecture
March 22 | 3:40-6:30 PM
ASU Main Campus
Language & Literature Building



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ASU Main Campus

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YOM HASHOAH EVENTS WITH BERT LEWYN

ON THE RUN IN NAZI BERLIN: HOLOCAUST MEMOIRS
April 19 | 7:00 PM
Lattie F. Coor Hall, Room 170

GROWING UP JEWISH IN NAZI GERMANY
April 20 | 1:40 PM
Memorial Union, Room 218

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Events, contact Michael Rubinoff at (480) 965-4789*

HONORING THE ZIPPERSTEIN COLLECTION

Discussion & Reception
May 2
ASU Main Campus, Hayden Library

JEWISH STUDIES PROGRAM AWARDS

May 2 | Evening

HADASSAH WOMEN'S SYMPOSIUM

November 14 | 8:00 AM - 4:00 PM
ASU Main Campus, Memorial Union
Registration required.

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