



The NEWSLETTER of the FERN & MANFRED STEINFELD Program in Judaic Studies THE UNIVERSITY OF TENNESSEE

Dear Friends of Judaic Studies,

We have something to celebrate—ten years of Judaic Studies at The University of Tennessee. In fact, not only a decade of one scholar focusing on Judaism, and a program to go with the dream, but a second scholar since 1999, as well as additional exciting faculty who contribute to the success of the program. These include Marilyn Kallet, Sheldon Cohen, Peter Höyng, Johanna Stiebert, Amy Neff, Vejas Liulevicius, Charles Reynolds, Palmira Brummet, and Heather Hirschfeld. All together, this adds up to ten years of steady progress in Jewish education.

In reflecting on our activities during this time period, it is gratifying to realize how many thousands of lives we have impacted at every level of life at UT and beyond—students and their families and friends, colleagues, staff, administrators, city, county and state officials, people in the arts and theatre and in the media. Some had never heard of the Holocaust, or only in a very cursory way, some had little understanding of what Judaism is, some knew little about Jews in other lands, or of Israel as the home of the Jewish people. Zionism was only known as a negative slogan, and what was cultural Zionism anyway? Ancient Jewish history provides a window into the very cradle of civilization and provides hands-on experience in recovering artifacts from the founding period. My colleagues and I teach the basics of Judaism, the East and West European Jewish experience, occasionally also the American Jewish experience, Zionist history and culture, the history of ancient and modern Israel, the history and art of the synagogue, the history of countries that surrounded ancient Israel and surround modern

Israel, women in Judaism, German Jewish and Austrian Jewish literature and art, Jewish Berlin, Jewish philosophy, the phenomenon of anti-Semitism, Jewish poetry, Jewish art, and the Holocaust.

And we would like to teach more. We have a great need for another endowed position in one of several fields—Hebrew language and literature, medieval Jewish civilization, rabbinic literature or Jewish art. Such an additional position would make our program even stronger. We also have a need for scholarship funds to send students to Israel and to other Jewish Studies programs overseas.

I don't have the enrollment figures for my colleagues at my fingertips, but in 20 semesters I alone taught nearly 2,000 students. In addition to classroom instruction, students experience trips to the United States Holocaust Memorial Museum in Washington, D.C., a dig in Israel, and visits to temple and synagogue. They have also participated in two scholarly conferences on the Holocaust that presented world-class scholars and artists, and cultural programs on Israel. In addition, our Judaic Studies lectures brought nearly thirty prominent scholars to campus, and speakers often shared their knowledge with the local Jewish community as well.

While this is most definitely a time to look back with pride and with gratitude, it is also a time to look to the future—to our students' needs, to our needs as an interdisciplinary program at The University of Tennessee, and to our needs as teachers and scholars. As state resources are shrinking, we are expected to look to the private and corporate world for partnerships and support. We have been fortunate to enjoy financial support

from a number of funds and endowments for all of our different activities; and again, we would benefit from more scholarships, more lectures, more scholarly conferences.

At this time, I also continue to serve as head of the Department of Religious Studies. Last year was an enjoyable and challenging experience. We went through a departmental mid-cycle review; a number of our faculty won prestigious awards; over a two-year period we had three retirements and hired three new faculty members in the areas of Hebrew Bible, Origins of Christianity, and Southeast Asian Buddhism; and I participated in the dean's search. With the help of all of my colleagues and the College of Arts and Sciences, I look forward to another successful year all around.

We take pride in our Judaic Studies Program and will seek to broaden and enhance it in the years to come. We are grateful for your support in the past decade and look forward to your continued support also in the future. Let's continue to work together for the good of our program!

With all good wishes for a healthy and sweet year to everyone. L'Shanah Tovah Tikatevu!

B'Shalom,

Gilya G. Schmidt, Ph.D.
Professor and Head,
Department of Religious Studies, and
Chair, The Fern and Manfred Steinfeld
Program in Judaic Studies

Judaic Studies Advisory Committee

The faculty who serve on the Judaic Studies Advisory Committee are:

- Dr. Gilya Schmidt**, Professor, Religious Studies, and Chair, Fern and Manfred Steinfeld Program in Judaic Studies
Dr. Palmira Brummett, Professor, History Department
Dr. J.P. Dessel, Assistant Professor, History Department
Dr. Heather A. Hirschfeld, Assistant Professor, English Department
Dr. Peter Höyng, Associate Professor, Modern Foreign Languages and Literatures, and Chair, German Program
Dr. Marilyn Kallet, Professor, English Department and Director, Creative Writing Program
Dr. Vejas Liulevicius, Associate Professor, History Department
Dr. Amy Neff, Professor, Art Department
Dr. Charles Reynolds, Professor, Department of Religious Studies
Dr. Johanna Stiebert, Assistant Professor, Department of Religious Studies

Until her retirement two years ago, **Professor Nancy Lauckner** also was a member of the committee. Since the inception of the program, Professor Lauckner had taught a course on the Holocaust.

I would like to thank the members of the committee for their steadfast participation in and valuable contributions to the academic success of the Fern and Manfred Steinfeld Program in Judaic Studies.

New Professor on the Block

■ Johanna Stiebert

This past January, Dr. Johanna Stiebert joined the Department of Religious Studies as an assistant



Assistant Professor
Johanna Stiebert

professor in Hebrew Bible. She has graciously agreed to serve on the Judaic Studies Advisory Committee.

Dr. Stiebert grew up in Germany and

New Zealand (having a parent from each country) and began her studies in Hebrew and Biblical Studies at the University of Otago (Dunedin, New Zealand) in 1989. Since then she has completed a two-year MPhil (University of Cambridge, England), focusing particularly on Hebrew and Aramaic, and a doctorate (University of Glasgow, Scotland). Straight after completing her PhD in 1998, she taught for one year at a Church of England college called St. Martin's in Lancaster, England. From there she took a position at the University of Botswana in southern Africa, where she spent the next three years. She has published a number of articles (mainly in the area of prophetic texts of the Hebrew Bible, but also on the Dead Sea scrolls and on Scripture and contemporary theological conundrums) and one book, *The Construction of Shame in the Hebrew Bible: The Prophetic Contribution*.

Professor Stiebert writes: "My first semester of teaching at UT lies behind me and I'm beginning to feel a bit more settled and confident here. I have also recharged by spending the summer visiting my far-flung relatives in Germany and New Zealand. In Europe I was able

to take advantage of the libraries of Vienna and Hamburg and make some headway with a book I am writing for the 'Interfaces' series of the Liturgical Press (the theme is Ezekiel and the Exile). Beyond that, I have an article forthcoming in *Old Testament Essays*, which examines social behavior inculcated in the book of Proverbs, and I am working on a larger project on the depiction of father-daughter relationships in the Hebrew Bible. So far I have thoroughly enjoyed my time in Knoxville and I am looking forward to working on the Judaic Studies committee and to traveling more extensively within the United States."

■ Marilyn Kallet

Marilyn Kallet has been busy as usual. This past May, Dr. Kallet received a fellowship from the Virginia Center for the Creative Arts to write some new poems. These poems were inspired by information that became available to Marilyn about her family's background and history in Horb, Germany. On April 25, Marilyn gave a poetry reading/opening address to the Chattanooga Conference, "Southern Legends: From Eudora to Elvis," and read poems on Jewish themes. The reading was held at the historic Tivoli Theatre. Later that same day she gave classes at the Girls' Preparatory School, and then participated in a panel on Southern Women. George Garrett hosted the panel; Jill McCorkle and Ellen Douglas were co-panelists.

Marilyn wants us to know that both George Garrett and Jill McCorkle will be part of our Southern Literature Festival which will take place in Knoxville from October 2-4, 2003. Twenty-four notable Southern writers will pay tribute to Garrett. UT faculty and students may register for free. As conference chair, Marilyn invites all

of us to attend and to enjoy. For more information: mkallet@utk.edu.

In August, Marilyn's new book *One For Each Night: Chanukah Tales and Recipes* was published. She says that this book is a departure for her, as it consists of "children's stories, funny ones that the parents will laugh at too, I hope! All the stories are food stories – what else! And each story has a recipe, provided by my mother-in-law the caterer, Hilda Gross of Philadelphia. Heather Seratt did the charming illustrations. The publisher is Celtic Cat and we will have these books at the September 25th reading. I'll make some rugalach to sample after the reading."

■ Peter Höyng

Thanks to the prestigious *Jefferson Award*, Dr. Peter Höyng was able to spend his sabbatical semester in Vienna last fall. Among his research projects, he studied and explored the Jewish history of Vienna from the Middle Ages to the present. These studies were part of preparing a new course on Jewish history in Vienna that is in structure similar to Dr. Höyng's class on Jewish history in Berlin which he taught in spring 2002 for the first time. Dr. Höyng went to various Jewish sites in Vienna, including the Jewish Museum downtown that also houses an excellent bookstore which he happily frequented quite often. The Jewish Museum belonged once to Bernhard Eskeles, one of the few so-called court Jews in the 18th century who was allowed to buy and own property. Other sites he visited were the ruins of the oldest Jewish Synagogue from the 15th century in one of the oldest quarters of Vienna that is now visibly marked by a newly built Holocaust memorial (2000). He also visited the oldest Jewish cemetery from the 15th century. However, as so many scholars before him, Dr. Höyng mainly focused on the time

period when Jews were granted equal rights for the first time within the Austro-Hungarian Empire in 1867. Only after that could such prominent artists, doctors, and intellectuals as Gustav Mahler, Stefan Zweig, Theodor Herzl, Sigmund Freud, Arthur Schnitzler, or Arnold Schönberg follow their talents knowing that despite equal rights social barriers within an openly anti-Semitic climate stifled their life directly or indirectly.

Having taught courses on German-Jewish history in recent years, Dr. Höyng became increasingly aware that German-Jewish cultural history has been inherently conflicted by the fact that—if at all—Jews could only garner their full social acceptance within the dominant Christian culture through assimilation, i.e., by denying their Jewish roots, tradition and/or religion. It is this sensitivity that informs Dr. Höyng's two current research projects. One is his investigation of the bittersweet satirical novel by Hugo Bettauer, *The City Without Jews*, a best selling book after its publication in 1922. Regardless of Bettauer's conversion to Christianity, he was labeled in a derogative manner as Jewish and became the first Jewish victim of Nazi violence in Austria, when a Nazi thug assassinated him in 1925. In his novel, Bettauer tries to convince his readers that Vienna without the assimilated Jews would be nothing more than a provincial town instead of the thriving cultural and economic metropolis that Bettauer envisioned. Dr. Höyng will present a paper on Bettauer's novel at the annual conference of the Modern Language Association (MLA) in December, and will publish it as an essay in an anthology that addresses issues of Otherness. How the conflict between assimilation and traditional Jewish life structures a complex issue will also be the topic

of Dr. Höyng's lecture that is part of the tenth anniversary of Judaic Studies at UT. He will also discuss how three prominent German-Jewish authors discovered their Jewish roots by traveling to Eastern Europe.

During the past summer, Dr. Höyng spent two months in Vienna where he visited an excellent exhibit on "The Musical City of Vienna and its Jews" in the Jewish Museum. To what extent Bettauer's satirical novel from 1922 touches upon current events became apparent in the political debate over the lack of governmental support for the Jewish Community of Vienna.

■ Vejas Liulevicius

This summer the Teaching Company of Chantilly, Virginia released a taped lecture course by Dr. Liulevicius in its "Great Courses" series (on audiotape, VHS, and DVD). His 24-lecture course is entitled "Utopia and Terror in the Twentieth Century," and examines the dictatorships, ideologies, and violent trajectory of the age, including the Nazi persecution of the Jews and the Holocaust. For more information, see www.teach12.com.

■ Heather Hirschfeld

Our colleague Heather Hirschfeld spent fall 2002 at the Folger Shakespeare Library in Washington, D.C., where she continued her research on religion and revenge in early modern England. Her project, which focuses on Shakespearean and other Renaissance Drama, deals with conflicting approaches in this time period to the links between the Hebrew Bible and the New Testament, and she is starting fresh work on "The Merchant of Venice" in terms of this issue. This past spring she delivered some of her work on "Hamlet," revenge, and early modern typology to the

Appalachian Psychoanalytic Society, and the essay will appear in *Shakespeare Quarterly* this winter. Dr. Hirschfeld led the English Department's "2003 Drama in Stratford and London" class, guiding 14 students through three weeks of 12 plays in merry England.

Judaic Studies Lecture Series

■ Last year

On October 21, 2002, Dr. Rachel Simon from Princeton University presented a lecture in the Hodges



Rachel Simon from Princeton enjoys the Smokies during her visit to Knoxville.

Library Auditorium on the Jews of Libya. Her lecture was titled, "How New Were the 'New Jews' of Libya? Girls in the Jewish Youth Movement in Libya." Dr. Simon also spoke to both of Dr. Schmidt's classes, RS 385 and RS 381, and the students were very grateful for the background information she provided on this group of Jews.

On March 8, Judaic Studies cosponsored a poetry reading by Richard Chess who participated in the English Department's creative writing

workshop. Richard Chess is the author of two books of poems, *Tekiah*, and *A Chair in the Desert*. He is the director of the Judaic Studies Program at UNC Asheville and of the creative writing program as well.

■ Upcoming

This fall will be chock-full of academic programs in celebration of our anniversary. Please mark the dates on your calendar and join us!

September 18 4PM

Hodges Library Auditorium
Associate Professor Peter Höyng, German Program, Modern Foreign Languages and Literatures, "Discovering Their Jewish Roots: Portraits of Eastern Jewish Life Through the Eyes of Arnold Zweig, Alfred Döblin, and Joseph Roth." Reception to follow.

September 25 4PM

Hodges Library Auditorium
Professor Marilyn Kallet, Creative Writing Program, English Department, reading from her new book, *One for Each Night: Chanukah Tales and Recipes*. Reception to follow.

October 1 7PM

International House, Great Room
Dr. Reuven Y. Hazan, Hebrew University, Jerusalem. "Israeli Attitudes Toward the Peace Process: What the Media Does Not Tell Us."

October 2 12Noon

Arnstein Jewish Community Center. Dr. Reuven Y. Hazan, Hebrew University. "From Rabin to Netanyahu to Barak to Sharon: Does Israel Have a Direction?"

October 9 4PM

Hodges Library Auditorium
Assistant Professor J. P. Dessel, History Department, "From the Village People to the Chosen People, Just Who Are the Israelites?" Reception to follow.

October 23 7PM

Knoxville Museum of Art Auditorium, Abraham and Rebecca Solomon and Ida Schwartz Distinguished Lecture, "The Archaeology of Qumran and the Dead Sea Scrolls" by Jodi Magness, Kenan Distinguished Professor for Teaching Excellence in Early Judaism, The University of North Carolina at Chapel Hill.

We would like to thank the College of Arts and Sciences for awarding us a Haines-Morris grant for Professor Magness's lecture. Additional financial support for the anniversary events was received from Arts & Sciences Outreach, Department of Religious Studies, the Abraham and Rebecca Solomon and Ida Schwartz Distinguished Lecture Fund, Judaic Studies Enrichment Fund, School of Art, Departments of Classics, English, History, Philosophy; Women's Studies, Knoxville Jewish Alliance, German Program, Modern Foreign Languages and Literatures.

Gilya Schmidt Activities

Teaching

Last fall I taught RS 381, Introduction to Judaism, and RS 385, History of Zionism. In the Spring, I taught RS 386, Voices of the Holocaust, and RS 405, Modern Israel. All courses were fully enrolled or overenrolled. I also guest lectured in Prof. Peter Höyng's Berlin course on Jewish art and on Holocaust memorials.

Starting this fall, because of my responsibilities as head of Religious Studies, I am only teaching one course a semester. This fall, it is RS 320, Women in Judaism, and in the Spring it will be RS 385, European Judaism. I will also again guest lecture in the Berlin course.



Last spring, one of my students, Rebekah Hutton, wrote a wonderful paper for our Modern Israel seminar, RS 405. Rebekah is a senior majoring in French, with minors in Linguistics and Economics. We are printing her essay here with Rebekah's permission. Great job, Rebekah!

The Role of Modern Hebrew in Jewish Cultural Identity And the Contributions of Eliezer Ben-Yehuda

By Rebekah Hutton

Language is a very powerful tool in forming a collective identity. One can trace this phenomenon back into antiquity and it persists today. That is not to say that uniform language is imperative, but in the case of Israel, with its diverse population, the development of modern Hebrew played a pivotal role in creating a national identity. Having an official language and having a language that one can use in day-to-day life is not the same thing. In most countries of the earth, the standard language is not the same as the colloquial tongue. Having a common language has been a key point in the development of a common identity among groups who were heterogeneous to begin with. In the case of Hebrew, a common language was very important because the diversity of the population increased with Jews making *aliya*.¹ One difference that stands out in the case of immigration to Palestine is the fact that the immigrants decided to create a new culture. In general immigrant populations tend to do one of two things: preserve the culture of their old country or try to assimilate into the culture of the new land. Zionist ideology was a catalyst for immigration to Palestine in the first place as well as for the decisions concerning aspects of cultural development. Abandoning a native culture could not be done because the existing culture in Palestine was not an option for replacement. Thus, it became necessary to invent an alternative. Lacking many of the other elements that might otherwise make

this task easier, language became an important part of this alternative culture.²

The emergence of modern Hebrew as a nation-building tool was the dream of Eliezer Ben-Yehuda. Born in Lithuania in 1858, Ben-Yehuda learned Hebrew from a young age as a part of his religious education. During the nineteenth century, many nations saw revivals of people to their native lands. He felt that this should also be the case for the Jews and he did think that lack of a common spoken language would be an insurmountable obstacle.³ That is not to say that Hebrew had disappeared during the many years that the Jews were living in the Diaspora. In actuality it was quite the contrary. Hebrew has always been a large part of the Jewish culture. It was the spoken aspect that ceased to develop. In fact, it seemed like a spoken Hebrew would be almost impossible to achieve. It was during Ben-Yehuda's studies at the Sorbonne in Paris that he saw the impact of French literature on French national identity that he first began to realize the importance of a common language in the formation of a nationalistic construct, and he maintained this belief when he arrived in Palestine in 1881.

The language that is used by the people in their daily activities is a true language, but it is the language that also has an ideology that builds identity and unity in a people. In writing to his fiancée, he said, "... it is also necessary that we have a language to hold us together. That language is Hebrew, but not the Hebrew of the rabbis and scholars. We must have a Hebrew language in which we can conduct the business of life."⁴

The dream of a Hebrew language for everyday life was not met without challenge. Finding a consensus, even among those who were most involved in the development of literary Hebrew, was difficult. It is not easy to get an entire population to embrace a new language, but in the spirit of the first pioneers to Palestine, many people understood Ben-Yehuda's

assertion. He became a force to be reckoned with. After many years of poverty and struggle, as well as the death of his wife, it appeared that he had come into his time. He began to work on a modern Hebrew dictionary, a task that he would continue on for the remainder of his days. By tracing words back to their Semitic roots, he was able to create new words and a vernacular. The task was a daunting one, taking months sometimes to trace word origins.

"Eliezer, what was on the piece of paper?"

"It was a word, Hemda. A new Hebrew word. A very important word which we need very much. I do not know what I shall do if I fail to find it! It would take months and months of work to trace that word again. It was a word which disappeared from usage long ago. I was just about to bring it back to life again..."⁵

This was how the life of Ben-Yehuda was when he was compiling his dictionary, and incidents like this were not uncommon at all with pieces of paper and notes filling his room, overflowing from his desk and tables and filling the floor.

The first volume of his dictionary was published in 1904. Three more volumes were finished before his death, and thirteen more after his death were completed by his second wife and his son to form his seventeen volume "A Complete Dictionary of Ancient and Modern Hebrew."⁶ The completion of this work was very difficult. Ben-Yehuda spent as many as eighteen hours a day working on the dictionary sometimes. He worked with a fervor that could not be exhausted. To this day, it is one of the most definitive and complete works in all of Hebrew lexicography. This may seem like a huge number of volumes, but one must realize that in creating a modern Hebrew language, Hebrew had to meet the needs of modern times. Poetry, prose, non-fiction, scientific prose, and many other specific vocabularies had to be created. It could not be left incomplete in any way. To deal with the many questions that go along with the

creation of a dictionary, Ben-Yehuda created a Hebrew Language Council. This helped to ensure that there would be a standard set for things such as spelling, grammar, punctuation, and terminology.⁷

Even with a dictionary, getting people to use the Hebrew relied heavily on the use and implementation of Hebrew in the Yishuv and in schools. Yiddish and German were both languages commonly in use in the Yishuv. For hundreds of years, Hebrew and Yiddish existed side by side in Europe just as Hebrew and Arabic coexisted in the Middle East. The reason that this was possible, however, was because of the "division of labor" between the languages. It was through the efforts of Ben-Yehuda that Hebrew became a more integral part of the educational system. More and more, the schools began to put an increased influence on the teaching and use of Hebrew. This was no easy feat for the settlers. "[But] they submitted to this discipline as tenaciously as they faced the other hardships of life in Palestine.

Most of the Zionist farmers and workers by then had accepted fully Ben-Yehuda's contention: a nation was its language, no less than its sweat and blood."⁸ This new Hebrew was the embodiment of an idea that is very prevalent in the development of the Jewish culture in Palestine. The idea of old versus new, Hebrew versus Yiddish, Sephardi pronunciation versus Ashkenazi pronunciation, all of these things are very telling about the spirit of the time.⁹ The struggle to make Hebrew a preferred language over Yiddish is illustrated very well in an anecdote by Alter Druyanov.

"Tel Aviv, Herzl Street. A group of children pour out of the Herzlia Gymnasium. Two famous Yiddishists, zealous of Yiddishist ideology, are passing by, having come to visit Palestine, and the elder one says to the other: "The Zionists boast that Hebrew is

becoming a natural tongue for the children of Palestine. I will now show you that they are lying. I will tweak one of the boy's ears, and I promise you that he will not cry out "Ima" [i.e., mummy in Hebrew] but "mame" in Yiddish. So saying, he approached one of the boys and tweaked his ear. The boy turned on him and shouted: "hamor" (donkey, in Hebrew). The Yiddishist turned to his friend and said: "I'm afraid the Zionists are right."¹⁰

This story shows many things about the culture. Not only was Hebrew becoming a viable spoken language, the people were also changing as a group in their nature. Less than twenty years after the publication of the first volume of Ben-Yehuda's Hebrew dictionary, a census indicated that forty percent of the Yishuv population considered Hebrew to be their first language.¹¹ This is a feat that should not be dismissed quickly. To change a population that quickly is something that is rarely achieved. The battle for Hebrew over Yiddish and German was not always peaceful either. A good example of this is when Haifa Technical Institute was going to be established. The Technion was supposed to be an example of *Deutsche Kultur* at its finest. Courses were to be taught in German only as German was viewed as the language of Science in Israel. This decision was met with much opposition from the Zionists. Students protested outside the German consulate. Teachers proclaimed a strike in all of the schools. A German-taught Technion threatened to undo many of the advances made by the revival of Hebrew.

Though he was known for his quiet and even-tempered disposition, Ben-Yehuda did not react well to the threat of a school centered around the German language. He did not mind if French, German, Russian, English, or any other language for that matter, was taught as a foreign language.

There was an outcry from the Zionist congress. "Ben-Yehuda, you must get to work with your pen! Write editorials! Stir up public opinion!"¹² And he did.

The director of German schools in Palestine would not meet with him. Ben-Yehuda had to seek him out. He demanded that the director go to Berlin to get the decision changed at once. When the director said he could do nothing, Ben-Yehuda lost his temper, saying, "You can send word to Berlin that Ben Yehuda says blood will flow on the steps of the technical school in Haifa if this order is not changed at once! Things will happen which the entire world will hear about!"¹³ It is understandable that he would threaten that no one would enter the school except over his dead body because of the amount of work that he had put into developing Hebrew as a language for the people of Palestine. To have all of that work disregarded and suffer that kind of set-back would have been a very large blow to his life's work.

To counter the creation of the Technion, more than a dozen Hebrew centered schools were formed. The revolts spread to Jaffa and to the settlements. To Ben-Yehuda, it was a war. Though no shots were fired and no one was killed, it was a constant battle. He sent an ultimatum to the director demanding surrender or the threat of an interminable war. The schools remained closed as both the teachers and the students refused to return until Hebrew was made the official language of schools. One story tells how a German professor came to Ben-Yehuda's home almost in tears after he saw students burning their German books outside of the school yelling that they would never need a German textbook ever again. He had tried to stop them but to no avail. The language war, as it came to be called, was in full effect, with no end in sight unless the demands of Ben-Yehuda and his adherents were met. After a few months of negotiations, the board of governors finally reconsidered the

issue and agreed that all courses at the Technion would be taught exclusively in Hebrew.¹⁴ That event in particular marked a point where the commitment to Hebrew was no longer in doubt. When he released his fourth volume of his dictionary, Ben-Yehuda dedicated it to the committee in Berlin.

The life of Ben-Yehuda and his struggle to bring together the Jews of Palestine through language was never easy. People and groups from all sides had fought him. Zionists and non-Zionists, Orthodox and Secular, Sephardim and Ashkenazim, they had all been against him at some point. When he died, succumbing to the tuberculosis that he had been suffering from since his days of studying medicine in France, 30,000 Jews escorted his body. There were three days of official mourning for the loss of a man who had devoted his life to achieving a dream he had had since his youth in Lithuania, a man who had worked up until a few hours before he passed away. The same people who had been against him in life gathered and came together to celebrate his accomplishments, realizing the good that he had done in life. To say that Hebrew was a dead language before the work of Eliezer Ben-Yehuda would be misleading, but there is a quote that accurately sums up what he accomplished. "Before Ben-Yehuda... Jews could speak Hebrew; after him they did."

Works Cited

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- ³ Fellerman, Jack. "Eliezer Ben-Yehuda and the Revival of Hebrew (1858-1922)" http://www.us-israel.org/jsource/biography/ben_yehuda.html

⁴ Sachar, Howard M. *A History of Israel: from the Rise of Zionism to Our Time*. P.82

⁵ St. John, Robert. *Tongue of the prophets; the life story of Eliezer Ben Yehuda*. P.199

⁶ Fellerman, Jack. "Eliezer Ben-Yehuda and the Revival of Hebrew (1858-1922)" http://www.us-israel.org/jsource/biography/ben_yehuda.html

⁷ Fellerman, Jack. "Eliezer Ben-Yehuda and the Revival of Hebrew (1858-1922)" http://www.us-israel.org/jsource/biography/ben_yehuda.html

⁸ Sachar, Howard M. *A History of Israel: from the Rise of Zionism to Our Time*. P.83

⁹ Itamar Even-Zohar: "The Emergence of a Native Hebrew Culture in Palestine, 1882-1948." P. 179

¹⁰ Itamar Even-Zohar "Language Conflict and National Identity" <http://www.tau.ac.il/~itamarez/papers/lingconfl.htm>

¹¹ Sachar, Howard M. *A History of Israel: from the Rise of Zionism to Our Time*. P.84

¹² St. John, Robert. *Tongue of the prophets; the life story of Eliezer Ben Yehuda*. P. 315

¹³ St. John, Robert. *Tongue of the prophets; the life story of Eliezer Ben Yehuda*. PP. 316-317

¹⁴ Sachar, Howard M. *A History of Israel: from the Rise of Zionism to Our Time*. P.83



Gilya Schmidt at Holocaust memorial in Venice Ghetto July 2003.

Research: Publications

■ Art book

After a quite extensive journey, my book, *The Art and Artists of the Fifth Zionist Congress – Heralds of a New Age*, is scheduled for publication by Syracuse University Press later this fall. It will be a relief to birth this book!

■ Kimmelman book

Mira Kimmelman's sequel to her popular book, *Echoes from the*



Mira Kimmelman signs her book for a student after speaking to a combined Holocaust and Berlin class in fall 2002.

Holocaust, is currently in the review stage. We expect to get word on the outcome later this fall.

■ Süsser research

The research which I began in 1999 on two Jewish families in the small south German town of Süsser has been very satisfactory. The material is bountiful and interesting. I am able to supplement factual information with visual images of places that I photographed during my visits. Actually, in working through the material initially, I discovered that there was a second project contained in the first. Hence, my visit to about 20 former Jewish communities last year. Because of the bountiful photographs, about 3,000 altogether, I plan to do a second book on the rural Jews of Southern Germany, perhaps even a coffee table version with a number of pictures and accompanying text.

Look Who Has Come To Lecture

Ten Years of Programs – Ten Years of Learning

In case you have forgotten, here is a summary of the scholars and artists who visited UT and the Knoxville Jewish community with support from the Fern and Manfred Steinfeld Program in Judaic Studies and the Knoxville Jewish Alliance over the past decade, and recently with assistance from the Abraham and Rebecca Solomon and Ida Schwartz Distinguished Lecture Fund for Judaic Studies and the Robinson Family Lecture Fund, as well as grants from various sources, UT colleges and departments.

November 9, 1993

Professor Steven T. Katz, Cornell University, Ithaca, NY, "The Holocaust and Comparative History."

February 3, 1994

Professor Bezalel Narkiss, Director, Center for Jewish Art, Hebrew University, Jerusalem, "Jewish Identity Through Art."

Spring 1994

Dr. Jo Milgrom, Center for Jewish Studies, Graduate Theological Union, Berkeley, CA, "The Binding of Isaac."

October 11, 1994

Professor Alexander Orbach, Chair, Department of Religious Studies, University of Pittsburgh, Pittsburgh, PA, "Russian Jewish Cultures at the Turn of the Century."

November 15, 1994

Dr. Avraham Biran, Jerusalem, "The House of David and Tel Dan."

February 22, 1995

Professor Ziva Amishai-Maisels, head, Robert and Clarice Smith Center for Art History, Hebrew University, "German and Israeli responses to the Holocaust in Art."

March 2, 1995

Professor Michael Kogan, Montclair State College, Montclair, NJ, "Jewish-Christian Relations."

March 30, 1995

Professor David Desser, Film Studies, University of Illinois/Urbana-Champaign, "The Changing Image of Jewish Males in TV and Film."

October 22-24, 1995

East Tennessee Holocaust Conference: "1945-1995—The Holocaust 50 Years Later—What Have We Learned?"

Exhibitions:

"Georgy Kadar: Survivor of Death, Witness to Life," Vanderbilt University, Nashville, TN.

"Gentle Heroism: Women and the Holocaust," Holocaust Resource Center at Queensboro Community College/CUNY in New York.

"A portrait of Survival," by Professor Robert Heller, College of Communications, University of Tennessee.

Performances:

"Song of Helena," performed by Tennessee Children's Dance Ensemble under the direction of Dr. Dorothy Floyd.

Lectures:

JoEl Levy Logiudice, M.Ed., Curator of the Vanderbilt University Holocaust Art Collection, Nashville, TN, "An Overview of the Kadar Exhibition."

Sybil Milton, Ph.D., Senior Historian, U.S. Holocaust Memorial Museum, Washington, DC, "Art and the Holocaust."

Deborah Lipstadt, Ph.D., Dorot Associate Professor of Modern Jewish and Holocaust Studies, Emory University, Atlanta, GA, "Holocaust Denial: The Fragility of Memory and the Tenacity of Hatred."

Beverly Asbury, Chaplain, Vanderbilt University, and Chairman, Tennessee Holocaust Commission, Nashville, TN, "After 50 Years: What We Have Learned, What We Must Teach."

Yaffa Eliach, Ph.D., Brooklindian Professor of Judaic Studies, Brooklyn College, New York, "Restoring My Vanished Town: The Tower of Life at the U.S. Holocaust Memorial Museum."

Karen Shawn, Ph.D., Director of Holocaust Studies, Moriah School of Englewood & Yad Vashem Summer Seminar, "Using Film in Teaching the Holocaust."

Leon Bass, Ph.D., Liberator and Educator, "Prejudice Reduction" and "Racism, Anti-Semitism, and the Holocaust from the Perspective of an African American."

Gerda Weissmann Klein, survivor and author, "The Humanity of the Victims."

Laurie Wood, Klan Watch, Montgomery, AL, "Origins of the Klan, White Supremacy, and Hate Crimes."

Mira Kimmelman, survivor and author, Oak Ridge, TN, "The Lost Years."

Howard Pollio, Ph.D., Professor of Psychology, University of Tennessee, Knoxville, TN, Guided closing session for students and teachers.

Panel discussion on Teaching the Holocaust to Students:

Nancy Henry, teacher, Sevier County High School; Mary Lyell, teacher, Mountain View Youth Development Center.

Panel: Challenges from the Holocaust for the East Tennessee Community: Kimalishea Anderson, Youth Director, Metropolitan Drug Commission; Camille Hazeur, M.A., Director, UT Diversity Resource and Educational Services Program; Madeline Rogero, M.S.P., Member, Knox County Commission; Rabbi Howard Simon, D.D., Temple Beth El; Rev. Lynn Strauss, M. Div., Tennessee Valley Unitarian Church.

October 28, 1996

Panel discussion on Daniel J. Goldhagen's book, *Hitler's Willing Executioners* with Prof. Vejas Liulevicius, Prof. Milton Klein, Father Terry Ryan, Ms. Jenny Richter, Prof. Charles Reynolds, Prof. Gilya Schmidt, all from the University of Tennessee, Knoxville, TN.

November 11, 1996

Dr. Rami Arav, Bethsaida Excavations Project, "Bethsaida, the 'Lost' City."

September 21-23, 1997

Professor Emeritus Maurice Friedman, "Martin Buber: Israel and the Arab-Jewish Conflict."

September 27, 1997

Professor Steven Wasserstrom, Reed College, Portland, Oregon, "From Jewish Apocalypse to the Thousand and One Nights: The Tale of Buluqiyya Between Muslim and Jew."

Spring 1998

Israel Jubilee Celebration: "1948-1998—50 years of Cultural Diversity."

Exhibitions:

"Aliya" Photo Exhibition by Aliza Averbach.

"Israel" Photo Exhibition by Yoshi Hashimoto.

"Witness and Legacy" Holocaust Exhibition at Knoxville Museum of Art.

Performances:

Concert by Tennessee Schmalitz Klezmer Band, Knoxville, TN.

"Negotiations—Dance as Cultural Exchange," by Ze'eva Cohen, Jill Sigman, and Aleta Hayes.

Dance performance by Tennessee Children's Dance Ensemble with choreography by Professor Ze'eva Cohen, Princeton University.

"Phantoms, and other Songs" by Norman Magden, University of Tennessee, with the Creative Performance Ensemble and Circle Modern Dance.

Market Square Dogwood Arts Festival Program on Israel with many different participants.

Israeli Film Festival.

Israeli presentations during International Festival at International House.

Lectures:

"A God in the Process of Becoming," Professor Lee Humphreys, University of Tennessee.

"An Evening with [Israeli author] Amos Oz" at Temple Beth El.

May 4, 1998

Maestro Kirk Trevor, Knoxville Symphony, Knoxville, TN, "Felix Mendelssohn-Bartholdy."

October 16, 1998

Dr. Jeannette Lander, author, Berlin, Germany, "Living as a Jew in Germany Today."

November 12, 1998

Professor Kenneth Seeskin, Philosophy, Northwestern University, Chicago, "Maimonides' Critique of Popular Religion."

November 19, 1998

Professor Klaus L. Berghahn, German Studies, University of Wisconsin, Madison, "Hebrews or Jews? On Tolerance and Judaism in the Age of Enlightenment."

February 19, 1999

Professor Yaron Ezrahi, Hebrew University, Jerusalem, "Zionist History."

November 15, 1999

Mr. Arnold Schwarzbart, artist, Knoxville, TN, "Not By Might, Nor By Power, But By My Spirit Alone, Says the Lord of Hosts."

March 6, 2000

Professor Uri Bialer, Hebrew University, Jerusalem, "Early Israeli History."

April 17, 2000

Professor Vivian Kleff, Sociology, and Director of the Center for Jewish Studies, University of Delaware, Newark, DE, "Jewish Demographics."

October 23, 2000

Dr. Jeannette Lander, author, Berlin, Germany, "Jewish Life in Germany after the Holocaust."

January 25, 2001

Professor Eric Mazur, Bucknell University, Lewisburg, PA, "Jews as a Test Case for Religious Minorities and the Constitution."

April 1-3, 2001

East Tennessee Holocaust Conference—"Lost but not Forgotten: 'Our Town'."

Exhibitions:

Photo exhibit of survivors by Professor Rob Heller, University of Tennessee, Knoxville, TN.

Philatelic display by Professor Paul Phillips, University of Tennessee, Knoxville, TN.

"Remembering Luboml: Images of a Jewish Community," Aaron Ziegelmann Foundation, New York.

Installation by artist Moema Furtado, University of Tennessee, Knoxville, TN.

"Commemorating the Holocaust," student design work under Professor Barbara Klinkhammer, University of Tennessee, Knoxville.

Performances:

"Tell Ye Your Children: A Poetry Reading Remembering the Holocaust," by Professor Marilyn Kallet, University of Tennessee, and Elaine Zimmerman, Commissioner for Children, Connecticut.

"Remembering, Affirmation, Commitment," Professor Ze'eva Cohen, Princeton University, Princeton, NJ, and Tennessee Children's Dance Ensemble under the direction of Dr. Dorothy Floyd, students from Austin-East Magnet and Vine Middle Magnet Performing Arts Program, and Mr. Arnold Schwarzbart, Knoxville, TN.

"Journey of the Fateful," multimedia performance by Professor Norman Magden, University of Tennessee, in collaboration with Circle Modern Dance and the University of Tennessee Dancers, Knoxville, TN.

Lectures:

Professor Stephen Feinstein, Director, Center for Holocaust and Genocide Studies, University of Minnesota, Minneapolis, MN, "The Shtetl in Document and Art: Nostalgia and Reality" and teacher workshop, "The Search for Discourse: The Uses of Holocaust Painting and Memorials in the Classroom."

Professor Yaffa Eliach, Brooklandian Professor of Judaic Studies, Brooklyn College, New York, "On the Bridge Between a Vanished Past and a Safe Future" and teacher workshop, "Teaching the Holocaust."

Professor Antony Polonsky, Albert Abramson Professor of Holocaust Studies, United States Holocaust Memorial Museum and Brandeis University, "The Jews of Poland."

Mira Kimmelman, survivor and author, Oak Ridge, TN, "Revisiting My Town of Danzig with Günter Grass."

Dr. Annette B. Fromm, Director of Education and Public Programs, Sanford L. Ziff Jewish Museum of Florida, Miami Beach, FL, "Teaching About Life in the Shtetl."

Professor Karen Levy, Department of Modern Foreign Languages, University of Tennessee, Knoxville, TN, "The Jews of/in Paris and the Twentieth Century: Microcosm of Fragmentation, Loss, and Precarious Recovery."

Albert Barry, Independent Film Producer, "The Last Wooden Synagogues in Eastern Europe."

Morris Dees, Esq., Chief Trial Counsel and Chair of the Executive Committee, Southern Poverty Law Center, Montgomery, AL, "Voices of Hope and Tolerance in the New Millennium."

Manny Steinfeld and Trudy Dreyer, "Revisiting German Jewish Communities—Personal Testimony."

Dr. Leon Bass, Liberator and Educator, on "Racism, Antisemitism, and the Holocaust."

Dr. Lisa Plante, Survivors of the Shoah Visual History Foundation, "And You Shall Teach Your Children—Even in Secret."

Panel discussion: "Remembering Our Lost Communities," Professor Henry Fribourg, Art Pais, and Ernie Gross, Knoxville, TN.

Panel discussion on Jewish Knoxville by community members.

October 29, 2001

Professor Richard Bernstein, Vera List Professor and Director, Graduate Program, New School for Social Research, New York, "Levinas: Evil and the Temptation of Theodicy."

February 20, 2002

Professor Carol Meyers, Religious Studies Department, Duke University, "All About Eve: The Latest Word on the First Lady."

March 25, 2002

Professor Ken Stein, William E. Schatten Professor of Contemporary Middle Eastern History and Israeli Studies, Emory University, Atlanta, GA, on Palestinian-Israeli Conflict.

October 21, 2002

Dr. Rachel Simon, Princeton University, Princeton, NJ, "How New Were the 'New Jews' of Libya? Girls in the Jewish Youth Movement in Libya."

March 8, 2003

Poetry reading by Professor Richard Chess, Director, Judaic Studies Program and Creative Writing Program, UNC Asheville.

This summer I continued writing on the book manuscript and wrote two articles, one in German, "Die 'anderen' Süssener," for a German historical journal. The other one documents the characteristics of rural Jewish life in Swabia and has been submitted to a Jewish studies journal for consideration. I intend to have a first draft of the book version of the 'other' Süssen residents completed next summer. I also hope to select the photos for the coffee table book at that time.

■ Visits with Voices from the Past

In July I visited with Inge and Hugo Lang in northern New Jersey



Inge and Hugo Lang

and presented them not only with the article, dedicated to Hugo for his 80th birthday, but also a very voluminous family tree that I constructed. Hugo shared more details with me and identified additional family photographs. As usual, they were wonderful hosts and spoiled me with their generous hospitality. Many thanks, Inge and Hugo.

Before driving north, I stopped in Pennsylvania, just across the Delaware River from Trenton, New Jersey, to visit with Erwin and Ruth Tänzer. Erwin, who is 89, is a son of



Ruth and Erwin Tänzer

Rabbi Aron Tänzer of Göppingen, the rabbi of the Göppingen Jewish community to which the Langs and the Ottenheimers belonged. We had a delightful visit and I did learn more details of Jewish life in Göppingen. Thank you, Ruth and Erwin, for your generous hospitality.

■ Jewish music book

I did some work on my project on Jewish music this year. This fall, I face the tedious task of reviewing all of the snippets of tape that I have and transferring them to CDs, as I fear for the quality of the tapes, some of which go back to the fifties. This project will develop in several stages and will stretch over a number of years.

Service

■ Professional service

Last fall I completed my turn on the steering committee of the Nineteenth Century Theology Group of the American Academy of Religion.

Last December in Los Angeles, I chaired a session on German Jewry in the Age of Enlightenment and Reform for the Association of Jewish Studies.

SECSOR: I continue to serve as the chair of the Judaism section of the Southeastern Commission for the Study of Religion and as convener of the annual sessions, as well as a participant. Last spring, I chaired a session and read a paper on Jewish cemeteries in southern Germany.

■ University service

Last fall, I turned over my faculty senate seat to Professor Charles H. Reynolds, because I had conflicts with classes and other necessary meetings. Many thanks to Charlie for helping out with this important service.

Last year was my first year as department head for Religious Studies in addition to continuing as chair of Judaic Studies. I could definitely feel the difference!

I also met a number of times with several of the candidates for the position of dean of the College of Arts and Sciences during the search process.

■ Public Service

I continue serving as a Commissioner on the Tennessee Holocaust Commission.

Last year I again participated in the planning of our community Yom HaShoah service.

I also continue to serve on various Heska Amuna committees as necessary.

■ Community lectures

On October 27, November 3, and November 10, 2002 the First United Methodist Church in Oak Ridge invited me to speak on Judaism, the Holocaust, and Israel.

On March 4, 2003 I participated in the Jewish faculty series at the AJCC, and showed a slide lecture on my research in Germany. Because of the highly interactive evening, we looked at only half of the slides. I gave the second half on June 3.

On April 27 the Unitarian Universalist Church on Kingston Pike asked me to speak about the Holocaust.

Last spring, Dr. Joshua Gettinger asked me to work out a study program for the Prozdor students at Heska Amuna on Zionism with him. It was great fun to see what thoughtful questions the students asked and what excellent papers they wrote.

On June 4 the "55 and over crowd," known as the Friendshipners, worked their way through the art of Zionist *Jugendstil* artist Ephraim Moshe Lilien, interpreting his artistic images and the symbols of the art. Much fun was had by all!

On July 6 The Unitarian Church in Farragut invited me to speak on Martin Buber. I shared with them three of Buber's maxims for life based on his understanding of Hasidism.

■ New Judaic Studies Assistant Stephen Holcombe

Stephen Holcombe started working with me on August 1. He is working



Stephen Holcombe

on a Ph.D. in English at the University of Tennessee. His B.A. in the same field was earned at the

University of Texas, his M.A. at the University of Virginia. Before returning to school, he worked for a number of years as a computer programmer.

■ Thank you to Daniel Headrick

Daniel Headrick, who worked with me for two years while earning a master's degree, completed his



Teaching Assistant Daniel Headrick (center) with Manza Agovi at UT Honors Banquet 2003.

studies and moved to Memphis. Wedding bells are planned for December. Daniel helped in many ways—with classes, with the newsletters, with lectures and publicity, with manuscripts, and especially with Mira's manuscript.

This spring, Daniel received an Outstanding Teacher Award. Congratulations!

Many thanks for all your help, Daniel, and best wishes to you and Jenney for the future.

J. P. Dessel Activities



J.P. Dessel in front of the Torah Niche at the Roman city of Priene in Turkey.

It has been another very busy year which began in Krakow and ended in the Middle East. In between I enjoyed another productive year in Knoxville.

Research

I completed a rather long review article of Biblical Archaeology text books for an edited volume, *Between Text and Artifact: Integrating Archaeology into Biblical Studies Teaching*, that will be published by the Society of Biblical Literature. This volume was an outgrowth of a series of workshops entitled "Integrating Archaeology into Biblical Studies: A Consultation Series for Improving Instruction," which brought together Biblical Archaeologists and Hebrew Bible and New Testament scholars. The workshops, held at Duke University and the University of Oregon, Corvallis, were funded by the Wabash Center for Teaching and Learning in Theology and Religion at Wabash College. I was charged with carefully evaluating over 20 Biblical Archaeology textbooks for use by professors in departments of Religion. This was an unusually valuable exercise; I examined not only the selection of data and presentation formatting, but more importantly the theoretical, if not theological,

perspectives employed by the authors of each volume. As this group of texts spanned a period of about 50 years I was able to note important trends in Biblical Archaeology over time, especially the ever-changing attitudes of archaeologists towards scripture and religion. I found some keen distinctions between European scholars and their American and British counterparts. I also found that marketing played an important role in the design of these texts, especially in choices of terminology; stressing Biblical affiliations over more neutral geographic ones, and an emphasis on Biblical periods and events over more strictly archaeological ones. The volume should be out next spring.

My work on a *Festschrift* for my advisor and mentor, William G. Dever, has really picked up as we hope to have the volume completed by the winter of 2005. As one of three co-editors, I am responsible for editing about 17 articles that deal strictly with Near Eastern archaeology. It is always nice to see what my colleagues are working on and quite a few of them are using this as an opportunity to present unpublished data.

Soon after the academic year began I traveled to Krakow to participate in

a conference sponsored by the Institute of Archaeology at Jagiellonian University (Copernicus studied there). This conference, the International Conference on the Origins of the State, Pre-Dynastic and Early Dynastic Egypt, was a gathering of primarily European archaeologists, with a smattering of Egyptians, Israelis, Australians, Japanese and Americans, who work in the pre- and proto-historic periods in Egypt. The conference was held in Poland, in part, because the Poles have very active research programs in northeastern Africa, in Egypt; especially in the Nile Delta, as well as Sudan (there were some extraordinarily interesting papers on current survey work being done in northern Sudan). The conference was fabulous and many of the papers will have a direct impact on my own research. It was a wonderful opportunity to meet some of the leading archaeologists in this field and I had incredibly fruitful exchanges with scholars who were presenting new and unpublished data. I also got to see quite a few old friends, which is always rewarding.

I was invited to Krakow because of my work on Egyptian settlements in Canaan in the Early Bronze I Period (roughly 3,500–3,200 BCE). In my paper, "Colonialism, Commerce and the Initial Unification of the Egyptian State: Egypto-Canaanite Relations in the Fourth Millennium," I presented a new model ("the Patronage Vector Model") for understanding the Egyptian motives behind their initiatives into Canaan at this very early juncture in the formation of the Egyptian state. It is based on my work at the site of the Tell Halif Terrace in Israel, which evinces clear evidence of both Canaanite and Egyptian communities in the EB I village settlement. The results of this excavation will be presented in my forthcoming monograph on this site. My participation in this conference was sponsored by a SARIF grant from the University of Tennessee, and I would like to thank the Research Office, the College of Arts and

Sciences, and the Department of History for their support.

Our Polish hosts took very good care of us; the accommodations were in a conference center in an 18th century mansion on the outskirts of Krakow overlooking the Vistula River. The food was excellent, and the final dinner was a true feast, complete with a wide array of smoked fish and, of course, vodka. They also organized some time in Krakow itself, which is a charming city with a wonderful medieval "old town."

This was my first visit to Eastern Europe, and while I was there for the conference the draw of returning to the "Old Country" was compelling. I made time to visit the old Jewish Quarter, which is home to a large central synagogue (now a museum of Jewish Krakow) and several Jewish cemeteries dating back to the 17th century. Krakow has a very lively "Jewish tourist industry," though the Jewish community itself was destroyed during World War II.

It was the end of my stay in Krakow that was most evocative. When, as an archaeologist, I made my plans to go to Krakow, I realized that, as a Jew, I would end up visiting Auschwitz. The day after the conference ended, an American-born Israeli colleague, his wife and I made that trip. Merely considering this undertaking was difficult and we had spent considerable time discussing our feelings about going. It was a journey that I was very hesitant to make, but I am very glad I did.

We hired a taxi for the day and left around 8:00 a.m., and the trip took a little less than an hour. The visit lasted about 7 hours and I was very glad that I was able to share it with good friends, though we hardly spoke the entire time. There were times when I was completely overwhelmed and found myself gasping for breath, and by the end I was completely exhausted. There were many other visitors, and periodically when I was able to step outside of my own thoughts, I observed them—mostly Europeans, though there was also a Japanese group. Many of these

observations have stayed with me, making as equally indelible impressions as the camp itself.

It is difficult to put this experience into words; it was certainly painful and humbling. It was also powerful, very powerful; but even now, a year later, I still find it difficult to talk about. It was profound and disturbing, filled with huge emotional torrents, but it is one of the most meaningful experiences of my life.

When we returned to Krakow I bade my friends farewell at the train station as they departed for Minsk, where they would continue their journey to their grandparents' village. Needless to say, that evening, Krakow was a very different place. I left the next day for Knoxville and slept for much of the plane ride back.

The year concluded with a very different kind of overseas trip. This past summer I was in Israel continuing my work on the archaeological material from the site of Tell 'Ein Zippori in the Lower Galilee. I excavated this site for five seasons from 1993 through 2000 with Eric and Carol Meyers, colleagues at Duke University (you might remember Carol Meyers' lecture last February, "All About Eve: The Latest Word on the First Lady"). My material is housed in a basement laboratory at the Albright Institute of Archaeological Research in Jerusalem where I spent about a month. It was very convenient to be able to live and work in the same facility, as well as do research, as the Albright has a wonderful library. This summer I worked mainly on completing the processing of the pottery and analyzing the small finds, and am happy to report that this phase of the project is very close to completion.

I also worked on another site I excavated in the Lower Galilee, Tell el-Wawiyat. I co-directed the work at this site as a graduate student and finally have an opportunity to work on the publications. This is due, in part, to having received a grant from the Shelby White/Leon Levy Program for Archaeological Publications, which is organized through the

Semitic Museum at Harvard University. This grant will allow me and my colleague, Professor Beth Alpert Nakhai of the Judaic Studies Program at the University of Arizona, to complete the publication of this site we excavated as graduate students. As Tell 'Ein Zippori and Tell el-Wawiyat are very close to each other (they are a scant 6 kilometers apart) and are contemporaneous, working on both sites together is very useful. The resulting publications will make a very useful contribution to understanding ruralism in the Late Bronze and Iron Ages.

While in Israel I also briefly visited Turkey. I was very interested in a number of Classical sites in southwestern Turkey, ancient Ionia, with either synagogues or archaeological evidence of Jewish communities. I was very fortunate to be able to do this with two of the leading Classical archaeologists working in the Eastern Mediterranean; Professors Andrea Berlin (University of Minnesota) and Jodi Magness (University of North Carolina, Chapel Hill). The three of us



Professor Jodi Magness (UNC-Chapel Hill) at the Roman theater at Miletus in Turkey, pointing to the inscription mentioning the seats of the Jews and the "God-Fearers."

first met some 20 years ago at the Albright Institute (though it seemed like just yesterday) when we were all new fellows there. I met up with them at the site of Sardis, which is one of the most famous and best preserved synagogues from antiquity. Professor Magness, who will be joining us here in Knoxville as part of our 10th Anniversary celebrations, was

working on re-dating the synagogue from the 4th/5th century CE to the



J.P. Dessel and Professor Jodi Magness in front of the Torah Niche at the synagogue in the Roman city of Sardis in Turkey.

6th century. I was treated to an in-depth tour of the synagogue and the reasons for its re-dating. We visited a number of other incredibly impressive sites, several of which have important evidence for the Jewish communities in Roman/Byzantine Asia Minor. At the extraordinarily well-preserved site of Priene, there is clear evidence for a synagogue, including a menorah inscribed in stone and a Torah shrine. In the extremely large theater at Miletus, Jodi actually found the famous inscription, still legible, which mentions "the seats of the Jews and of the God-Fearers" (and they were pretty good seats at that). We also saw a very important inscription at Aphrodisias which mentions both Jews and God-Fearers. The term "God-Fearers" may be a reference to 5th century gentiles who were strongly influenced by Judaism, and were perceived by the Church as a threat to Christianity. We also visited Ephesus, Didima, Labranda (a truly spectacular site), Alinda, and Nyssa. Much of what I learned about the Jewish communities in western Turkey will find its way into my class on ancient synagogues which I will be teaching in the spring semester.

I returned to Israel for another ten days. In addition to completing my work in the lab I had an opportunity to visit two very interesting sites

which had been found during the construction of new highways (the new Trans-Israel Highway which will span the country from south to north has led to the discovery of quite a few archaeological sites). At the site of Moza, just outside of Jerusalem on the main road to Tel Aviv, an important site was found which includes a spectacular Neolithic layer with a unique bull burial.

While I was in Israel things were relatively calm as a truce had been agreed upon by both Israel and various Palestinian organizations. While the mood in the country was low, there was a very slight sense of cautious and guarded optimism. More recent events have unfortunately shown the fleeting nature of these sentiments.

Teaching

Once again I taught the first part of World Civilization in the newly renovated Alumni Memorial Building. This is now a marvelous facility with state of the art acoustics (the School of Music helped in the room design) and technological enhancements, and even the climate control was effective! The size of the class was quite large but I had excellent teaching assistants and with the use of PowerPoint I believe the large format worked well. I also taught my usual fall offering of Biblical Archaeology and was able to try out several of the lectures I had prepared for professional conferences. Again, this class was greatly enhanced by the use of technology, as I am now able to use a much wider array of images, an essential teaching aid for archaeology courses.

In the spring semester I offered a graduate seminar on the rise of complex society. Most of the students were from the Department of History, doing a concentration in World History. It was wonderful to get back to graduate teaching, as I have always found that working with graduate students stimulates my own research. We covered the topic from a cross-cultural perspective in addition to closely examining a wide range of

theoretical literature. I had a great time and look forward to offering this seminar again in the near future.

Service to the Profession

I continued to serve on the Board of Trustees of the Albright Institute and in the spring was nominated for (and accepted) the position of Secretary of the Albright Board. I will now have the additional duty of attending executive board meetings in New York and Washington in the fall and spring. As I believe the work done by the Albright and at the Albright is of great importance to my discipline I am honored by the opportunity to serve in this new capacity. However, I will still be able to serve on the Fellowship Committee, and last year we distributed over \$200,000 in fellowships. With the slightly improved political conditions in Israel last year the number of fellowship applications was considerably higher than the previous year.

In October I was invited to give a lecture at the Vanderbilt Divinity School. I spoke on my work at Tell 'Ein Zippori and rural elites in the Late Bronze and Iron Ages. Vanderbilt has recently begun developing their own Judaic Studies program and it was great to meet the Biblical and Near Eastern scholars there.

Within the Department of History I gave two presentations; one on teaching the first part of World History for the graduate teaching assistants and the other on the construction of Jewish History, this for a World History Workshop. Here I suggested a new paradigm for teaching Jewish history focusing on the creation and maintenance of group boundaries as well as the strategies minority groups use to maintain those boundaries.

Public Service

I was invited to give several community presentations throughout the fall, usually on topics relating to the political situation in Israel. In August I spoke to the TIPS Club, a Knoxville social group, on the situation in the Middle East. In September I was again a guest of the Pomegranate Club where I spoke on building a Palestinian state. In October I was a guest of the Westminster Presbyterian Church where I participated in a series on the Middle East: my topic was "The Israeli-Arab Conflict From A Jewish Perspective." I was also a member of the Knoxville Jewish Film Festival Committee and we were successful in putting together a full and well-attended program for a third year.

In Closing...

It was another hectic year—exactly as it should be. I feel lucky to have found a home in the Fern and Manfred Steinfeld Program in Judaic Studies. Once again the support from the University and the Knoxville Jewish community has been outstanding and I look forward to another productive year. Shanah Tovah!



Risiera rice processing factory in Trieste. Only Italian death camp, established by Nazis in 1943. Visited by Gilya Schmidt in July 2003.

Students

Allison Castel graduated in May 2003 with a B.S. in Education with certifications both in Special Education and Elementary Education. Congratulations, Allison!



Allison Castel (center) with parents and brother at graduation 2003.

Igor de Souza, College Scholar, folk-danced with his group at Israel Fest in May.



Igor deSouza (left) during Israeli folk dancing at Israel Fest 2003.

Shtetl News

Deborah Oleshansky is the new Jewish Student Center director. Deborah and her family belong to the local Jewish community. She and her husband David have three children – Ben, Bryna, and Rae. We wish you all the best in your endeavors, Deborah. Unfortunately, Deborah's efforts will be "spatially challenged," as the Jewish Student Center, after renting a house from the university for over twenty years, is without a permanent space on campus. Dr. Rosenblatt notes that "We may be spatially challenged, but we are not programmatically challenged...we have a very exciting series of programs and we have spaces to house

them." The students are actively looking for a new permanent space. If you have any ideas, please share them with us through Dr. Bernard Rosenblatt, email BRosenblatt@jewishknoxville.org, or 693-5837, or Professor Neil Cohen, faculty advisor to the Jewish Student Center, at ncohen@utk.edu or 974-6855.

Refuah shlemah to our dear friend Jo Ann Morrison in Jerusalem.

Happy 80th Birthday to Mira Kimmelman of Oak Ridge, TN.

Happy 80th Birthday to both Hugo and Inge Lang of Newton, NJ.



Religious Studies
Department
Secretary Joan Riedl

Happy 75th Birthday to our indispensable department secretary Joan Riedl! May you enjoy many more years of good health and spirit.

Our Judaic Studies web page, along with all other UT web pages, is getting a new face. I don't know

yet if the address will change, but we will let you know when it is up. Our thanks to Alec Riedl for taking on this challenging task. ☺

Visit the Knoxville Jewish Alliance Web site:
www.jewishknoxville.org/KJAhome.html

Become a friend of Judaic Studies at UT

The 2003-2004 academic year marks the completion of a decade of the Fern and Manfred Steinfeld Program in Judaic Studies. Public lectures, in collaboration with other UT departments and the Knoxville Jewish Alliance, Holocaust Conferences, book discussions, as well as cultural experiences such as trips to the U.S. Holocaust Museum in Washington, D.C. have helped to educate on campus as well as in the Jewish community and the community at large. Your support can help to make our program better and stronger. If you wish to make a contribution, the following funds are in existence:

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You can also find us on the Web:
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R01-1070-006-001-04 • A project of UT's Judaic Studies Program, with assistance from Graphic Arts Service, Knoxville, TN 37996.

THE NEWSLETTER of the
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