

# FRANKELY SPEAKING

July 2012

Jean & Samuel Frankel Center for

Judaic Studies

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(Rachel Rabinowitz, 11th and Collins Avenue, Miami Beach, March 1987, photo credit: Richard Nagler)



The Frankel Center for Judaic Studies • University of Michigan  
202 S. Thayer St. • Suite 2111 Ann Arbor, MI 48104-1608  
JudaicStudies@umich.edu • (734) 763-9047

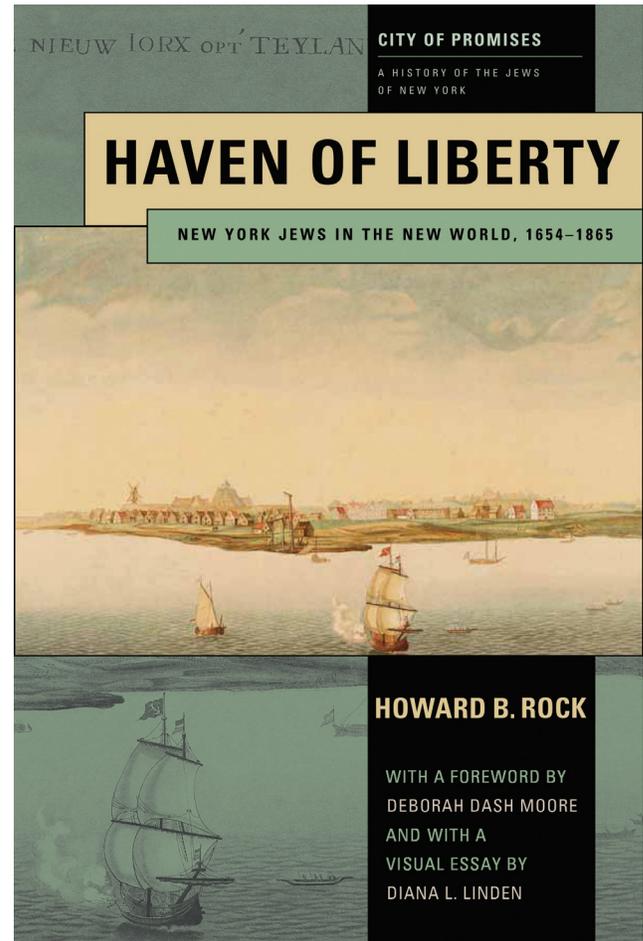
# Deborah Dash Moore and City of Promises

*In September, NYU Press will publish the first comprehensive history of New York Jews—City of Promises: A History of the Jews of New York—an impressive three-volume set that spans 1654 to post-World War II. Each volume includes a “visual essay” by art historian Diana Linden interpreting aspects of life for New York’s Jews from their arrival until today. These illustrated sections, many in color, illuminate Jewish material culture and feature reproductions of early colonial portraits, art, architecture, as well as everyday culture and community.*

*Overseen by Deborah Dash Moore, City of Promises offers the largest Jewish city in the world, in the United States, and in Jewish history its first comprehensive account.*

What makes New York such a “Jewish” city? How is New York unique?

New York became a Jewish city as a result of massive immigration from Eastern Europe, starting in the nineteenth century and extending through the first decades of the twentieth century. More Jews lived in New York by 1940—almost 2 million—than in any other city in history. It was the largest Jewish city in the 20<sup>th</sup> century as well. So, sheer numbers make New York a Jewish city. However, New York is unique because starting in the 19<sup>th</sup> century, when masses of immigrants from Ireland and Germany settled in the city prior to the Civil War, the city ceased to have a majority population. It was divided by ethnicity—Irish, German, Jewish, Italian, Polish, Russian, Bohemian—and by religion—Protestant, Catholic, Jewish, Russian Orthodox, Greek Orthodox, not to mention small groups like Ethical Culture and Christian Science—and by race—white, black (African American and Caribbean islanders), Latino (Puerto Rican in the 1940s and 1950s, then others, including Dominicans, Mexicans), and Asian (Chinese mostly until the 1970s). Without a



*Volume I, Haven of Liberty, by historian Howard Rock, chronicles the arrival of the first Jews to New York (then New Amsterdam) in 1654 and highlights their political and economic challenges. Overcoming significant barriers, colonial and republican Jews in New York laid the foundations for the development of a thriving community.*

majority population, Jews emerged in the twentieth century as the city’s largest ethnic group, despite the significant divisions among them. Hence, New York Jews gave an ethnic flavor to the city, not just in their neighborhoods but also in their places of work, especially the garment industry, the city’s largest industry.

At some point, you turned your scholarly focus toward the history of American Jews. Was there a pivotal, defining moment in which you decided that this

would become your focus, or was this a gradual shift?

Both. I decided to become an historian of American Jews in 1970 when, as a result of the political upheavals in academia (I was a student at Columbia University and I was teaching at Montclair State College), I realized that I had a specific claim upon this history. Even though I had never taken a course on the subject, I had often used opportunities to write papers in Jewish history seminars to focus on American Jews. So I gradually shifted my emphasis from American history with a minor in Jewish history to American Jewish history. I should add that the intellectual support I received from Gershon Cohen, who taught Jewish history at Columbia on the Miller chair (the first chair in Jewish history in the United States), played a pivotal role in my decision as well.

To what extent did growing up as a Jewish woman in New York inform your own identity politics?

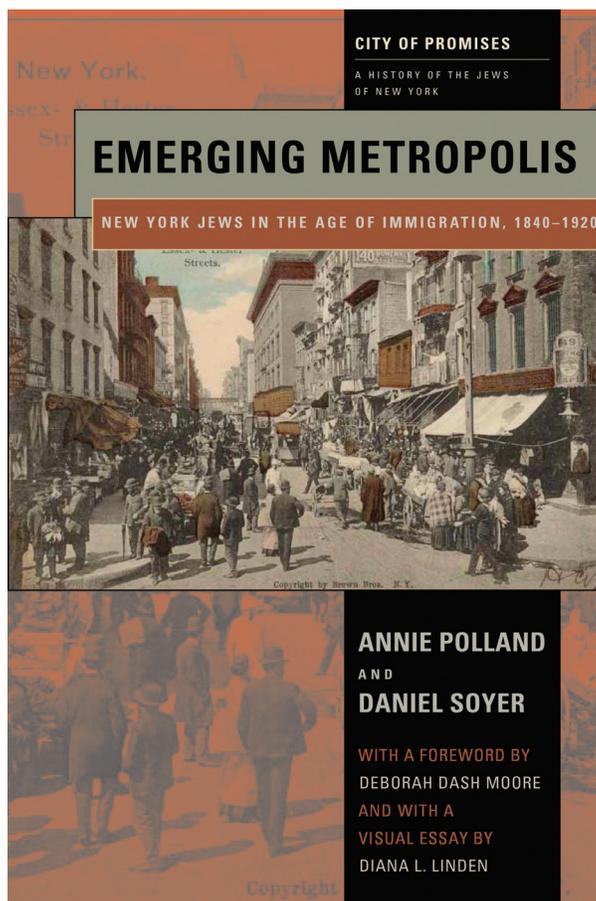
My parents raised me to be a feminist and to assume that a girl could do anything a boy could do (though I couldn't throw a ball very well, I could excel in school). I had a Bat Mitzvah and assumed that this was normal (I later learned it wasn't widely accepted). I went to a progressive elementary school that was racially integrated and committed to intercultural education. I think I learned a lot from that school. And I also learned

how to navigate the city on my own as a girl and deal with some of the less pleasant aspects of urban life that were the price one paid for the freedom to ride the subways and walk the streets.

How did you come to be involved in the City of Promises project?

I was the chair of the Academic Council of the American Jewish Historical Society in 2004 when there were many celebrations of the 350<sup>th</sup> anniversary of Jewish life in what became the United States. Jennifer Hammer of NYU press approached the Society's Executive Director with an idea to publish a comprehensive history and he approached me and through me, the Academic Council. After a meeting of potential scholars interested in the idea, the project fizzled because of lack of funding support from the American Jewish Historical Society. After I came to UM, Jennifer contacted me again about the project and I said I would see if I could raise some money to make it happen. I spoke to Bill Frost of the Lucius Littauer foundation

and asked if he was interested. Bill was and the foundation made a grant to NYU press that allowed us to move forward. Given my love of New York Jewish history, I was very happy to serve as general editor.



*Volume II, Emerging Metropolis, written by Annie Polland and Daniel Soyer, describes New York's transformation into a Jewish city. Focusing on the urban Jewish built environment—its tenements and banks, synagogues and shops, department stores and settlement houses—it conveys the extraordinary complexity of Jewish immigrant society.*

**Deborah Dash Moore talks about City of Promises: <http://vimeo.com/43350769>**

Each volume includes a visual essay by art historian Diana Linden. How closely did the two of you collaborate on her curatorial selections?

Diana had complete freedom to choose the pieces she wanted to include. I worked with her to articulate her themes so that the essay had coherence.

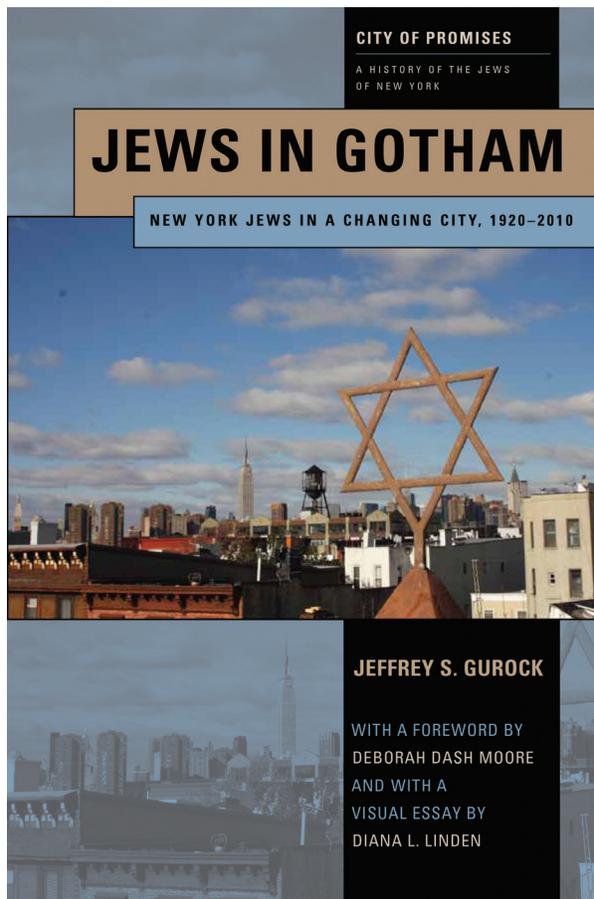
Volume 1, *Haven of Liberty*, by Howard Rock, traces the first Jews' arrival to New Amsterdam. What was life like for a Jew in 1654?

Very lonely. There were only 23 Jews on the boat from Recife, Brazil, and only two or three others who had arrived as individuals. Most Jews left New Amsterdam and went back to Amsterdam.

In *Emerging Metropolis*, Volume 2, Annie Polland and Daniel Soyer chronicle the metamorphosis of New York to a "Jewish city." What are some key events that precipitated this shift?

Mass immigration of Jews from Eastern Europe. The presence of hundreds of thousands of Jews in New York, their dense concentration on the Lower East Side that exceeded the population density of Bombay, their entry into and domination of the garment industry as workers and owners by the beginning of the 20<sup>th</sup> century, and the flourishing of Yiddish culture and politics mark this metamorphosis.

Volume 3—by Jeffrey Gurock—highlights the neighborhood as a cornerstone to New York Jewish life. Can you talk about New York's Jewish neighborhoods a bit?



*Volume III, Jews in Gotham, by historian Jeffrey S. Gurock, highlights neighborhood life as the city's distinctive feature. New York retained its preeminence as the capital of American Jews because of deep roots in local worlds that supported vigorous political, religious, and economic diversity.*

New York's Jewish neighborhoods were very diverse. Once Jews started to leave the Lower East Side for Brooklyn, the Bronx, and Harlem, they settled in neighborhoods divided by class and ideology. More religiously observant Jews tended to migrate to Brooklyn neighborhoods; more politically radical and secular Jews tended to head to the Bronx. But given the large numbers of Jews, neighborhoods contained enormous diversity. No matter what type of a Jew you might have been, in New York you could always find another Jew like you so that you did not need to be alone. Within the neighborhood, Jews felt as though they were the majority (and statistically they sometimes were).

If a contemporary account of Jewish New York were to be made—of 2012—what would you note as a key shift?

Jews are a distinct minority in New York today. Only in certain neighborhoods do they possess the feeling that they are a majority. Jews are part of the mix in the multi-ethnic, multi-religious, multi-racial character of the city. They no longer concentrate in certain industries or occupations where they set the tone.

If you were to gather a group of New York Jews from any point in history for Shabbat dinner, who would they be—and why?

I think I'd like to invite some second-generation Jews for Shabbat dinner in the mid-1920s to find out if I understood them.

# Secularization and Religion in Hebrew Culture

**Maya Barzilai, Near Eastern Studies and Frankel Center for Judaic Studies**

This past April, I participated in a workshop on “Secularization and Religion, Ethnicity and Nationalism in Hebrew Culture” at Duke University. The workshop was co-organized and co-sponsored by three institutions in Israel and the United States: Ben-Gurion University in the Negev, Sapir College, and Duke University. This Israel-American cooperation enabled participants from both countries to meet and exchange ideas. This opportunity to study Hebrew-language texts together was especially important for many American scholars who work in isolation at their institutions (at the Frankel Center, by contrast, we are fortunate to have several colleagues who study Hebrew culture). Similarly, Israeli academics often do not leave the circuit of Israeli universities, aside from occasional large conferences. For all these reasons, Shai Ginsburg (Duke), Haim Weiss (Ben-Gurion), and Yael Shenker (Sapir) decided to initiate a small, collaborative workshop, aimed primarily at early career faculty.

The theoretical premise of the workshop was to question the direct link, often made in the scholarly discourse of Hebrew culture, between nationalism and secularization, as if the creation of a new national Jewish culture required the negation of the old religion. Recent scholarship has focused, instead, on the array of religious-national communities within Israeli society and their cultural production, and has examined the ongoing

presence of religious practices within modern Zionism. But in order to reconsider our own presuppositions about the interactions of nationalism, religion, and ethnicity in Hebrew culture, we first needed to attain a comparative perspective. Two Duke faculty, Nadia Yaqub, professor of Arabic



Reuven Rubin, *Jesus and the Jew (The Encounter)*, 1919-21, 70x95cm. Israel Phoenix Collection, Tel Aviv. Courtesy of Rubin Museum Foundation.

literature who researches Palestinian cinema, and Erdağ Gökner, Professor of Turkish studies and renowned translator of Orhan Pamuk, shared with the workshop participants their observations on secularism, nationalism, and religion in the modern Arab and Turkish contexts. The ensuing discussions of Hebrew-language texts sought to keep in mind the larger Middle-Eastern picture.

Since the texts selected for the workshop had been suggested by the various participants, each session was led by a different scholar who shared his/her background knowledge and offered comments and questions about

the text. Some of the session topics included Israeli reality shows and their ethnic, religious, and national agendas; the role of the Bar-kokhva (Bar-kuzeva) myth for secular, national orthodox, and ultra-orthodox groups in Israel; A. A. Kabak's *The Narrow Path*, a novelistic rendering of the life and times of Jesus, and its significance for Israeli culture; and Haviva Pedaya's recent book *Space and Place: An Essay on the Theological-Political Unconscious* (Pedaya visited our campus this past Winter term).

My own contribution to the workshop focused on the question of the Hebrew language “revival” as a possible process of secularization. Reading texts from the late 1920s by Gershom Scholem and Chaim Nachman Bialik, alongside Jacques Derri-da's interpretation of Scholem, I asked how and when does national language revival necessitate renouncing multilingualism and whether it is at all possible to sever the bonds between the secular and sacred in language?

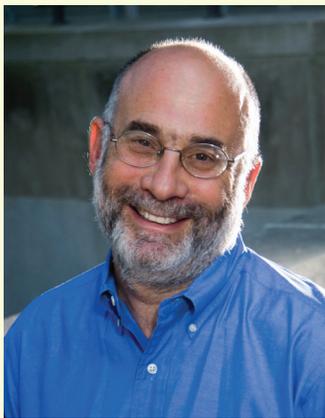
The knowledge and analytical tools that I gained at the workshop will inform my research and teaching, particularly my graduate seminar on “The Sacred, the Foreign and the Profane in Jewish Language.” The participants of the workshop all agreed that they would likely reconvene and, hopefully, the University of Michigan and the Frankel Center will also host such a workshop in future years.

# 2012-2013 Frankel Institute Fellows Announced:

## Frankel Institute Assembles Roster of Accomplished Scholars

Each year, the Frankel Institute for Advanced Judaic Studies at the University of Michigan invites scholars to Ann Arbor to pursue research projects on a general theme. For 2012-2013, the group—led by U-M English Professor Jonathan Freedman—will gather around the theme of “Borders of Jewishness: Microhistories of Encounter.”

“The Frankel Institute hopes to foster an ongoing conversation among historians, literary critics, political scientists, students of religion, and anthropologists,” explains Freedman. “This theme year honors the interdisciplinary quality of scholarship at the University of Michigan and of Jewish studies at its very best by bringing together as varied a crew as possible—historians of the U.S.; students of rabbinics and theological history; sociologists and political scientists; art historians and literary scholars—and seeing what, working together and relationally, we can all come up with.”



**Jonathan Freedman**  
(Head Fellow)

**University of Michigan**  
*The Jewish Decadence*

Jonathan Freedman was recently named the Marvin Felheim Collegiate Professor of English, American Studies, and Jewish Studies at the University of Michigan. He has also taught at Yale University, Oxford University,

Williams College and the Bread Loaf School of English and was recently a Fulbright fellow at Tel Aviv University. He's the author of three books—*Professions of Taste: Henry James, British Aestheticism and Commodity Culture* (1991); *The Temple of Culture: Assimilation, Anti-Semitism and the Making of Literary Anglo-America* (2001); and *Klezmer America* (2008).

**Lois Dubin**

**Smith College**

*Rachele and Her Loves: Marriage and Divorce in a Revolutionary Age*

Lois Dubin is Professor of Religion and a past Director of the Jewish Studies Program at Smith College, where she teaches courses in Jewish history and thought; world religions; and women, feminism and spirituality. Raised in Montreal, she was educated at McGill and Harvard Universities. She has published widely on eighteenth- and nineteenth-century European Jewish history and thought, particularly on the cultural and political movements of Enlightenment and Emancipation, the emer-

gence of civil marriage and divorce, and the relations between commerce, culture and politics in mercantile communities. Her award-winning book, *The Port Jews of Habsburg Trieste: Absolutist Politics and Enlightenment Culture* (Stanford UP, 1999), was recently reissued in paperback and also translated into Italian. For the journal *Jewish History*, she edited a special issue on “Port Jews of the Atlantic” (2006) and is currently editing an issue on the scholarly legacy of the historian Yosef Hayim Yerushalmi. She has written articles on contemporary Jewish feminist theology and ritual, such as “Who's Blessing Whom? Transcendence, Agency and Gender in Jewish Prayer” (*Cross Currents*, 2002) and “A Ceremony for Remembering, Mourning, and Healing after Miscarriage” (*Kerem*, 1995-1996).

**Maya Barzilai**

**University of Michigan**  
*Monstrous Borders: The Golem Legend and the Creation of Popular Culture*

Maya Barzilai is an assistant professor of Modern Hebrew and Jewish Culture in the Near Eastern Studies Department and the Frankel Center for Judaic Studies at the University of Michigan.

She received her Ph.D. in 2009 from the University of California, Berkeley, and researches Hebrew, German, and Yiddish multilingualism and translation; early photography and film theory; and the aesthetics and ethics of post-war literature and film. She has published essays on German and Israeli authors such as W. G. Sebald, Inge-



borg Bachmann, and Ronit Matalon (forthcoming). Her book manuscript, *The Golem and the Genesis of Modern Media*, explores the centrality of the golem legend in narratives concerning the form and formation of modern media such as film, comics, and computers. Her research has been supported by grants from DAAD, The Berlin Program for Advanced German and European Studies, and NEH.

**Jennifer Glaser**

**University of Cincinnati**

*Exceptional Differences: Race, Chosenness, and the Postwar Jewish American Literary Imagination*



Jennifer Glaser is an assistant professor of English and an affiliate faculty member in Judaic studies and Women's, Gender, and Sexuality studies at the University of Cincinnati. She is completing a manuscript titled *Exceptional Differences: Race, Chosenness, and the Postwar Jewish American Literary Imagination*. She has published and has publications forthcoming in a number of venues, including *PMLA*, *MELUS*, *Prooftexts*, *Literature Compass*, *Safundi*, the *American Jewish Archives Journal* (AJAJ); a book of essays about Philip Roth from Continuum; and an anthology of essays from Random House. She completed her Ph.D. in Comparative Literature and Literary Theory at the University of Pennsylvania in 2008.



**Harvey Goldberg**

**Hebrew University**

*Ethnographic and Historical Perspectives on Maghrib Border Processes*

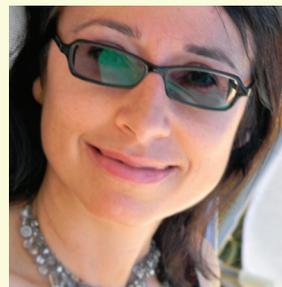
Harvey E. Goldberg taught at the University of Iowa for six years, after completing his doctoral research based on anthropological fieldwork among Jews from Libya in Israel. In 1972, he moved to Israel and the Hebrew University until retirement in 1987, and also has engaged in teaching and research in Cambridge, Paris, and Istanbul. Goldberg's approach to

historical anthropology both contributed to the growing understanding of the social history of Jews in North Africa and deepened the appreciation of the variety of cultural factors that enter into the formation of Israel's mosaic of ethnic and religious identities. More generally, he has promoted the linkage between anthropological research and Jewish Studies. Among his books are *Jewish Life in Muslim Libya: Rivals and Relatives* (Chicago, 1990) and *Jewish Passages: Cycles of Jewish Life* (Berkeley, 2003).

**Kathryn Lavezzo**

**University of Iowa**

*Mapping Jews and Christians in Medieval and Renaissance Literature: A Cultural Geography of English Antisemitism*



Kathy Lavezzo received her Ph.D. from UCSB and teaches English at the University of Iowa. She is the editor of *Imagining a Medieval English Nation* (2003) and the author of *Angels on the Edge of the World: Geography, Literature, and English Community, 1000-1534* (2006). With Susie Phillips, she edited *New Work on the Middle Ages* (PQ 87.1-2; 2008), and with Roze Hentschell, she edited *Essays in Memory of Richard Helgerson: Laureations* (2013). Her recent essays include "The Minster and the Privy: Rereading the *Prioress's Tale*," *PMLA* 126 (2011) and "Shifting Geographies of Antisemitism in Thomas of Monmouth's *Life and Miracles of St. William of Norwich*," in *Mapping Medieval Geographies*, ed. Keith Lilley (forthcoming). Her awards include a Solmsen Fellowship at the University of Wisconsin-Madison.



**Jessica Marglin**

**Princeton University**

*The Assarrafs Go to Court: Jews in the Moroccan Legal System during the Nineteenth Century*

Marglin's research focuses on the history of Jewish-Muslim relations in North Africa and the Mediterranean during the early-modern and modern periods. She will defend her dissertation in December

of 2012 in the Department of Near Eastern Studies at Princeton University; in January 2013, she will begin a position as assistant professor of Judaic Studies at the University of Michigan. Her dissertation examines the ways in which Jews used the various non-Jewish legal institutions available to them in nineteenth-century Morocco. Her publications include articles in the *Jewish Quarterly Review*, the *International Journal of Middle East Studies*, and in edited volumes. Marglin graduated summa cum laude from Harvard College and earned her master's from Harvard's Center for Middle Eastern Studies. She has received a number of grants and fellowships, including the Wexner Graduate fellowship, the Fulbright, and the Whiting dissertation completion fellowship.

**Tatjana Lichtenstein**  
**University of Texas – Austin**  
*A Life at Odds: The Private and Political Worlds of a Prague Zionist*

Tatjana Lichtenstein is an assistant professor in the Department of History at the University of Texas at Austin. She holds degrees from the University of Toronto, Brandeis University, and the University of Copenhagen. Since 2009, she has been teaching courses on modern Jewish and East European history at UT, including a study abroad program entitled “Uncovering Jewish Prague, Past and Present.”

**Isaac Oliver**  
**University of Michigan**  
*Luke: Marginalized Jew in the Greco Roman Diaspora*

Isaac W. Oliver earned his Ph.D. in 2012 from the University of Michigan, specializing in Second Temple Judaism and early Christian Origins. He has also spent significant time studying abroad in France, Argentina, Austria, and Israel. His dissertation, “Torah Praxis after 70 C.E.: Reading Matthew and Luke-Acts as Jewish Texts,” was written under the supervision of Gabriele Boccaccini and the mentorship of Daniel Boyarin. Oliver is most interested in the topic of Jewish-Christian relations and has written articles on ancient Judaism and early Christianity for the journals *Henoch*, *New Testament Studies*, and the *Journal of Ancient*

*Judaism*. In January 2013, he will begin working as an assistant professor in Religious Studies at Bradley University, Illinois.



**Ranen Omer-Sherman**  
**University of Miami**  
*Jewish Levantine Identities in Contemporary Memoir & Fiction*

Ranen Omer-Sherman is Professor of English and Jewish Studies at the University of Miami. His essays on Israeli and Jewish writers have

appeared in the *Journal of Jewish Identities*, *Journal of Modern Jewish Studies*, *Journal of Modern Literature*, *MELUS*, *Michigan Quarterly Review*, *Modernism/Modernity*, *Prooftexts*, *Religion & Literature*, *Shofar*, and *Texas Studies in Literature and Language*. His books include *Diaspora and Zionism in Jewish American Literature: Lazarus, Syrkin, Reznikoff, Roth*; *Israel in Exile: Jewish Writing and the Desert*; and two co-edited volumes, *The Jewish Graphic Novel: Critical Approaches* and *Narratives of Dissent: War in Contemporary Israeli Arts and Culture*, which will be published this winter.

**Laurence Roth**  
**Susquehanna University**

*Unpacking my Father's Bookstore: Collection, Commerce, Literature*

Laurence Roth is Professor of English and Jewish Studies at Susquehanna University, where he founded and directs the Jewish Studies Program and the Publishing and Editing minor. He is the author of *Inspecting Jews: American Jewish Detective Stories*

and numerous essays on American Jewish popular literature (especially comic books), as well as essays on Jewish bookselling and on scholarly publishing. He is also editor of *Modern Language Studies*,



the scholarly journal of the Northeast Modern Language Association, and is currently co-editing, with Nadia Valman, *The Routledge Handbook to Contemporary Jewish Cultures*. A guitarist and songwriter in several bands on the L.A. post-punk club circuit, he performs regularly with the central Pennsylvania-based rock band Faculty Lounge. He lives in Selinsgrove, PA, with his wife, Mary, and his son, Jonah.

**Andrea Siegel**  
**Pepperdine University**  
*An Experimental Foray:  
Calendar for Mother and  
Child and Mother and  
Child Yearbook*

Siegel completed her doctorate at Columbia University's Department of Middle East, South Asian, and African Cultures in May 2011. Her dissertation was titled "Women, Violence, and the 'Arab Question' in Early Zionist Literature." She has taught at SUNY Purchase College and Pepperdine University, where she directed an undergraduate service-learning project in partnership with an organization for the Arab blind in Nazareth. Past fellowships include an Andrew W. Mellon Fellowship in Humanistic Studies (honorary), a Wexner Foundation Graduate Fellowship in Jewish Studies, and the 2008-2009 Ralph I. Goldman Fellowship in International Jewish Communal Service at the American-Jewish Joint Distribution Committee (JDC). With JDC, she has consulted to the Jewish community of Istanbul, researched end-of-life and family caregiver support programs in Jerusalem, conducted Hebrew poetry workshops for Alzheimer's patients in Tel Aviv, and developed the conceptual framework for the new Institute for Global Jewish Citizenship—a worldwide young leadership program set to launch in five cities in late 2012.



**Lisa Silverman**

**University of Wisconsin – Milwaukee**  
*Beyond Material Claims: Rhetorics of Restitution  
After the Holocaust*

Lisa Silverman is Associate Professor of History at the University of Wisconsin-Milwaukee. She is the author of *Becoming Austrians: Jews and Culture between the World Wars* (Oxford University Press, 2012) and co-editor of *Interwar Vienna: Culture between Tradition and Modernity* (Camden House, 2009). She has published numerous scholarly articles, including contributions to the journals *Prooftexts*, *Austrian Studies*, *the German Quarterly*, and *the Journal of Modern Jewish History*, as well as several essays in edited volumes. A specialist in modern European Jewish history, her teaching and research interests include German and Austrian Jewish culture, photography, and gender history. She received her Ph.D. from Yale University in 2004 and holds a Masters Degree from the Fletcher School of Law and Diplomacy at Tufts University, as well as a Bachelor of Arts from Yale University. She has been awarded several academic fellowships, including terms at the Centre for German-Jewish Studies at the University of Sussex and the International Institute for Cultural Studies (IFK) in Vienna.

**Orian Zakai**  
**University of Michigan**

*Hebrew Women, Their Others, Their Nation*

Orian Zakai is a graduate student at the department of Comparative Literature at the University of Michigan, completing her dissertation "The Women's Project: Readings in Women's Unrequited Love of Zion." Her research and teaching interests include women and gender in Modern and Classical Hebrew literature; the interrelations between Hebrew literature and nationalism; intersections of gender, nationality and ethnicity in contemporary Israeli culture; and post-colonial and feminist theories. Zakai has published articles on Hebrew women's writing in *Nashim* and in the anthology *Creoles, Diasporas, Cosmopolitanisms*. Her collection of short fiction, *Hashlem et he-haser (Fill in the Blanks)*, was published in Hebrew in 2010 by Keter Books.

We honor  
the memory of  
**Jean Frankel**  
1915-2012

We honor  
the memory of  
**Stuart Padnos**  
1922-2012

## **Reflections on Todd Endelman's Retirement**

*by Robin Judd, Ohio State University*

When Todd Endelman announced in 2007 that he would retire in 2012, a few of his former Ph.D. students began a several-year-long conversation with Deborah Dash Moore concerning how they might best honor his deep historiographical and professional achievements. With the generous backing and assistance of the Frankel Center for Judaic Studies, they, along with Endelman's current and former Ph.D. students, colleagues, and long-time friends recently participated in a two-day conference in his honor. "Everyday Jews: Reimagining Modern Jewish history" showcased Endelman's significant scholarly contributions and highlighted the many ways in which he has shaped a generation of teachers, scholars, and mentors.

The conference began with a presentation by Endelman's close friend and former colleague, Miriam Bodian (University of Texas-Austin and 2011-2012 Frankel Institute fellow), concerning his scholarly contributions. It later featured three panels, each of which emphasized one of the major strands of Endelman's work: his defense of social history, his embrace of comparative history, and his emphasis on the need to look at everyday Jews when studying Jewish history. In addition to these scholarly presentations, former students, colleagues, and friends toasted Endelman's significant imprint on their lives as teachers, citizens of their communities, mentors of their own graduate students, and scholars.

# CELEBRATING OUR JUDAIC STUDIES GRADUATES

BY DEBORAH DASH MOORE

This past spring, the Frankel Center celebrated its graduates, Class of 2012. They included students from as far away as Dunwoody, GA, and Owings Mills, MD, and as close as Birmingham, West Bloomfield, Fowlerville, and Dexter, MI. Yet Carly Greenspan, Candyce Hill, Laura Marcus, Hannah Roussel, Asa Smith, Aliza Storchan, and Elizabeth Traison share with Allie Maron and Cara Herman an enthusiasm for integrating study of Jews, Judaism and Jewish culture into their studies.

They did more than take a single course; they committed to multiple Judaic Studies courses, a decision that will reverberate throughout their adult lives because it gives them insight into and ways of thinking about Jewish history and culture. Indeed, Judaic Studies appeals to students in part because of its flexibility and intimacy. Students get to contemplate serious questions that animate the history of Jews, Jewish literatures written in many languages across the centuries, and facets of a rich Jewish religious culture. Mazel tov to our Judaic Studies grads!

## MAZEL TOV!

### Students:

**James Bos** received employment as a Visiting Instructor of Religion at the University of Mississippi. Also, his book, *Reconsidering the Date and Provenance of the Book of Hosea: the Case for Persian-Period Yehud*, has been accepted for publication by T & T Clark in the series Library of Hebrew Bible and Old Testament Studies.

**Nick Block's** panel proposal "German-Jewish Book Culture: Text and Illumination" was accepted for the German Studies Association Conference in October. He will be presenting with Naomi Feuchtwanger-Sarig from Tel Aviv University and Joshua Teplitsky from New York University.

**Ronit Stahl** received the prestigious Charlotte Newcombe Dissertation Fellowship for 2012-2013.

**Joshua Wilson** has been awarded a Rackham Graduate Student Research Grant for 2011-2012.

**Moshe Kornfeld** will be finishing up twenty-two months of ethnographic fieldwork in New Orleans in August 2012. In the Fall, he will begin writing his dissertation as a Research Associate in the Rutgers University Department of Anthropology.

### Fellows:

**Paul Reitter** has just published *On the Origins of Jewish Self-Hatred* (Princeton University Press).

**Nancy Sinkoff** was a panelist on the session "The Promised City? 1924 to the Present" at the Center for Jewish History as part of a day-long symposium on New York City and the Jews (sponsored by the Center for Jewish History, the American Jewish Historical Society, and the Center's Scholars Working Group on New York City and the Jews in collaboration with the Goldstein-Goren Institute at New York University). She also participated in the roundtable on "Writing Biography: The Historian's Challenge" at the 2012 Biennial Scholars' Conference on American Jewish History, "Beyond Boundaries: Interdisciplinary Approaches to Studying American Jews" in June.

**Andrew Sloin** received a fellowship from the Great Lakes College Association to spend part of the summer translating Moshe Kulbak's 1929 play "Yaakov Frank," a Yiddish and modernist reinterpretation of the eighteenth-century pseudo-Messiah. He hopes to stage a production of this play at Earlham in the future.

Additionally, Sloin will be delivering a series of lectures on Eastern European Jewish History at the 2012 Summer Program in Yiddish Language and Literature at the Vilnius Yiddish Institute in Lithuania.

### Faculty:

**Caroline Helton** sang the "Voices of the Italian Holocaust" program at the American Association of Italian Studies conference in Charleston, S.C., in May.

**Ryan Szpiech** published "Between Court and Call: Catalan Humanism and Hebrew Letters" in *eHumanista* 21 (2012); "Latin as a Language of Authoritative Tradition," *Oxford Handbook of Medieval Latin Literature* (Oxford University Press, 2012); four entries in the exposition catalogue for *Biblias de Sefarad: las vidas cruzadas del texto y sus lectores (Sefardic Bibles: The Crossed Lives of the Text and Its Readers*, Madrid: Biblioteca Nacional, 2012). He was also invited to deliver "The Aura of an Alphabet: Interpreting the Hebrew Gospels in Ramón Martí's *Dagger of Faith* (1278)" at University of Notre Dame in 2011. Finally, in April, he gave a talk at the Harvard conference "Translating the Bible in the Middle Ages—Polemical Romance: Abner of Burgos and Romance Bibles."

**University of Michigan  
Frankel Center for  
Judaic Studies**

202 S. Thayer Street  
2111 Thayer Building  
Ann Arbor, MI 48104-1608  
734-763-9047

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Mikhail Krutikov  
Julian Levinson  
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