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As we celebrate the Center’s 40th Anniversary this year, we may look back with pride over the past decades and anticipate the accomplishments of the future. One of the major challenges facing all the humanities today is how to attract students who are increasingly career focused. Jewish Studies on all campuses is facing this crisis and it will fall to new faculty to find ways to make the Judaic heritage as relevant and compelling as ever. In recent years our Duke in Israel Program has featured a two-week winter course on Holy Land Archaeology that has become a model for other courses. The course is designed to introduce the student to some of the major archaeological sites and to explore the political and religious issues that have emerged from or that surround their excavation. Through field-trips and museum visits, as well as discussions with local experts, students gain direct experience with the places that have aroused controversy because of their problematic relationship to biblical and other ancient texts and/or because of their location in politically contested space. Sixty students will have taken the course when we complete our 2013 course. Looking back over the past we have an alumni list of over 1,000 students who have participated in Duke-led/sponsored excavations in Israel and its Israel Summer Semester Program through all of the years. Many of those Duke students also received a certificate in Jewish Studies.

This year marked our inauguration of the Jewish Studies Library Fellowships here at Duke, and we look forward to continued support of the program. Our visiting scholars have brought our archival holdings at Duke international recognition and we have been gratified at the tremendous applicant pool that has emerged and continues to express interest in working with the material housed in the Rubenstein Library. In addition, the Center has recently completed its merger with the Jewish Heritage Foundation of North Carolina and is in the process of transferring its archival holdings to Duke for digitization and cataloging. The Heritage Foundation’s popular exhibition, “Down Home,” closed at the Levine Museum of the New South in Charlotte after the Democratic National Convention and is now being permanently housed at the Levine Jewish Community Center of Charlotte. The Center for Jewish Studies is in the process mounting a digital translation of this exhibit that is a testament to Southern Jewish history, so that it will be widely available and easily accessible.

We invite all of our alumni and readers to visit campus or simply follow us on our web site and attend some of our events if possible. We also urge you to support our program so that its future remains secure and Duke University can continue its commitment to the field of Jewish Studies. During the Second World War a farsighted dean of the

ERIC M MEYERS
Bernice & Morton Lerner Professor of Religion, Director of The Center for Jewish Studies
Divinity School, Harvey Branscomb, decided it was time for Duke to hire someone to teach Judaism to both ministers and undergrads. That person was the giant in the field of rabbinics, Judah Goldin, who later went on to a stellar career at Yale and Penn. That was our beginning until 1972 when the Program in Jewish Studies was formally launched and founded. Its first years were a joint-program with UNC-Chapel Hill, and yours truly and Kalman Bland (who retired this past year) taught half of our course load at UNC-CH for five years. Even though UNC and Duke went on to establish separate Centers for Jewish Studies, we continue to work closely together.

At this point in our history we would like to recall the special support of our major donors and sponsors who have made our Program possible: E. J. and Sara N. Evans, The Smart Family Foundation, the Nathan Littauer Foundation, the Frank Greenwall Foundation (which supports the Nathan J. Perilman Fellowship), and Bernice and Morton Lerner. There have been many others supporters and we truly appreciate their assistance, and we hope that future leaders of our program can live up to the expectations and hopes of all of those who contributed in the past.

Sincerely,

Eric M. Meyers, Director
ASSISTANT DIRECTOR’S MESSAGE

Academic Outlook

The recent academic year has provided students at all levels—undergraduate, masters, and doctoral—with an exciting, expanding range of opportunities.

The faculty and staff at the Center are devoted to all facets of stellar undergraduate education, both in the classroom and far beyond. Our students have a number of avenues for integrating Jewish Studies into their courses of study. Many begin simply by taking one of our many undergraduate-oriented courses. These range from first year seminars, such as “Jewish Magic and Mysticism” and “Judaism and Food” to courses such as “Jewish and Christian Perspectives on Zionism,” “The Holocaust in Film,” “Contemporary Jewish Thought,” “Women in Biblical Tradition,” “Jewish Ethics,” and a full menu of modern and classical Hebrew courses. New courses at all levels are continually being developed, and our curriculum has been enriched by the addition of Shalom Goldman to our faculty. Students have also entered into the world of Jewish Studies through study abroad options, including not only study in Israel but a new focus on “Jewish Berlin,” available to students who study in Germany, and courses in Jewish Studies available on a number of international campuses. Students appreciate both the intellectual richness of our courses and our engaging, lively faculty, and they have the option of pursuing the six-course certificate in Jewish Studies, completing a Religion major with a concentration in Jewish Studies, or creating their own Jewish Studies major through Program II. Students pursuing the Certificate in Jewish Studies now have the option of graduating with distinction through the certificate program, and all students have the opportunity to work closely with our internationally-respected and deeply invested faculty. We are particularly excited to be able to support students who wish to pursue independent, faculty-guided research in Jewish Studies, an opportunity we are able to support thanks to the Seymour H. Shore endowment.

Opportunities are rich and expanding for graduate students, as well, most of whom come to Duke for our top-notch programs in German, History, Romance Languages, and Religion. In Fall 2013, we will initiate a graduate “gateway” course in Jewish Studies which will be taught jointly with faculty from UNC. This course will provide our masters and doctoral students with an overview of the field of Jewish Studies as well as create a sense of common intellectual enterprise among students who come to Jewish Studies from a variety of particular disciplines and fields. In order to foster the increasingly broad interest in Jewish Studies at Duke, the Center has already greatly expanded opportunities for funding at the masters and doctoral level, including the creation of the Perilman Summer Stipend, which is available to all graduate students, and the Perilman Advanced Doctoral research grant.
which helps support students in the sixth year of doctoral work. These awards complement the Perilman Fellowship, our most prestigious Jewish Studies award, which is offered to incoming graduate students whose research interests lie in the area of Jewish Studies. All the Perilman grants are supported by the Nathan J. Perilman endowment, which honors the memory of Rabbi Nathan Perilman, who, after serving at Temple Emmanu-El in New York City, joined the Triangle-area Jewish community in his retirement.

In addition to our expanding and invigorated curriculum, which reflects the broad interdisciplinary engagement with Jewish Studies at Duke, the Center also sponsors a variety of interdepartmental and interinstitutional events and programs, including symposia (such as the “Bible in the Public Square” conference in Fall 2012), the Duke-UNC Jewish Studies Seminar, and guest speakers. All these venues bring prominent scholars from the US and abroad to our campus and classrooms. Speakers—including Christine Hayes (Yale), Gary Rendsburg (Rutgers), Shaul Magid (Indiana), and Todd Presner (UCLA), John Gagger (Princeton), and Peter Cole (a MacArthur award-winning poet and translator)—all spent significant time with our students in addition to their formal campus engagements. We also host a variety of informal social and intellectual gatherings on campus, including luncheon colloquia, where students and faculty share current research, and a Perilman Graduate Symposium where Perilman Fellows present their work.

The academic opportunities organized, hosted, and fostered by the Center for Jewish Studies continue to expand and grow, a natural consequence of the tremendous energy and enthusiasm of our faculty, staff, and students. Stay tuned to our webpage and course blogs for up-to-date insight into our intellectual and collegial goings-on!

Sincerely,

Laura S. Lieber, Assistant Director
RESEARCH

Alexander to Constantine: Archaeology of the Land of the Bible, Volume III

BY ERIC M. MEYERS AND MARK A. CHAUNCEY

Eric Meyers, Director of the Center for Jewish Studies, and Bernie and Morton Lerner Professor of Religion with Mark Chancey, Associate Professor of Religious Studies at Southern Methodist University has re-narrated the history of ancient Palestine in a book that is richly illustrated and expertly integrated. Spanning from the conquest of Alexander the Great in the fourth century BCE until the reign of the Roman emperor Constantine in the fourth century CE, they synthesize archaeological evidence with ancient literary sources (including the Bible) to offer a sustained overview of the tumultuous intellectual and religious changes that impacted world history during the Greco-Roman period. In this Preface, Dr. Meyers and Dr. Chancey describe their methodology that blends material culture with intellectual-literary culture.


Preface

This volume has a bit of history behind it. The idea originated when David Noel Freedman was editor in chief of the Anchor Bible Commentary and Reference Library. Freedman wanted to have a third volume in the Reference Library following the highly regarded initial volumes in the series on biblical archaeology, the first by Amihai Mazar and the second by Ephraim Stern. Although Stern’s volume ends with the Persian period, which in recent years has seen much new work and consequently its importance for the study of the Bible and the Second Temple in particular has greatly increased. This book in truth takes off where Stern’s ends and focuses on the advent of Hellenism introduced by Alexander the Great as the unifying factor that bridges his era with the time of Constantine at the beginning of the fourth century CE. With the introduction of Greek culture into Near Eastern society, Hellenism became the vehicle that allowed many different cultures in that region and in other regions as well to express themselves in a more universal way. While we lean heavily on material culture throughout our treatment, we give no less attention to the tumultuous intellectual and religious changes that affected world history at key moments in the time periods covered.

For this reason our book is a collaborative one between two scholars.
with extensive expertise and field experience in archaeology, one trained in Hebrew Bible and Jewish history and the other in New Testament and early Christianity. The transformation of the ancient Near East under the influence first of the Greeks and then of the Romans led to foundational changes in both the material and intellectual worlds of the Levant. In the case of the “lands of the Bible,” Hellenism and its stepchild Greco-Roman culture contributed to the ultimate shape and character of the two main religions that emerged from ancient Palestine, Judaism and Christianity; and it was the world of the Bible that took shape in the Second Temple period that definitively enabled early Judaism and Christianity to evolve in the distinctive ways they did, both in the land of the Bible and beyond. Let us say up front that even though we pay attention to the many varied literary sources at our disposal we have in no way undertaken any systematic treatment of them—the intertestamental writings, all the biblical books, or the Dead Sea Scrolls. In considering this wealth of material we have only been able to point to some of the main ways that they contribute to our understanding of the periods under consideration. In the same manner we have not attempted to gather all the archaeological data that might inform some aspects of the subjects in our study but have instead highlighted what we believe are the most significant or representative aspects of the material corpus of data for discussion and elucidation, especially those that enhance the historical narrative that we may infer from the major literary sources. To maintain the accessibility of the text for a broad audience, we have tried to keep bibliographical detail to a minimum. Additional information about individual sites and the contributions of specific excavations is readily available in reference works such as The New Encyclopedia of Archaeological Excavations in the Holy Land, for which an updated volume appeared in 2008, and The Oxford Encyclopedia of Archaeology in the Near East. We have avoided the organizational templates of the volumes by Mazar and Stern, which had technical sections and chapters devoted to particular categories of artifacts (pottery, metal and stone artifacts, seals and seal impressions, and so on), opting instead for a chronological and thematic structure. Geographically, our focus is on ancient Palestine although we occasionally incorporate material from nearby areas.

It is clear that already in the Persian period Greek culture was interacting with Jewish and other local cultures in the land of the Bible. At the level of material culture, Hellenism affected the aesthetics of city building and artistic decoration with sculpture, painted pottery, and other objets d’art. In literature and language it meant that Greek would become the new lingua franca of the Near East and that Semitic writers would adapt new writing styles in history and entertainment literature, with some, like the author of the Book of Ecclesiastes (Qoheleth), reacting to the Hellenistic world. Similarly, in the recounting of the Books of Maccabees we may observe the head-on culture clash between those who embraced the new Hellenized world and those who rejected it.

Dealing briefly with such matters from a literary and historical perspective allows us to place the successive developments in the larger context of what was happening in the greater Near East. Indeed, the rise of Hellenism and its later adoption and adaptation by the Romans imposed a kind of global feature and overlay to ancient civilization that lasted all the way to the early medieval period. We believe that this aspect of the period is what makes it different from both earlier biblical history and later antiquity. It is also why we have blended together in a single narrative the two strains of civilization, the material and
literary-intellectual, because they are so inextricably tied one to the other. As most readers know, the Dead Sea Scrolls and the excavation of the site of Khirbet Qumran and the surrounding caves have provided some of the most important new information concerning the periods under observation here. Not only have many of the Scrolls provided unfiltered testimonies to the socio-religious situation on the ground in Judea in late Second Temple times but they have also provided scholars with an entirely new view of the emergence of Scripture at that time as well as the special role that sacred writing played in society. Moreover, the excavation of Qumran and other nearby sites has produced all manner of new evidence that helps us to better understand the complex circumstances of Roman rule from the last decades before 70 C.E. until the Second War with Rome, the Bar Kokhba Revolt (132–135 C.E.). It is impossible to understand adequately the dramatic events before and after the destruction of the Jerusalem Temple in 70 C.E. without recourse to much of this material.

We add too a note on the ongoing excavations in Jerusalem, which are shedding new and unprecedented light on the last days of the Second Temple period. We have introduced some of this new data into our discussion as appropriate, but since the bulk of it is not yet published we have done so somewhat sparingly. In the main we have consulted scientifically published material for our presentation. In turning to the later periods we have relied considerably on the material from Sepphoris for good reason. First, we both have worked together there for years, and many of the rights to images and drawings are the intellectual property of Eric and Carol Meyers. We do believe, however, that Sepphoris in Galilee presents a paradigmatic example of how a major Jewish urban center adjusted to Roman rule and accommodated to Greco-Roman culture in both the short term and the long term. Its evolution as a center of Jewish learning where the Mishnah took shape and where sages for centuries taught their students is proof positive of how comfortable Jews in the Talmudic period were in the complex cultural milieu of Roman-period Galilee. Similarly, the work of the Meyerses has been used in elucidating the history of the ancient synagogue, which in our reckoning began emerging in architecturally distinctive forms at the very same time that the rabbinic writings were being collected and edited at Sepphoris. Constantine’s reign inaugurated a systematic effort to reclaim many of the holy places of the two testaments through the construction of churches, chapels, and monasteries. As any visitor to the land of the Bible knows, evidence of this effort is still abundantly visible. Identifying archaeological evidence of Christianity from earlier centuries, however, remains difficult. Places that have figured prominently in discussions of this topic, such as Capernaum and Nazareth, are addressed critically in our text, as are recent attempts to link inscribed ossuaries with key figures in the Jesus movement, a development that recalls an earlier period when ossuary inscriptions first attracted scholarly attention. To a considerable degree, however, Christianity seems to have faltered in Palestine in the period between the first Jewish revolt and the accession of Constantine, although this observation should not blind us to its flourishing elsewhere in the Semitic Near East or its growth among Gentiles in the larger Mediterranean world.

This work is aimed at a broad audience that includes scholars, students, and the general public. In attempting to keep the text accessible to the general public we have refrained from using diacritical marks and have preferred the more popular spellings of place names. Although we have strived to be attentive to the concerns of readers with interests and expertise in the broader fields of Syro-Palestinian archaeology and classical studies, it is only appropriate, given the volume’s place in the Anchor Bible Reference Library, that we foreground implications of the material for understanding Judaism and Christianity. We hope that our collaboration has resulted in a new perspective on the overlapping nature of the evolution of those two traditions and insight into how they eventually went their separate ways.
Early Modern Europe: The Waning of Edom?

Shattering Christendom, the Reformation commenced a quiet marginalization of Jacob & Esau in Jewish life. The typology survived in Jewish and Christian discourses all the way through the Enlightenment, but it ceased to provide orientation for ever-growing spheres of life. Jewish responses to early modern catastrophes did not echo with Edom. The 1648-49 pogroms in Poland, known as the Chmielnicki Gezerot (persecution), provide the prime example. Edom was so firmly identified with the Roman Church and the Inquisition remained fearsome, especially to crypto-Jews in the Iberian Peninsula and Latin America, and Catholic persecution of Jews increased in eighteenth-century Poland, but multiple churches now represented Christendom, undermining typological Edom. Medieval Christian Rome withered away as the major target of Jewish hatred.

With the departure of Emperor Karl V in 1556, the fragmented Holy Roman Empire no longer projected imperial might. The 1512 Cologne Diet changed its name to the “Holy Roman Empire of the German Nation.” The Roman feature became attenuated. Voltaire’s witticism, “neither Roman, nor holy, nor an empire,” applied throughout the early modern era. At the same time, Jewish endorsement of royal and imperial power became consistent and clear. Post-expulsion Spanish-Jewish historiography, exemplified in Solomon ibn Verga (1460-1554), reflected the conversion of Josippon’s benevolent view of Rome into a political strategy: a vertical alliance between ruler and Jews. The 1648 chronicle, Yeven Mezulah, spoke of German emperors and Polish kings as righteous. Rulers past and present, from Emperor Titus (who destroyed the Temple), to Portuguese King Emmanuel I (who forcibly converted the Jews), to Polish Prince Jeremi Wiśniowiecki (who tried but failed to protect the Jews in 1649), became friends of the Jews. Prague historian and cosmographer, David Gans (1541-1613), wondered how to reconcile the demonic Titus emerging from the Talmud with the Josipponian

Malachi Hacohen is a Bass Fellow and Associate Professor of History, Political Science and Religion. He is also the Director of the Center for European Studies at Duke University. In his new book, Jacob and Esau Between Nation and Empire: A Jewish European History (prepared for Cambridge University Press), Hacohen argues for a new conception of Jewish European history that integrates rabbinic Judaism. He uses the biblical story of Jacob & Esau as told by Jews and Christians for two millennia to track Jewish-Christian relations and devotes special attention to the modern Central European Jewish intelligentsia. He develops two narratives—one focusing on cosmopolitan intellectuals, the other on rabbis. Whereas the first narrative gives rise to cosmopolitan conceptions of Europe, the second reflects traditional Jewishness that, Hacohen argues, must also be recognized as European. Where, you might ask, is the real Jewish European? In the tension between the two historical narratives, is Hacohen’s answer. Jewish European history is possible only as divergent narratives, interrelated but non-convergent.

In this excerpt from the fourth chapter of his book, Hacohen looks at early modern Europe, and suggests that the quiet marginalization of Jacob and Esau in Jewish life reflected a new modus vivendi between Christian and Jews, one diverging from medieval persecution on the one hand and from modern emancipation on the other.
picture but loyalty and closeness to the ruler became the touchstone of Jewish politics. Even more than Christian Edom, imperial Edom withered away in early modern Europe.

In the aftermath of the Spanish exile, the failure of the Edom-Rome eschatology seemed obvious. Pious Jacob continued to accompany Jews in their exile travails, and popular Yiddish and Ladino (Judeo-Spanish) biblical compendia vouchsafed his traditional role, but the Edom eschatology declined. Overall improvement in Jewish-Christian relations in seventeenth and eighteenth-century Western and Central Europe contributed to the waning of Edom. The terms of Jewish-Christian coexistence made tolerance contingent on the Jews not giving offence to Christianity. This entailed censorship, both politically imposed and self-administered. It impinged even on Jewish liturgy: The malediction against the apostates (Birkat ha-Minim) was modified. The version recited today is an early modern product. As print culture widened Christian access to Jewish writings, coexistence and censorship silenced Edom discourse.

Internal Jewish intellectual developments reinforced Edom’s marginalization. As the Kabbalah triumphed throughout the early modern Jewish world, historical redemption became subsidiary to cosmic restoration, and the Edom eschatology played a diminished role. When Edom reappeared in the aftermath of the Sabbatean debacle – the apostasy of the would-be messiah Shabbetai Zevi (1626-1676) to Islam in 1666 – it reflected syncretic Sabbatean theologies that broke radically with Jewish and Christian traditions alike. A mute midrashic Jacob, cosmogonic kabbalistic Edom and a Sabbatean Jacob donning Esau’s clothes competed among eighteenth-century European Jewry. Jewish emancipation would challenge all three, and Sabbatean syncretism would vanish. Jacob & Esau outline a distinct early modern period in Jewish-European history, the waning of Edom from the Spanish expulsion to the French Revolution.

In the Western European mercantile states, early modern polemics over Jewish inclusion shifted from theology to economics, and highlighted the Jewish role in commercial development. To be sure, economics and theology coexisted. The architects of the Jewish re-admittance into England in 1654, Menasseh ben Israel and Cromwell, and their opponents, thought in both economic and eschatological terms, but Edom played no role in their schemes. Indeed, when Menasseh ben Israel mentioned Edom at all, it was to suggest that Jews were better off under Christian than Muslim governments: “It is better to inhabit under Edom then Yishmael, for they are a people more civil, and rational, and of a better policy.” Secularization of Christian-Jewish exchange appeared less as a theological upheaval and more as a progressive emergence of social and cultural spheres that did not abide by theology. Rather than confront theology, they often complemented it.

Theological reassessment did broach, however, on Jacob & Esau. Christian Hebraists acquired a measure of scholarly distance toward the Edom polemic, and, revisiting the assumptions governing Jewish-Christian relations, criticized persecution of the Jews. Pictorial representations of Jacob & Esau, especially of the reconciliation scene, projected freedom from the Christian typology. Artists and missionaries alike articulated a vision of shared humanity that, in the late Enlightenment, led to proposals for normalizing the Jews’ political status. “The Jew is even more human than Jewish,” said Prussian official Christian Wilhelm von Dohm (1751–1820), pleading for removing restrictions on Jewish life. Traditional Jews needed “improvement” but their humanity made them, like Christians, potential citizens. Such reform proposals could not have emerged in a world governed by the Edom eschatology. Jacob & Esau had had to retreat into the background before their shared humanity was highlighted.

Yet, the traditional typology went dormant rather than passed away. Certain German-Jewish communities took Edom-Rome seriously enough to prohibit, into the eighteenth-century, marriage
between Jewish women and first generation converts from Italy (assuming they could be of Idumean origin). The sites of radical rethinking of Christian-Jewish relations were far removed from the typology, and no vision of Jacob & Esau’s reconciliation emerged in mainstream Judaism or Christianity. Jacob Frank (1726-1791), who led his Sabbatean-inspired Jewish group to Christianity, envisioned himself an embodiment of Jacob & Esau. The late Enlightenment opened space for his heretical group but such a synthesis was possible only on the margins. The response of Jewish Orthodoxy’s founder, Hatam Sofer, to the Napoleonic Wars showed how quickly the traditional typology could be recalled. Beaming with messianic excitation, Sofer disclosed a gimatria (numerology) in a biblical oracle on Esau’s descendants, implying that 1800 was the year of redemption: “In such a time, a wise person remains silent, and we shall see what will come of it.”

Notes

1. After Bohdan Khmelnytsky (c. 1595-1657), leader of the Ukrainian Cossacks rebelling against the Polish-Lithuanian Commonwealth.

2. The pogroms chronicle, Yevev Mezulab, repeatedly refers to the Ukrainian Cossacks as Greek, and uses “kings of Edom” as an appellation for Catholic kings (pp. 34, 41) and “Alufe Edom” for the Polish generals (p. 30). The titles of both chronicles narrating the pogroms identify the catastrophe as brought on by Greece, and the martyrology of the Jews refusing Greek Orthodox conversion is modeled on stories of ancient Jewish refusal of idol worshipping, ordered by Greek rulers. Natan Neta Hanover, Sefer Yevev Mezulab (1653; book of deep mire) (Tel-Aviv: Ha-Qibutz Ha-Meuhad, 1945); Shemuel Fayyush ben Natan Fayyl, “Sefer Tit ha-Yaven” (1649; book of the pit of destruction), in: Le-Qurot ha-Gezerot al Yisrael, ed. by Hayyim Yonah Gurland (Odessa, 1892), pp. 17-28. Yevev and Yevev evoke the Hebrew for Greece – Yavan. (Originally in Psalms 40:2: “He brought me up out of the pit of destruction [Yevev Mezulab].”)

3. But not completely: Polish protection of the Jews in 1648-49 proved inadequate, and occasionally treacherous. The pogroms did give rise to a Sab- batean concept of Poland as Edom. With the eighteenth-century deterioration in Catholic-Jewish relations, Poland became for a brief period “Edom,” at least for some Jews. See the discussion later in this chapter.


5. Shemuel ibn Virgah, Sefer Shevet Yehudah (Judah’s scepter), ed. by Azriel Shoḥet and Yißḥak Baer (Jerusalem: Bialik Institute, 1946); Yosef Hayyim Yerushalmi, The Lisbon Massacre of 1506 and the Royal Image in the Shebet Yehudah (Cincinnati: Hebrew Union College, 1976).

6. For Titus, see my discussion of Josippon in chap. 2 and of Abrahan ibn Daud in chap. 3; for Emmanuel I, Shemuel ibn Virgah, Sefer Shevet Yehudah, p. 126: “The King of Portugal was a benevolent king גַּבֵּר מְלֹא הַמְּדֹקֵד for Prince Wiśniowiecki, Natan Neta Hanover, Sefer Yevev Mezulab, p. 30: “Prince Wiśniowiecki, his memory may be a blessing, was a great lover of Israel and a war hero without equal.”


9. As recited today by Orthodox and Conservative Jews, the malediction substitutes the “informers” (malshinim) and “insolent” (zedim) for the medieval “apostates” (meshumadim) and Christians (minim): Ruth Langer, Cursing the Christians? A History of Birkat HaMinim (New York: Oxford University Press, 2012). Compare versions on p. 212 and p. 226.


An Interview with Kalman Bland: Increasing Diversity

Kalman Bland is Professor Emeritus of Religion. He earned degrees from Columbia University (B.S.), Jewish Theological Seminary (B.R.E., M.H. L., and rabbi), and Brandeis University (Ph.D. in Near Eastern and Jewish Studies). His professional career began at Indiana University (Bloomington) and continued at Duke University where he has served since 1973, including stints as Chair of the Department of Religion and Director of the Duke Center for Jewish Studies. Among his publications are The Epistle on the Possibility of Conjunction with the Active Intellect by Ibn Rushd with the Commentary of Moses Narboni, "A Jewish Theory of Jewish Visual Culture: Leon Modena's Concepts of Images and Their Effect on Locative Memory," and The Artless Jew: Medieval and Modern Affirmations and Denials of the Visual.

What has been the most significant change since you arrived?

Since 1973 many things have changed – even in the decade before I arrived, Duke had experienced a major change: the two-semester, two-course religion requirement, an example of the Southern Protestant ethos of Duke, had been lifted. Duke was engaged in changing itself from being a regional Southern school, towards becoming a national, competitive institution. That transformation brought in new diversity to the school, which has continued with each successive generation of students. One generation has brought in more African-American students, another more women, greater diversity of Jewish and Asian students, and finally we have begun to see the influx of international students that has brought Duke such prominence as an internationally recognized, outstanding educational institution.

The study of religion has mirrored this growth in diversity. When I first arrived at Duke, the majority of courses in the Department of Religion were in biblical studies, due to the requirement in Christianity. Over my time teaching, religion courses have become less confessional, and more diverse - with courses in Judaism, in Asian religions, in Islam. The variety of coursework has reflected a growth in the diversity of faculty: the intellectual community at Duke is extraordinary in the richness of both multi-and interdisciplinary study happening at any given time.

In the course of this diversification, Duke pioneered one of the first Jewish Studies programs: an interdepartmental approach to learning that has been generated in many ways by an existential search for identity, and the recovery of lost identity. As we look towards the future, the new mission for Jewish Studies will be to envision the discipline as an integral part of human history – not merely Jewish history. The critical task, not only of Jewish Studies, but of all the Humanities, is to encourage students to study – not who they are – but rather, who they are not. The narrowing of interests within higher education has been both a blessing and a curse, as students feel pressured to increasingly specialize, without being able to gain that breadth of knowledge outside of their comfort zone.

As I have said, diversity has been the great change at Duke over the course of my tenure. The diversification and pluralization of faculty, course offerings, pre-professional majors, and interdisciplinary programs at Duke has attracted even smarter learned faculty and students, as well as the very best graduate students. I have been proud to be challenged and stimulated by the faculty and students that I’ve had the privilege to engage during my tenure at Duke.

What are your plans now that you have retired?

I am continuing my scholarly engagement, and am currently working on the human/animal boundary as it was understood in medieval poetry. While Darwin made a connection between animals and humans, there is a pre-Darwinian awareness that can be seen as early as the Middle Ages. This was especially relevant to Jews who saw themselves as the oppressed society who either identified with animals or were identified with animals. I am particularly interested in animal fables – Aesop’s fables, etc. And even though I am technically retired, I plan on teaching next fall the course that I pioneered: “Theorizing Religion.”
ERIK MEYERS is a 1962 graduate of Dartmouth College, holds an M.A. in Near Eastern and Judaic Studies from Brandeis University, and received the PhD with distinction from Harvard University in Near Eastern Languages and Literatures, specializing in Bible, Jewish History, and Archaeology. Since 1969 he has been on the faculty of Duke University, and is the Bernice and Morton Lerner Professor of Religion. Since 1972 he has been instrumental in the founding of the Cooperative Program in Judaic Studies at Duke and UNC-Chapel Hill. He served as Director of the Duke Center for Jewish Studies from 1972-1987, a role he resumed in 2002 and still holds. From 1975-1976 he served as Director of the W. F. Albright School of Archaeological Research in Jerusalem. From 1982-1990 he served as First Vice President for Publications of the American Schools of Oriental Research. He has served as editor of the prestigious and award-winning magazine, Biblical Archaeologist (1982-1992) and as associate editor of the Bulletin of the American Schools of Oriental Research (BASOR) (1976-1993). In 1990 he became President of the American Schools, a position he held until 1996; he was elected again to serve as President from 2006-2008. He was also Director of the Annenberg Research Institute in Philadelphia (1991-1992).

LAURA LIEBER is a native of Fayetteville, Arkansas. She received her B.A. in English Literature from the University of Arkansas (with an undergraduate thesis on the folklore about Lilith, the demonic first-wife of Adam), rabbinic ordination from the Hebrew Union College-Jewish Institute of Religion in Cincinnati (where she wrote a thesis, “An Emphramite Yankee in King David’s Court,” in the area of Semitics), and her Ph.D. in the History of Judaism from the University of Chicago (with a dissertation on the subject of the Song of Songs in ancient and medieval synagogue poetry). A specialist in the history of Jewish biblical interpretation and Jewish liturgy, she has recently finished a book, A Vocabulary of Desire: The Song of Songs in the Ancient Synagogue, which explores the liturgical interpretation of the Song of Songs in Late Antiquity; her current research focuses on theatricality and performance elements in liturgical poetry. Her first book, Yannai on Genesis: An Invitation to Piyyut was published in 2010. Professor Lieber teaches a wide array of courses in Jewish Studies, including graduate courses on Jewish textual traditions as well as undergraduate courses on topics such as Hebrew Bible, Jewish Ethics, Jewish mysticism and magic, and women in Judaism.

ELLEN F. DAVIS is Amos Ragan Kearns Professor of Bible and Practical Theology at Duke University Divinity School in North Carolina. The author of eight books and many articles, her research interests focus on how biblical interpretation bears on the life of faith communities and their response to urgent public issues, particularly the environmental crisis and interfaith relations. Her most recent book, Scripture, Culture, and Agriculture: An Agrarian Reading of the Bible (Cambridge University Press, 2009), integrates biblical studies with a critique of industrial agriculture and food production. Her other publications include Wondrous Depth: Old Testament Preaching (Westminster John Knox, 2005); Who Are You, My Daughter? Reading Ruth through Image and Text (Westminster John Knox, 2003), an annotated translation accompanying woodcuts by Margaret Adams Parker; Getting Involved with God: Rediscovering the Old Testament (Cowley, 2002); and The Art of Reading Scripture (Eerdmans, 2003), co-edited with Richard Hays. She has long been involved in inter-religious dialogue and is now cooperating with the Episcopal Church of Sudan to develop theological education, community health, and sustainable agriculture.
WILLIAM C. DONAHUE is the Department Chair in Germanic Languages and Literature at Duke University and is a Professor of German and in the Program of Literature. In addition, Dr. Donahue serves as a member of the faculty of Jewish Studies and the Jewish Studies Executive Committee at Duke and is an Adjunct Professor of German at the University of North Carolina at Chapel Hill. He holds a Ph.D. (with distinction) in German Literature from Harvard University, a Master of Arts in German Literature from Middlebury College, a Master of Theological Studies from Harvard University, the Divinity School, and a Bachelor of Science in Foreign Service (summa cum laude) from Georgetown University, the Edmund A. Walsh School of Foreign Service. Dr. Donahue was a DAAD Fellow at the Otto Suhr Institut für Politologie, Freie Universität Berlin, and studied abroad at the Albert Ludwigs Universität in Freiburg.

SHAI GINSBURG studies the intersection of culture and politics (both Hebrew culture in Israel and Jewish culture worldwide). He investigates the ways in which politics is reflected and refracted in a given work of culture—be it a literary text, a film, a historiographical account or even a political speech—how the rhetoric of such works shapes and determines their political meaning and impact. He is particularly interested in the ways such rhetoric figures Jews as a nation and the relation of such figuration to current discussions about nations and nationalism, but also about globalization and pre- and post-national empires. From the opposite perspective, he also studies the question of theory and geography in the context of Jewish culture in general and Israeli culture in particular. Ginsburg’s current project is on Israeli culture and politics in the 1950s, linking together cultural, sociological and political trends to produce an account of Israel during its first decade.

SHALOM GOLDMAN is a Professor of Religion at Duke University. He has taught at The New School for Social Research, Brown, Dartmouth, Case Western Reserve, Ohio State, Tel Aviv, and Emory Universities. His teaching and research interests include Biblical themes in Jewish and non-Jewish literature, and the study of Hebrew and the “Hebraic” in Christian and Muslim cultures. His publications include The Wiles of Women/The Wiles of Men: Joseph and Potiphar’s Wife in Ancient Near Eastern, Jewish, and Islamic Folklore (SUNY Press, 1995), the edited volume Hebrew and the Bible in America: The First Two Centuries (University Press of New England, 1993), God’s Sacred Tongue: Hebrew and the American Imagination (UNC Press, 2004), and his most recent book, Zeal for Zion: Christians, Jews and the Idea of the Promised Land (UNC Press, 2010). Professor Goldman’s current project is an examination of Jewish and Christian religious conversions in the 20th century.
CORE FACULTY

Duke University
Center for Jewish Studies

MALACHI HAIM HACOHEN is Director of the Center for European Studies, Bass Fellow & Associate Professor of History, Political Science and Religion. His research focuses on the Central European Jewish intelligentsia, nation state and empire in Jewish history, Jewish-Christian relations, and cosmopolitanism and Jewish identity. His Karl Popper - The Formative Years, 1902-1945 (Cambridge University Press, 2000; paperback 2002) won the Herbert Baxter Adams Prize of the AHA for the best book in European History and the Austrian Victor Adler State Prize. He has published essays in The Journal of Modern History, The Journal of the History of Ideas, History and Theory, History of Political Economy, Jewish Social Studies, and numerous other journals and collections. He is completing a book: Jacob & Esau Between Nation and Empire: A Jewish European History. He has been a recipient of the Frederick Burkhardt Fellowship from the ACLS, as well as of Fulbright, Mellon, and Whiting fellowships and a number of teaching awards. He was a fellow at the Center for Advanced Studies in the Behavioral Sciences in Stanford, the National Humanities Center and at the IFK (Internationales Forschungszentrum Kulturwissenschaften) in Vienna.

CAROL MEYERS holds the Mary Grace Wilson Professorship in Religion and is an affiliated faculty member of Duke’s Women’s Studies Program. A specialist in biblical studies and archaeology, she has co-directed several of Duke’s archaeological projects in Galilee. She has authored, co-authored, or edited seventeen books. Together with Dr. Eric Meyers, she has written Haggai-Zechariah 1-8 and Zechariah 9-14 for Doubleday’s Anchor Bible series, published three major archaeological reports, and is working on several more. She is also a prominent scholar in the study of women in the biblical world. Her book Discovering Eve: Ancient Israelite Women in Context (Oxford University Press) is a landmark study of women in ancient Israel; and her reference book on Women in Scripture (Houghton Mifflin and Eerdmans) is the most comprehensive study ever made of women in Jewish and Christian scriptures. Meyers has served on the editorial boards of several scholarly publications and journals and was Consulting Editor for both The Contemporary Torah and The Torah: A Woman’s Commentary. Active in a number of scholarly organizations, Meyers is a trustee of the American Schools of Oriental Research and the Albright Institute of Archaeological Research. She also serves on the board of directors of the Dead Sea Scrolls Foundation and is president-elect of the Society of Biblical Literature.

SHELLI PLESSER’S interests are focused primarily on the communicative performance of languages with a strong adherence to the Chomskian-generative view of language, language development, and language acquisition. She also is a strong supporter of the incorporation of cultural content in class linguistic as well as non-linguistic (music, movies, commercials etc). Shelli is a native Hebrew speaker (she was born and raised in Israel) and has been interested in language acquisition as well as multilingualism for many years. Before joining the Modern Hebrew program at Duke, Shelli taught Modern Hebrew at Yale University, and English as a Second Language in Israel.

**JAMES A TULSKY**’S primary interests are end-of-life care, physician-patient communication, and medical ethics. He studies quality of life at the end of life, decision-making in serious illness, negotiation of patient expectations in managed care, and evaluates interventions to improve the care of dying patients. Methodologically, he has used techniques of health services research and has focused particularly on content analysis of audio-recorded conversations. He also uses qualitative and quantitative methods to develop assessment tools for palliative care. Current major projects include SCOPE (Studying Communication in Oncologist Patient Encounters), an NCI funded project to observe and enhance discussions between oncologists and patients with advanced cancer, and PATHWAYS, an NINR funded longitudinal study of the clinical and psychosocial trajectories of patients with advanced life-limiting illness. Dr. Tulsky has gained national recognition for his work on end-of-life care; in 2002 he was awarded the Presidential Early Career Award for Scientists and Engineers (PECASE) and in 2006 he received the American Academy on Hospice and Palliative Medicine Award for Research Excellence. He serves on the editorial board of the Journal of Palliative Medicine, is a Director of the Greenwall Foundation, and sits on numerous national panels and committees.
Affiliated Faculty

Kalman Bland
Professor Emeritus,
Department of Religion, Medieval
Jewish Intellectual History

Stephen B. Chapman
Associate Professor of Old
Testament, Divinity School

Roberto Dainotto
Associate Professor, Chair, and
Director of Graduate Study, Depart-
ment of Romance and Italian Studies

Bryan Gilliam
Frances Hill Fox Professor
in Humanities and Music

Martin P Golding
Professor of Philosophy,
Professor of Law

David Goldstein
Professor of Molecular
Genetics and Microbiology

Joel Marcus
Professor of New Testament and
Christian Origins, Divinity School

Melvin K. Peters
Professor,
Department of Religion
AFFILIATED FACULTY

Duke University
Center for Jewish Studies

Steven G Sager
Visiting Lecturer

Thomas J Ferraro
Frances Hill Fox
Professor of English

Irene M Silverblatt
Professor of Cultural Anthropology,
History and Women's Studies

Helen Solterer
Professor of French
and Romance Studies

Claudia Koonz
Professor and Peabody Family
Chair, Department of History

Avner Vengosh
Professor of the Nicholas
School of the Environment

Joseph Shatzmiller
Professor Emeritus,
Department of History

Annabel J Wharton
William B. Hamilton Professor of
Art, Art History & Visual Studies
New Books by Duke Center for Jewish Studies Faculty

WILLIAM C. DONAHUE
HOLOCAUST AS FICTION: BERNARD SCHLINK’S “NAZI” NOVELS AND THEIR FILMS
(Chapel Hill: UNC Press, 2010)

Holocaust as Fiction seeks to explain and critically evaluate the extraordinary success of Schlink’s internationally acclaimed novel, The Reader, the widely read “Selb” detective trilogy, and two popular films based closely on his work. With the help of wide-ranging reception data, the work of Holocaust scholars, as well as cultural and legal reflections on the concept of guilt, Donahue elucidates not only these works, but the wider critical climate that has fostered their success. This book was also published as an expanded German language version titled: Holocaust Lite: Die “NS-Romane” von Bernhard Schlink und ihre Verfilmungen (Bielefeld: Aisthesis Verlag, 2011).

SHALOM L. GOLDMAN
ZEAL FOR ZION: CHRISTIANS, JEWS, AND THE IDEA OF THE PROMISED LAND
(Chapel Hill: UNC Press, 2010)

The standard histories of Zionism have depicted it almost exclusively as a Jewish political movement, one in which Christians do not appear except as antagonists. In the highly original Zeal for Zion, Shalom Goldman makes the case for a wider and more inclusive history, one that brings the substantial Christian involvement with Zionism--most recently by American evangelical Protestants--into the light. Goldman weaves together the stories of poets and diplomats, Christian scholars and Jewish leaders, the Vatican and the State of Israel, and modern literary masters such as Jorge Luis Borges, Robert Graves, and Vladimir Nabokov. Goldman argues that Jewish Zionism was influenced by--and cannot be understood in isolation from--Christian culture generally and Christian Zionist culture specifically. Shedding light on the deep and interrelated roots of Christian-Jewish relations, he finds that Christian support for the Jewish Zionist cause has been essential to the success of the movement.

LAURA LIEBER
YANNAI ON GENESIS: AN INVITATION TO PIYYUT
(Cincinnati: Hebrew Union College Press, 2010)

Yannai, the first Hebrew poet to sign his name to his works (by means of an acrostic), influenced Hebrew sacred poetry for centuries beyond his lifespan. He was the first to consistently use true end-rhyme, and he was among the first to have written for the weekly service and festivals rather than just particular holidays. As literary works of art, his poems are as dazzling as they are complex. They are rich with sound play and allusion, as their multiple units function together as poetic symphonies. Laura Lieber demonstrates how, beyond these accomplishments, Yannai’s poetic presentations in a liturgical context transformed common ideas into powerful experiences. With Yannai as creative guide and narrator, the worshippers became active participants in still-unfolding biblical events.
ERIC M. MEYERS AND MARK A. CHANCEY
ALEXANDER TO CONSTANTINE: ARCHAEOLOGY OF THE LAND OF THE BIBLE, VOLUME III (THE ANCHOR YALE BIBLE REFERENCE LIBRARY)
(New Haven: Yale University Press, 2012)

Spanning from the conquest of Alexander the Great in the fourth century BCE until the reign of the Roman emperor Constantine in the fourth century CE, Eric M. Meyers and Mark A. Chancey synthesize archaeological evidence with ancient literary sources (including the Bible) to offer a sustained overview of the tumultuous intellectual and religious changes that impacted world history during the Greco-Roman period. Meyers and Chancey demonstrate how the transformation of the ancient Near East under the influence of the Greeks and then the Romans led to foundational changes in both the material and intellectual worlds of the Levant. The authors observe in the archaeological record how Judaism and Christianity were virtually undistinguishable for centuries, until the rise of imperial Christianity with Emperor Constantine.

ERIC M. MEYERS AND PAUL V. M. FLESHER (EDITORS)
ARAMAIC IN POSTBIBLICAL JUDAISM AND EARLY CHRISTIANITY: PAPERS FROM THE 2004 NATIONAL ENDOWMENT FOR THE HUMANITIES SEMINAR AT DUKE UNIVERSITY
(Winona Lake, IN: Eisenbrauns, 2010)

The essays in this fine volume came into being during a six-week residential seminar in the summer of 2004 held at Duke University and directed by the editors. The seminar focused on Aramaic in postbiblical Judaism and early Christianity and was sponsored by the National Endowment for the Humanities. The important essays included here were written as a result of that seminar. Most were written in residence, and all were done in discussion with the seminar’s participants and stellar faculty, which in addition to Eric Meyers and Paul Flesher included Lucas Van Rompay, Michael Sokoloff, Douglas Gropp, Tina Shepardson, and Hayim Lapin. The essays are arranged in engaging three sections: Awakening Sleeping Texts, the Details of Language, and Recasting: Making Old Texts New.

ERIC M. MEYERS, ARMIN LANGE, BENNIE H. REYNOLDS III, AND RANDALL STYERS (EDITORS)
LIGHT AGAINST DARKNESS: DUALISM IN ANCIENT MEDITERRANEAN RELIGION AND THE CONTEMPORARY WORLD
(Göttingen: Vandenhoeck & Ruprecht, 2011)

Light Against Darkness is comprised of articles that put on display the power and pervasiveness of dualistic thought. Dualism has proved a potent cultural tool for clarifying and ordering reality. Particularly in times of social stress and psychological insecurity, it can offer a valuable conceptual grid that provides orientation to the world and a clear sense of identity. As history amply illustrates, dualistic notions can readily be deployed to legitimate cultural demonization and to rationalize violence. At a deeper level, a dualist worldview can also obscure the possibilities to be found in multiplicity. The articles in this volume treat Dualism across a wide historical spectrum and from multiple methodological perspectives. The studies are organized around the religious and cultural contexts of Ancient Judaism and include contributions from leading voices on ancient Persia, Israel, Greece, and Egypt.
This book represents the current state of Septuagint studies as reflected in papers presented at the triennial meeting of the International Organization for Septuagint and Cognate Studies (IOSCS). In method, content, and approach, the proceedings published in this volume demonstrate the vitality of interest in Septuagint studies and the dedication of the authors—established scholars and promising younger voices—to their diverse subjects. This edition of the proceedings continues an established tradition of publishing volumes of essays from the international conferences of the IOSCS.

Ranging from France to Russia to America in the throes of world war and revolution, Medieval Roles for Modern Times investigates how critics and creators made medieval culture a part of their modern world through theatrical role-playing. On both the Left and the Right across Europe, partisans used drama to express the ideological struggles dividing them. Helen Solterer explores the case of the Théophiliens, a Parisian youth group in the 1930s and 1940s whose members included Roland Barthes and Alain Resnais. The performances of the troupe—from the Adam Play to the Mystery of the Passion—captured the paradoxes of the French Republic as it was breaking apart. The book focuses on two key figures of the Théophilien troupe: founder Gustave Cohen and actor Moussa Abadi.

This groundbreaking study looks beyond biblical texts, which have had a powerful influence over our views of women’s roles and worth, in order to reconstruct the typical everyday lives of women in ancient Israel. Carol Meyers argues that biblical sources alone do not give a true picture of ancient Israelite women because urban elite males wrote the vast majority of the scriptural texts and the stories of women in the Bible concern exceptional individuals rather than ordinary Israelite women. Drawing on archaeological discoveries and ethnographic information as well as biblical texts, Meyers depicts Israelite women not as submissive chattel in an oppressive patriarchy, but rather as strong and significant actors within their families and society. In so doing, she challenges the very notion of patriarchy as an appropriate designation for Israelite society.
COURSES

Jewish Studies Courses @ Duke

**FYS 89: ANGELS AND DEMONS**

Holy nonsense is still nonsense! Or so insisted the great 20th-century scholar of Judaism, Saul Lieberman when asked about some of the stranger elements of Jewish mysticism. But is that true? Are tales of witches, amulets against demons, and legends about sorcerers all just nonsense? And are they, as another 20th century scholar insisted, “alien to Judaism”? That is, are they nonsense which is borrowed and not even native to the Jewish tradition? For much of the modern period, scholars of Judaism and “regular” Jews alike were unaware of, or deeply unhappy with, the many fantastic and fanciful elements of Jewish culture. In more recent years, however, particularly using the tools of anthropology and literary studies (including the specific field of Folklore Studies) these old wives tales have come to be seen as offering a way into appreciating a whole new side of Judaism, one which imbued daily life with meaning and comprehensibility despite its danger and unpredictability. In turn, through contemporary film and television, elements of Jewish folklore have become a way of understanding modern challenges and stresses. Through primary sources (in translation), this course explores Jewish magical and folkloric traditions with an eye towards the serious and “real world” implications of these admittedly often bizarre and amazing tales. Even if these stories are hardly factual, can they be “true”?

**FYS 89: FOOD IN JEWISH TRADITION**

Judaism is strongly identified with food, both what is eaten (potato pancakes, brisket) and what isn’t (pork, cheeseburgers)—even though many (most!) Jews eat just like their non-Jewish friends and neighbors (including pork and cheeseburgers!). This course uses food as a lens through which we will come to understand the creation of a sense of “identity” and see the rich panorama of Jewish ethnic, cultural, and religious history, from the biblical dietary laws to modern kosher cookbooks, from rabbinic regulations about keeping kosher to modern rejections of those rules, and blogs devoted to them. Along the way, we will learn that we all—no matter what our religious practices or beliefs—have food “rules” and dietary ethics, and those practices and beliefs have consequences far beyond the boundaries of our bodies. Food is one place where identity is enacted—you really are what you eat—but how and what you eat also shapes the world around you.

**140: JUDAISM**

Introduces students to the broad range of Jewish civilization from ancient times to the present. It attempts to identify issues that have both divided and unified various groups of Jews through the ages. No prior knowledge is required.

**183FS: THE PALESTINIAN-ISRAELI CONFLICT IN LITERATURE, FILM**

For much of the 1990s, it seemed that the Israeli-Palestinian conflict was about to be resolved. The Oslo Accord was presumed to delineate the path towards an Israeli-Palestinian peace. And then, the so-called peace process came to a halt and crumbled. This class is a cultural study of this failure. It attempts to understand the cultural history that lead, first, to Oslo and then to its foundering. This class reconsiders this cultural history and examines the interdependence of the memories and identities of Palestinians and Israelis. We will ask what do literature and cinema have to tell us about the reasons why the parties most invested in the success of an Israeli-Palestinian peace, Israeli and Palestinian doves, have failed to transform their respective societies and to change conditions on the ground to bring about a true resolution of the conflict.

**185: INTRODUCTION TO ISRAELI CULTURE**

Examines contemporary Israeli culture through art, film, architecture, and literature. Concentrates on interdisciplinary critical approaches and the interconnections of culture and Zionist ideology in Israeli projection of nation.
190A: DUKE-ADMINISTERED STUDY ABROAD

230: JERUSALEM: PAST AND PRESENT
Examines relations between the physical and spiritual spaces that make up Jerusalem. Explores the topography, demography, infrastructure, history, and cultures of the city. Focuses on the interaction and conflicts between ethnicities, religions, cultures and political entities. Studies divergent discourses about the city and examines the relationship between these discourses and the materiality of the city.

241: CONTEMPORARY ISRAELI CINEMA
Offers a comparative approach to Israeli cinema, in the context of American and European cinemas, in order to understand how cinema influences and is affected by nationalism. Topics examines in this course include: cinematic representations of social, political, racial, and ethnic tensions and fissures: the social gap, immigration to and emigration from Israel, militarism and civil society, masculinity and femininity, and the Israeli-Arab conflict. Through cinema students learn about popular culture and its relationship with high culture. Instructors:

249: THE CRUSADES TO THE HOLY LAND
Examines the Crusades to the Holy Land and other manifestations of European expansionism, including, the reconquest of Spain, the foundation of a Norman Kingdom in Sicily.

250: HISTORY OF JEWS IN THE LATE MIDDLE AGES
Encompasses the history of Jews between 1000 C.E. and 1500 C.E., including: Jewish activity in Western Europe; the church's attitude toward the Jews; the monetary activity of Jews, and the history of Jewish families and their private lives.

251: JEWISH HISTORY, 1492 TO THE PRESENT
Explores the major developments in Jewish history from the early modern period to today, including: the Kehillah, the Spanish-Jewish Diaspora, the rise of Polish Jewry, the Safed Kabbalah, Sabbatianism, the emergence of the Chassidut, the Haskalah (Jewish Enlightenment), emancipation and the nation state, Reform Judaism, economic modernization, racial anti-Semitism, Zionism, the Holocaust, the State of Israel, flourishing Jewish pluralism in the United States, and the future of Jewish history.

253: ARCHAEOLOGY AND ART OF THE BIBLICAL WORLD
The material culture of ancient Palestine as it relates to the Hebrew Bible, the New Testament, and early Judaism.

258: THE MODERN MIDDLE EAST
Surveys the historical development of the modern Middle East. Attention is focused on the transformation of the Ottoman Empire in the nineteenth century and the emergence of nation-states in the Middle East after World War I. Among the topics covered are the following: traditional and modern structures of political authority; historical relations between outside powers and the region; social and economic patterns of communal development; the role of religion; the rise of nationalism; the development of state systems in the twentieth century; the degree to which the Arab world forms a system and how regional relations have developed since World War II.

266: SCREENING THE HOLOCAUST: JEWS, WWII, AND WORLD CINEMA
Surveys representations of the Jewish Holocaust in World Cinema, and explores different filmic strategies employed to represent what is commonly deemed as “beyond representation.” It also examines the heated debate spurred by a number of Holocaust films, and asks whether anything is permissible in representing such an event. That is,
267: REPRESENTING THE HOLOCAUST
Examines the issues of representing the Holocaust in Israel through cultural media, such as literature, film, criticism, historiography, legal documents, and music. Students will discuss the limits of representation in the historical and ideological deployment of Holocaust representation in different cultural contexts.

269S: FRAGMENTED MEMORIES: POLISH AND POLISH JEWISH CULTURE THROUGH FILM
Analyzes, compares, and assesses representations of Polish Christians and Polish Jews, including their life experiences, interactions, shared and separate fates in documentaries and fiction films made in Poland from the 1930s to the present day. Students watch films by Wajda, Polanski, Munk, Kieslowski, and a 2008 documentary about pre-World War II Christian-Jewish relations in Poland by Jolanta Dylewska.

271: WOMEN IN THE BIBLICAL TRADITION: IMAGE AND ROLE
A Second-class member of society? Only a Wife and mother? Maybe not. Religious literature from high and classical antiquity, including the Bible, is typically androcentric, produced as it was by male elites. And post-biblical interpretation of the Bible has been dominated by men. But other cultural materials from ancient societies, literary and archaeological, have survived. Information from these extra-biblical sources allows us to contest many traditional perspectives about women’s roles and position in society. By studying selected literary and archaeological materials and by using social-science analogies or models to contextualize them, the image, activities, and/or status of women can be discerned. Legal, mythological, and epic texts from the ancient Near East will be examined at the outset. Then attention will be directed towards the Hebrew Bible (Old Testament) and Christian Scripture (New Testament). Biblical texts will be supplemented as appropriate with readings from extra-biblical or post-biblical sources (e.g., apocrypha; Dead Sea Scrolls; rabbinic literature). Methodology is a central concern. That is, the difficulties in using fragmentary and one-sided sources (i.e., the Bible) in trying to obtain a balanced picture will be confronted and the need to contextualize biblical texts and to engage social-science models will be emphasized.

283: PALESTINE, ISRAEL, ARAB-ISRAELI CONFLICT
Introduction to Israeli and Palestinian culture, politics, and society and the central historical events of the Israel/Palestinian conflict. From early Zionist settlement in Palestine in the late nineteenth century and concluding with the ‘Peace Process’ of the 1990s, the second Palestinian uprising (Intifada), and the Israeli military reoccupation of the Palestinian territories. Ethics of both the Israeli occupation and the Palestinian resistance struggles against occupation.

290/S: SPECIAL TOPICS: ARCHAEOLOGY OF THE HOLY LAND
Since its nineteenth century beginnings, archaeology in the Holy Land has been driven by the desire to illuminate, even to verify, Jewish and Christian scripture. At the same time, Western expeditions and excavations served to further colonial interests in the exotic Orient. Both of these motivations, the religious and the political, persist although their specific manifestations have shifted over the course of more than a century of research. This course is designed to introduce the student to some of the major archaeological sites and to explore the political and religious issues that have emerged from or that surround their excavation. Through field-trips and museum visits, as well as discussions with local experts, students gain direct experience with the places that have aroused controversy because of their problematic relationship to biblical and other ancient texts and/or because of their location in politically contested space.
330: THE OLD TESTAMENT / HEBREW BIBLE
Offers historical, literary, ethical, and theological investigations of the ancient Near Eastern context of Israelite religion and culture. Instructor: C. Meyers or Peters.

331: CLASSICAL JUDAISM, SECTARIANISM, AND EARLY CHRISTIANITY
Explores ancient Judaism from late biblical times to the Christianization of the Roman Empire under Constantine the Great. Examines the variety and trajectories of early Judaism and the rise of Christianity through written sources such as the Dead Sea Scrolls, the New Testament, as well as the texts produced by the Rabbis and the early Church Fathers. Also examine the archaeological record to see what it can tells about those living during this period. Through the investigation of all the ancient sources, we will witness the impact of Greco-Roman (Hellenistic) culture on Judaism and Christianity. At the same time, we will see how each religion found ways to craft unique identities that have come to shape the world we live in today.

335: JEWISH MYSTICISM
Surveys the main historical stages, personalities, texts, ethical doctrines, social teachings, and metaphysical doctrines from rabbinic to modern times.

341: JEWISH ETHICS
Considers Jewish ethics from antiquity to modern times, with focus on both general methods and specific case studies. It also explores how different traditional Jewish sources and communities respond to ethical challenges such as the death penalty, abortion, cloning, the environment, and economic justice, especially in the U.S. Responses from a variety of Jewish perspectives (Reform, Orthodox, and Conservative) are considered.

345: CONTEMPORARY JEWISH THOUGHT
Explores the tangles and challenges, both secular and religious, that modern Jews have encountered and struggled to overcome. Some of these challenges originated in the late-eighteenth century and became more complicated throughout the nineteenth century as Jews left the socio-political isolation of the ghetto and became emancipated as full-fledged members of Western societies. Notable among these challenges to traditional life and the search for new forms of life were: geographic dislocation and the experience of being immigrants in alien lands; secularization, including the rise of science, both natural and social; anti-Semitism; the development of Reform, Orthodox, and Conservative Judaisms; and the birth of multiple forms of Zionism that eventually culminated in the establishment of the State of Israel. In more recent times, Jewish thinkers have had to confront the unspeakable horrors of the Holocaust. Feminism has also exerted a major force for change in modern Jewish life and thought. Jewish thinkers and theologians have had to rethink the demands of Jewish ethics and belief. The course presupposes no prior background in Jewish Studies, and invites its participants to be open-minded and curious regarding the social and political forces that have shaped and continued to shape modern Judaism.

347S: WOMEN IN JUDAISM
How women have understood, experienced, and shaped Judaism from the Greco-Roman period to the present day. Discussion topics include: women’s traditional religious roles and status; the ways in which women themselves have understood and expressed their Jewish self-identity and religious experiences over the centuries; and the transformation of Jewish women’s roles, expectations, and opportunities in the modern world, especially in the U.S.

350S: ZIONISM: JEWISH AND CHRISTIAN PERSPECTIVES
Examines the various trends and ideologies within Zionism, with an emphasis on the movement’s religious aspects. We will study various forms of Zionism, both Christian...
and Jewish, in the context of the constantly shifting Christian-Jewish relationship. After an introduction to the origins of political Zionism the course will focus on how religious ideas influenced both Zionism and the State of Israel.

367A: JEWISH BERLIN (SUMMER COURSE IN BERLIN)
Overview of German Jewish history and culture, sampling documents, literature, and art from the Enlightenment to the present day. Excursions to Berlin sites, including the Berlin Jewish Museum, Sachsenhausen concentration camp, and the Grünewald Deportation Memorial. Meetings with Jewish cultural leaders and attendance at a service at one of the Berlin synagogues. Taught in English only in the Duke Summer in Berlin program.

368: GERMAN JEWISH CULTURE FROM THE ENLIGHTENMENT TO THE PRESENT
Examines key texts (literary, philosophical, and political) from the Enlightenment (18th century), periods of emancipation and assimilation, and rising political anti-Semitism (19th century), as well as Weimar, Nazi, and postwar periods (20th century). Authors include Moses Mendelssohn, Lessing, Franzos, Droste-Hülshoff, Marx, Schnitzler, as well as contemporaries such as Korn, Broder, and Biller. Taught in English.

369: GERMANY CONFRONTS NAZISM AND THE HOLOCAUST
United Germany has been described as exemplary in the ways in which it confronts state-sanctioned genocide. This course examines the ways in which official German culture comes to terms with its Nazi past, and places this within a larger framework of Holocaust history and commemoration. This course provides background reading in history and politics with a primary focus on films, dramas, novels, and poetry, as well as public memorials, monuments, and museums. Authors treated include: Wolfgang Borchert, Rolf Hochhuth, Peter Weiss, Ruth Klüger.

(390A) DUKE-ADMINISTERED STUDY ABROAD: ADVANCED TOPICS

459S: CAPSTONE: HISTORY OF ZIONISM AND THE STATE OF ISRAEL
This course examines the development of Zionism as both an ideology and a political movement which contributed to the establishment of Israel in 1948. It also examines the political, cultural and social history of the State as constantly changing patterns of interaction between domestic factors and the impact of regional as well as inter-nation dynamics. Particular attention is given to the relationship between United States and Israel.

485: INTERNSHIP: HOSPITAL-JEWISH APPROACHES TO VISITING THE SICK
The Jewish practice of bikkur holim (visiting the sick) is examined in readings and hospital visits with clinical and pastoral supervision. Readings and discussions focus on the historical, ritual and ethical aspects of comforting the ill.

486: INTERNSHIP: MUSEUM-CURATING JEWISH ART AND ARTIFACTS
This course helps students understand: how to organize and install exhibits; codicology; preservation and cataloguing; theoretical approaches to effective practices; and methodological diversity reflecting cultural values.

550: ARCHAEOLOGY OF PALESTINE IN HELLENISTIC-ROMAN TIMES
The study of material and epigraphic remains as they relate to Judaism in Hellenistic-Roman times, with special emphasis on Jewish art.
HEBREW COURSES @ DUKE

101 / 102: ELEMENTARY MODERN HEBREW
Introduction to the Hebrew alphabet and speaking, understanding, reading and writing modern Hebrew. Games, films, stories, songs, and newspapers will be some of the tools we will use to learn the language. There will be ample opportunity to develop conversational skills.

105 / 106: BIBLICAL HEBREW I & II

203 / 204: INTERMEDIATE MODERN HEBREW
Reading, composition, conversation of modern Hebrew. Introduction to modern literary texts and newspaper reading. Games, films, stories, songs and newspapers will be some of the tools we will use to learn the language. There will be daily class discussion to help develop conversational skills. In addition to general exercises in grammar and syntax, we will comprehensively review all the Hebrew binyanim.

305/ 306S: ADVANCED MODERN HEBREW
Introduction to modern Hebrew literature and Israeli culture. Emphasis on critical reading of literary and cultural texts, including prose, poetry, drama, and film. Conducted in Hebrew.

407S: ISSUES IN MODERN HEBREW
Readings and other material, including films, television, and radio broadcasts. Exercises in composition.

607: HEBREW PROSE NARRATIVE
Focus on the grammar, syntax, and prose style of classical Hebrew composition; a comparative reading of modern and pre-critical Jewish and Christian commentary. Readings spanning the spectrum from the early Hebrew prose of Genesis and I and II Samuel to the late compositions of Chronicles and Ezra-Nehemiah. One year of classical Hebrew required.

608: CLASSICAL HEBREW POETRY: AN INTRODUCTION
The problem of defining and understanding what is “poetic” in classical Hebrew. Theories of Hebrew poetry from Lowth to Kugel and O’Connor illustrated with readings from Psalms, Isaiah, Job, and Jeremiah.

609: RABBINIC HEBREW
Interpretive study of late Hebrew, with readings from the Mishnah and Jewish liturgy. Consent of instructor required for undergraduates.

610: READINGS IN HEBREW BIBLICAL COMMENTARIES
Selected Hebrew texts in Midrash Aggadah and other Hebrew commentaries reflecting major trends of classical Jewish exegesis.
Laura Lieber is “Flipping the Classroom”


Assistant Director, and Associate Professor of Religion, Laura Lieber, has become known for her revolutionary and dynamic classes. Interested in her course on Jewish Mysticism? You might end up making an actual golem. And you’ll also learn why medieval zombie stories still matter to people today, and why superheroes are actually Jewish. Her course on Jewish Ethics touches on everything from euthanasia and abortion to the environment and economic justice. Her Contemporary Judaism course brings South Park’s Kyle Broflovski into conversation with Franz Kafka, as students discuss modern constructions of Jewish identity, and what it means to be a Jew in the 21st century.

Lieber’s most recent class, a first-year seminar titled “Feasting and Fasting: Food in the Jewish Tradition,” was filled within minutes of open registration. This course is part of Duke’s new “Team-Based Learning” initiative that promotes active learning in the classroom as opposed to the more common, and more passive, lecture model. Andrea Novicki recently wrote about the course in an article for the Duke Center for Instructional Technology:

Students walked into (Lieber’s) class on the first day and were asked to line up according to their agreement with the statement, “I’ll try anything once!” She then directed the students in the line to count off to create teams of students with diverse attitudes towards food. In her course, which employs a modified team-based learning method to accommodate the open-ended, discussion-oriented nature of pedagogy in the humanities, students are responsible for completing readings and then posting essays in response to writing prompts to the course blog before class.

Lieber’s course manages to not only actively engage newly-matriculated college freshman in classroom and digital discussion, but also works on their writing and analytical skills. In class, students craft team statements that integrate student ideas and materials from the reading, while also assessing one another’s contribution to the team.

Professor Lieber’s students jump with both feet into a course which treats sensitive and complicated subject materials from a perspective both grounded in scholarly tradition and reflective of the students’ everyday experiences. Students come to class incredibly focused, having already written about their initial reactions to a topic, and ready for vigorous discussion. Her course connects Jewish Studies to the real world, and has found fans among engineers, environmental studies, and biology majors, as well as all who recognize the need for analytical and critical-thinking skills.
The History of the Study of Biblical Hebrew at Duke

BY STEPHEN B. CHAPMAN

Hebrew @ Duke is an interdisciplinary language study that combines a rigorous curriculum in Modern Hebrew within the Asian and Middle Eastern Studies Department, and an exceptional program in Biblical Hebrew within the Divinity School. This interdisciplinary approach reflects the wide academic disciplines of Hebrew students, and the many applications to which they apply their Hebrew learning. Learn more about the history of the study of Biblical Hebrew in this article by Stephen Chapman, Associate Professor of Old Testament at Duke Divinity and affiliated faculty member of the Center for Jewish Studies.

The Judaic Studies program works closely together with the Divinity School at Duke. The Divinity School is a professional school for the training of Christian ministers and other kinds of religious professionals, with about 45 faculty members and 700 students. It is the premier school of its kind in the U.S., and probably internationally as well. The roots of the Divinity School, as with Duke University in general, are in American Methodism, a Christian revival movement that began in England with the work of John Wesley. The largest percentage of both its student population and the faculty are still Methodist, although the Divinity School is now interdenominational and ecumenical—even while it retains its standing as an official Methodist seminary. The Divinity School’s focus remains the education of Christian professionals, but it now also offers courses by Steven Sager, formerly the rabbi at Beth El Synagogue in Durham, and Abdullah Antepli, Duke’s Muslim chaplain. The Divinity School’s regular-rank Old Testament faculty are Ellen Davis, Stephen Chapman and Anthea Portier-Young.

Because of its Methodist heritage, the Divinity School has never required students to study the “biblical languages” of Hebrew and Greek. (Methodism traditionally stressed piety and good works over biblical interpretation and study.) But over the last two decades Duke has become the center for a major trend in biblical scholarship focused on the theological interpretation of the Bible. In some ways this trend reflects frustration with older historically-oriented approaches that were so intent to reconstruct the history lying behind the biblical text that they bypassed its literary artistry and theological sophistication. A programmatic publication for the new emphasis on close reading and theological reflection is Ellen F. Davis and Richard B. Hays, The Art of Reading Scripture (Eerdmans, 2003), which presents the fruit of an interdisciplinary scholarly working group sponsored by the Center of Theological Inquiry in Princeton, New Jersey. Their approach draws on the previous work of a number of Jewish scholars, particularly Moshe Greenberg.
HEBREW @ DUKE

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Center for Jewish Studies

(1928-2010), who was one of the first to call for a more “holistic” type of exegesis, and James Kugel (1945- ), who has stressed the significance of the history of biblical interpretation—particularly on the part of premodern interpreters. Both of these features can be seen in the work of Brevard S. Childs (1923-2007), an influential Yale scholar who trained both Davis and Chapman.

Another major ingredient of the Divinity School’s distinctive program in theological interpretation is the cultivation of the necessary linguistic skills to work with the Bible in its original languages. Because there is no official language requirement, students must choose to work with the biblical languages as part of their elective coursework. Yet for the past several years about sixty students have done so in each language, resulting in three classes of Hebrew and three of Greek every year. Some undergraduates take these courses, too, and they are always welcomed. Although faculty members have sometimes offered the introductory language classes, they are now generally taught by graduate students in Duke’s Ph. D. program, including doctoral students in Judaic Studies as well as Hebrew Bible/Old Testament. The enthusiasm for these courses has steadily risen, and largely stems from the students’ exposure to the importance of such language work when they take their required introductory classes in Old and New Testament. Chapman explains what has happened in this way: “What we tried to do was not just to get more students to take these courses, although that was certainly a goal. But our larger focus has been on creating a culture of language study throughout the school, a climate in which the cultivation of biblical languages is prized and our students encounter the potential of language study to contribute to their understanding of the Bible and to their future ministries. It warms my heart to walk down the hallway and see our students using their flashcards.”

The introductory language courses are taught at a high level. Both are year-long sequences, and students are not permitted only to take a single semester. Several textbooks have been used in recent years, but most of the Hebrew teachers have gravitated toward Mark David Futato’s Beginning Biblical Hebrew (Eisenbrauns, 2003). Unlike some beginning Hebrew texts, Futato’s approach does not overwhelm students with details and exceptions. An effort is made to conclude the textbook by the end of the first third of the second semester; this enables the classes to spend the remainder of that semester working through the book of Jonah or Ruth. By including this kind of book-based study within the first year, students are able to see the value of all their earlier hard work. At many schools with similar programs, the translation of Jonah or Ruth is a typical “intermediate” or second-year project. At Duke, students finish their first-year with an exceptional foundation for further study. Traditionally, the Divinity School has also offered a full second-year sequence of Hebrew language study, with an advanced course on Hebrew Prose Narrative in the fall, and another on Hebrew Poetry in the spring. These courses are usually offered by faculty members rather than graduate students, and the faculty have included members of the Religion Department like Melvin Peters, a specialist in the study of the Septuagint (i.e., the Greek Bible).

Of course, our own Eric Meyers continues to offer coursework in Rabbinic Hebrew, and Laura Lieber has taught a departmental course in introductory Biblical Hebrew. Lieber has also co-taught Hebrew text-based courses with Davis, including seminars on Exodus and the Song of Songs.

It should be clear from this brief overview that Hebrew language study is thriving at Duke! Students at all levels, from the undergraduate to the doctoral, benefit from this rich and distinctive learning environment. The biblical faculty from the Religion Department and the Divinity School combine their expertise and model the kind of collegiality and mutual respect that they desire to see in their students. Jews and Christians never learn from each other better than when they meet each other at the (Hebrew!) Bible.
For many years, Hebrew culture was conceived—in scholarly as well as in popular representations—as a secular arena. As an agent of modern consciousness, its origins were traced to the early nineteenth century, and to the desire of advocates of the Jewish enlightenment to remove the stifling fetters of traditional Jewish life that were holding—so they argued—Jews to a deprived existence. These advocates endeavored to supplant traditional Jewish erudition with European secular scholarship that was to propel Jews into modernity and make them the peers of their European compatriots. Scholars commonly assumed a direct link between the endeavor to secularize Jewish life and the creation of a new Jewish culture that could be properly called national. Hebrew culture—as an expression of the rebellion against the authority Jewish religion—was thus placed at the heart of the Zionist project. It was deemed not only as reflecting the secular Zionist ethos, but also as engendering it.

Over the last three decades or so, however, a new generation of scholars alongside social activists has mounted a challenge to this scheme. The challenge came from two distinct corners: on the one hand, the political upheaval of 1977, which brought to power a right-wing government for the first time in Israeli history, also pushed to the center of public awareness communities and sectors that were heretofore marginalized by the dominant political and cultural establishments. Chief among these were Mizrahi and Ultra-Orthodox communities. With their growing political cache, these communities began to demand that their cultural products—be it in music, literature, cinema, the visual arts and more—be admitted as part and parcel of Israeli culture, even though such products reflected very different cultural, political and theological sensitivities from those traditionally privileged by the Zionist political and cultural establishments. On the other hand, scholars of nationalism began to reevaluate the conceived dichotomy between religion and nationalism. They began questioning whether nationalism could be so neatly distinguished from the religious world that preceded it. More specifically within the study of Hebrew culture, a growing number of scholars have turned attention to the indebtedness of Hebrew culture to basic Jewish theological conceptions. They argued that one could not ignore the prominence of Jewish theology and, in particular, of Jewish messianism, in so-called secular Hebrew culture. They further noted the conflation of ethnic and religious categories in discussion of Hebrew culture. They thus showed how the attribution of religion (or lack thereof) is used to mark ethnic differences, to denigrate certain sectors and communities and to privilege others.

To study the intersection of these terms—religion, secularization, ethnicity and nationalism—Duke hosted an international workshop in mid-April, co-sponsored by Ben-Gurion University of the Negev and Sapir College in Israel. Rather than a traditional conference, in which participants present recent work, but there is little time to study any source in great detail, we emphasized the opportunity to study together texts that would illuminate these terms. We solicited our guests for texts they would like to study together, and suggested that they select less familiar texts, rather than those familiar to all in the fields. We further asked those interested to lead the discussion of the texts of their choice, as they would an advanced seminar.

Omri Herzog of Sapir College opened the workshop with a discussion of the television program “The Mirror,” an Israeli version of “Extreme Makeover.” Like its American counterpart, the program offers its participants plastic surgery, exercise regimens, hairdressing and wardrobe that would allow them to “change their lives.” Together we examined how ethnicity and religion are refracted through appearance in general and
through the “glamorous” appearance promoted by television in particular. For those presented in “The Mirror” do not represent the wide spectrum of Israeli society. Rather, most belong to a well-recognized sector, defined by its ethnicity and religious practices, namely Mizrahi lower class women. Though the program offers these women an “extreme makeover,” it fails to reflect on the ethnic and religious determinants that, by and large, fix their place within Israeli (national) society.

The following day, Maya Barzilai of the University of Michigan in Ann Arbor led a discussion of texts written by the preeminent scholar of the Jewish national poet laureate Hayyim Nachman Bialik, the scholar of Kabbalah, Gershom Scholem, and the Jewish-French philosopher Jacques Derrida. Obviously, their perspective of the questions of ethnicity, religion and secularization are radically different from that of the creators of “The Mirror.” All three probe how the so-called secular Jewish national culture is informed by the particular status assigned to the Hebrew language by the Jewish religious tradition. Whereas, however, Bilaik concerns himself with how to ensure the afterlife of that language within a victorious secular culture, Scholem is concerned that the religious energies of the Hebrew language would undercut Zionist secularism and “explode it” from within, as it were.

Neta Stahl led a discussion of On the Narrow Path, a 1937 novel by Aaron Abraham Kabak on the life of Jesus, which was very popular at the time, but is rarely studied these days. Kabak’s novel allowed us to explore the fascination of Jewish literati and their readers with the figure of Jesus. These literati treated Jesus not as an antagonist (as the Other of Jewish culture) but, rather, as a historical Jew. Through the figure of Jesus, the Jewish literati reflected on the questions of nationalism—national revival and national resistance—and religion. Indeed, in his figure they saw a harsh critic of the Rabbinic Judaism many of them so vehemently rejected.

Among other texts we studied together were articles by Baruch Kurzweil and Dan Miron, two of the most influential literary critics and cultural historians of the 20th century; commentaries by Shlomo Aviner, one of the spiritual leaders of the Religious Zionist movement; poems by contemporary religious poets, such as Yonadav Kaplun and Admiel Kosman, and more.

To contextualize geographically our discussion of Hebrew culture, we have invited scholars from UNC and Duke who work on other Middle Eastern cultures to join us and share with us their work. Nadia Yaqub discussed with us the history of Palestinian literature and Erda Göknar discussed with us contemporary Turkish literary criticism. Commonly, modern Hebrew culture is studied in the context of European cultures. Still, not only has the Middle East served as its center for nearly a century now, but also other Middle Eastern cultures have dealt—so we discovered—with sets of problem similar to the one that interested us. The joint discussion made it amply clear that a comparative study of Middle Eastern cultures would greatly benefit our understanding of these cultures in general and of Hebrew culture in particular.

The workshop was extraordinarily stimulating. First and foremost, it reminded all participants what a joy it was to study together and think conjointly on texts and problem. Indeed, the workshop put into relief the importance of a true dialogue for our intellectual life. But the workshop also made clear how vast and little explored the terrain marked by the question of religion, secularization, ethnicity and nationalism is (notwithstanding the growing scholarship in recent year on these questions). Indeed, it appears that we have only “scratched the surface” of these questions.
GRADUATES

Jewish Studies Graduate Students

DANIEL BESSNER studies the international history of twentieth-century America from a transnational perspective. At the broadest level, his research seeks to understand the relationship between ideas and processes of foreign policymaking, asking how transnational ideas about the role of expertise, democracy, and national security have shaped American foreign policy during the Cold War and beyond. A significant portion of his work focuses on the role German-Jewish exiles played in Cold War American foreign policymaking. He is currently completing his dissertation, “The Night Watchman: Hans Speier, German Exiles, and the Making of American Foreign Policy, 1905-1990.”

SEAN BURRUS is a doctoral student in the History of Judaism track of the Department of Religion. He received his B.A. in Religious Studies from the University of North Carolina Chapel Hill, and began his graduate studies at the Hebrew University of Jerusalem before coming to Duke. His studies have focused on the intersection of Jewish and Greco-Roman cultural worlds. As a student of religion, Sean specializes in the role of material culture in the production of religious identities. His current research is on the role of visual images in Jewish responses to diaspora and in the production of Jewish identities of difference, a topic he presented on at the 2011 Archaeological Institute of America conference in San Antonio. Sean is also a trained archaeologist and archaeological photographer with over seven seasons of combined experience excavating, photographing and supervising in the field at the sites of Yotvata, Ashkelon and Sepphoris.

BEN GORDON is a doctoral student in the History of Judaism track of the Department of Religion. Having received a B.A. in Religious Studies at the College of William and Mary, Ben moved to Israel and spent two years studying at the Conservative Yeshiva in Jerusalem, then worked as a research assistant at the Institute of Archaeology of the Hebrew University while pursuing an M.A. degree there. At Duke, Ben is continuing his study of Jews and Judaism of the Greco-Roman world. His focuses on the institutional features of the temple cult in the Second Temple period, its role in the regional economy, and its character as compared to similarly sacralized economies of “temple-states” in the ancient Mediterranean milieu. His dissertation is on priestly settlement patterns and consecrated lands in Judea. Ben is also co-editing, with Carol Meyers and Eric Meyers, a final report of the Duke University excavations at the Roman-Byzantine city of Sepphoris in Galilee.
ADRIENNE KRONE is a doctoral student in the American Religion track of the Graduate Program in Religion. She is interested in the intersections between religion and culture in modern America. She received her B.A. in Religious Studies with a minor in Judaic Studies from the State University of New York at Stony Brook. Adrienne spent a year studying classical Jewish texts at the Institute of Traditional Judaism in Teaneck, New Jersey. After completing the Mekhinah program at ITJ, Adrienne spent three years working in New York City as a program coordinator for the Jewish Community Centers Association of North America. Adrienne then returned to school and received her M.A. in Religion from Duke. Her master’s thesis was titled “Pop Music with a Purpose: The Organization of Contemporary Religious Music in the United States.” Adrienne is currently working on projects related to religion, nutrition and food rituals.

ANNEGRET OEHME is a graduate student in the Carolina-Duke Graduate Program in German Studies. She received her B.A. in Jewish Studies and her M.A. in Medieval and Early Modern German Literature and Language from Freie Universität in Berlin. During her time in Berlin Annegret transliterated and edited Middle Dutch sermon tracts as a research assistant for Dr. Norbert Winkler and worked as teaching assistant for Middle High German and medieval literature. Her research interests include medieval and early modern German and Yiddish literature. Currently she is working on space and identity in Paris un Viene, a Yiddish novel from 16th century Italy.

GIUSEPPE PRIGIOTTI is a doctoral candidate in the Department of Romance Studies. He received an M.A. in Italian with a graduate certificate in Jewish Culture and Society at the University of Illinois at Urbana-Champaign, an M.A. in Religious Pedagogy at Università Pontificia Salesiana, Rome. He earned a Laurea in Philosophy (Philosophy and History) at Università degli Studi di Catania, Italy. His research interests include Jewish-Christian relations and religion in Italian culture. Starting from the critical reading of Jewish and Christian Italian journals from the Risorgimento, his dissertation will explore, in a dialogic perspective, cultural and religious interconnections between Jewish and Christian communities in Italy. He has published in the Waldensian Bulletin a reduction of his archival reconstruction of the first evangelical community in Catania during the Risorgimento.
ALAN TODD is a sixth year Ph.D. candidate working on his dissertation, which examines the development of early Jewish meal practices in Roman Palestine in the context of Greco-Roman dining customs. Todd intends to show that Jewish meals consisted of more than dietary restrictions; Jews’ formal meals were composed of a set of ritualized practices that allowed them to experiment with socio-religious values. Jews experimented with particular dining customs to find a place within their social milieu of Mediterranean society. His other scholarly interests include archaeology of Greco-Roman Palestine, ancient Jewish art and architecture, the Dead Sea Scrolls, the early rabbinic movement, early Jewish and Christian relations, and early Jewish and Christian interpretation of Scripture. Away from school, Todd loves spending time with his wife, playing guitar, practicing yoga, volunteering at a community garden, and taking care of his bonsai tree.

NETTA VAN VLIET is a doctoral candidate in the Department of Cultural Anthropology and the Feminist Studies Certificate Program in Women Studies. She is currently completing her dissertation, in which she examines the implications of an analysis of the figure of the Jew in contemporary Israel for concepts of the political, the ethical, sovereignty and subjectivity. She conducted three years of fieldwork in Israel between 2005 and 2008, and since then has taught several undergraduate courses in Women’s Studies and Cultural Anthropology at Duke University.

EMMA WOELK received her B.A. in German Studies from Vassar College in 2008. Before starting the Join Program, she spent a year in Berlin and a year in her hometown, Austin. While in Berlin, Emma researched disability policy in the GDR and she hopes to continue studying East German cultural history. In Austin, Emma worked at a bilingual English-Spanish preschool. She is enjoying being surrounded by German again and getting to know Durham. Emma’s past research in German Studies has included work on young adult literature, race in 20th century Germany, and history of science in Germany. The Joint Program has allowed her to explore much earlier periods of German literary history and start to learn Old Yiddish. When not in the German Department, Emma can be found running in Durham or looking for craft supplies at the Scrap Exchange.
Recent research of a variety of social groups throughout the world has demonstrated that meals provide a type of stage for the ritualization of a variety of social practices that help shape particular groups’ identities. The ritualization of meal-centered practices allow communities, as well as individuals, to establish, maintain, alter, or reject both their broader cultures’ values as well as those of their own groups. These general conclusions can be shown to be true for meals held in antiquity as well. My dissertation looks at how Jews’ public or semi-public communal consumption of food and drink – primarily those that took place during the first three centuries of the Common Era in Roman Palestine – provided an indispensible environment for the expression of what it was to be Jewish.

Others have shown how meals helped shape Jewish identity in antiquity (as well as today), yet my work is exceptional in at least one significant way. I examine the evidence for Jewish communal meal practices within the broader context of Greco-Roman dining culture. The Greco-Roman banquet (the Greek symposion or Latin convivium) had become a typical feature of much of the Mediterranean world well before the Common Era. The Greco-Roman banquet, just like meals held today, provided dining members the opportunity to perform a variety of meaning-laden activities reflective of their socio-religious values. While the banquet was generally characterized by the presence of a “president” (symposiarch), reclining diners, the presentation and consumption of supper (deipnon), the performance of libations, and an extended period of drinking, conversation, and entertainment (symposion), each component of the banquet could be “played” with. How groups doled out food to different dining members during supper, to whom they offered libations, how and to what extent they drank, and what was deemed worthy of conversation and entertainment during the symposion were understood by those living throughout the ancient Mediterranean world as choices symbolic of a dining group’s worldviews. My dissertation, then, demonstrates how different groups of Jews adopted, adapted, or rejected Greco-Roman dining practices in their attempts to construct, sustain, and display particular set of Jewish values they thought were constitutive of their groups’ identities.

Though our earliest literary and archaeological evidence for the Jews’ adoption of Greco-Roman banquet customs date to the third and second centuries B.C.E, such customs appear to only have become widespread by the first century C.E. Therefore, I start my dissertation here. I begin by exploring ways Josephus (a Jewish historian who lived in Palestine and then Rome during the first century C.E.) and Philo (a Jewish philosopher living in first century Alexandria, Egypt) utilized Greco-Roman banquet imagery in their works to portray a Jewish socio-religious ethic. Josephus and Philo argued that only Jews properly augmented Greco-Roman banquet customs so as to celebrate equality and cultivate true friendship between themselves as well as between God. Descriptions of banquet traditions allowed Josephus and Philo to argue that Jews were an exemplary people.
compared to other ethnic groups, a people representative of an ideal community.

Their presentations of Jewish dining customs, however, largely prove to be literary constructs when compared to available archaeological evidence from first century C.E. Roman Palestine. Some extent material remains demonstrate that at least some Jews dined in typical Greco-Roman fashion to establish social and religious hierarchies within specific locales.

That being said, there are also hints in the archaeological record of forms of communal dining that must have reinforced a sense of communitas, at least on some level, among small groups of Jews. Such was certainly the case at Qumran. Moving from Josephus and Philo’s largely apologetic works and archaeological evidence throughout parts of Roman Palestine to the texts and archaeological remains discovered at Qumran, we may see how the yāḥad (those who lived at Qumran) used meals to construct a very particular type of community. Many scholars have demonstrated how important meals were for those living at Qumran. However, I situate the yāḥad within the context of Greco-Roman associations – where banquet practices played a prominent role in structuring members’ relationships to one another as well as to those outside the association – to demonstrate that members of the yāḥad experimented with many Greco-Roman banquet practices to solidify their own community’s socio-religious values vis-à-vis other dining communities.

I then turn to evidence of dining customs from the early rabbinic period (c. third century C.E.). Though evidence for Jews’ adoption, adaptation, or rejection of particular Greco-Roman dining customs dating between the Great Revolt (70 C.E.) and the Bar Kochba revolt (132-6 C.E.) is hard to come by, such evidence resurfaces again and again in the rabbinic corpus as well as in the archaeological record from third century C.E. Roman Palestine. Much attention has been paid to the symposium’s influence on the early rabbinic formulations of Passover Seder. Interest in sympotic influences on the Seder, however, has tended to reify other evidence for the rabbis’ participation in Greco-Roman dining culture. Archaeological evidence of dining halls as well as rabbinic discussions about reclining positions, proper meal conversations, types of fees paid to dining associations, who may attend such meals, who may perform meal blessings, the proper order of the meal, to name just a few, demonstrate the rabbis’ – and very likely many other Jews’ – engagement in their broader dining culture. I show, on the other hand, how the early rabbis adopted many Greco-Roman banquet customs to solidify their place within their broader social context. On the other hand, I also demonstrate how they adapted many typical dining practices to both distinguish Jews from gentiles and Jews from other Jews to create a type of rabbinic identity.

In the end, evidence for Jewish dining practices from the first century C.E. through the third century C.E. sheds light on how some Jewish groups’ used their meals to construct particular Jewish identities. How a Jewish group “played” with Greco-Roman dining customs allowed them to establish, maintain, and to display to others a particular set of socio-religious values unique to their group. Though the evidence for Greco-Roman banquet practices in Josephus, Philo, Qumran, rabbinic texts and from material culture confirms that many Jews were comfortable in participating (at least in some forms) in their broader cultural environment, the available evidence also demonstrates how many groups of Jews made the banquet their own. In many ways, evidence of ancient Jewish dining customs bears witness to the ongoing struggle for a people to navigate between the tensions of assimilation, acculturation, and distinctiveness. For many Jews in antiquity, and undoubtedly today, the meal became one important site where negotiations about what it was to be Jewish took place.
The Perilman Summer Fellowships are awarded each year to graduate students to aid their research in the field of Jewish Studies. The fund supporting this fellowship honors the memory of Rabbi Nathan Perilman. Rabbi Perilman served at Temple Emmanu-El in New York City for 41 years. After retiring in 1973, Rabbi Perilman joined the Triangle-area Jewish community. Students receiving Perilman Fellowships participate in a Fall symposium to discuss their summer research and results. This year’s fall symposium was especially exciting, featuring some outstanding work from our graduate students.

SESSION 1: WORD PLAY: SHIFTING APPLICATIONS OF LANGUAGE

**Netta van Vliet**, *Department of Cultural Anthropology*
"Explaining 'A Politics of the Unspeakable: The Differend of Israel: Responses from the Field."

**Annegret Oehme**, *German Department*
“A Hebrew Summer at Middlebury”

**Ben Gordon**, *Religion Department*
"Herem Property in Early Judaism"

SESSION 2: NEW IDEAS ABOUT MODERNITY

**Giuseppe Prigiotti**, *Department of Romance Languages*

**Daniel Bessner**, *History Department*
"Expanding Jewish History: Hans Speier and Intellectual Transfer."

**Eric Brandom**, *History Department*
“Georges Sorel and the Jews: French Antisemitism and the Liberal Historians”

SESSION 3: RITUAL AND PRACTICE

**Sean Burrus**, *Religion Department*
“Image and Empire: Jewish Identities and Visual Arts under Rome”

**Alan Todd**, *Religion Department*
"The Early Rabbinic Table: Dining to be Jewish"

**Emma Woelk**, *German Department*
“Yiddish Theater in Berlin”
My sophomore year at Duke, I realized that my interests were being pulled towards both Religion and Theater Studies. I remember having a long conversation with my parents about why I wanted to double major in those two areas, and it was the first time I had to articulate why I felt that they had more in common than most people often realize. I knew through experience and coursework that large components of religion had to do with performance, related to both story and ritual. And I also knew that theater has ritual and communal elements that often transcend beyond the world of the stage. Not to mention, of course, that theater has long been used to express and explore religious themes and stories. It wasn’t until I worked on my senior thesis that I got to put these ideas into practice, though.

I really wanted to do some type of honors work to complete my academic experience at Duke, and I felt that a play would be the best way to combine my research and creative interests. A play seemed like a great vehicle to talk about religion the way I knew my friends and I talked about religion - in the context of college and new life experiences. The characters and events would be loosely based off of real experiences. One of the biggest discoveries for me at Duke was to get out of the northeast, New York City bubble, which tends to skew culturally, if not always religiously, Jewish. It was deeply meaningful to have classmates and dorm-mates who were Christian and Muslim, and who were equally curious about Jews.

Abraham’s Daughters was written during my senior year under the committee supervision of Sarah Beckwith, Professor of English and Professor and Chair of Theater Studies; Eric Meyers, Professor of Religion and Director of the Center for Jewish Studies; Ebrahim Moosa, Professor of Religion and Islamic Studies; Jay O’Berksi, Assistant Professor of the Practice of Theater Studies; and Neal Bell, Professor of the Practice of Theater Studies. It’s a drama about four young people who leave home, meet new people, and must learn to adapt to new circumstances. There wasn’t a checklist of issues I felt I needed to cover per se, so much as there are always flashpoints of conflict that people, generally, either confront or avoid on any given day. For college students, these are pretty easy to identify: studying, drinking, sex – all topics that religion tends to weigh in on. If there was anything I was actively trying to achieve with the play, it was to tackle these occasionally taboo subjects head-on, in the language of college students, and with the weight, seriousness, and intelligence that they have. I was always impressed in college with how thoughtful and honest my friends were willing to be about how they dealt with their beliefs and practices as we all shuffled.
on towards adulthood. People tend to pick and choose the parts of religious life that resonate for them and that can fit in their daily lives, and it’s this internal negotiation process that I find so interesting. I hope that the play highlights a process that we tend to ignore or take for granted, but in fact frames more of our day-to-day activity than we realize.

That March, once I had finished the play, I scrambled to find a day, time, and location that was available for a reading and post-reading talk back; theater space at Duke gets booked very early and very quickly. I convinced a few friends to do the reading and to direct the play. A couple years later, without expecting anything to come of it, I submitted the full, two act play to the New York International Fringe Festival. In late April 2010 I was informed that they accepted my play, but that they were only allotting me 90 minutes for the performance - meaning I needed to edit the play down from two acts (2 hours) to a 90 minute one act. Most of this work was done in the two-month production window I had once I returned from Israel where I had been working on research for my Master’s thesis, which was unrelated. I relied on friends and word-of-mouth for my director, and acting calls and other production needs. The roles I couldn’t fill I handled myself, which included the bulk of the promotional design and materials - postcards, PR kits, and web content, among other tasks. We ran at the Soho Playhouse, officially considered an off-Broadway theater with a house of just under 180 seats. We did not sell out, but our smallest house was about 90 people, and our fullest was about 170.

But labeling the play has always been difficult. I try to avoid the term “interfaith dialogue” when talking about Abraham’s Daughters. While I know the concept and practice of interfaith dialogue has evolved enormously in the past decade, I think the term connotes, on some level, a kind of supervision or guidelines that don’t always reflect reality. Interfaith dialogue isn’t something that happens when you get X number of people of equal religious distribution in a room and cover talking points about preconceptions about religious differences or similarities; it’s something that happens when you share a bathroom, or a bedroom, or go to a party, or study for an exam. Religious upbringings shape every corner of life, whether we are conscious of it or not, and that doesn’t stop once you step outside of the “interfaith dialogue” room. The strongest moments of “interfaith dialogue” are not coded as such at all - they can be so imperceptible that you don’t notice you’ve learned something until weeks later. My hope with Abraham’s Daughters is that it showcases and highlights a few such moments, and leaves the audience wondering about the connections between Religion and Theater, which I believe are always collaborative, and have the power to reflect the navigation of religious life in the real world.

Elissa Lerner is currently the Clay Felker Fellow and Staff Writer at DUKE Magazine at Duke University. She graduated from Duke University in 2008 with honors in both Religion and Theater Studies. She recently finished her Master of Arts as the Goren Fellow in Journalism and Religious Studies from New York University. Elissa has written for several publications, including the literary blog of The New Yorker.
The Duke Center for Jewish Studies (DCJS) has been proud to host, organize and sponsor many exciting events around the world this past year. We have hosted world-famous poet, Peter Cole, and helped to sponsor conferences at Bar-Ilan, and the Jerusalem Film Festival. We have partnered with students, the community, other academic departments, and Jewish Life to bring in speakers who have talked about everything from LGBT experiences in the Jewish community and Jewish art, to surviving the Holocaust. We were also proud to welcome Rabbi Arnold Eisen (JTS) to campus for our annual Rudnick lecture.

DCJS engages both faculty and students with our Smart Series Seminars, and was proud to host scholars Shaul Magid (Indiana-Bloomington), Todd Presner (UCLA), Deborah Green (U. of Oregon), and Gary Rendsburg (Rutgers) for our annual luncheon series that focuses on the state of Jewish Studies as a field of academia, as well as presentations on their larger body of research. These luncheons allow our graduate students and core faculty the opportunity to engage with a wide-range of scholars who are a testament to the growth and scope of the academic field of Jewish Studies.

The DCJS is also a proud sponsor of the Duke-UNC Jewish Studies Seminar. Convened in 2001, the Duke-UNC Seminar on Jewish Studies has gained a reputation as one of the more acclaimed intellectual meeting grounds in the area, bringing together faculty, graduate students, and visiting scholars who discuss various aspects of Jewish history and culture. Monthly meetings discuss current work by either seminar members or internationally renowned guests, the papers distributed in advance for all to read. Scholars from throughout North Carolina attend, and the seminar has become the major venue for scholarly interaction among the Triangle’s Jewish Studies scholars. The seminar is a pillar of Judaic Studies at Duke and UNC, enriching the scholarly climate in the area and strengthening the various programs in the local universities by offering a stimulating and exciting forum for academic engagement in the study of Judaism.

Here are many of the events that were hosted, sponsored, or co-sponsored by the Duke Center for Jewish Studies in 2011-12.

RUDNICK LECTURE PRESENTS "RETHINKING ZIONISM: ISRAEL, AMERICAN JEWRY, AND THE NEW MIDDLE EAST"

American Jewry and the world have all changed dramatically since the founding visions of Zionism were formulated at the turn of the 20th century and the founding visions of Israel were put in place at mid-century. Arnold Eisen, Chancellor of the Jewish Theological Seminary of America, drawing on his scholarship on modern Judaism and his experience as a Jewish activist and leader, came to campus as the annual.
Rudnick lecture speaker, to discuss key elements in his personal vision of Zionism for the 21st century, and explained why he believes such a Zionism guiding a secure and democratic Jewish State, is important to Judaism, to America and to the world. This event was generously sponsored by the Rudnick Endowment and was followed by a reception and dinner hosted by the Duke Center for Jewish Studies and the Duke University Office of Global Strategy and Programs.

EXHIBITION: "I HAVE NO RIGHT TO BE SILENT"
Rabbi Marshall Meyer was an ordinary man whose extraordinary convictions, faith, and impetuous personality impelled him to become one of the most important human rights activists during Argentina’s Dirty War, also known as El Proceso (1976-1983). Marshall is remembered for what he did, namely his human rights work and social justice activism. But his legacy is made that much greater by his ability to articulate why we are all responsible for speaking out against injustice.

This exhibit, drawn from the Marshall Meyer papers at Duke University Libraries, was not only a commemoration of the social activism and human rights work of Rabbi Marshall Meyer, but also explored the making of an activist. It examined the life of a man who had an average childhood in suburban Connecticut, was shaped by a brand of Judaism that demanded social engagement, and then was molded by the political and social realities of life in 1960s and 1970s Argentina.

The exhibit was fully digitized, and also commemorates the digitization of a large portion of the Meyer archive.

JOHN FRIEDMAN: "THE 1240 TRIAL OF THE TALMUD: THE JEWISH REPORT"
Rabbi John Friedman of Judea Reform Congregation gave a lecture entitled "The 1240 Trial of the Talmud: The Jewish Report." In 1242 in Paris, the agents of King Louis IX burned twenty-four oxcarts containing virtually every Talmud in France. Pope Gregory IX had requested that European monarchs, acting on behalf of the Church, confiscate all copies of the Talmud in their respective domains in 1239. Only Louis complied. One year later, the king called a public trial of the Talmud to judge whether it was indeed heretical, containing insults against Christianity, and whether it was an obstacle that kept Jews from accepting conversion. The Jewish record of the Trial is well known but, until recently, never translated into English. In this Duke Center for Jewish Studies co-sponsored event, Rabbi Friedman, who recently completed the first such translation and in this lecture, discussed the history and events leading up to this famous trial and present passages from the Jewish record for analysis and discussion.
TODD PRESNER: "THICK MAPPING IN THE DIGITAL HUMANITIES

Todd Presner, Professor of Germanic Languages and Comparative Literature at UCLA, where he is the Director of UCLA’s Center for Jewish Studies and Chair of the Digital Humanities Program came to Duke to give a talk on “Thick Mapping in the Digital Humanities; From Berlin to Los Angeles and Beyond.” In his talk, Presner introduced the award-winning "HyperCities" project (http://hypercities.com), a digital mapping platform for “going back in time.” Beginning with an investigation of the complex cultural, urban, and social layers of Berlin, Presner showed how the platform allows researchers to ask new questions about urban landscapes as well as engages students in participatory modes of learning and collaboration. He also showcased a series of exemplary mapping projects primarily focused on German-Jewish history and the memory of the Holocaust before concluding with the challenges and possibilities of composing contemporary history through social media and geographic information systems.

DEBORAH GREEN: "NO WAY OUT: CHASTITY AND CHASTISEMENT IN GOD’S GARDEN"

Deborah Green (University of Oregon) came to Duke and gave a lecture on February, 1, 2012 entitled "No Way Out: Chastity and Chastisement in God’s Garden." Green talked about her work on images and symbolism in gardens and gardening. This event was generously co-sponsored by the New Testament-Judaica Studies Seminar and the Center for Late Ancient Studies.

AARON WEININGER: EXPLORING SEXUAL IDENTITY AND RELIGION

Exploring Sexual Identity and Religion: Discussions with Aaron Weininger, one of the first openly gay rabbinical student at the Jewish Theological Seminary, was hosted by Jewish Student life to give a talk entitled “Exploring Sexual Identity and Religion.” Weininger shared his inspiring story and led the community in two discussions of relevance to the LGBT and faith communities, as well as the Duke community as a whole.

SCREEN/SOCIETY--KENAN ETHICS FILM SERIES--"LITTLE TOWN OF BETHLEHEM" (DOCUMENTARY)

Duke Center for Jewish Studies Assistant Director Laura Lieber sat on a inter-faith panel that screened and discussed the documentary film Little Town of Bethlehem (Jim Hanon, 2010), which shares the gripping story of how three men born into the cycle of violence in the Holy Land have chosen to risk everything to bring peace through nonviolence.
Sami and Ahmad are Palestinians; one is a Christian, the other a Muslim; and Yonatan is an Israeli Jew. Each finds inspiration in the words and actions of Martin Luther King Jr. and Mahatma Gandhi, and they struggle together to discover a common humanity through non-violent action. Their story brings fresh hope to the ongoing conflict between Palestine and Israel, while taking a stand against violence throughout the world.

KAREN WEINER: A BOY IN TEREZIN
Duke alumna, Karen Weiner, discussed her most recent work, editing her father's extraordinary diary from 1944-45, entitled: "A Boy in Terezin: The Private Diary of Pavel Weiner, April 1944-April 1945." The event was held in Perkins Rare Book Room, and was generously sponsored by Jewish Life at Duke, the Department of History, German Studies, Women's Studies, and the Writing Program.

CAPTAIN AVNER EVEN-ZOHAR: "ISRAEL, LGBT, LEADERSHIP, EMOTIONAL INTELLIGENCE & HAPPINESS."
Captain Avner Even-Zohar, chair of the Department for Turkish and Hebrew Studies at the Defense Language Institute in Monterey, CA, came to Duke to give a lecture entitled "Israel, LGBT, Leadership, Emotional Intelligence & Happiness" at the Freeman Center Sanctuary. Even-Zohar was born in Israel and served in the Israeli army for six years as an education officer, and his writing is included in “What Israel Means to Me,” a compilation of essays by 80 prominent authors, performers, scholars, politicians, and journalists edited by Alan Dershowitz. He received his Master's degree in Middle Eastern languages and cultures at the University of Texas at Austin and worked for the Israel Center of the Jewish Community Federation in San Francisco. Even-Zohar lectures throughout the world on topics such as human rights and democracy; Middle East history and the Arab-Israeli peace process; the Holocaust; and lesbian, gay, bisexuals and transgender in the military.

GARY RENDSBURG: "HOW THE BIBLE IS WRITTEN"
Gary Rendsburg, Blanche and Irving Laurie Professor of Jewish History at Rutgers University, gave a seminar on February 23, 2012 entitled "How the Bible Is Written." This event was graciously hosted and co-sponsored by the Hebrew Bible/Old Testament Seminar of which the Duke Center for Jewish Studies is a proud sponsor.

REBECCA HAUSER TALKS ABOUT SURVIVING AUSCHWITZ-BIRKENAU
Rebecca Hauser, Holocaust Survivor, spoke at Duke on March 15, 2012 to speak about her memories of 1944-1945. Rebecca was 22 years old
when the Nazis deported her and her family from her home town in Greece. They were taken to Auschwitz-Birkenau in 1944. Her parents perished there, and after a year's labor there, she was taken to Bergen-Belsen where she was liberated in 1945. Her three brothers never returned, and their fate is unknown. When she returned to Greece after the war, she was helped by her cousins. Her uncles brought her to the U.S. in 1947. Her talk was made possible by the David L. Paletz Innovative Teaching Fund.

**MONIKA HENNEMANN: "JEWSH CUPIDS AND SCOTTISH VALKYRIES: ONCE MORE MENDELSOHN AND WAGNER."**
The Duke German Department hosted Monika Hennemann from the University of Birmingham (U.K.), for a lecture at Duke on March 15, 2012 entitled "Jewish Cupids and Scottish Valkyries: Once More Mendelssohn and Wagner." Professor Hennemann's talk on music and anti-Semitism focused on the largely overlooked influence of Mendelssohn on Wagner's music, and attempted to map out possible ways to investigate Wagner's debt to Mendelssohn. The lecture was generously sponsored by the Duke Department of German, the Center for Jewish Studies, and the Department of Music.

**JEWISH ARTIST DEBRA BAND**
Jewish Artist Debra Band came to Duke on March 27, 2012 to speak about her artistic process, what motivates her as a Jewish artist, and why she creates Judaic artwork. A question and answer session during lunch followed her talk, and she also spoke in Duke Center for Jewish Studies affiliated faculty member Ellen Davis' (Duke Divinity) Old Testament course. The lunch was co-sponsored by Theology and the Arts The Duke Initiative in Theology and the Arts.

**JOHN GAGER: "TURNING THE WORLD UPSIDE DOWN: AN ANCIENT JEWISH LIFE OF JESUS"**
John Gager, Professor Emeritus of Religion at Princeton University, came to Duke on March 28, 2012 to give a lecture entitled "Turning the World Upside Down: An Ancient Jewish Life of Jesus" on Toledot Yeshu, the medieval Jewish book about Jesus of Nazareth. Gager traced the images and symbolism found in Toledot Yeshu back to early Christian sources, and discussed contemporary influences on this notorious medieval “anti-gospel.” Audience members included faculty and students from the Duke Center for Jewish Studies, the Department of Religion, the Duke Divinity School, North Carolina State University History Department, and several members of the larger Triangle community.
PETER COLE: THE POETRY OF KABBALAH
Peter Cole, acclaimed poet and translator, visited Duke University on April 19, 2012 to speak about his work and his new book "The Poetry of Kabbalah." Cole is the author of three books of poems, most recently Things on Which I've Stumbled (New Directions). His many volumes of translations from Hebrew and Arabic include The Dream of the Poem: Hebrew Poetry from Muslim and Christian Spain, 950-1492 (Princeton), Aharon Shabtai's War and Love, Love and War: New & Selected Poems (New Directions), Taha Muhammad Ali's So What: New & Selected Poems 1973-2005 (Copper Canyon), Hebrew Writers on Writing (Trinity), and Sacred Trash: The Lost and Found World of the Cairo Geniza (Shocken/Nextbook), written with Adina Hoffman. The Poetry of Kabbalah: Mystical Verse from the Jewish Tradition is forthcoming from Yale U. Press's Margellos World Republic of Letters series. Cole has received numerous honors for his work, including fellowships from the National Endowment for the Arts, the National Endowment for the Humanities, and the John Simon Guggenheim Foundation, as well as the National Jewish Book Award for Poetry, the Association of American Publishers' Hawkins Award for Book of the Year, the PEN Translation Award for Poetry, and a TLS Translation Prize. He is the recipient of a 2010 Award in Literature from the American Academy of Arts and Letters, and in 2007 was named a MacArthur Fellow.

ETHNICITY, SECULARIZATION AND NATIONALISM IN HEBREW CULTURE
Duke Center for Jewish Studies affiliated faculty member, Shai Ginsburg (Asian and Middle Eastern Studies), helped to plan and organize this workshop which brought together young Israeli and American scholars to Duke April 15-17, 2012, where they examined the intersection of religion, secularization and ethnicity in the formation of modern Jewish national imagination. This event was generously sponsored by Sapir College, Israel; Ben-Gurion University of the Negev; and the following centers and departments at Duke University: Asian and Middle Eastern Studies; John Hope Franklin Humanities Institute; Duke University Middle East Studies Center; the Duke-UNC Middle East Consortium; and Duke University Center for International Studies. For more information on this workshop, please see page 31.
Since its inception in 2001, the Duke-UNC Seminar on Jewish Studies has gained a reputation as one of the more acclaimed intellectual meeting grounds in the area, bringing together faculty, graduate students, and visiting scholars who discuss various aspects of Jewish history and culture. Monthly meetings discuss current work by either seminar members or internationally renowned guests, the papers distributed in advance for all to read. Scholars from throughout North Carolina attend, and the seminar has become the major venue for scholarly interaction among the Triangle’s Jewish Studies scholars. The seminar is a pillar of Judaic Studies at Duke and UNC, enriching the scholarly climate in the area and strengthening the various programs in the local universities by offering a stimulating and exciting forum for academic engagement in the study of Judaism. Malachi Hacohen (Duke) and Yaakov Ariel (UNC-Chapel Hill) are conveners of this seminar series.

September 11, 2012
UNCHOSSEN PEOPLEHOOD: SPOILED IDENTITY, POLITICAL EXTRUSION, AND THE NATIONAL HORIZON OF POLISH JEWS 1918-1939
Kenneth B. Moss, Associate Professor, Felix Posen Chair in Modern Jewish History, Department of History, and Director of the Leonard and Helen R. Stulman Program in Jewish Studies at Johns Hopkins University.

November 13, 2011
THE JEWISH SERFDOM THAT NEVER WAS: JEWS AND THE ORIGINS OF ENGLISH REPRESENTATIVE GOVERNMENT
Julie Mell, Assistant Professor at North Carolina State University.

February 7, 2012
EUROPE, ISRAEL AND AMERICA IN THE TWENTIETH CENTURY: THE GLOBAL THEATRE OF JEWISH TRAGEDY, EPIC AND COMEDY
Sidra Ezrahi, Professor at the Hebrew University of Jerusalem.

February 26, 2012
IS SHYLOCK REALLY JEWISH? THE DEVIL, THEOLOGY AND THE MEANING OF THE MERCHANT OF VENICE.
Jonathan Elukin, Associate Professor of History at Trinity College.

March 18, 2012
ANCIENT RABBINIC TROLLEY PROBLEMS: THE INDIVIDUAL, THE COLLECTIVITY AND THE CONSTRAINTS OF CHRISTIAN DISCOURSE
Christine Hayes, Robert F. and Patricia Ross Weis Professor of Religious Studies at Yale University.

April 29, 2012
RABBINIC URBAN TOPOGRAPHY: THE ERUV AND OTHER NEIGHBORHOOD MAPS
Charlotte Fonrobert, Associate Professor of Religious Studies at Stanford University.

May 3, 2012
JEWISH-GERMAN DIALOGUES: GERSHOM AND WENER SCHOLEM
Mirjam Zadoff, Assistant Professor in the Department of Jewish History and Culture in the Department of History at Ludwig-Maximilians-Universität (München); and Noam Zadoff, Research Associate in Israel Studies in the Department of Jewish History and Culture, Ludwig-Maximilians-Universität (München).
The Duke Center for Jewish Studies is proud to have our faculty involved in academic engagement all over the world in a variety of disciplines and arenas. Here are some of the activities DCJS affiliated faculty participated in this year.

July 7, 2011
SHAI GINSBURG ORGANIZES THE FIRST INTERNATIONAL CONFERENCE ON ISRAELI DOCUMENTARY CINEMA: “A LOOK FROM THE INSIDE, A LOOK FROM THE OUTSIDE”
Duke Center for Jewish Studies Affiliated Faculty, Shai Ginsburg (Asian and Middle Eastern Studies), has helped organize the first international conference on Israeli documentary cinema as part of the Jerusalem International Film Festival. The Duke Center for Jewish Studies was also proud to be a co-sponsor of this exciting event.

In recent years, Israeli documentary cinema has experienced unprecedented success, both in Israel and abroad. Still, attention has been largely limited to two of its constitutive themes—the Jewish Holocaust and the Israeli-Palestinian conflict. Local and international audiences, as well as the scholarly community are yet to be exposed to its wealth and diversity. Beyond these two constitutive themes, Israeli documentary filmmaking deals with a wide range of political, social, and ethical issues. “A Look from the Inside, a Look from the Outside” is the first conference to focus on Israeli documentary cinema. The conference seeks to go beyond the traditional boundaries that have determined the discussion of Israeli filmmaking thus far and suggests new directions for study and research. A discussion of diverse recent documentaries will allow us to probe the role documentary cinema plays in representing Israeli reality, in defining contemporary Israeliness, and the ethical implications of that cinema—with regard to both its themes and to the cinematic medium itself. The conference brings together Israeli and International scholars from various disciplines: ethics, philosophy, phenomenology, cultural criticism and film theory. It offers new possibilities to know Israeli documentary cinema and decipher its unique charm.

December 11, 2011
MALACHI HACOHEN PRESENTS "JACOB & ESAU FROM THE BIBLE TO TODAY"
Duke Professor Malachi Hacohen presented "Jacob & Esau from the Bible to Today: Jewish Relations with non-Jews Through a Rabbinic Tale" at Beth El Synagogue in Durham. “All that happened to our ancestor Jacob with Esau his brother will always happen to us with Esau’s descendants,” says the medieval Spanish Jewish biblical commentator, Nachmanides. Jews have been retelling the biblical story of Jacob and Esau for more than two millennia. The rabbis viewed the Romans, and then Christians, as Esau’s descendants, and blamed persecutions of the Jews on Esau’s animosity. But Jewish emancipation, then the Holocaust and the State of Israel have significantly altered Jacob & Esau's images. Hacohen’s talk spoke to the questions: Do we live in a new era of Jewish-non-Jewish relations? How should we tell the Jacob & Esau story today?

February 6, 2012
PROF. ERIC MEYERS AT LEIDEN UNIVERSITY: "ARCHAEOLOGY, ARCHITECTURE, AND LITURGY"
Duke Professor Eric Meyers, Bernice & Morton Lerner Professor of Religion and Director of the Duke Center for Jewish Studies presented two talks on ancient synagogues at Leiden University in the Netherlands in the framework of the University Conference: "Archaeology, Architecture, and Liturgy: The Synagogue at Horvat Kur in the Context of Ancient Galilean Synagogues." Meyers first talk on Monday, February 6th was a Workshop: "Observations on the Recent Debate on the Dating of Ancient Synagogues." On Tuesday evening, February 7, he gave the keynote address at the Rijksmuseum van Oudheden, Temple Court, "Recent Synagogue Finds in Galilee." After Leiden he traveled to Berlin to celebrate the 20th Anniversary Founding of the Moses Mendelssohn Center headed by Professor Julius Schoeps, a recent visitor to Duke.
March 12, 2012

**SHALOM GOLDMAN PRESENTS: "JOHNNY CASH IN THE HOLY LAND: CHRISTIAN ZIONISM AND AMERICAN POPULAR CULTURE"**

Duke Professor of Religion, Shalom Goldman, author of "Zeal for Zion: Christians, Jews, and the Idea of the Promised Land" (University of North Carolina Press, 2009), argues that Christian Zionism in America actually is much older and broader than most realize and involves an understanding of America as a kind of Israel-like promised land for people escaping religious and political persecution. Goldman refers to Johnny Cash in his presentation title because Cash was baptized in the Jordan River; he and his wife, June Carter Cash, traveled to Israel five times. "Johnny Cash symbolized for me the American popular culture enthusiasm for Israel," states Goldman. Folksinger Lisa Deaton performed music related to Goldman's talk. Deaton plays and sings with three bands, The Georgia Mudcats, an Appalachian String Band; Mulligan Stew, an Irish and old time band; and LD and The Blind Dates, an eclectic folkadelic acoustic band.

March 28, 2012

**LAURA LIEBER GIVES THE 2012 MERRICK LECTURE AT OHIO WESLEYAN: "TRAGEDY TOMORROW, COMEDY TONIGHT"**

Ohio Wesleyan University welcomed Duke Religion Professor, Assistant Director of the Center for Jewish Studies, Laura Lieber, to give the 2012 Merrick Lecture entitled "Tragedy Tomorrow, Comedy Tonight: Scriptural Drama and Biblical Playfulness in Antiquity." In this talk, Professor Lieber examined how Jewish poets took familiar biblical stories—the binding of Isaac, Joseph in Egypt, Moses on Sinai, and the coronation of King Solomon—and retold them in entertaining, theatrical ways. In particular, she considered how these works (in a way that is very reminiscent of modern religious entertainment) offered an alternative to "secular" theater even as they used techniques borrowed from classical Greco-Roman literature and Byzantine performance.

June 9, 2012

**ERIC MEYERS GIVES THE 2012 PHI BETA KAPPA INDUCTEE ADDRESS AT DARTMOUTH**

Eric Meyers, Bernice and Morton Lerner Professor of Religion and Director of the Duke Center for Jewish Studies, was welcomed as a Phi Beta Kappa alumni inductee and gave the Phi Beta Kappa address at his undergraduate alma mater, Dartmouth College. His talk included fond remembrances of his time at Dartmouth, as well as important advice for the honorees of academic excellence of the Class of 2012.

June 12-14, 2012

**RELIGION AND IDENTITY IN EUROPE AND BEYOND (BAR-ILAN UNIVERSITY, ISRAEL)**

Duke Center for Jewish Studies affiliated faculty, Malachi Hacohen, (Associate Professor of History), helped to create and organize this conference in which he, Shai Ginsburg, and Joseph Shatzmiller joined scholars from around the world to speak about: "Religion & Identity In European and Beyond: Between Hybridity & Ethnicity." The conference was held at the Bar-Ilan University & Hotel Kfar Maccabiah, Ramat Gan, ISRAEL, June 12 - 14, 2012. The conference was organized and sponsored by Department of General History and Chair of Jewish Though, bar-Ilan University (Israel), The Institut Religions Cultures Modernité at the University of Lausanne (Switzerland), and the Centers for European Studies and Jewish Studies at Duke University. Additional support was provided by the North Carolina State University History Department and Wake Forest University.
On Tuesday, January 24, 2012, Todd Presner (Duke ’94), gave a presentation at Duke entitled “Thick Mapping in the Digital Humanities: From Berlin to Los Angeles and Beyond.” The presentation was generously funded by Duke’s Center for Jewish Studies and the German Studies Department. In a visually stunning lecture, Presner, Professor of Germanic Languages and Comparative Literature at UCLA, where he is the Director of UCLA’s Center for Jewish Studies and Chair of the Digital Humanities Program introduced his award-winning “HyperCities” project (http://hypercities.com), a digital mapping platform that allows students and scholars to “go back in time.” Presner showed multiple applications being developed in a number of cities and countries (L.A., Japan, Egypt and Libya just to name a few) that the HyperCities project is engaged with, but particularly focused on the mapping project in Berlin to demonstrate the way in which HyperCities can be utilized as a teaching tool to investigate the humanities.

Going through the user-friendly platform, Presner showed how maps of Berlin could be superimposed upon one another – maps from a multitude of time periods, as well as from various map-makers. Looking at these maps, the user can see not only the way that cities may have changed over time (and the ways in which participants move through and perceive space), but also the subjective nature of map-making. Maps are generally biased, as Presner illustrated in looking at old maps of the GDR which showed communist East Berlin as being the much larger of the bi-furcated Berlin urban area. Even non-subjective maps are often “incorrect” – as map-making itself is such a subjective project, both imposing on and reflecting the way we move in space, as well as the ways in which space is perceived by us, and by the various cultures we live in. To that end, the HyperCities project is also engaged in what Presner called “geo-rectifying” space – re-examining where things are, or where they were, actually located in both time and space. As both Presner and several of the attendees in the lecture then noted, this begs the question of what is “normative” for a map. In looking at the emplotment of both peoples and places within spatial narratives, maps often function much as texts do, which is what Presner is looking to bring out in his digital humanities project. As Presner showed synagogues that were previously marked on maps of Berlin, and then suddenly absent, the question is raised of what it means for space to be absent. What does it mean when space is marked, and then unmarked? Who makes those decisions? What do they reflect about the society or culture in which those decisions are made? Presner demonstrated several student projects by freshman at UCLA that explored many of these questions utilizing the HyperCities project.

Presner went on to show how the HyperCities project forces the user to look at questions of mediation of space, as well as issues of memory – and the politics of memory. With HyperCities, Presner demonstrated that the ways in which history is perceived, and written, is often based upon what information is able to surface. HyperCities was able to track this in the recent Arab Spring uprisings, in which social networking changed the ways in which we perceived what was taking place. While certain outlets of historical investigation and reporting may have been silenced, individuals were able to reach out on a scale never-before seen, and then tracked to very specific locations.

As HyperCities continues to engage in new projects, new questions and dilemmas are brought to the surface. Presner demonstrated the Visualizing Statues” project that HyperCities has been recently been engaged with, a project that attempts to reconstruct the landscape of the Roman Forum, and the issues raised by ritual usage of public space in antiquity. As the audience watched the demonstration, Art History graduate student Elizabeth Baltes raised the issue of the lack of detail of (and on) the statues themselves – noting that the accurate depiction of such statues, as well as the inscriptions on them, are critical in any thorough evaluation of spatial usage.
After more than a century since the founding of Zionism, the Jewish political movement continues to wrestle with the future of Israel, a leading scholar said.

Arnold Eisen, chancellor of the Jewish Theological Seminary, discussed his vision for Zionism in the 21st century and the importance of honest conversation between diaspora and Israeli Jews in a lecture Tuesday. The event was sponsored by the Rudnick Endowment.

“The Jewish people need new Zionist dreams,” Eisen said. “2011 is not 1896.” Israeli Jews should consider diaspora Jews—those living outside Israel—as equally Jewish and not see them as a different group of people, Eisen noted. “It is my responsibility as the chancellor of [the Jewish Theological Seminary] to narrow the gap between American and Israeli Jews,” he said.

Eisen attributed this divide between the two groups partly to the desire of American Jews to cling onto a myth of Israel, in which Israel is larger than life, he said. “[Israel] rose out of the ashes of the Holocaust,” he said. “It represents the message, ‘The Jews live.’”

Sixty percent of American Jews have not visited Israel, Eisen noted, which adds to the illusions perpetuated by the myth. “Why mess up the myth with poverty, environmental pollution and debatable treatment of Arabs?” he said.

Eisen also noted the importance of creating a multicultural Jewish state. “Israel has a problem thinking about gentiles because to the Israelis, gentiles are the Arabs, the enemy,” he said.

In addition to seeing diaspora Jews as equals, Eisen said future Zionists should develop a broader view of gentiles.

Eisen emphasized the importance of dialogue among Jews around the world. This dialogue is necessary because the fate of Israel affects Judaism as a whole, he said.

The social realities and political movements differ between the two countries. “Zionism in America has never been the Zionism in Israel,” Eisen said.

There has been a campaign to allow Jews living outside Israel to gain voting rights in the country’s elections, Eisen noted. He added that he personally does not want to vote in the Israeli elections because he is not directly affected by them. “I don’t want a voice through votes but honest dialogue,” he said.

Free of ongoing hostilities with surrounding countries, American Jews have the responsibility to develop ideas of a Jewish state with Jews and non-Jews, human rights for Arabs and even collective rights for Arab minorities, Eisen said.

Durham resident Mary Joan Mandel, an attendee of Jewish faith, noted the difference between the experience of American Jews and Israel Jewish realities. “The Israelis are so saturated with Jewish culture, and they use Hebrew so constantly that newspapers don’t have vowels,” she said. Mandel added that she supports greater conversation between Jews of all backgrounds.

“You can hold the myth in your heart for hope,” she said. Eisen is the seventh chancellor of the Jewish Theological Seminary, serving since 2007. He formally served as the Koshland professor of Jewish culture and religion and chair of the department of Religious Studies at Stanford University.

Among his degrees, Eisen holds a Ph.D. in the history of Jewish thought from Hebrew University and a bachelor’s degree in religious thought from the University of Pennsylvania.

Last May, Eisen launched a blog titled “Conservative Judaism: A Community Conversation,” in conjunction with the Jewish Theological Seminary. The blog features original works by Eisen as well as by leading scholars in the field of Jewish study.
On August 6, 2012, we announced that the Duke Center for Jewish Studies and the David M. Rubenstein Rare Book & Manuscript Library at Duke University partnered to acquire the papers of Rabbi Abraham Joshua Heschel, a scholar, writer and theologian who is widely recognized as one of the most influential religious leaders of the 20th century.

Heschel was a highly visible and charismatic leader in the Civil Rights and anti-Vietnam War movements. He co-founded Clergy Concerned About Vietnam and served as a Jewish liaison with the Vatican during the Second Vatican Council, also known as Vatican II.

“The presence of the Heschel archive is a significant opportunity to draw together Duke’s traditional strengths in Jewish studies, American history, and human rights. One of Duke’s paramount values is ‘knowledge in the service of society,’ and Heschel embodied that value in every sphere of life. We are thrilled to be able to house his papers at our university, and hope to create numerous opportunities for ethical and historical reflection on this extraordinary man’s work and life,” said Laurie Patton, dean of Duke’s Trinity College of Arts and Sciences.

The Heschel archive, which has never been available to scholars until now, consists of manuscripts, correspondence, publications, documents, and photographs spanning five decades and at least four languages. Included among the papers are notes and drafts for nearly all of Heschel’s published works, as well as intimate and extensive correspondence with some of the leading religious figures of his time such as Martin Buber, Thomas Merton, Eugen Rosenstock-Huessy, and Reinhold Niebuhr. The papers also contain extensive documentation on Heschel’s life-long commitment to social justice, including planning documents, correspondence with organizers, speeches, and even hate mail.

According to Eric Meyers, Bernice and Morton Lerner Professor of Judaic Studies and Director of the Duke Center for Jewish Studies, “The acquisition of the Heschel papers assures scholars that the legacy of social activism, human rights, and the highest standards of Judaic scholarship will be central to the pursuit of Jewish studies at Duke and many other places.”

Born in 1907 in Poland, Abraham Joshua Heschel was descended from a long line of distinguished rabbis. Heschel believed that prayer and study could not be separated from public action. He famously marched side-by-side with Martin Luther King, Jr., in Selma, Ala., and is credited with coining the civil rights slogan “We pray with our legs.” Heschel’s theological works include “The Sabbath” (1951), “Man is
Not Alone” (1951), and “God in Search of Man” (1955). His writings continue to influence contemporary discussions of religion and social justice.

The Heschel papers are an important addition to the Rubenstein Library’s Human Rights Archive. Rabbi Marshall Meyer, whose papers are already placed at the Human Rights Archive, was a student of Heschel’s, and credited him with profoundly influencing his human rights work in Argentina. “Together, these two collections represent almost a century of social justice thought and action and provide an important connection between the civil rights and human rights movements,” said Patrick Sadowski, human rights archivist at the Rubenstein Library.

Director Eric Meyers agrees that the Heschel materials complement the Rabbi Marshall Meyer holdings, noting that it was “no coincidence that the two collections have wound up together.”

Marshall Meyer, my maternal uncle—yes, my mother’s maiden name was “Meyer” without an “s”—was a devoted disciple of Rabbi Heschel during his days at the Jewish Theological Seminary in New York from 1953-58. It was he who brought Heschel’s brand of prophetic Judaism to Argentina and Latin American where so many of his ordained rabbis practice today and to Benei Jeshurun in New York City where he ended his career at too young an age. Together these two collections comprise a treasure trove of information on Jewish activism in the last third of the 20th Century in the United States and Latin America: civil rights, the anti-war movement, and the Dirty war in Argentina.

The collection will open for research after conservation review and archival processing are complete.
The Jewish Studies collections at Duke Libraries include a wide variety of resources, from current publications, films and videos to rare and unique manuscripts and archival material. In addition to the recent acquisition of the papers of Rabbi Abraham Heschel; an impressive collection of Pesach Haggadot is hosted in the Rubenstein Library, spanning over 1000 years of history, from five continents, written in several different languages, and created for a variety of specific purposes. Many of these Haggadot are part of the Abram and Frances Pascher Kanof Collection of Jewish Art, Archaeology and Symbolism, which also has an exceptional collection of unique art books by Jewish and Israeli artists, as well as Jewish ceremonial art pieces. The Rubenstein's Southern Jewish History collections include the personal papers of prominent Jewish families and individuals in the region; its Human Rights Archive holds the personal papers of the distinguished Jewish rabbi and human rights activist Marshall T. Meyer.

In addition to these special collections, Duke Libraries also holds a growing collection of modern Hebrew literature, both in the original Hebrew and in translation, as well as modern Jewish history, Zionism, the history and society of Israel, and the Arab-Israeli conflict. The microform collection includes Testaments to the Holocaust from the Wiener Library, and the Guenzburg Collection of Hebrew Manuscripts in the Russian State Library, as well as Historical Hebrew Newspapers, to name but a few.

The Divinity School Library holds our collections of ancient and medieval Jewish history, as well as Biblical studies, Ancient Near East archeology and cultures, and Rabbinic literature.

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The Duke Center for Jewish Studies was pleased this year to be able to offer its first annual Library Jewish Studies Research Fellowships in connection with the David M. Rubenstein Rare Book & Manuscript Library. These new research fellowships have gone to support scholars, students and independent researchers whose work utilizes our special Judaic collections help at the combined libraries of the University. We look forward to offering these fellowships yearly.

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