



*Raphael Patai Series in
Jewish Folklore
and Anthropology*



Stories of Jewish Life Casale Monferra- to-Rome-Jerusalem, 1876–1985

Augusto Segre
Translated and with an
Introduction by Steve Siporin

Stories of Jewish Life: Casale Monferrato-Rome-Jerusalem, 1876–1985 is an unconventional memoir—an integrated collection of short stories and personal essays. Author Augusto Segre was a

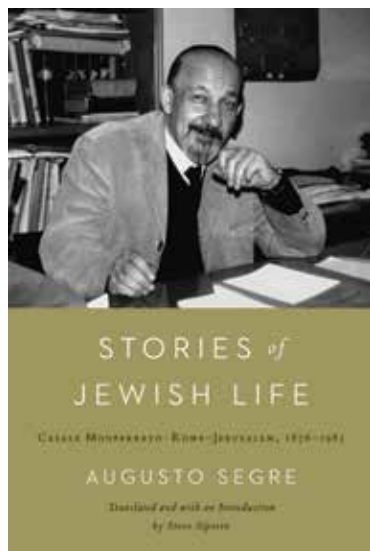
well-known public figure in post-WWII Italy who worked as a journalist, educator, scholar, editor, activist, and rabbi. He begins his book with stories shaped from the oral narratives of his home community as it emerged from the ghetto era, continues with his own experiences under fascism and as a partisan in WWII, and ends with his emigration to Israel. Spanning the years 1876 (one generation after emancipation from the ghetto) to 1985 (one generation after the Shoah), Segre presents this period as an era in which Italian Jewry underwent a long-term internal crisis that challenged its core values and identity. He embeds the major cultural and political trends of the era in small yet telling episodes from the lives of ordinary people.

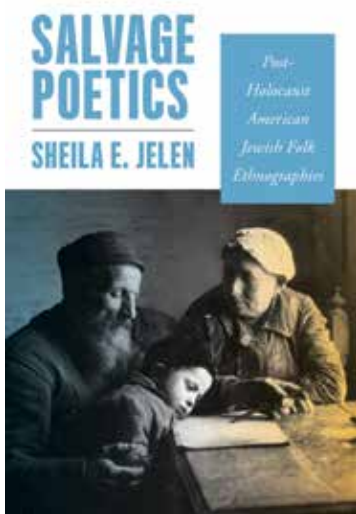
The first half of the book takes place in Casale Monferrato—a small provincial capital in the Piedmont region in northwest Italy. The second half, continuing in Casale in the late 1920s but eventually shifting to Rome then Jerusalem, follows the experiences of a boy named Moshè (Segre's Jewish name and his stand-in). Moshè relates episodes of Italian Jewry from the 1920s to the 1980s that portray the insidiousness of fascism as well as the contradictions within the Jewish community, especially in its post-ghetto relationship to Italian society. The painful transformation of Italian Jewry manifests itself in universal themes: the seductiveness of modern life, the betrayal of tradition, the attraction of fashionable political movements, the corrosive effects of totalitarianism, and ultimately, on the positive side, national rebirth and renewal in Israel. These themes give the book significance beyond the “small world” from which they arise because they are issues that confront any society, especially those emerging from a traditional way of life and entering the modern world.

Students, scholars, and readers of Jewish history, Italian history, and fiction with an autobiographical thread will find themselves captivated by Segre's stories.

2020, 6x9, 288 Pages
ISBN 978-0-814-34765-2, \$64.99 Printed Paper Cased
ISBN 978-0-8143-4766-9, ebook

Steve Siporin is professor emeritus of folklore at Utah State University. His books include his translation of Augusto Segre's *Memories of Jewish Life: From Italy to Jerusalem, 1918–1960*; *Worldviews and the American West: The Life of the Place Itself*, editor, with Polly Stewart, C. W. Sullivan III, and Suzi Jones; and *American Folk Masters: The National Heritage Fellows*.





Salvage Poetics

Post-Holocaust

American Jewish Folk

Ethnographies

Sheila E. Jelen

Salvage Poetics: Post-Holocaust American Jewish Folk Ethnographies explores how American Jewish post-Holocaust writers, scholars, and editors adapt pre-Holocaust works, such as Yiddish fiction and documentary photography, for popular consumption by American Jews in the post-Holocaust decades. These texts, Jelen argues, served to help clarify the role of East European Jewish identity in the construction of a post-Holocaust American

one. In her analysis of a variety of “hybrid” texts—those that exist on the border between ethnography and art—Jelen traces the gradual shift from verbal to visual Jewish literacy among Jewish Americans after the Holocaust.

S. Ansky’s ethnographic expedition (1912–1914) and Martin Buber’s adaptation and compilation of Hasidic tales (1906–1935) are presented as a means of contextualizing the role of an ethnographic consciousness in modern Jewish experience and the way in which literary adaptations and mediations create opportunities for the creation of folk ethnographic hybrid texts. *Salvage Poetics* looks at classical texts of the American Jewish experience in the second half of the twentieth century, such as Maurice Samuel’s *The World of Sholem Aleichem* (1944), Abraham Joshua Heschel’s *The Earth Is the Lord’s* (1950), Elizabeth Herzog and Mark Zborowski’s *Life Is with People* (1952), Lucy Dawidowicz’s *The Golden Tradition* (1967), and Roman Vishniac’s *A Vanished World* (1983), alongside other texts that consider the symbiotic relationship between pre-Holocaust aesthetic artifacts and their postwar reframings and reconsiderations.

Salvage Poetics is particularly attentive to how literary scholars deploy the notion of “ethnography” in their readings of literature in languages and/or cultures that are considered “dead” or “dying” and how their definition of an “ethnographic” literary text speaks to and enhance the scientific discipline of ethnography. This book makes a fresh contribution to the fields of American Jewish cultural and literary studies and art history.

2020, 6x9, 384 Pages, 57 images

ISBN 978-0-8143-4318-0, \$69.99 Printed Paper Cased

ISBN 978-0-8143-4319-7, ebook

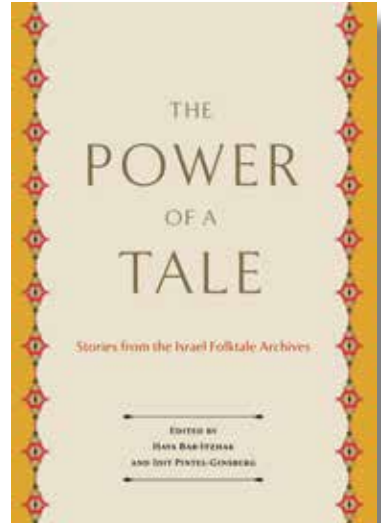
Sheila E. Jelen is associate professor of Hebrew and Jewish studies in the Department of Modern and Classical Languages, Literatures, and Cultures at the University of Kentucky, Lexington. She is the author of *Intimations of Difference: Dvora Baron in the Modern Hebrew Renaissance* and co-editor of *Modern Jewish Literatures: Intersections and Boundaries* and *Reconstructing the Old Country: American Jewry in the Post-Holocaust Decades* (Wayne State University Press, 2017).

The Power of a Tale

Stories from the Israel Folktale Archives

Edited by Haya Bar-Itzhak and
Idit Pintel-Ginsberg

In *The Power of a Tale: Stories from the Israel Folktale Archives*, editors Haya Bar-Itzhak and Idit Pintel-Ginsberg bring together a collection of fifty-three folktales in honor of the fiftieth anniversary of the Israel Folktale Archives (IFA) at the University of Haifa. Established by the folklorist Dov Noy in the 1950s, the IFA is the only archive of its kind in Israel and serves as a center for knowledge and information concerning the cultural heritage of the many ethnic communities in Israel.



For this jubilee volume, contributors each selected a story—the narrators of which vary in ethnic background, education level, gender, and length of time in Israel—from the more than 24,000 preserved in the archives and wrote an accompanying analytic essay. The folk narrative is anchored in tradition, but it is modified and renewed by each narrator as they tell it to assorted audiences and in different performance contexts. The stories they tell encompass a myriad of genres and themes, including mythical tales, demon legends, *märchen* of various sorts, and personal narratives. Contributors employ diverse approaches to analyze and interpret the stories, such as the classic comparative approach, which looks at tale types, oikotypes, and motifs; formalism, which considers narrative roles and narrative functions; structuralism, which aims to uncover a story's deep structure and its binary oppositions; and more.

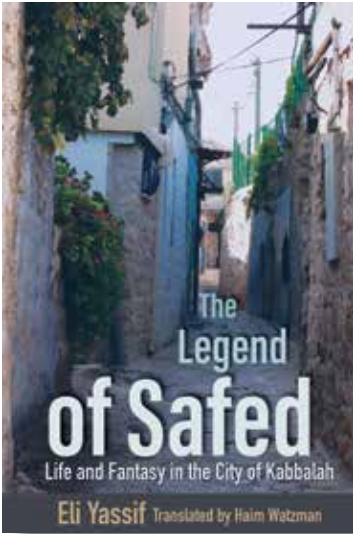
Translated for the first time into English, the stories and accompanying essays are evidence of the lively research being conducted today on folk literature. Scholars and students interested in Jewish folklore and literature will appreciate this diverse collection as well as readers interested in Jewish and Israeli culture.

2019, 7x10, 464 Pages, 45 black-and-white images
ISBN 978-0-8143-4208-4, \$64.99 Printed Paper Cased
ISBN 978-0-8143-4209-1, ebook

Haya Bar-Itzhak is a professor emerita of literature and folklore at the University of Haifa. She has published eleven books, among them *Israeli Folk Narratives: Settlement, Immigration, Ethnicity* (Wayne State University Press, 2005).

Idit Pintel Ginsberg Ph.D. is a researcher of Jewish culture, focusing on folk literature, intangible cultural heritage preservation, Jewish cultural symbolism, folklore in rabbinical and medieval Jewish thought and its interaction with contemporary cultural issues as rituals, festivals, magic and demonology. She is the author of *The Angel and the Hamin*, a compilation of IFA folktales centered on food and foodways.

Contributors include: Tamar Alexander-Frizer, Nili Aryeh-Sapir, Haya Bar-Itzhak, Dan Ben-Amos, Rachel Ben-Cnaan, Rose-land Da'eem, Amer Dahamshe, Tamar Eyal, Larisa Fialkova, Itzhak Ganuz, Haya Gavish, Galit Hasan-Rokem, Edna Hechal, Heda Jason, Esther Juhasz, Roni Kochavi-Nehab, Rella Kushelevsky, Avidov Lipsker, Hagit Matras, Yoram Meron, Haya Milo, Dov Noy, Ayelet Oettinger, Yoel Perez, Idit Pintel-Ginsberg, Ravit Raufman, Ilana Rosen, David Rotman, Esther Schely-Newman, Peninnah Schram, Howard Schwartz, Tsafi Sebbah-Elran, Aliza Shenhar, Dina Stein, Limor Wisman-Ravid, Eli Yassif, Yael Zilberman, Rachel Zoran



The Legend of Safed

Life and Fantasy in the City of Kabbalah

Eli Yassif

Translated by Haim Watzman

In 1908, Solomon Schechter—discoverer of the Cairo Geniza and one of the founders of the Jewish Theological Seminary of America—published his groundbreaking essay on the city of Safed (Tzfat) during the sixteenth century. In the essay, Schechter pointed out the exceptional cultural achievements (religious law, moral teaching, hermeneutics, poetry, geography) of this small

city in the upper Galilee but did not yet see the importance of including the foundation on which all of these fields began—the legends that were developed, told, and spread in Safed during this period. In *The Legend of Safed: Life and Fantasy in the City of Kabbalah*, author Eli Yassif utilizes “new historicism” methodology in order to use the non-canonical materials—legends and myths, visions, dreams, rumors, everyday dialogues—to present these legends in their historical and cultural context and use them to better understand the culture of Safed. This approach considers the literary text not as a reflection of reality, but a part of reality itself—taking sides in the debates and decisions of humans and serving as a major tool for understanding society and human mentality.

Divided into seven chapters, *The Legend of Safed* begins with an explanation of how the myth of Safed was founded on the general belief that during this “golden age” (1570–1620), Safed was an idyllic location in which complete peace and understanding existed between the diverse groups of people who migrated to the city. Yassif goes on to analyze thematic characteristics of the legends, including spatial elements, the function of dreams, mysticism, sexual sins, and omniscience. The book concludes with a discussion of the tension between fantasy (Safed is a sacred city built on morality, religious thought, and well-being for all) and reality (every person is full of weaknesses and flaws) and how that is the basis for understanding the vitality of Safed myth and its immense impact on the future of Jewish life and culture.

The Legend of Safed is intended for students, scholars, and general readers of medieval and early modern Jewish studies, Hebrew literature, and folklore.

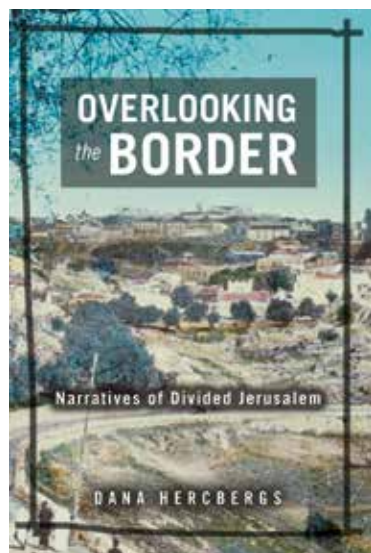
2019, 6x9, 302 Pages, 10 color images
ISBN 978-0-8143-4684-6, \$32.99 Paperback
ISBN 978-0-8143-4110-0, \$84.99 Printed Paper Cased
ISBN 978-0-8143-4111-7, ebook

Eli Yassif is professor emeritus of Hebrew literature and Jewish folklore at Tel-Aviv University. He is the author of many books and scholarly articles in the field of the Hebrew story in the Middle Ages and the history of Jewish folklore. His book *The Hebrew Folktale: History, Genre, Meaning* won the National Jewish Book Award in 2000 and became the standard textbook for the study of Jewish folk-narratives.

Overlooking the Border Narratives of a Divided Jerusalem

Dana Hercbergs

Overlooking the Border: Narratives of a Divided Jerusalem by Dana Hercbergs continues the dialogue surrounding the social history of Jerusalem. The book's starting point is the border that separated the city between Jordan and Israel in 1948–1967, a lesser-known but significant period for cultural representations of Jerusalem. Based on ethnographic fieldwork, the book juxtaposes Israeli and Palestinian personal narratives about the past with contemporary museum exhibits, street plaques, tourism, and real estate projects that are reshaping the city since the decline of the peace process and the second intifada. What emerges is a portrayal of Jerusalem both as a local place with unique rhythms and topography and as a setting for national imaginaries and agendas with their attendant political and social tensions.



As sites of memory, Jerusalem's homes, streets, and natural areas form the setting for emotionally charged narratives about belonging and rights to place. Recollections of local customs and lifeways in the mid-twentieth century coalesce around residents' desire for stability amid periods of war, dispossession, and relocation—intertwining the mythical with the mundane. Hercbergs begins by taking the reader to the historically Arab neighborhoods of West Jerusalem, whose streets are a battleground for competing historical narratives about the Israeli-Arab War 1948. She goes on to explore the connections and tensions between Mizrahi Jews and Palestinians living across the border from one another in Musrara, a neighborhood straddling West and East Jerusalem. The author rounds out the monograph with a semiotic analysis of contemporary tourism and architectural ventures that are entrenching ethno-national separation in the post-Oslo period. These rhetorical expressions illuminate what it means to be a Jerusalemite in the context of the city's fraught history.

Overlooking the Border examines the social and geographic significance of borders for residents' sense of self, place, and community, and for representations of the city both locally and abroad. It is certain to be of value to scholars and advanced undergraduate and graduate students of Middle Eastern studies, history, urban ethnography, and Israeli and Jewish studies.

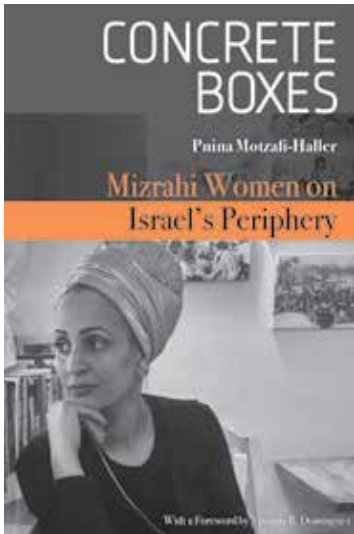
2018, 6x9, 284 Pages

ISBN 978-0-8143-4492-7, \$31.99 Paperback

ISBN 978-0-8143-4108-7, \$79.99 Printed Paper Cased

ISBN 978-0-8143-4109-4, ebook

Dana Hercbergs holds a PhD in folklore and folklife from the University of Pennsylvania. She has taught in universities in Canada and the United States, and currently resides in Tel Aviv.



Concrete Boxes

Mizrahi Women on Israel's Periphery

Pnina Motzafi-Haller
With a Foreword by
Virginia R. Dominguez

Concrete Boxes: Mizrahi Women on Israel's Periphery offers an intimate, textured, and rich depiction of contemporary life in one marginalized development town in the Israeli Negev. Placing the stories of five women at the center, author Pnina Motzafi-Haller depicts a range of creative strategies used by each woman to make a meaningful life within a reality of multiple exclusions—gendered,

ethnic, class-based, geographic marginalization. These limitations, Motzafi-Haller argues, create a “concrete box,” which unlike the “glass ceiling” of the liberal feminist discourse, is multi-dimensional and harder to break free from. The ethnography challenges the terms of familiar Israeli-centered debates, both institutional and critical, that have tended to undercut the local, mostly Mizrahi residents of Israeli peripheral towns. By developing a dialogical ethnographic framework, the author—herself a Mizrahi woman born in a development town—explores a range of life trajectories that meet the challenges of a marginalized life.

As the stories unfold, the reader is introduced to the unique paths developed by each of five women in order to keep their families and community together in the face of the stigmatic and hegemonic narratives of Israelis who seldom set foot in their social and geographic periphery. Motzafi-Haller's ethnography includes the daily struggles of Nurit, a single mother of two with a drug-addicted partner, in her attempt to make ends meet and escape social isolation; Ephrat's investment in an increasingly religious-observant lifestyle; the juggling acts of Rachel, who develops a creative mix of narratives of self, using middle-class rhetoric in reimagining a material reality of continued dependence on the welfare system; the rebellious choices of Esti, who at thirty-five, refuses to marry, have children, or keep a stable job, celebrating against all odds a life of gambling, consumption beyond her means. Taken together, these intimate narratives ask us to consider both the potential and limitations of post-colonial feminist insights about the manner in which knowledge is produced. This volume offers an important contribution to those with special interest in Israeli studies, as well as those interested in anthropology, gender, and post-colonial studies.

2018, 6x9, 360 Pages

ISBN 978-0-8143-4059-2, \$36.99 Paperback

ISBN 978-0-8143-4442-2, \$64.99 Printed Paper Cased

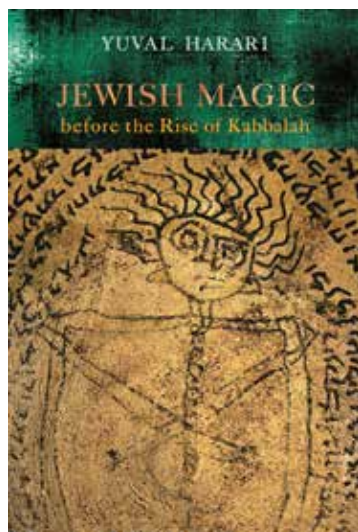
ISBN 978-0-8143-4060-8, ebook

Pnina Motzafi-Haller is an associate professor of anthropology at Ben Gurion University at the Blaustein Institutes for Desert Research. A leading Mizrahi feminist scholar and activist, she has edited key texts of Mizrahi-centered scholarship, including *Mizrahim in Israel* and *Mizrahi Voices*. The Hebrew version of *Concrete Boxes* was adapted into a play produced by the Dimona Theater.

Jewish Magic before the Rise of Kabbalah

Yuval Harari

"Magic culture is certainly fascinating. But what is it? What, in fact, are magic writings, magic artifacts?" Originally published in Hebrew in 2010, *Jewish Magic Before the Rise of Kabbalah* is a comprehensive study of early Jewish magic focusing on three major topics: Jewish magic inventiveness, the conflict with the culture it reflects, and the scientific study of both.



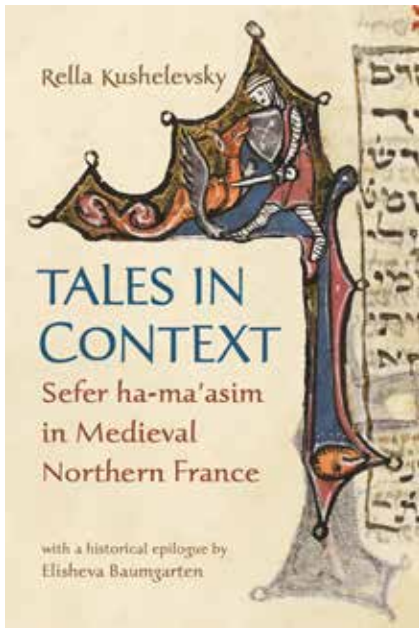
The first part of the book analyzes the essence of magic in general and Jewish magic in particular.

The book begins with theories addressing the relationship of magic and religion in fields like comparative study of religion, sociology of religion, history, and cultural anthropology, and considers the implications of the paradigm shift in the interdisciplinary understanding of magic for the study of Jewish magic. The second part of the book focuses on Jewish magic culture in late antiquity and in the early Islamic period. This section highlights the artifacts left behind by the magic practitioners—amulets, bowls, precious stones, and human skulls—as well as manuals that include hundreds of recipes. *Jewish Magic before the Rise of Kabbalah* also reports on the culture that is reflected in the magic evidence from the perspective of external non-magic contemporary Jewish sources.

Issues of magic and religion, magical mysticism, and magic and social power are dealt with in length in this thorough investigation. Scholars interested in early Jewish history and comparative religions will find great value in this text.

2017, 6x9, 568 Pages, 20 black-and-white images
ISBN 978-0-8143-3630-4, \$64.99 Printed Paper Cased
ISBN 978-0-8143-3631-1, ebook

Yuval Harari is a professor of Hebrew literature and Jewish folklore at Ben-Gurion University of the Negev. His cultural and textual studies cover a broad range of phenomena in the field of magic and practical Kabbalah in Judaism from Antiquity to our day. He is also the author of *The Sword of Moses: A New Translation and Study*.



Tales in Context

Sefer ha-ma'asim in Medieval Northern France

Rella Kushelevsky
With a historical epilogue by
Elisheva Baumgarten

In the thirteenth century, an anonymous scribe compiled sixty-nine tales that became *Sefer ha-ma'asim*, the earliest compilation of Hebrew tales known to us in Western Europe. The author writes that the stories encompass "descriptions of herbs that cure leprosy, a fairy princess with golden tresses using magic charms to heal her lover's wounds and restore him to life; a fire-breathing dragon . . . a two-headed creature and a giant's daughter for whom

the rind of a watermelon containing twelve spies is no more than a speck of dust." In *Tales in Context: Sefer ha-ma'asim in Medieval Northern France*, Rella Kushelevsky enlightens the stories' meanings and reflects the circumstances and environment for Jewish lives in medieval France. Although a selection of tales was previously published, this is the first publication of a Hebrew-English annotated edition in its entirety, revealing fresh insight.

The first part of Kushelevsky's work, "Cultural, Literary and Comparative Perspectives," presents the thesis that *Sefer ha-ma'asim* is a product of its time and place, and should therefore be studied within its literary and cultural surroundings, Jewish and vernacular, in northern France. An investigation of the scribe's techniques in reworking his Jewish and non-Jewish sources into a medieval discourse supports this claim. The second part of the manuscript consists of the tales themselves, in Hebrew and English translation, including brief comparative comments or citations. The third part, "An Analytical and Comparative Overview," offers an analysis of each tale as an individual unit, contextualized within its medieval framework and against the background of its parallels. Elisheva Baumgarten's epilogue adds social and historical background to *Sefer ha-ma'asim* and discusses new ways in which it and other story compilations may be used by historians for an inquiry into the everyday life of medieval Jews.

The tales in *Sefer ha-ma'asim* will be of special value to scholars of folklore and medieval European history and literature, as well as those looking to enrich their studies and shelves.

2017, 6x9, 688 Pages, 80 black-and-white images
ISBN 978-0-8143-4271-8, \$84.99 Printed Paper Cased
ISBN 978-0-8143-4272-5, ebook

Rella Kushelevsky is a distinguished professor of medieval and rabbinic studies at Bar-Ilan University. She is also the author of *Moses and the Angel of Death* and *Penalty and Temptation: Hebrew Tales in Ashkenaz*.

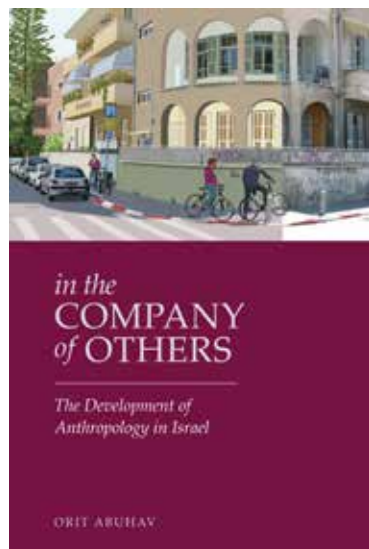
In the Company of Others

The Development of Anthropology in Israel

Orit Abuhav

In Israel, anthropologists have customarily worked in their "home"—in the company of the society that they are studying. *In the Company of Others: The Development of Anthropology in Israel* by Orit Abuhav details the gradual development of the field, which arrived in Israel in the early twentieth century but did not have an official place in Israeli universities until the 1960s.

Through archival research, observations and interviews conducted with active Israeli anthropologists, Abuhav creates a thorough picture of the discipline from its roots in the Mandate period to its current place in the Israeli academy.

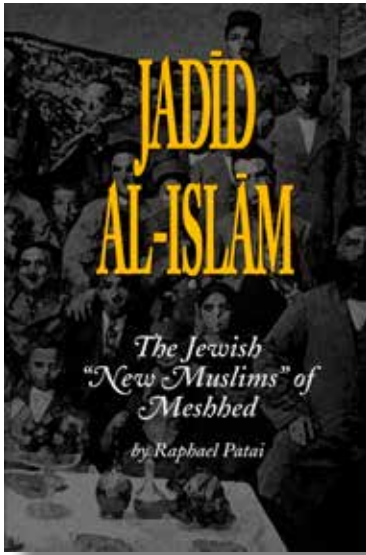


Abuhav begins by examining anthropology's disciplinary borders and practices, addressing its relationships to neighboring academic fields and ties to the national setting in which it is practiced. Against the background of changes in world anthropology, she traces the development of Israeli anthropology from its pioneering first practitioners—led by Raphael Patai, Erich Brauer, and Arthur Ruppin—to its academic breakthrough in the 1960s with the foreign-funded Bernstein Israel Research Project. She goes on to consider the role and characteristics of the field's professional association, the Israeli Anthropological Association (IAA), and also presents biographical sketches of fifty significant Israeli anthropologists.

While Israeli anthropology has historically been limited in the numbers of its practitioners, it has been expansive in the scope of its studies. Abuhav brings a firsthand perspective to the crises and the highs, lows, and upheavals of the discipline in Israeli anthropology, which will be of interest to anthropologists, historians of the discipline, and scholars of Israeli studies.

2015, 6x9, 296 Pages
ISBN 978-0-8143-3873-5, \$54.99 Hardback
ISBN 978-0-8143-3874-2, ebook

Orit Abuhav is senior lecturer at Beit Berl Academic College in Israel. She is a social anthropologist and former head of the Israeli Anthropological Association.



Jadid al-Islam

The Jewish "New Muslims" of Meshhed

by Raphael Patai

In 1839, Muslims attacked the Jews of Meshhed, murdering 36 of them, and forcing the conversion of the rest. While some managed to escape across the Afghan border, and some turned into true believing Muslims, the majority adopted Islam only outwardly, while secretly adhering to their Jewish faith.

Jadid al-Islam is the fascinating story of how this community managed to survive, at the risk of their lives, as crypto-Jews in an inimical Shi'i Muslim environment. Based on unpublished original Persian sources and interviews with members of the existing Meshhed community in

Jerusalem and New York, this study documents the history, traditions, tales, customs, and institutions of the Jadid al-Islam—"New Muslims."

1997, 6x9, 344 Pages, 34 Illustrations

ISBN 978-0-8143-4075-2, \$29.99 Paperback (Reprinted in 2014)

ISBN 978-0-8143-2652-7, \$44.99 Cloth

ISBN 978-0-8143-4185-8, ebook

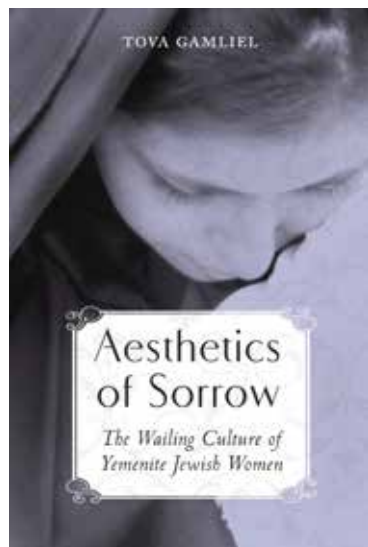
Raphael Patai (1911-1996) was a prominent cultural anthropologist, historian, and biblical scholar of international reputation. He was the author of more than three dozen books on Jewish and Arab culture, history, politics, psychology, and folklore.

Aesthetics of Sorrow

The Wailing Culture of Yemenite Jewish Women

Tova Gamliel

The term "wailing culture" includes an array of women's behaviors and beliefs following the death of a member of their ethnic group and is typical of Jewish life in Yemeni culture. Central to the practice is wailing itself—a special artistic genre that combines speech with sobbing into moving lyrical poetry that explores the meaning of death and loss. In *Aesthetics of Sorrow: The Wailing Culture of Yemenite Jewish Women*, Tova Gamliel decodes the cultural and psychological meanings of this practice in an ethnography based on her anthropological research among Yemenite Jewish communities in Israel in 2001–2003.

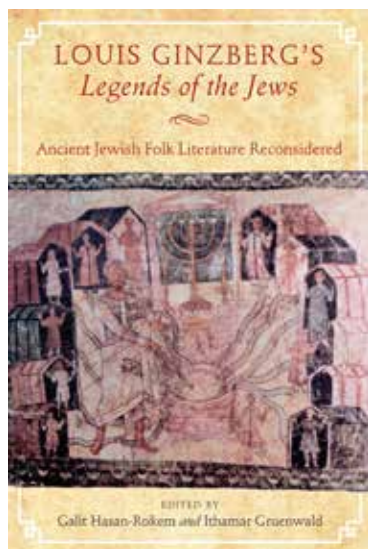


Based on participant-observation in homes of the bereaved and on twenty-four in-depth interviews with wailing women and men, Gamliel illuminates wailing culture level by level: by the circles in which the activity takes place; the special areas of endeavor that belong to women; and the broad social, historical, and religious context that surrounds these inner circles. She discusses the main themes that define the wailing culture (including the historical origins of women's wailing generally and of Yemenite Jewish wailing in particular), the traits of wailing as an artistic genre, and the wailer as a symbolic type. She also explores the role of wailing in death rituals, as a therapeutic expertise endowed with unique affective mechanisms, as an erotic performance, as a livelihood, and as an indicator of the Jewish exile. In the end, she considers wailing at the intersection of tradition and modernity and examines the study of wailing as a genuine methodological challenge.

Gamliel brings a sensitive eye to the vanishing practice of wailing, which has been largely unexamined by scholars and may be unfamiliar to many outside of the Middle East. Her interdisciplinary perspective and her focus on a uniquely female immigrant cultural practice will make this study fascinating reading for scholars of anthropology, gender, folklore, psychology, performance, philosophy, and sociology.

2014, 6x9, 464 Pages, 9 black-and-white photographs
ISBN 978-0-8143-3476-8, \$54.99 Hardback
ISBN 978-0-8143-3975-6, ebook

Tova Gamliel is professor of anthropology at Bar-Ilan University, Israel. Her academic identity is that of an existential anthropologist. She is also the author of *Old Age with a Gleam in the Eyes* and *End of Story: Meaning, Identity, Old Age*.



Louis Ginzberg's *Legends of the Jews* Ancient Jewish Folk Literature Reconsidered

Edited by Galit Hasan-Rokem
and Ithamar Gruenwald

At the beginning of the twentieth century, many perceived American Jewry to be in a state of crisis as traditions of faith faced modern sensibilities. Published beginning in 1909, Rabbi and Professor Louis Ginzberg's seven-volume *The Legends of the Jews* appeared at this crucial time and offered a landmark synthesis of aggadah from classical

Rabbinic literature and ancient folk legends from a number of cultures. It remains a hugely influential work of scholarship from a man who shaped American Conservative Judaism.

In *Louis Ginzberg's Legends of the Jews: Ancient Jewish Folk Literature Reconsidered*, editors Galit Hasan-Rokem and Ithamar Gruenwald present a range of reflections on the *Legends*, inspired by two plenary sessions devoted to its centennial at the Fifteenth Congress of the World Association of Jewish Studies in August 2009.

In order to provide readers with the broadest possible view of Ginzberg's colossal project and its repercussions in contemporary scholarship, the editors gathered leading scholars to address it from a variety of historical, philological, philosophical, and methodological perspectives. Contributors give special regard to the academic expertise and professional identity of the author of the *Legends* as a folklore scholar and include discussions on the folkloristic underpinnings of *The Legends of the Jews*. They also investigate, each according to her or his disciplinary framework, the uniqueness, strengths, and weakness of the project. An introduction by Rebecca Schorsch and a preface by Galit Hasan-Rokem further highlight the folk narrative aspects of the work in addition to the articles themselves. Scholars of Jewish folklore as well as of Talmudic-Midrashic literature will find this volume to be invaluable reading.

2014, 6x9, 224 Pages

ISBN 978-0-8143-4047-9, \$44.99 Hardback

ISBN 978-0-8143-4048-6, ebook

Galit Hasan-Rokem is Max and Margarethe Grunwald Professor of Folklore (emerita) at the Hebrew University of Jerusalem and the author of *Web of Life: Folklore and Midrash in Rabbinic Literature*, *Tales of the Neighborhood: Jewish Narrative Dialogues in Late Antiquity*, and coeditor (with Regina Bendix) of *A Companion to Folklore*.

Ithamar Gruenwald is professor emeritus at Tel Aviv University where he chaired the Department of Jewish Philosophy and the Program of Religious Studies. He is the author of *Rituals and Ritual Theory in Ancient Israel*, *Apocalyptic and Merkavah Mysticism*, and *From Apocalypticism to Gnosticism*.

Contributors Include: David Golinkin, Daniel Boyarin, Hillel I. Newman, Jacob Elbaum, Galit Hasan-Rokem, Johannes Sabel, Ithamar Gruenwald, Rebecca Schorsch

Judeo-Arabic Literature in Tunisia, 1850-1950

Yosef Tobi and Tsivia Tobi

As a result of the introduction of the printing press in the mid-nineteenth century and the proximity of European culture, language, and literature after the French occupation in 1881, Judeo-Arabic literature flourished in Tunisia until the middle of the twentieth century. As the most spoken language in the country, vernacular Judeo-Arabic allowed ideas from the Jewish Enlightenment in Europe (the Haskalah) to spread widely and also offered legitimacy to the surrounding Arab culture. In this volume, authors Yosef and Tsivia Tobi present works of Judeo-Arabic Tunisian literature that have been

previously unstudied and unavailable in translation.

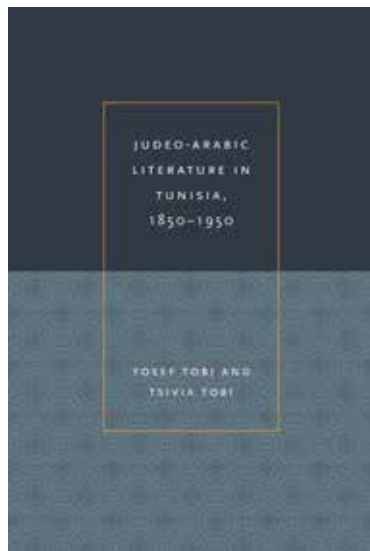
In nine chapters, the authors present a number of works that were both originals and translations, divided by genre. Beginning each with a brief introduction to the material, they present translations of *piyyutim* (liturgical poems), *malzumat* (satirical ballads), *qinot* (laments), *ghnayat* (songs), essays on ideology and propaganda, drama and the theater, hikayat and deeds of righteous men (fiction), and Daniel Hagège's *Circulation of Tunisian Judeo-Arabic Books*, an important early critical work. A comprehensive introduction details the flowering of Judeo-Arabic literature in North Africa and appendixes of Judeo-Arabic journals, other periodicals, and books complete this volume.

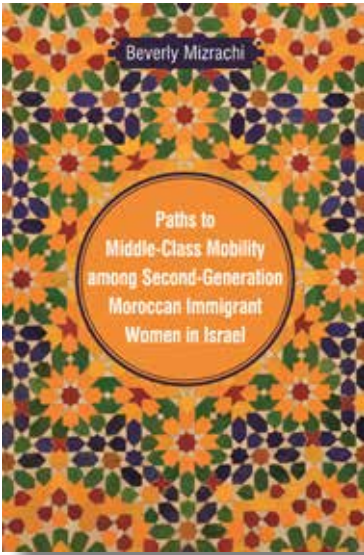
Ultimately, the authors reveal the effect of Judeo-Arabic literature on the spiritual formation of not only the literate male population of Tunisian Jews, who spent a good part of their time at the synagogue, but also on women, the lower and middle classes, and conservatives who leaned toward modernization. Originally published in Hebrew, *Judeo-Arabic Literature in Tunisia, 1850–1950* will be welcomed by English-speaking scholars interested in the literature and culture of this period.

2014, 6x9, 376 Pages
ISBN 978-0-8143-2871-2, \$59.99 Hardback
ISBN 978-0-8143-4046-2, ebook

Yosef Tobi is professor emeritus of Medieval Hebrew poetry and former chair of the Hebrew literature department at the University of Haifa.

Tsivia Tobi is a research assistant for the Center of the Jewish Languages Research at Hebrew University. She is a native of Tunisia and a speaker of Tunisian Judeo-Arabic who received her doctorate degree in 2011.





Paths to Middle-Class Mobility among Second-Generation Moroccan Immigrant Women in Israel

Beverly Mizrahi

While first-generation immigrant women often begin their lives at the bottom of their new societies, the fates of their adult daughters can be very different. Still, little research has been done

to examine the opportunities or constraints that second-generation women face and the class achievements they make. In this volume, author Beverly Mizrahi presents an in-depth study of 40-50-year-old Moroccan women whose parents made up part of the largest ethnic group to enter Israel after its establishment in 1948 and whose mothers began their new lives at the bottom of the economic and social ladder. Through her analysis of the life history narratives of these women, Mizrahi reveals that they used a range and number of sites to achieve an impressive mobility into the low, middle, and high segments of the middle class. Mizrahi's findings have implications for studying the middle-class mobility of second-generation immigrant women from subordinate groups in other Western societies.

Paths to Middle-Class Mobility among Second-Generation Moroccan Immigrant Women in Israel begins by examining the historical background and culture of Jewish communities in Morocco that affected the mobility resources of the first, immigrant generation of Moroccan women in Israel and those accrued by the second generation. Mizrahi goes on to analyze the life history narratives of a group of six second-generation Moroccan women to show how they used their education, employment, gendered spousal relationships, motherhood, residential mobility, and the body to achieve their middle-class mobility. Ultimately, she finds that these women used their human agency and social structures over these multiple social sites to reach their class goals for themselves and their children while simultaneously constructing new classed and ethnicized feminine identities.

Mizrahi's findings integrate issues of gender, ethnicity, immigration, and class mobility in a single intriguing study. Her volume will appeal to students and teachers of sociology, anthropology, ethnography, and Middle East studies as well as readers interested in immigration and women's studies.

2013, 6x9, 216 Pages

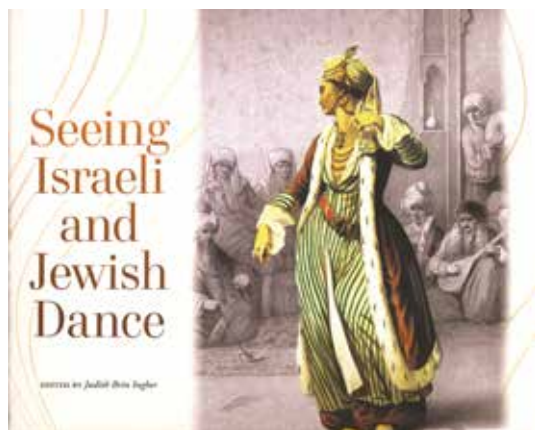
ISBN 978-0-8143-3881-0, \$44.95 Hardback

ISBN 978-0-8143-3858-2, ebook

Beverly Mizrahi is a senior lecturer in sociology at Ashkelon Academic College in Ashkelon, Israel. She is a co-author of the book *Immigrants in Israel* and has published research on gender, immigration and absorption, stratification and class mobility, and the family in professional journals and anthologies.

Seeing Israeli and Jewish Dance

Edited by
Judith Brin Ingber



SELECTED AS A 2011 *CHOICE* SIGNIFICANT
UNIVERSITY PRESS TITLES FOR UNDERGRADUATES! 

In *Seeing Israeli and Jewish Dance*, choreographer, dancer, and dance scholar Judith Brin Ingber collects wide-ranging essays and many remarkable photographs to explore the evolution of Jewish dance through two thousand years of Diaspora, in communities of amazing variety and amid changing traditions. Ingber and other eminent scholars consider dancers individually and in community, defining Jewish dance broadly to encompass religious ritual, community folk dance, and choreographed performance. Taken together, this wide range of expression illustrates the vitality, necessity, and continuity of dance in Judaism.

This volume combines dancers' own views of their art with scholarly examinations of Jewish dance conducted in Europe, Israel, other Middle East areas, Africa, and the Americas. In seven parts, *Seeing Israeli and Jewish Dance* considers Jewish dance artists of the twentieth and twenty-first centuries; the dance of different Jewish communities, including Hasidic, Yemenite, Kurdish, Ethiopian, and European Jews in many epochs; historical and current Israeli folk dance; and the contrast between Israeli and American modern and post-modern theater dance. Along the way, contributors see dance in ancient texts like the *Song of Songs*, *the Talmud*, and Renaissance-era illuminated manuscripts, and plumb oral histories, Holocaust sources, and their own unique views of the subject. A selection of 182 illustrations, including photos, paintings, and film stills, round out this lively volume. Many of the illustrations come from private collections and have never before been published. This book threads together unique source material and scholarly examinations by authors from Europe, Israel, and America trained in sociology, anthropology, history, cultural studies, Jewish studies, dance studies, as well as art, theater, and dance criticism.

2011, 11x8.5, 472 Pages, 182 black-and-white images
ISBN 978-0-8143-3330-3, \$34.95 Hardback

Judith Brin Ingber is a performer, teacher, and choreographer who has written and lectured extensively on Jewish dance. She co-founded the Israel Dance Annual magazine and the chamber performing arts troupe Voices of Sepharad and has been an adjunct faculty in the Department of Theater Arts and Dance and in the School of Journalism at the University of Minnesota since 1978.

Contributors Include: Sara Levi-Tanai, Felix Fibich, Janice Ross, Nina S. Spiegel, Josh Perelman, Judith Brin Ingber, Alayah Goren-Kadman, Dawn Lille, Shalom Staub, Giora Manor, Zvi Friedhaber, Barbara Sparti, Yehuda Hyman, Jill Gellerman, Dina Roginsky, Elke Kaschl, Naomi M. Jackson, Gaby Aldor



Mediterranean Israeli Music and the Politics of the Aesthetic

Amy Horowitz

2010 JORDAN SCHNITZER
BOOK AWARDS
HONORABLE MENTION
IN SOCIAL SCIENCE,
ANTHROPOLOGY, AND
FOLKLORE!

The relocation of North African and Middle Eastern Jews to Israel in the 1950s and 1960s brought together communities from Egypt, Iraq, Kurdistan, Yemen, and many other Islamic countries, as well as their unique music styles. In the unstable, improvisatory spaces of transit camps, development towns, and poor neighborhoods, they created a new pan-ethnic Mizrahi identity and a homegrown hybrid music that inspired equal parts high-pitched enthusiasm and resistance along the fault lines of Israel's ethnic divide. In *Mediterranean Israeli Music and the Politics of the Aesthetic*, author Amy Horowitz investigates the emergence of a new pan-ethnic Mizrahi style of music between the 1970s and 1990s, as the community struggled to gain recognition on the overlapping stages of politics and music.

This volume is both an ethnographic study based on Horowitz's immersion in the Mizrahi community and a multi-voiced account of community members, who describe their music and musicians who play it. Horowitz focuses primarily on the work of three artists—Avihu Medina, Zohar Argov, and Zehava Ben—who pioneered a recognizable Mizrahi style and moved this new musical formation from the Mizrahi neighborhoods to the national arena. She also contextualizes the music within the history of the community by detailing the mass migration of North African and Middle Eastern Jews to Israel, the emergence of these immigrants as a pan-ethnic political coalition in the 1970s, and the opening up of markets for disenfranchised music makers as a result of new recording technologies, including the cassette recorder and four-way duplicating machine.

Mediterranean Israeli Music and the Politics of the Aesthetic places folklore within the frameworks of nationalism, ethnicity, ethnomusicology, Jewish studies, Israel studies, Middle Eastern Studies, and politics. Anyone interested in these disciplines will appreciate this remarkable volume.

2010, 6x9, 272 Pages, 42 black-and-white photographs
ISBN 978-0-8143-3465-2, \$29.95 Paperback

Amy Horowitz is a scholar, activist, and cultural worker. She served as acting director of Smithsonian Folkways Recordings, where she was awarded a Grammy as co-producer of *The Anthology of American Folk Music*. She teaches courses on music, globalization, and Jerusalem through the International Studies Program and is a research associate at the Middle East Studies Center and the Mershon Center for International Security Studies at The Ohio State University.

Unwitting Zionists

The Jewish Community of Zakho in Iraqi Kurdistan

Haya Gavish

Unwitting Zionists examines the Jewish community in the northern Kurdistan town of Zakho from the end of the Ottoman period until the disappearance of the community through aliyah by 1951. Because of its remote location, Zakho was far removed from the influence of the Jewish religious leadership in Iraq and preserved many of its religious traditions independently, becoming the most important Jewish community in the region and known as "Jerusalem of Kurdistan."

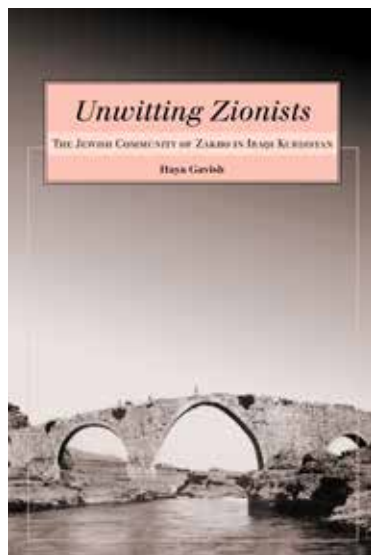
Author Haya Gavish argues, therefore, that when the community was exposed to Zionism, it began to open up to external influences and activity. Originally published in Hebrew, *Unwitting Zionists* uses personal memoirs, historical records, and interviews to investigate the duality between Jewish tradition and Zionism among Zakho's Jews.

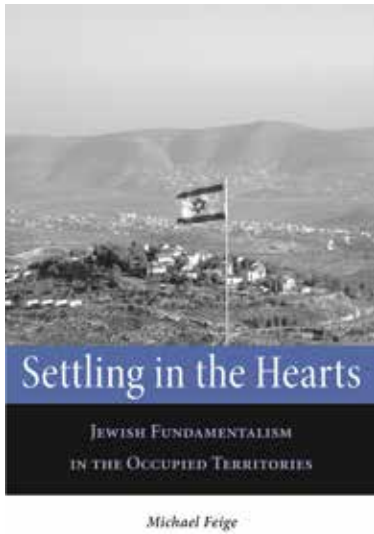
Gavish consults a variety of sources to examine the changes undergone by the Jewish community as a result of its religious affiliation with Eretz-Israel, its exposure to Zionist efforts, and its eventual immigration to Israel. Because relatively little written documentation about Zakho exists, Gavish relies heavily on folkloristic sources like personal recollections and traditional stories, including extensive material from her own fieldwork with an economically and demographically diverse group of men and women from Zakho. She analyzes this firsthand information within a historical framework to reconstruct a communal reality and lifestyle that was virtually unknown to anyone outside of the community.

Appendixes contain biographical details of the interviewees for additional background. Gavish also addresses the relative merits of personal memoirs, optimal interviewer-interviewee relationships, and the problem of relying on the interviewees' memories in her study. Folklore, oral history, anthropology, and Israeli studies scholars, as well as anyone wanting to learn more about religion, community, and nationality in the Middle East will appreciate *Unwitting Zionists*.

2009, 6x9, 456 Pages, 42 black-and-white images
ISBN 978-0-8143-3366-2, \$54.95 Hardback
ISBN 978-0-8143-3689-2, ebook

Haya Gavish is lecturer in Hebrew language and literature at the Hebrew Union College–Jewish Institute of Religion, Jerusalem.





Settling in the Hearts

Jewish Fundamentalism in the Occupied Territories

Michael Feige



2009 SHAPIRO AWARD
FOR BEST BOOK
IN ISRAELI STUDIES
CO-WINNER!

Gush Emunim traces its roots to the 1967 Six Day War and the development of a Greater Israel ideology, which sought to maintain Israeli control of the West Bank and other newly acquired territories. The fundamentalist religious movement became a political force by constructing settlements within contested territory and is one of the key players in the Israeli–Palestinian conflict. In *Settling in the Hearts*, Michael Feige analyzes the success of Gush Emunim through an examination of its ideology, practices, and symbolic construction of space and time. He argues that by constructing the meaning of contested territories as a national homeland, the ideological settlers attempt to redefine Zionism, Israel, and Judaism.

In the first section of this volume, Feige explores how the Gush Emunim settlers reinterpret Jewish history, secular Zionist ideology, religious faith, and the Bible to discern the settlers' attitudes toward the Jewish exile experience. Feige identifies the crucial principles at work in the settlers' attempts to appropriate land, particularly in their use of collective memory, referring both to ancient times and to more contemporary events. In the second section, he presents fascinating case studies of Jewish settlements that Gush Emunim built beyond the green lines, in important symbolic centers such as Hebron, Ofra, and Gush. The concluding section analyzes the contemporary changes, conflicts, and crises that have affected Gush Emunim in the last year.

Settling in the Hearts is based on a variety of qualitative sources, including interviews, participant observation, settlers' publications, and visual documents. Its novel way of understanding one of the most crucial factors affecting Israeli society and the Israeli–Palestinian conflict will be of interest to Israeli and Middle Eastern studies scholars and readers wanting to learn more about the complex dynamics of politics in the Middle East.

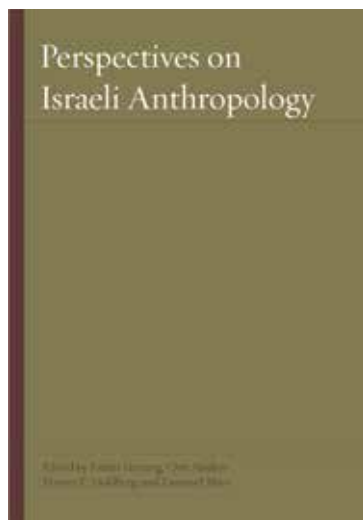
2009, 6x9, 352 Pages, 18 black-and-white photographs
ISBN 978-0-8143-2750-0, \$54.95 Hardback

Michael Feige was a sociologist, anthropologist, and senior lecturer in the Israel Studies program at the Ben-Gurion Research Center at Ben-Gurion University of the Negev.

Perspectives on Israeli Anthropology

Edited by Esther Hertzog, Orit Abuhav, Harvey E. Goldberg, and Emanuel Marx

While Israel is a small country, it has a diverse and continually changing society. As a result, since the 1960s Israeli anthropology has been a fertile ground for researchers. This collection introduces readers to the diverse field of social anthropology in Israel today, pointing to both its rich history and promising future. Drawing upon recent research as well as a few key older articles, editors Esther Hertzog, Orit Abuhav, Harvey E. Goldberg, and Emanuel Marx have selected contributors that highlight different theoretical perspectives and touch on a variety of relevant topics.



Perspectives on Israeli Anthropology begins with an introduction that traces the development of social anthropology in Israel from its beginnings in Palestine prior to Israeli statehood to the present. The essays in this volume are divided into five major thematic sections, including the effects of immigration, the influence of bureaucracies in social life, the negotiation of the social order, tensions between Jewish Israelis and Palestinian Arabs, and notions of "Israeliness" and "Jewishness." Essays offer compelling research and a variety of perspectives on changing senses of identity, ethnicity, religiosity, and gender relations in a society deeply affected by war, violence, and dispossession.

While the contributors in this volume adhere to various theoretical and ethnographic traditions, they all treat Israel as a complex, modern, and open society with much to offer other scholars. *Perspectives on Israeli Anthropology* will provide an illuminating overview of the discipline for students, teachers, and researchers in the field of social anthropology.

**2009, 7x10, 744 Pages, 19 black-and-white photographs
ISBN 978-0-8143-3050-0, \$45.00 Paperback**

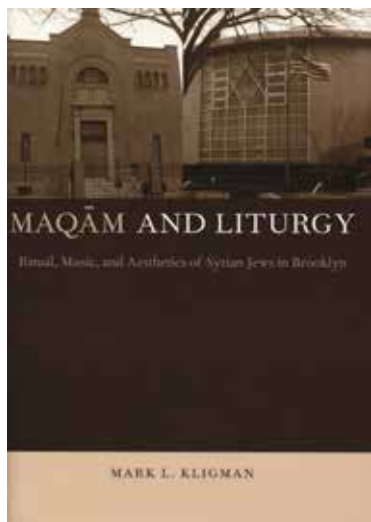
Esther Hertzog is senior lecturer and head of the Anthropology Program at Beit Berl College, Kfar Saba, Israel.

Orit Abuhav teaches in the Social Science Department, Beit Berl College, Kfar Saba, Israel.

Harvey E. Goldberg is professor emeritus in the Department of Sociology and Anthropology at the Hebrew University of Jerusalem.

Emanuel Marx is professor emeritus in the Department of Sociology and Anthropology at Tel Aviv University.

Contributors Include: Alex Weingrod, Andre Levy, Aref Abu-Rabia, Arnold Lewis, Dan Rabinowitz, Dina Siegel, Don Handelman, Edna Lomsky-Feder, Emanuel Marx, Esther Hertzog, Eyal Ben-Ari, Gideon Aran, Gideon Kressel, Hagar Salamon, Haim Hazen, Harvey Goldberg, Henry Abramovitch, Henry Rosenfeld, Israel Drori, Lea Shamgar-Handelman, Moshe Shokeid, Ofra Greenberg, Orit Abuhav, Rachel Wasserfall, Reuven Shapira, Shlomo Deshen, Shulamit Carmi, Susan Slyomovics, Susan Starr Sered, Tamar Katriel, Yael Katzir, Yehuda C. Goodman, Yoram Bilu



Maqām and Liturgy

Ritual, Music, and Aesthetics of Syrian Jews in Brooklyn

Mark L. Kligman



2009 JORDAN
SCHNITZER BOOK
AWARDS NOTABLE
SELECTION!

Syrian Jews in Brooklyn, New York, number more than forty thousand and constitute the largest single group of Jews from Syria in the world.

Their thriving community includes fifteen synagogues in the Flatbush section of Brooklyn, where the practice of singing Arab melodies is a cornerstone of their religious services. In *Maqam and Liturgy*, author Mark L. Kligman investigates the multidimensional interaction of music and text in Sabbath prayers of the Syrian Jews to trace how Arab and Jewish traditions have merged in this particular culture, helping to illuminate a little-known dimension of Jewish identity and Jewish-Arab cultural interaction.

Based on fieldwork conducted in 1990-91, Kligman worked closely with the leading Syrian cantors who maintain the community's traditional practices and pass them on to the next generation. Kligman's research demonstrates that Arab culture is manifest in the liturgy of Syrian Jews on many levels. Namely, the maqam system, the modal scales of Arab music, organizes Syrian liturgy through the adaptation not only of Arab melodies but the aesthetics of Arab musical practices, including the extra-musical associations of maqamat that determine which of the eleven modes is to be used. Kligman contextualizes the music and liturgy of Syrian Jewish worship within the disciplines of ethnomusicology, Judaic and cultural studies, and anthropology. A 23-track audio supplement of liturgical chanting is available for download at wsupress.wayne.edu/maqamandliturgy.

Though the process of adapting Arab music and aesthetics into a Jewish liturgical context dates back to the tenth century, the perpetuation of two interconnected Middle Eastern cultures in America is a unique phenomenon. *Maqam and Liturgy* brings the fascinating culture fusion of the Syrian Jews to the attention of a wider audience, including scholars and teachers of Jewish studies, Middle Eastern studies, anthropology, and ethnomusicology.

2009, 7x10, 288 Pages, 9 black-and-white photographs
ISBN 978-0-8143-3216-0, \$49.99 Hardback
ISBN 978-0-8143-4186-5, ebook

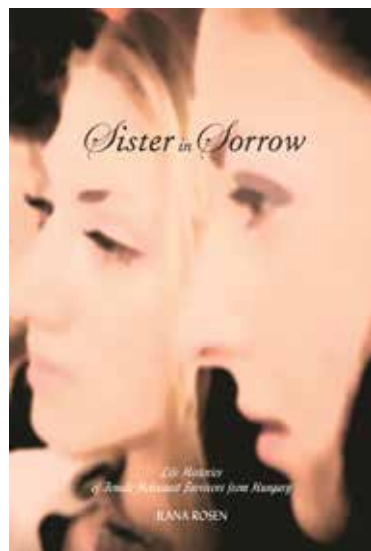
Mark L. Kligman is professor of Jewish musicology at Hebrew Union College–Jewish Institute of Religion.

Sister in Sorrow

Life Histories of Female Holocaust Survivors from Hungary

Ilana Rosen

2006 ELLI KÖNGÄS
MARANDA PRIZE
WINNER!



Sister in Sorrow offers a glimpse into the world of Hungarian Holocaust survivors through the stories of fifteen survivors, as told by thirteen women and two spouses presently living in Hungary and Israel. Analyzing the accounts as oral narratives, author Ilana Rosen uses contemporary folklore studies methodologies to explore the histories and the consciousness of the narrators as well as the difficulty for present-day audiences to fully grasp them. Rosen's research demonstrates not only the extreme personal horrors these women experienced but also the ways they cope with their memories.

In four sections, Rosen interprets the life histories according to two major contemporary leading literary approaches: psychoanalysis and phenomenology. This reading encompasses both the life spans of the survivors and specific episodes or personal narratives relating to the women's identity and history. The psychoanalytic reading examines focal phases in the lives of the women, first in pre-war Europe, then in World War II and the Holocaust, and last as Holocaust survivors living in the shadow of loss and atrocity. The phenomenological examination traces the terms of perception and of the communication between the women and their different present-day non-survivor audiences. An appendix contains the complete life histories of the women, including their unique and affecting remembrances.

Although Holocaust memory and narrative have figured at the center of academic, political, and moral debates in recent years, most works look at such stories from a social science perspective and attempt to extend the meaning of individual tales to larger communities.

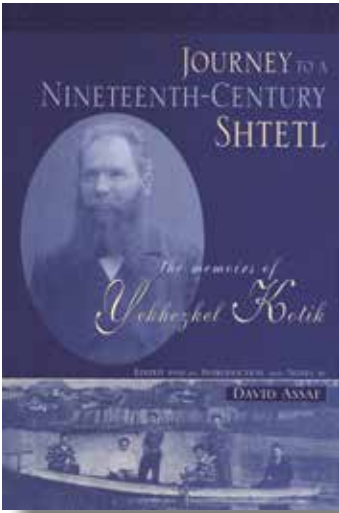
Although Rosen keeps the image of the general group—be it Jews, female Holocaust survivors, Israelis, or Hungarians—in mind throughout this volume, the focus of *Sister in Sorrow* is the ways the individual women experienced, told, and processed their harrowing experiences. Students of Holocaust studies and women's studies will be grateful for the specific and personal approach of *Sister in Sorrow*.

2008, 6x9, 280 Pages

ISBN 978-0-8143-3129-3, \$29.99 Paperback

ISBN 978-0-8143-3888-9, ebook

Ilana Rosen is senior lecturer in the Department of Hebrew Literature at Ben-Gurion University of the Negev in Beer Sheva, Israel.



Journey to a Nineteenth-Century Shtetl

The Memoirs of Yekhezkel Kotik

Edited with an Introduction and
Notes by David Assaf

Originally published in Warsaw in 1913, this beautifully written memoir offers a panoramic description of the author's experiences growing up in Kamieniec Litewski, a Polish shtetl connected with many important events in the history of nine-

teenth-century Eastern European Jewry. Although the way of life portrayed in this memoir has disappeared, the historical, cultural, and folkloric material it contains will be of major interest to historians and general readers alike.

Kotik's story is the saga of a wealthy and influential family through four generations. Masterfully interwoven in this tale are colorful vignettes featuring Kotik's family and neighbors, including rabbis and *zaddikim*, merchants and the poor, *hasidim* and *mitnaggedim*, scholars and illiterates, believers and heretics, matchmakers and informers, and teachers and musicians. Stories of personal warmth and despair intermingle with descriptions of the rise and decline of Jewish communal institutions and descriptions of the relationships between Jews, Russian authorities, and Polish lords. Such events as the brutal decrees of Tsar Nicholas I, the abolishment of the Jewish communal board known as the Kahal, and the Polish revolts against Russia are reflected in the lives of these people.

The English edition includes a complete translation of the first volume of memoirs and contains notes elucidating terms, names, and customs, as well as bibliographical references to the research literature. The book not only acquaints new readers with the talent of a unique storyteller but also presents an important document of Jewish life during a fascinating era.

2008, 6x9, 544 Pages, 12 black-and-white photographs

ISBN 978-0-8143-3421-8, \$22.99 Paperback

ISBN 978-0-8143-3733-2, ebook

David Assaf is a professor of Jewish history at Tel Aviv University. His other books include *The Regal Way: The Life and Times of Rabbi Israel of Ruzhin*.

The Heart Is a Mirror

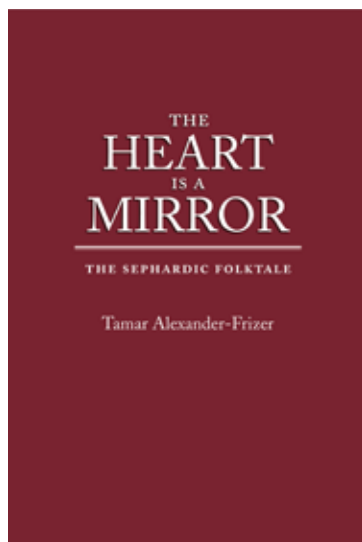
The Sephardic Folktale

Tamar Alexander-Frizer

Since their expulsion from Spain in 1492, Sephardic Jews have managed to maintain their Jewish faith and Spanish group identity and have developed a uniquely Judeo-Spanish culture wherever they settled. Among the important cultural ties within these Sephardic groups are Judeo-Spanish folktales, stories that have been passed down from generation to generation, either in the distinct language of the group, Judeo-Spanish (Ladino), or in other languages, such as Hebrew.

In The Heart Is a Mirror, Tamar Alexander-Frizer examines the folk narratives of Sephardic Jews

to view them both in relation to universal narrative traditions and the traditions of Jewish culture.



In part 1, Alexander-Frizer investigates the relationship between folk literature and group identity via the stories' connection to Hebrew canonical sources, their historical connection to the land of origin, their treatment of prominent family members and historical events, and their connection to the surrounding culture in the lands of the Spanish Diaspora. Part 2 contains an analysis of several important genres and subgenres present in the folktales, including legends, ethical tales, fairy tales, novellas, and humorous tales. Finally, in part 3, Alexander-Frizer discusses the art of storytelling, introducing the theatrical and rhetorical aspects tied up in the Sephardic folktales, such as the storyteller, the audience, and the circumstances of time and place.

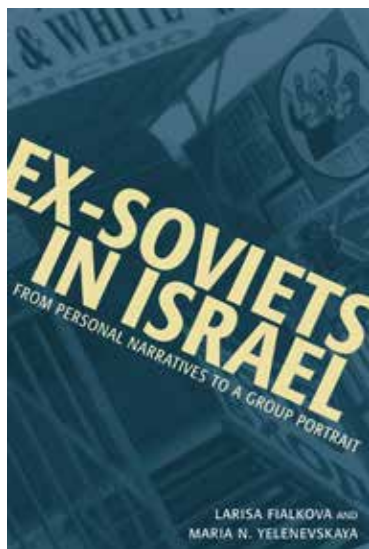
This thorough and thought-provoking study is based on a corpus of over four thousand stories told by descendants of the Spanish Diaspora. An introduction addresses methodological problems that arise from the need to define the stories as Judeo-Spanish in character, as well as from methods used to record and anthologize them. Jewish studies scholars, as well as those interested in folktale studies, will gain much from this fascinating and readable volume.

2007, 6x9, 704 Pages, 18 black -and-white illustrations

ISBN 978-0-8143-2971-9, \$65.00 Hardback

ISBN 978-0-8143-4005-9, ebook

Tamar Alexander-Frizer is Frankfurter Chair for Sephardic studies, head of the folklore program, and director of the Gaon Center for Ladino Culture at Ben-Gurion University, Beer Sheba, Israel.



Ex-Soviets in Israel

From Personal Narratives to a Group Portrait

Larisa Fialkova and
Maria N. Yelenevskaya

In the final years of the Soviet Union and into the 1990s, Soviet Jews immigrated to Israel at an unprecedented rate, bringing about profound changes in Israeli society and the way immigrants understood their own identity. In this volume *ex-Soviets in Israel* reflect on their immigration experiences, allowing readers to explore this transitional cultural group directly through immigrants' thoughts, memories, and feelings, rather than physical artifacts like magazines,

films, or books.

Drawing on their fieldwork as well as on analyses of the Russian-language Israeli media and Internet forums, Larisa Fialkova and Maria N. Yelenevskaya present a collage of cultural and folk traditions—from Slavic to Soviet, Jewish, and Muslim—to demonstrate that the mythology of Soviet Jews in Israel is still in the making. The authors begin by discussing their research strategies, explaining the sources used as material for the study, and analyzing the demographic profile of the immigrants interviewed for the project. Chapters use immigrants' personal recollections to both find fragments of Jewish tradition that survived despite the assimilation policy in the USSR and show how traditional folk perception of the Other affected immigrants' interaction with members of their receiving society. The authors also investigate how immigrants' perception of time and space affected their integration, consider the mythology of Fate and Lucky Coincidences as a means of fighting immigrant stress, examine folk-linguistics and the role of the lay-person's view of languages in the life of the immigrant community, and analyze the transformation of folklore genres and images of the country of origin under new conditions.

As the biggest immigration wave from a single country in Israel's history, the ex-Soviet Jews make a fascinating case study for a variety of disciplines. *Ex-Soviets in Israel* will be of interest to scholars who work in Jewish and immigration studies, modern folklore, anthropology, and sociolinguistics.

2007, 6x9, 392 Pages, 25 black-and-white photographs

ISBN 978-0-8143-3169-9, \$49.95 Hardback

ISBN 978-0-8143-3839-1, ebook

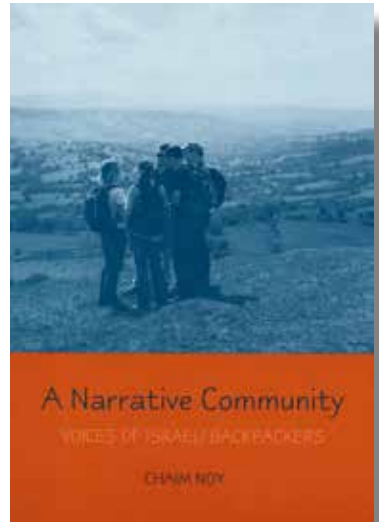
Larisa Fialkova is a senior researcher in the department of Hebrew and comparative literature at the University of Haifa.

Maria N. Yelenevskaya is senior teaching fellow in the department of humanities and arts at the Technion-Israel Institute of Technology, Haifa.

A Narrative Community Voices of Israeli Backpackers

Chaim Noy

Backpacking, or Tarmila'ut, has been a time-honored rite of passage for young Israelis for decades. Shortly after completing their mandatory military service, young people set off on extensive backpacking trips to "exotic" and "authentic" destinations in so-called Third World regions in India, Nepal, and Thailand in Asia, and also Colombia, Ecuador, Peru, Brazil, Chile, and Argentina in Central and South America. Chaim Noy collects the words and stories of Israeli backpackers to explore the lively interplay of quotations, constructed dialogues, and social voices in the backpackers' stories and examine the crucial role they play in creating a vibrant, voiced community.



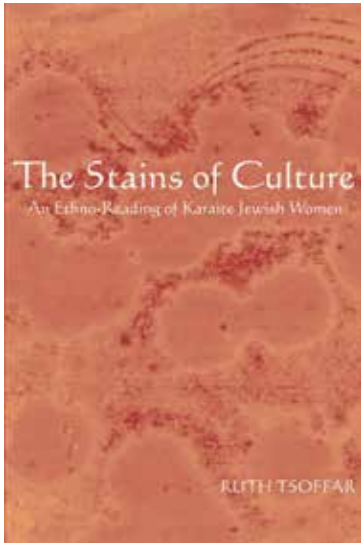
A Narrative Community illustrates how, against the peaks of Mt. Everest, avalanches, and Incan cities, the travelers' storytelling becomes an inherently social drama of shared knowledge, values, hierarchy, and aesthetics. Based on forty-five in-depth narrative interviews, the research in this book examines how identities and a sense of belonging emerge on different social levels—the individual, the group, and the collective—through voices that evoke both the familiar and the Other. In addition, *A Narrative Community* makes a significant contribution to modern tourism literature by exploring the sociolinguistic dimension related to tourists' accounts and particularly the transformation of self that occurs with the experience of travel. In particular, it addresses the interpersonal persuasion that travelers use in their stories to convince others to join in the ritual of backpacking by stressing the personal development that they have gained through their journeys.

This volume is groundbreaking in its dialogical conceptualization of the interview as a site of cultural manifestation, innovation, and power relations. The methods employed, which include qualitative sampling and interviewing, clearly demonstrate ways of negotiating, manifesting, and embodying speech performances. Because of its unique interdisciplinary nature,

A Narrative Community will be of interest to sociolinguists, folklore scholars, performance studies scholars, tourism scholars, and those interested in social discourses in Israel.

2006, 7x10, 256 Pages, 7 black-and-white photographs
ISBN 978-0-8143-3176-7, \$32.99 Paperback
ISBN 978-0-8143-3758-5, ebook

Chaim Noy is an independent scholar currently teaching in the Department of Communication, the Hebrew University of Jerusalem.



The Stains of Culture

An Ethno-Reading of Karaite Jewish Women

Ruth Tsoffar

- 2006 ELLI KÖNGÄS MARANDA PRIZE WINNER!
- ▶ • 2007 NATIONAL JEWISH BOOK AWARDS RUNNER IN THE CATEGORY OF WOMEN'S STUDIES!
- 2007 AMERICAN FOLKLORE SOCIETY BOOK AWARDS WINNER!

A minority within Judaism, the Karaites are known as a 'reading community'—one that looks to the Bible as the authority in all areas of life, including intimate relations and hygiene. Here Ruth Tsoffar considers how Egyptian Karaites of the San Francisco Bay Area define themselves, within both California culture and Judaism, in terms of the Bible and its bearing on their bodies. Women's perspectives play a large role in this ethnography; it is their bodies that are especially regulated by rules of cleanliness and purity to the point where their biological cycles—menstruation, procreation, childbirth, lactation—determine their place in the community.

As Tsoffar notes, the female body itself becomes a richly encoded text that reveals much about the Karaites' attitudes toward the interrelated issues of gender, sex, food, procreation, sacred traditions, time and space, as well as identity. The author illuminates the cultural strategies used by Karaite women to sustain their religious ideologies yet find personally meaningful ways of reading. The Karaites have survived since at least the 8th century by continually contemporizing their culture. Through a study of the rich, animated ritual experience of niddah (menstruation and purity codes in Leviticus), we see how the Karaite women seek to imagine and narrate a new history of purity through their bodies.

The Stains of Culture presents issues of meaning and interpretation in a way valuable to students of women's studies, anthropology, minority cultural production, scholars of religion and Judaism, especially to those interested in exploring Judaism's diversity.

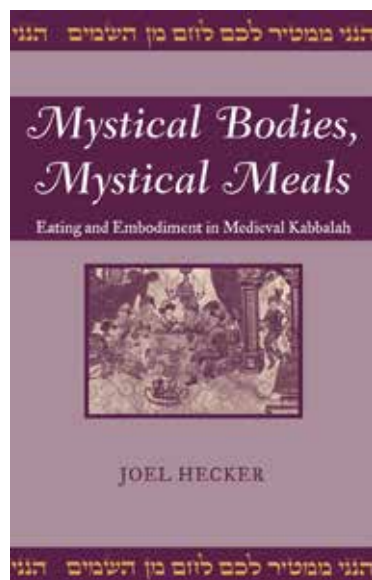
2005, 6x9, 264 Pages, 10 black-and-white photographs and 1 map
ISBN 978-0-8143-3223-8, \$28.99 Paperback

Ruth Tsoffar is assistant professor of Near Eastern Studies at the University of Michigan.

Mystical Bodies, Mystical Meals Eating and Embodiment in Medieval Kabbalah

Joel Hecker

Mystical Bodies, Mystical Meals is the first book-length study of mystical eating practices and experiences in the kabbalah. Focusing on the Jewish mystical literature of late-thirteenth-century Spain, author Joel Hecker analyzes the ways in which the Zohar and other contemporaneous literature represent mystical attainment in their homilies about eating. What emerges is not only consideration of eating practices but, more broadly, the effects such practices and experiences have on the bodies of its practitioners.



Using anthropology, sociology, ritual studies, and gender theory, Hecker accounts for the internal topography of the body as imaginatively conceived by kabbalists. For these mystics, the physical body interacts with the material world to effect transformations within themselves and within the Divinity. The kabbalists experience the ideal body as one of fullness, one whose boundaries allow for the intake of divine light and power, and for the outward overflow of fruitfulness and generosity; at the same time, the body retains sufficient integrity to confer a sense of completeness, as the perfect symbol for the Divinity itself.

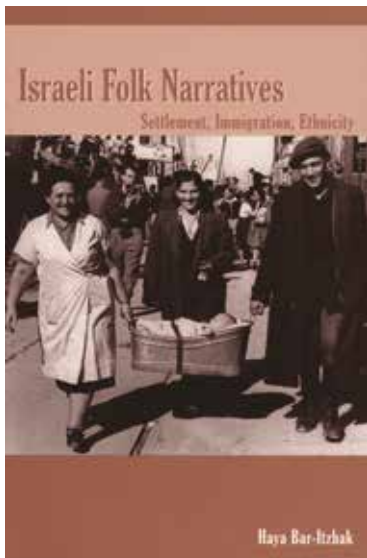
Nourishment imagery is used throughout the kabbalah as a metaphor signifying the flow of divine blessing from the upper worlds to the lower, from masculine to feminine, and from Israel to the Godhead. The body's spiritual continuity allows for unions between the kabbalistic devotee and his food, table, chair, and wine and is exemplified in the practices and experiences surrounding the consumption of food; this continuity is also applicable to other aspects of embodiment, such as the kabbalist's union with his fellow man. *Mystical Bodies, Mystical Meals* underscores the homosocial quality of the kabbalistic fraternity, in which gendered hierarchies of master and disciple are linked to the imagery and dynamics of nourishment and sexuality. Bringing this entire spectrum into focus, Hecker ultimately considers how the oral cavity and stomach, even the emotions associated with festive meals, are mobilized to produce the soul of the mystical saint in medieval kabbalah.

2005, 6x9, 296 Pages

ISBN 978-0-8143-3181-1, \$47.95 Hardback

ISBN 978-0-8143-4003-5, ebook

Joel Hecker is associate professor of Jewish mysticism at the Reconstructionist Rabbinical College.



Israeli Folk Narratives Settlement, Immigration, Ethnicity

Haya Bar-Itzhak

The goals and challenges that face the people of Israel are vividly illustrated by the country's many folk stories. Here Haya Bar-Itzhak presents these tales—gathered from the early settlers of the kibbutz, from immigrants who arrived in Israel after independence, and from ethnic groups—to create a panoramic view of a fascinatingly complex society.

Creating stories set in the past, even the recent past, is a way for societies to express their

problems, adversities, yearnings, and hopes. Bar-Itzhak finds this true among inhabitants of the kibbutz, who find their society at a crossroads as a result of changes in Israeli society at large. She reveals the symbolic dimensions of their stories—some dealing with the death of young soldiers (sacrificed sons) in battle—as pointing to the complexity of a local culture that expresses the ethos of Labor Zionism.

In a section dealing with the folklore of immigrants, Bar-Itzhak focuses on the narratives of Yemenite Jews and Polish Jews. Their stories express their traumatic meeting with Israeli society while providing a means for coming to grips with it. The final section, dealing with ethnic folklore of Moroccan Jews, explores the wonder tale through the perspective of disabled and elderly storytellers, who in the language of their community seek to defend their own values and norms, and examines the saints' legends and the body language usually employed in the telling of them. Throughout, the author illuminates the unique challenge of experiencing ethnicity as Jews vis-à-vis other Jews.

Israeli Folk Narratives combines new data with insightful analyses. Anyone interested in folk stories and Israeli culture will be enlightened by this sensitive, thought-provoking book.

2005, 6x9, 208 Pages, 16 black-and-white photographs and 7 tables
ISBN 978-0-8143-3047-0, \$32.99 Paperback

Haya Bar-Itzhak is Academic Head of Israel Folktale Archives and chair of the folklore division of the Department of Hebrew and Comparative Literature at the University of Haifa. Among other books, she is author of *Jewish Poland: Legends of Origin: Ethnopoetics and Legendary Chronicles* (Wayne State University Press, 2001) and co-author of *Jewish Moroccan Folk Narratives from Israel* (Wayne State University Press, 1993).

Staging and Stagers in Modern Jewish Palestine

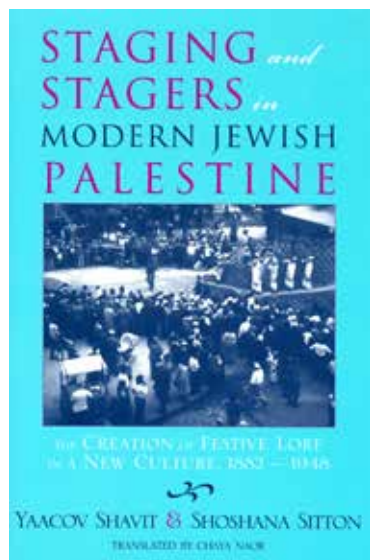
The Creation of Festive
Lore in a New Culture,
1882-1948

By Yaacov Shavit and
Shoshana Sitton

Translated by Chaya Naor

This fascinating case study describes the work of the people responsible for creating festive lore and its system of ceremonies and festivities—an inseparable part of every culture. In the case of the new modern Hebrew culture of Eretz Israel (modern Jewish Palestine)—a society of immigrants that left behind most of their traditional folkways—the creation of festival lore was a conscious and organized process guided by a national ideology and aesthetic values. This creative effort in a secular national society served as an alternative to the traditional religious system, adapted the ceremonies and festivals to a new historical reality, and created a new festival cycle that would give expression and joy to the values and symbols of the new Jewish society.

Staging and Stagers in Modern Jewish Palestine claims that the system of ceremonies and festivals, in general, and each separate ceremony and festival were staged according to the staging instructions written by a defined group of cultural activists. The book examines three main stages—the educational network, rural society (particularly the cooperative sector), and urban society (most notably Tel Aviv)—and looks at the stagers themselves, who were schoolteachers, writers, artists, and cultural activists. Though cultural systems of festivals and ceremonies are often researched and described, scholarly literature rarely identifies their creators or studies in detail the manner in which these systems are created. *Staging and Stagers in Modern Jewish Palestine* sheds important light on the stagers of modern Jewish Palestine and also on the processes and mechanisms that created the performative lore in other cultures, in ancient as well as modern times.



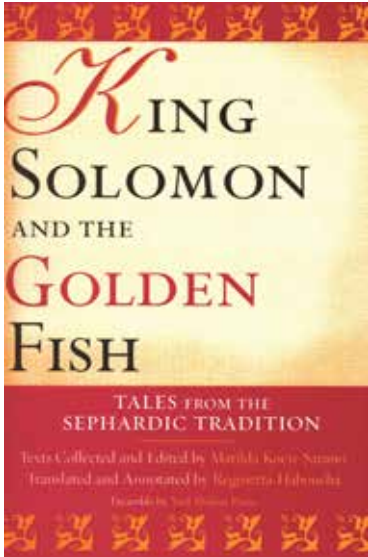
2004, 6x9, 224 Pages

ISBN 978-0-8143-2845-3, \$47.95 Hardback

ISBN 978-0-8143-4188-9, ebook

Yaacov Shavit is professor for the Department of the History of the Jewish People at Tel-Aviv University. Among his publications are *History in Black: African-Americans in Search of an Ancient Past* and *The War of the Tablets: The Defense of the Bible in the 19th Century and the Babel-Bible Controversy*.

Shoshana Sitton is senior lecturer at the Levinsky College of Education, Tel Aviv. She is author of *Education in the Spirit of the Homeland: The Curriculum of the Teachers Council for the Keren Kayemet*.



King Solomon and the Golden Fish

Tales from the Sephardic Tradition

Texts Collected and Edited by
Matilda Koén-Sarano
Translated and Annotated by
Reginetta Haboucha
Preamble by Yoel Shalom Perez

Orality has been central to the transmission of Sephardic customs, wisdom, and values for centuries. Throughout the Middle Ages, Spanish Jews were known for their linguistic skills, and as translators and storytellers they were the main

transmitters of Eastern/Islamic culture to the Christian world. Derived from a distinguished heritage, Judeo-Spanish storytelling has evolved over a five-hundred-year historical journey. Constant contact with the surrounding societies of the past and with modern Israeli influences made it more universal than other Sephardic oral genres. Told in order to entertain but also to teach, Judeo-Spanish folktales convey timeless wisdom and a colorful depiction of Sephardic communities up to the first half of the twentieth century.

King Solomon and the Golden Fish is a selection of fifty-four folktales taken from Matilda Koén-Sarano's collection of stories recorded in Ladino (Judeo-Spanish) and translated by Reginetta Haboucha into fluent and idiomatic English that preserves the flavor and oral nuances of each text. Haboucha provides commentary and annotations to the folktales that enlighten both the academic and the lay reader, making this book at once appealing to scholars and enjoyable for the general public. *King Solomon and the Golden Fish* is divided into six main thematic sections: Supernatural Tales, Tales of Fate, Tales of the Prophet Elijah, Romantic Tales, Tales of Cleverness and Wisdom, and Jokes and Anecdotes. These folktales remain a powerful link between modern-day Spanish Jews and the Hispano-Jewish legacy—this collection passes along that legacy and provides a source of the customs and values of Sephardic Jews.

2004, 6x9, 432 Pages

ISBN 978-0-8143-3166-8, \$51.99 Hardback

ISBN 978-0-8143-4187-2, ebook

Matilda Koén-Sarano is a writer, scholar, poet, and storyteller living in Jerusalem.

Reginetta Haboucha, Ph.D., is Dean of Liberal Arts at the Fashion Institute of Technology in New York City. She is the author of *Types and Motifs of the Judeo-Spanish Folklore*.

Dialogic Moments From Soul Talks to Talk Radio in Israeli Culture

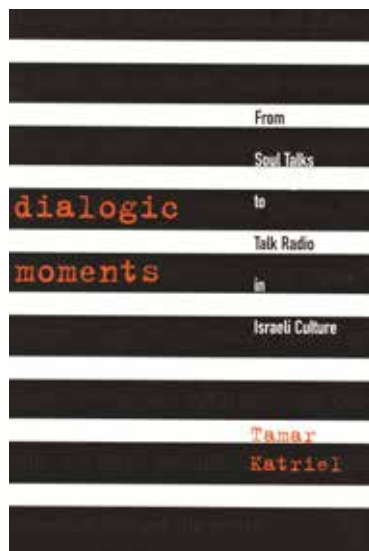
Tamar Katriel

"The vision of communication as authentic dialogue, as the mutual communion of souls, has animated a great many twentieth century discussions of language and communication, both in scholarly writings and in various forms and contexts of popular culture. In its various manifestations, this communicative utopia has identified dialogue or conversation as a locus of authenticity of both individuals and groups.

This study traces the ways in which this utopian vision of communication has played itself out in the particular context of Israeli society through the twentieth century, encapsulating central trends in the evolving Israeli cultural conversation over the years. In this sense, it is a historically-situated study of the cultural fluctuations of a given society in all its particularity.

In another sense, however, it seeks to offer a more general statement about the culturally constructed nature of the quest for authenticity as a project of modernity by focusing on conceptions of communication and language as its quintessential loci."

—From the Introduction by Tamar Katriel

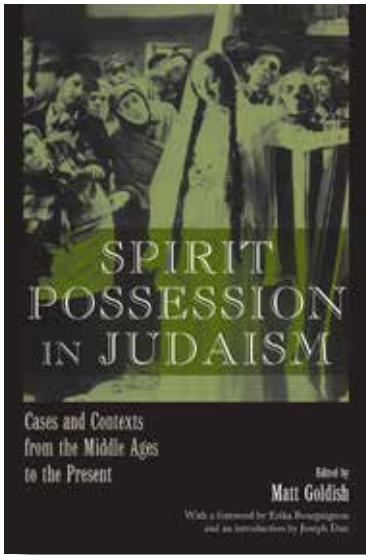


2004, 6x9, 402 Pages

ISBN 978-0-8143-2774-6, \$51.95 Hardback

ISBN 978-0-8143-3750-9, ebook

Tamar Katriel is professor of education and communication at the University of Haifa in Israel.



Spirit Possession in Judaism

Cases and Contexts from the Middle Ages to the Present

Edited by Matt Goldish
With a foreword by
Erika Bourguignon and an
introduction by Joseph Dan

This extraordinary collection of essays is the first to approach the phenomenon of spirit possession among Jews from a multidisciplinary perspective. What beliefs have Jews held about spirit possession? Have Jewish people believed

themselves to be possessed by spirits? If so, what sorts of spirits were they? Have Jews' conceptions of possession been the same as those of their Christian and Muslim neighbors? These are some of the questions addressed in these thirteen essays, which together explore spirit possession in a wide range of temporal and geographic contexts.

The phenomena known as spirit possession are both very widespread and very difficult to explain. The late Raphael Patai initiated study of spirit possession as found in the Jewish world in the post-Talmudic period by taking a folkloric and anthropological approach to the subject. Other scholars have opened up new avenues of inquiry through discussions of the topic in connection with Jewish mystical and magical traditions. The essays in this collection expand the variety of approaches to the subject, addressing Jewish possession phenomena from the points of view of religion, mysticism, literature, anthropology, psychology, history, and folklore. Scholarly views and popular traditions, benevolent spirits and malevolent shades, exorcism, social control, messianic implications, madness, literary structure, and a host of other topics are brought into the discussion of spirit possession in Jewish culture. This juxtaposition of approaches among the essays in this volume, some of which analyze the same texts in different ways, creates a broad foundation on which to contemplate the meaning of spirit possession.

2003, 6x9, 480 Pages

ISBN 978-0-8143-3003-6, \$46.99 Hardback

Matt Goldish is Samuel M. and Esther Melton Associate Professor of Jewish History at the Ohio State University. His books include *Judaism in the Theology of Sir Isaac Newton*, winner of the Salo Baron Prize of the American Academy for Jewish Research, 2000.

Contributors Include: Harris Lenowitz, J. H. Chajes, Jonathan Seidel, Lawrence Fines, Matt Goldish, Menachem Kallus, Morris M. Faierstein, Roni Weinstein, Tamar Alexander-Frizer, Yoram Bilu, Zvi Mark

Defining the Yiddish Nation The Jewish Folklorists of Poland

Itzik Nakhmen Gottesman

In the second half of the nineteenth century, Jewish nationalism developed in Europe. One vital form of this nationalism that took root at the beginning of the twentieth century in Eastern Europe was the Yiddishist movement, which held that the Yiddish language and culture should be at the center of any Jewish nationalist efforts. As with most European concepts of folklore, the romantic-nationalist ideas of J. G. Herder on the *volk* were crucial in the formulation of the study and collection of Yiddish folklore.

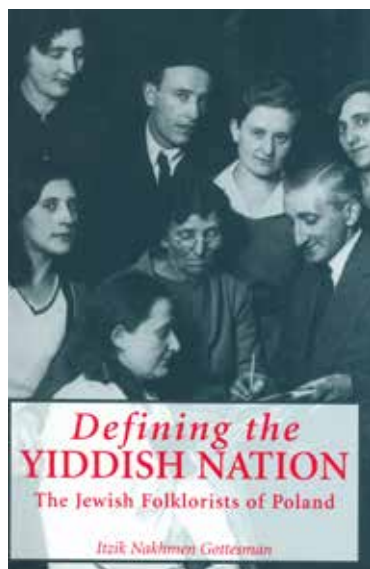
Herder's *volk*, however, denoted the peasantry, whereas Polish Jewry were an urban population. This difference determined the focus and pioneering work that this group of collectors accomplished. *Defining the Yiddish Nation* examines how these folklorists sought to connect their identity with the Jewish past but simultaneously develop Yiddishism, a movement whose eventual outcome would be an autonomous Jewish national culture and a break with the biblical past.

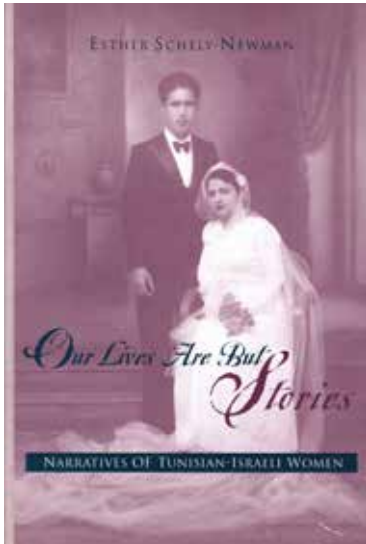
Itzik Nakhmen Gottesman analyzes the evolution of Yiddish folklore and its role in the creation of Yiddish nationalism in Poland between the two world wars. Gottesman studies three important folklore circles in Poland: the Warsaw group led by Noyekh Prilutski, the S. Ansky Vilne Jewish Historic-Ethnographic Society, and the Ethnographic Commission of the Yivo Institute in Vilne.

This book is much more than a study of the evolution of one particular folklore tradition, it is a look into the formation of a nationalist movement. *Defining the Yiddish Nation* will prove invaluable for scholars of Jewish studies and Yiddish folklore.

2003, 6x9, 280 Pages, 13 black-and-white photographs
ISBN 978-0-8143-2669-5, \$42.99 Hardback

Itzik Nakhmen Gottesman is the associate editor of the Yiddish Forward weekly. He has taught Yiddish language at the University of Pennsylvania and the University of Texas at Austin, and has a Ph.D. in Folklore and Folklife from the University of Pennsylvania. He is the editor of the Yiddish literary quarterly *The Zukunft*, now in its 110th year.





Our Lives Are But Stories Narratives of Tunisian-Israeli Women

Esther Schely-Newman

Our Lives Are But Stories explores the crucial role of personal storytelling in the lives of a unique generation of women—Jewish women who left the Muslim country of Tunisia to settle in the newly created Israeli state. To this day, the older generation of Tunisian Israelis continues to rely on storytelling as a form of education, entertainment, and socialization. But for women this art has taken on new dimensions, especially as they seek to impart their values to the young. Here Esther Schely-Newman expertly interweaves

the personal accounts of the private lives of four Tunisian-Israeli women to analyze the rich complexities of communication. She considers how various approaches to narration reflect storytelling as a cultural phenomenon and highlights the need to understand stories in the contexts in which they are told.

The four narrators grew up in a culture in which women's stories were confined to the private sphere, were usually told to other women, and were supposedly fiction—or at least metaphors masking their real lives. Forced migration to farming communities in Israel and the shock of being uprooted created new identities for women and new outlets for storytelling. Women narrators increasingly began to tell more openly of their personal lives. Schely-Newman organizes her narrators' accounts by the themes of childhood, marriage, motherhood, immigration, and old age and considers a wide range of factors that shape the narration, including audience, intent, choice of language, and Jewish-Muslim culture. The result is a fascinating blend of analysis, narration, and history.

2002, 6x9, 232 Pages, 19 black-and-white photographs
ISBN 978-0-8143-2876-7, \$36.95 Hardback

Esther Schely-Newman is a lecturer in the department of communication at the Hebrew University of Jerusalem.

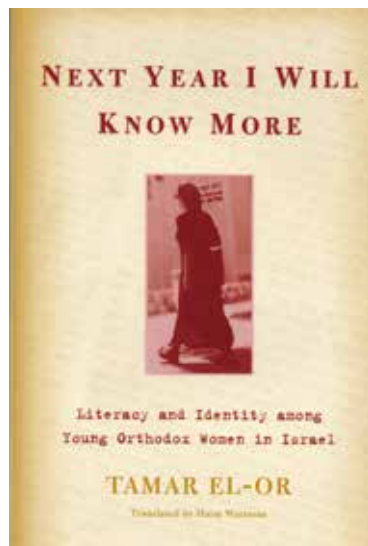
Next Year I Will Know More

Literacy and Identity among Young Orthodox Women in Israel

By Tamar El-Or
Translated by Haim Watzman

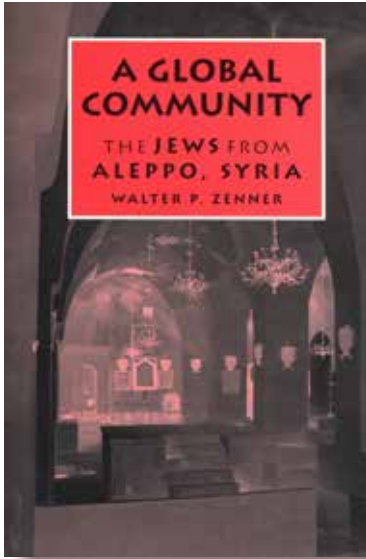
In traditional Jewish societies of previous centuries, literacy education was mostly a male prerogative. Even more recently, women have not been taught the traditional male curriculum that includes the Talmud and midrashic books.

But the situation is changing, partly because of the special emphasis that modern Judaism places on learning its philosophy and traditions and on broadening its circle of knowers. In *Next Year I Will Know More*, the distinguished Israeli anthropologist Tamar El-Or explores the spreading practice of intensive Judaic studies among women in the religious Zionist community. Feminist literacy, notes El-Or, will alter gender relations and the construction of gender identities of the members of the religious community. This in turn could effect changes in Jewish theology and law. In an engaging narrative that offers rare insights into a traditional society in the midst of a modern world, the author points to a community that will be more feminist—and even more religious.



2002, 6x9, 336 Pages
ISBN 978-0-8143-2772-2, \$41.95 Hardback
ISBN 978-0-8143-3778-3, ebook

Tamar El-Or is associate professor in the Department of Sociology and Anthropology at Hebrew University in Jerusalem.



A Global Community

The Jews from Aleppo, Syria

Walter P. Zenner

The Jews from Aleppo, Syria, and their descendants compose a remarkable but little-known community that has spread throughout the world during the past two centuries, adapting to myriad social settings from Kobe to Buenos Aires. *A Global Community* is the first comprehensive scholarly interpretation of the historical experience of this unusual community in Syria and in the other places to which Aleppan Jewry have immigrated. Walter P. Zenner points to the social, economic, and cultural links that the

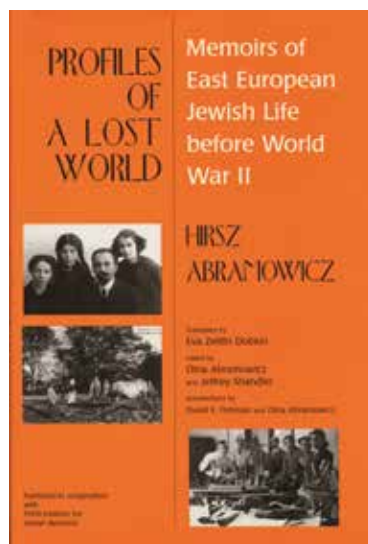
various Syrian Jewish communities have made for the unique persistence of community throughout the diaspora. He places special emphasis in the communities in Israel and the United States but also studies the communities in England and Latin America. He utilizes rabbinical responsas, travelers' writings, secondary sources, interviews, and oral histories to provide a unique look into this Middle Eastern Jewish community for those interested in Ashkenazic as well as Sephardic Judaism.

2000, 6x9, 238 Pages, 29 black-and-white photographs and 1 map
ISBN 978-0-8143-2791-3, \$44.95 Hardback

Walter Zenner is a professor of anthropology and Judaic studies at the University at Albany, SUNY. He is the author of *Jewish Societies in the Middle East: Community, Culture, and Authority*, *Urban Life: Readings in Urban Anthropology*, *Persistence and Flexibility: Anthropological Perspectives on the American Jewish Experience*, and *Minorities in the Middle: A Cross Cultural Analysis*.

Profiles of a Lost World Memoirs of East European Jewish Life before World War II

Hirsz Abramowicz
Translated by Eva Zeitlin Dobkin
Edited by Dina Abramowicz and
Jeffrey Shandler
Introductions by
David E. Fishman and Dina
Abramowicz



First published in a Yiddish edition in 1958, *Profiles of a Lost World* is a source of information about Eastern Europe before World War II as well as an touchstone for understanding a rich and complex cultural environment. Hirsz Abramowicz (1881-1960), a prominent Jewish educator, writer and cultural activist, knew that world and wrote about it, and his writings provide an eyewitness account of Jewish life during the first half of the twentieth century.

Abramowicz was a witness to war, revolution and major cultural transformations in the Jewish world. His essays, written and originally published in Yiddish between 1920 and 1955, document the local history of Lithuanian Jewry in rural and small-town settings, and in the city of Vilna—the "Jerusalem of Lithuania"—which was a major center of East European Jewish intellectual and cultural life. They shed light on the daily life of Jews and the flourishing of modern Yiddish culture in Eastern Europe during the early 20th century and offer a personal perspective on the rise of Jewish radical politics.

The collection incorporates local history of Lithuanian Jewry, shtetl folklore, observations on rural occupations, Jewish education, and life under German occupation during World War I. It also includes a series of profiles of leading social and intellectual Jewish personalities of the author's day, from traditional scholars to revolutionaries. Together the selections provide a blend of social and personal history and a window on a lost world.

**1999, 6x9, 392 Pages, 20 black-and-white photographs
ISBN 978-0-8143-2784-5, \$44.95 Hardback**

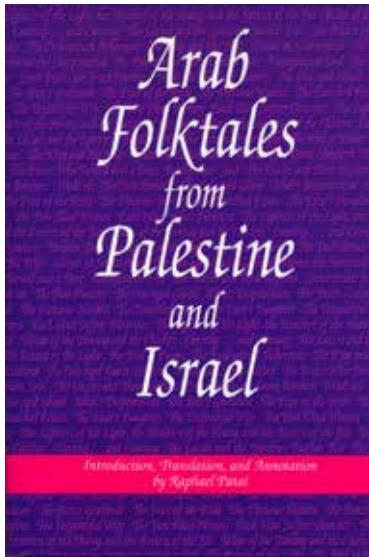
Hirsz Abramowicz was a teacher and school administrator in Tsarist Russia and in interwar Vilna and later a journalist for American and foreign Jewish newspapers.

Dina Abramowicz, the author's daughter, is a reference librarian at the YIVO Institute for Jewish Research.

Jeffrey Shandler is a Dorot Teaching Fellow in the Skirball Department of Hebrew and Judaic Studies at New York University.

Eva Zeitlin Dobkin has translated numerous works from Yiddish.

David E. Fishman is the chair of the Department of Jewish History at the Jewish Theological Seminary of America and a senior research associate at the YIVO Institute for Jewish Research.



Arab Folktales from Palestine and Israel

Introduction, Translation, and
Annotation by Raphael Patai

Raphael Patai's (1910-1996) lifelong fascination with Arab folktales began on a Ramadan night in 1933, at a cafe in Jerusalem where, for the first time, he heard a famous *qassas*, a storyteller, tirelessly relate story after story from his vast repertoire of Arab folktales. In *Arab Folktales from Palestine and Israel*, a collection of twenty-eight tales gathered in Palestine and Israel and one of Patai's last books, Patai explores this rich cultural tradition. He studies tales from three separate times: those recorded by a German scholar in

1910-11, those read over Jerusalem Radio in the winter of 1946-47, and those recorded by the Israeli scholar Yoel Perez in 1982-84.

These fables, part of the cultural heritage of a small corner of the Arab world, are translated into an English that remains faithful to the original Arabic text, presenting to foreign readers a sense of the original style and a picture of traditional Arab life and customs, attitudes, social and cultural norms, psychology, and values.

Providing insight into Arab culture, Patai offers extensive notes and commentary on particular Arabic phrases and images, as well as the ways of speaking and thinking found among the Arab population, especially the Bedouins, in Palestine and Israel. Patai also places the stories in the context of global folktales, and traces the transformations in the art of storytelling. This collection as a whole presents a colorful slice of traditional Arab life, values, customs, attitudes, and sociocultural patterns.

1998, 6x9, 280 Pages
ISBN 978-0-8143-2710-4, \$32.99 Paperback

Raphael Patai (1911-1996) was a prominent cultural anthropologist, historian, and biblical scholar of international reputation. He was the author of more than three dozen books on Jewish and Arab culture, history, politics, psychology, and folklore.

Jewish Musical Traditions

Amnon Shiloah

Jewish Musical Traditions is the first English-language volume to consider oral music of Jewish communities in a sociocultural context. Amnon

Shiloah, the world's leading authority on the Arab and Jewish musical traditions, tells a musical story voiced the world over by men and women in synagogues and homes, mirroring the life of an ancient people exiled from its land. The story began in Biblical times and encompasses two thousand years, during which a widely dispersed people have tried to preserve their cultural values in complex and horrific situations.

Such an excursion into the world of sounds resonating from many traditions presents problems.

Shiloah faced questions concerning the impact

that long-term exposure to strange local musical cultures may have had on the preservation of ancient traditions the Jews took with them as they moved from place to place.

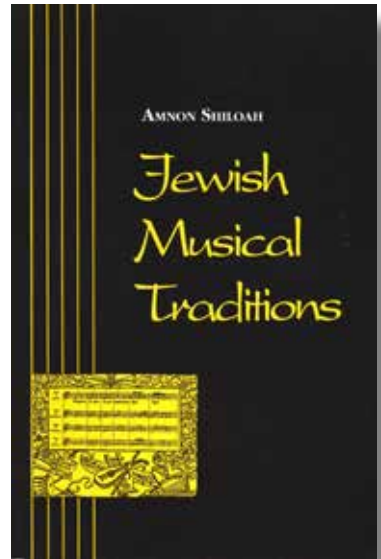
The dearth of musical documentation on which to base definitive argumentation further complicates the picture.

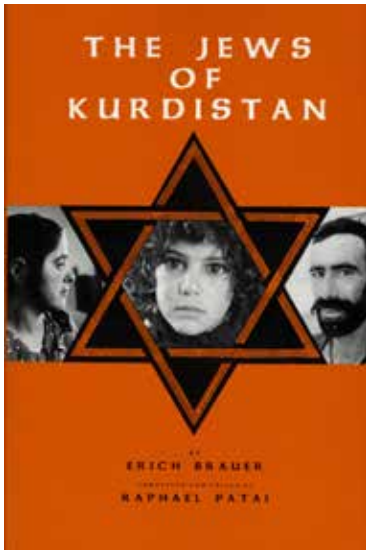
To cope with these diverse problems, the author considers the musical heritage as only one element in the value system informing an individual's world outlook and perception of the destiny of the Jewish people. Hence, he discusses the manner in which this musical heritage meshes with the complex web of Jewish history by way of central themes such as the relation of music to religion, music and the world of the Kabbalah, and music in communal life. Shiloah considers technical and theoretical approaches, as well as art music, folk music, and performance practices of poets, vocalists, instrumentalists, and dancers.

1995, 6x9, 276 Pages

ISBN 978-0-8143-2235-2, \$23.99 Paperback

Amnon Shiloah is the author of the monumental volume *The Theory of Music in Arabic Writings*, *The Musical Subjects in the Zohar*, *The Jewish-Iraqi Musical Tradition*, and a four-volume set in Hebrew on the musical traditions of Jewish communities. Currently a professor of musicology at the Hebrew University of Jerusalem, he earned his Ph.D. from the Sorbonne.





The Jews of Kurdistan

By Erich Brauer
Completed and Edited
by Raphael Patai

Following World War II, members of the sizable Jewish community in what had been Kurdistan, now part of Iraq, left their homeland and resettled in Palestine where they were quickly assimilated with the dominant Israeli-Jewish culture.

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occupations, and relations with the Muslims. In his preface, Raphael Patai offers data he considers important for supplementing Brauer's book, and comments on the book's values and limitations fifty years after Brauer wrote it. Patai has included additional information elicited from Kurdish Jews in Jerusalem, verified quotations, and completed the bibliography.

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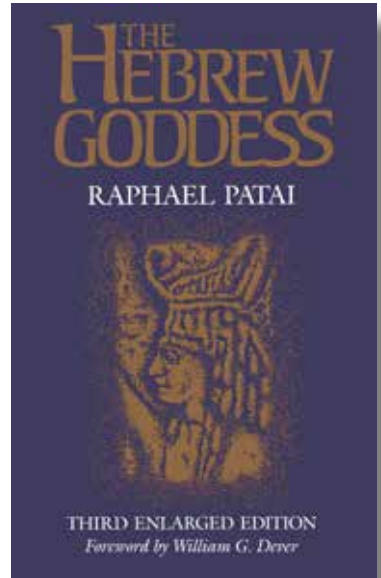
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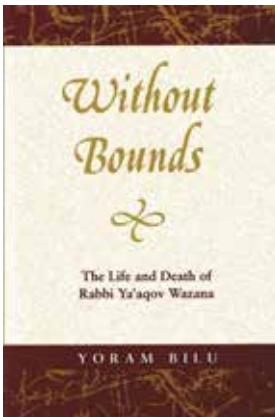
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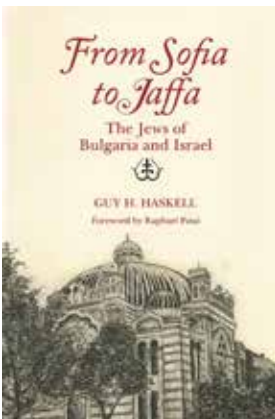
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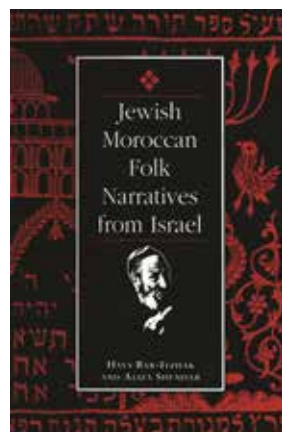
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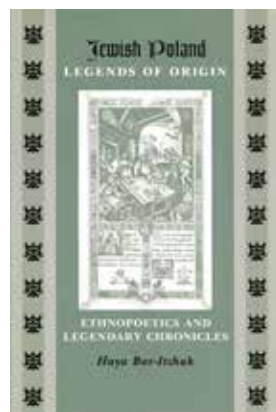
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