

JEWISH STUDIES PROGRAM

(AS) {JWST}

Jewish Studies at Penn is an interdisciplinary program which draws upon the methodologies and expertise of a wide range of university departments, including Near Eastern Languages and Civilizations, Religious Studies, History, Anthropology, Political Science, English, Folklore, Sociology, Germanic Languages and Literatures, and the Law School. Please look for courses under listings for these departments.

SM 016. (GRMN022, MUSC018) FRESHMAN SEMINAR. (M)

031. (YDSH101, YDSH501) Beginning Yiddish. (A) Staff.

Yiddish is a 1000-year-old language with a rich cultural heritage. YDSH 101, the first in the Beginning Yiddish language series, introduces the student who has no previous knowledge of the language to the skills of reading, writing, and speaking Yiddish. Starting with the alphabet, students study grammar, enriched by cultural materials such as song, literature, folklore, and film, as well as the course's on-line Blackboard site, to acquire basic competency. By the end of the first semester, students will be able to engage in simple conversations in the present tense, know common greetings and expressions, and read simple texts, including literature, newspapers, songs, and letters. Students are encouraged to continue with YDSH 102/ JWST 032/ YDSH 501 in the Spring. Four semesters of Yiddish fulfill the Penn Language Requirement.

032. (YDSH102, YDSH502) Beginning Yiddish II. (B) Staff. Prerequisite(s): JWST 031 or permission of the instructor.

In this course, you can continue to develop basic reading, writing and speaking skills. Discover treasures of Yiddish culture: songs, literature, folklore, and films.

033. (YDSH103, YDSH503) Intermediate Yiddish I. (A) Hellerstein. Prerequisite(s): GRMN 402 or equivalent.

A continuation of JWST 032/ YDSH 102, Beginning Yiddish II, this course develops the skills of reading, writing, and speaking Yiddish on the intermediate level through the study of grammar and cultural materials, such as literature, newspapers, films, songs, radio programs.

034. (YDSH104, YDSH504) Intermediate Yiddish II. (B) Hellerstein. Prerequisite(s): GRMN 403 or permission of the instructor.

Continuation of JWST 033; emphases in reading texts and conversation.

051. (HEBR051, HEBR651) Elementary Modern Hebrew I. (F) Staff.

An introduction to the skills of reading, writing, and conversing in modern Hebrew. This course assumes no previous knowledge of Hebrew.

052. (HEBR052, HEBR652) Elementary Modern Hebrew II. (F) Staff. Prerequisite(s): HEBR 051 or permission of instructor.

A continuation of HEBR 051, First Year Modern Hebrew, which assumes basic skills of reading and speaking and the use of the present tense. Open to all students who have completed one semester of Hebrew at Penn with a grade of B- or above and new students with equivalent competency.

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053. (HEBR053, HEBR653) Intermediate Modern Hebrew III. (C) Staff. Prerequisite(s): HEBR 052 or permission of the instructor.

Development of the skills of reading, writing, and conversing in modern Hebrew on an intermediate level. Open to all students who have completed two semesters of Hebrew at Penn with a grade of B- or above and new students with equivalent competency.

054. (HEBR054, HEBR654) Intermediate Modern Hebrew II. (C) Staff. Prerequisite(s): HEBR 053 or permission of instructor.

This course constitutes the final semester of Intermediate Modern Hebrew. Hence, one of the main goals of the course is to prepare the students for the proficiency exam in Hebrew. Emphasis will be placed on grammar skills and ability to read literary texts. Open to all students who have completed three semesters of Hebrew at Penn with a grade of B- or above and new students with equivalent competency.

059. (HEBR059, HEBR552) Advanced Modern Hebrew: Reading and Composition. (C) Engel. Prerequisite(s): HEBR 054 or permission of instructor.

After four semesters of language study, it's time to enter the vibrant world of contemporary Israeli culture. In this course students read some of the best plays, poems, short stories, and journalism published in Israel today. They also watch and analyze some of Israel's most popular films, TV programs, and videos. Themes include Jewish-Arab relations, the founding of the State, family ties and intergenerational conflict, war and society, and the recent dynamic changes in Israel society. HEBR 054 or permission of instructor. Since the content of this course may change from year to year, students may take it more than once (but only once for credit).

SM 100. (ANTH129, NELC252, RELS129) Themes in Jewish Tradition. (M) History & Tradition Sector. All classes. Ben-Amos/Dohrmann/Fishman.

Course topics will vary; have included Holy Men & Women (Ben-Amos); Rewriting the Bible (Dohrmann); Performing Judaism (Fishman).

Fall 2016: Secret Knowledge: Esotericism in Jewish Culture

SM 103. (HIST101) The Messianic Impulse in Jewish History. (C) Ruderman.

L/R 122. (RELS002) Religions of the West. (C) History & Tradition Sector. All classes. Reed.

Introduction to Judaism, Christianity, and Islam, the three major traditions that originated in the Middle East. Attention to sacred scriptures, historical development, and modern expressions.

123. (NELC283, RELS123) Introduction to Judaism. (C) dohrmann.

Focusing on the festivals of the Jewish calendar and on Jewish life-cycle events, this course examines primary sources from various periods and places that illuminate changes in Jewish practice, in Jewish understandings of ritual, and in ritual's place in Jewish life.

126. (NELC186, RELS126) Jewish Mysticism. (M) Staff.

Survey of major periods of development of mystical speculation and experience within Judaism. Mystical symbolism as a basis for theosophical interpretations of Torah, Immanentist theologies, mystical ethics. Types of experiences and practices which were cultivated by Jewish mystics in order to achieve intimate communion with the Divine and to facilitate a sacred transformation of themselves and the world. Includes "Riders of the Chariot", The Zohar (Book of Splendor), Lurianic Kabbalah, Hasidism.

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130. (HIST150, JWST430, RELS124) American Jewish Experience. (A) Wenger.

This course offers a comprehensive survey of American Jewish history from the colonial period to the present. It will cover the different waves of Jewish immigration to the United States and examine the construction of Jewish political, cultural, and religious life in America. Topics will include: American Judaism, the Jewish labor movement, Jewish politics and popular culture, and the responses of American Jews to the Holocaust and the State of Israel.

136. (RELS136) Death and the Afterlife in Ancient Judaism and Christianity. (C) Reed.

This course surveys the development of concepts about death and the afterlife in Judaism and Christianity, exploring the cultural and socio-historical contexts of the formation of beliefs about heaven and hell, the end of the world, martyrdom, immortality, resurrection, and the problem of evil. Readings cover a broad range of ancient sources, including selections from the Hebrew Bible and New Testament, as well as other Jewish and Christian writings (e.g., "apocrypha," "pseudepigrapha," Dead Sea Scrolls, classical rabbinic literature, Church Fathers, "gnostic" and "magical" materials). In the process, this course introduces students to formative eras and ideas in the history of Judaism, Christianity, and Western culture.

150. (NELC150, RELS125) Introduction to the Bible (The "Old Testament"). (A) Humanities & Social Science Sector. Class of 2010 & beyond. Tigay.

A survey of the major themes and ideas of the Bible, with special attention paid to the contributions of archaeology and modern Biblical scholarship, including Biblical criticism and the response to it in Judaism and Christianity.

SM 151. (COML057, NELC156, RELS027) Great Books of Judaism. (A) Arts & Letters Sector. All Classes. Staff.

The Babylonian Talmud (Bavli), a product reflecting the collaborative effort of generations of sages, is the foundational legal and ethical document of rabbinic Judaism. Both the methods of interpreting this text --and their theoretical frameworks--have varied dramatically, evolving creatively throughout the generations. In the past century, theories of how to read the Talmud and hypotheses about its formation and redaction have opened up new avenues for understanding what the text says and, more importantly, how it works. Through in-depth examination of demonstrative legal passages, this course will contrast the insights generated by the major critical schools of the past century and with the interpretations of selected medieval scholars, the Rishonim. English translations will be provided alongside the original texts. Previous study of Talmud is helpful.

SM 153. (COML257, NELC158, NELC458, RELS223) Jewish Literature in the Middle Ages in Translation. (C) Stern/Fishman.

This course is devoted to introducing and exploring the different genres and types of Jewish literature in the Middle Ages, including poetry, narrative, interpretation of the Bible, liturgy, historiography, philosophy, sermon, mystical and pietistic writings. Specific topics will vary from semester to semester. Attention will be paid to the varieties of Jewish experience that these writings touch upon. All readings in translation.

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154. (CINE159, COML282, NELC159) Modern Hebrew Literature and Culture in Translation. (C) Arts & Letters Sector. All Classes. Gold. There will be five film screenings; the films will also be placed on reserve at the library for those students unable to attend. The content of this course changes from year to year, and therefore, students may take it for credit more than once.

Fall 2016: In the first decade of the new millennium, the so called "Second Generation", children of Holocaust survivors reached maturity. Only in their 40s and 50s they finally began confronting and reconstructing their parents' experiences, as well as their own nightmarish childhoods. These include striking narratives *Our Holocaust* by Amir Gutfreund and *Corner People* by Esty G. Hayim as well as films like *Walk on Water*. The third generation is also returning to the forbidden story with prize winning films like "The apartment." The quintessential Holocaust narrative *The Diary of Anne Frank* appeared in 1947, one year prior to the establishment of the Jewish State. Nevertheless, Israeli culture "waited" until the public trial of Adolf Eichmann in 1961 to hesitantly face the momentous catastrophe. The Zionist wish to forge a "New Jew" motivated this suppression, at least in part. Aharon Appelfeld's stories were the first Holocaust-related works to enter the modernist literary scene in the 1960s, followed by the cryptic verse of Dan Pagis, a fellow child survivor. It was not until 1988 that this practice of concealing the past was broken, when two Israeli-born pop singers, children of survivors, released the watershed documentary "Because of That War."

This course will follow and analyze the transformation of Israeli literature and cinema from instruments of suppression into a means of processing this national trauma. While Israeli works constitute much of the course's material, European and American film and fiction play comparative roles.

156. (HIST139, NELC051, NELC451, RELS120) Jews and Judaism in Antiquity: History of Jewish Civilization I. (A) History & Tradition Sector. All classes. Dohrmann.

The course is an overview of Jewish history, culture, and society from its biblical settings through the Hellenistic-Roman, and rabbinic periods. We will trace the political, social, and intellectual-religious, and literary development of Judaism from its beginnings through the Second Temple period to the formation and evolution of Rabbinic Judaism. Topics to be covered include: the evolution of biblical thought and religious practice over time; Jewish writing and literary genres; varieties of Judaism; Judaism and Imperialism; the emergence of the rabbinic class and institutions.

173. (HEBR153, HEBR453, JWST473) Intermediate Biblical Hebrew I. (A) Carasik. Prerequisite(s): Successful completion of HEBR 152 or permission of the instructor.

This course will focus on using the grammar and vocabulary learned at the introductory level to be able to read Biblical texts independently and take advanced Bible exegesis courses. We will also work on getting comfortable with the standard dictionaries, concordances, and grammars used by scholars of the Bible. We will concentrate on prose this semester, closely reading Ruth, Jonah, and other prose selections. We will begin to translate from English into Biblical Hebrew, and there will also be a unit on the cantillation/punctuation marks used in the Bible. A suitable entry point for students who know modern Hebrew or have previously learned Biblical Hebrew in a less demanding framework.

157. (HIST140, NELC052, NELC452, RELS121) Medieval and Early Modern Jewry. (A) History & Tradition Sector. All classes. Ruderman.

Exploration of intellectual, social, and cultural developments in Jewish civilization from the rise of Islam in the seventh century to the assault on established conceptions of faith and religious authority in 17th century Europe, that is, from the age of Mohammed to that of Spinoza. Particular attention will be paid to the interaction of Jewish culture with those of Christianity and Islam.

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L/R 158. (HIST141, NELC053, RELS122) Jews in the Modern World: History of Jewish Civilization III. (B) History & Tradition Sector. All classes. Wenger.

This course offers an intensive survey of the major currents in Jewish culture and society from the late middle ages to the present. Focusing upon the different societies in which Jews have lived, the course explores Jewish responses to the political, socio-economic, and cultural challenges of modernity. Topics to be covered include the political emancipation of Jews, the creation of new religious movements within Judaism, Jewish socialism, Zionism, the Holocaust, and the emergence of new Jewish communities in Israel and the United States. No prior background in Jewish history is expected.

171. (HEBR151, HEBR451, JWST471) Elementary Biblical Hebrew I. (A) Carasik.

This course is an introduction to Biblical Hebrew. It assumes no prior knowledge, but students who can begin to acquire a reading knowledge of the Hebrew alphabet before class starts will find it extremely helpful. The course is the 1st of a 4-semester sequence whose purpose is to prepare students to take courses in Bible that demand a familiarity with the original language of the text.

199. Directed Readings. (C) Staff.

A tutorial under the direction of a member of the Jewish Studies Program faculty. Student and faculty member will create a reading list designed to achieve specific goals. The students will meet regularly with the faculty member and submit written assignments. Prior approval and sponsorship by a Jewish Studies Program faculty member is needed to take the course.

SM 201. (HIST201) Major Seminar in History: Europe Before 1800. (C) Staff.

SM 202. (HIST202, JWST502, RELS207) Major Seminar in History: Europe After 1800. (C) Staff.

SM 213. (COML205, NELC383, RELS203) The Religious Other. (M) Fishman.

Course explores attitudes toward monotheists of other faiths, and claims made about these "religious Others" in real and imagined encounters between Jews, Christians and Muslims from antiquity to the present. Strategies of "othering" will be analyzed through an exploration of claims about the Other's body, habits and beliefs, as found in works of scripture, law, theology, polemics, art, literature and reportage. Attention will be paid to myths about the other, inter-group violence, converts, cases of cross-cultural influence, notions of toleration, and perceptions of Others in contemporary life. Primary sources will be provided in English.

SM 215. (HIST231) Re-Reading the Holocaust. Wenger.

This course explores how the Holocaust has been constructed as an historical event. Beginning in the mid-1940s, with the first attempts to narrate what had transpired during the Nazi era, this seminar traces the ways that the Holocaust became codified as a distinct episode in history. We will examine documentary films, memoirs, survivor testimonies, as well as other scholarly and popular representations of the Holocaust. Students will be introduced to unfamiliar sources and also asked to reconsider some well-known Holocaust documents and institutions.

SM 222. (RELS222) Topic Med Jewish Culture. (M)

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SM 225. (NELC251, RELS225) Introduction to the Dead Sea Scrolls. (M) Staff.

Exploration of the issues relating to the identification and history of the people who produced and used these materials as well as the claims made about the inhabitants of the Qumran site near the caves in which the scrolls were discovered, with a focus on what can be known about the community depicted by some of the scrolls, its institutions and religious life, in relation to other known Jewish groups at that time (the beginning of the common era). This will involve detailed description and analysis of the writings found in the caves -- sectarian writings, "apocrypha" and "pseudepigrapha," biblical texts and interpretations.

SM 227. (PHIL255, RELS227) Modern Jewish Thought. (M) Staff.

Through a reading of such thinkers as Martin Buber, Gershom Scholem and Franz Rosenzweig, the course will address some of the fundamental issues in modern Jewish thought and experience.

SM 233. (RELS231) JESUS AND JUDAISM. (M)

SM 236. (SOCI231) Topics in Israeli Culture. (M) Staff.

This course examines general themes and trends in Israeli history, culture, and society. The specific focus of this course will vary, depending on topic and instructor.

SM 241. (NELC280, RELS241) Topics in Judaism and Islam. (M) Staff.

248. (PSCI251) ARAB ISRAELI RELATIONS. (C)

244. (RELS244) Miracles to Mindfulness. Steve Weitzman, Phil Webster.

In 1902, the most famous philosopher in America, William James, revolutionized the study of religion by analyzing religion as an experience rather than as a set of doctrines or scriptures. In this course, we will pick up the inquiry that James and scholars such as Sigmund Freud began by exploring new approaches to the science and philosophy of religious experience. We will invite a series of experts from a wide range of fields--neuroscience, psychoanalysis, phenomenology, psychology, anthropology, to name only a few--to present their cutting-edged research on the nature of religious experience. How can religious experience be studied? What does the research reveal about religious experience? And what can we learn from such experiences about the workings of the human mind and human society? The course has two components: 1) a discussion-centered mini-seminar from 3:30-5:00 will open consideration of the subject with help from relevant readings 2) a guest lecture series every Tuesday from 5:00-6:30, many angles or in light featuring leading scholars who approach religious experience from different disciplinary angles or in light of different questions.

SM 249. (RELS259) ULTIMATE MEANINGS.

SM 255. (COML380, NELC250, NELC550, RELS224) The Bible in Translation. (C) Cranz. May be repeated for credit.

Careful textual study of a book of the Hebrew Bible ("Old Testament") as a literary and religious work in the light of modern scholarship, ancient Near Eastern documents, and comparative literature and religion. The book varies from year to year. Fall 2016: Who is responsible for the recording of biblical battles and conquests? Can we confirm historical events depicted in the Hebrew Bible through archaeology or other sources? How do the existing biblical and non-biblical accounts match up and what can we learn from the differences? In this course, we will tackle these questions by studying selected passages in the Book of Kings and comparing the biblical historiographical account to ancient inscriptions and artifacts.

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256. (COML228, HEBR250, RELS220) Studies in the Hebrew Bible. (C) Tigay. Fluency in reading and translating Biblical Hebrew and prior study of the Bible in the original, at a high school or college level.

The aim of this course is to introduce students to the methods and resources used in the modern study of the Bible. To the extent possible, these methods will be illustrated as they apply to a single book of the Hebrew Bible that will serve as the main focus of the course.

The course is designed for undergraduates who have previously studied the Bible in Hebrew either in high school or college. It presupposes a working knowledge of Biblical Hebrew grammar.

SM 257. (HEBR257, RELS226) Studies in Rabbinic Literature. (D) Stern/Fishman.

Various topics.

SM 258. (FOLK258, HEBR258, NELC285, RELS228) Studies in Medieval Hebrew Literature. (A) Stern/Fishman. Prerequisite(s): Reading knowledge of Hebrew.

This course will introduce students to the modern academic study of the different genres of medieval Jewish literature-- poetry, narrative, interpretation of the Bible, liturgy, historiography, philosophy, sermon, mystical and pietistic writings. In addition to studying the primary texts, the course will also explore the historical, religious, and cultural contexts in which these texts were first produced and then studied, and the aspects of Jewish historical experience that these texts reflect. The specific topic of the course (eg. Medieval Biblical Interpretation, Kabbalah) will vary from semester to semester. In some cases, the specific topic may also be the work of a specific author, like Maimonides. Primary sources will be read in their original Hebrew. While no previous experience in studying these texts is required, students should be able to read unpointed Hebrew texts. If there is a question as to whether the course is appropriate for you, please contact the professor.

SM 259. (COLL227, COML266, HEBR259, HEBR559) Introduction to Modern Hebrew Literature: 1ST ISRAELIS:AMICHAÏ, OZ. (A) Arts & Letters Sector. All Classes. Gold. Prerequisite(s): HEBR 059 or equivalent. The class will be conducted in Hebrew and the texts read in the original. There will be 3-4 short papers and a final exam.

Fall 2016: We will discuss literary works that reflect Israelis' struggle with their national identity. For the patriotic 1948 generation, self and country were one and the same while contemporary writers ask what it means to be Israeli. Yehuda Amichai's 1955 poem "I want to die in my bed" was a manifesto for individualism, yet the seemingly interminable Arab-Israeli conflict forced writers to return to the national, social, and political arenas starting in the 1980s, although in entirely different ways. Readings include works by the contemporary Orly Kastel Bloom, Etgar Keret and Sayed Kashua as well as by the early writers Natan Alterman, Amir Gilboa, Dahlia Ravikovitch, A.B. Yehoshua, and David Grossman. The class is conducted in Hebrew and all texts are read in the original. Seminar. Fulfills Arts & Letters. (HEBR 259, HEBR 559, COML 266, COLL 227)

260. (COML283, FOLK280, NELC258, RELS221) Jewish Folklore. (C) Ben-Amos.

The Jews are among the few nations and ethnic groups whose oral tradition occurs in literary and religious texts dating back more than two thousand years. This tradition changed and diversified over the years in terms of the migrations of Jews into different countries and the historical, social, and cultural changes that these countries underwent. The course attempts to capture the historical and ethnic diversity of Jewish folklore in a variety of oral literary forms.

SM 263. (ENGL255) Topics in Jewish Literature. Staff.

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SM 261. (CINE279, COML265, COML277, GRMN261, GRMN263) Topics in Jewish-American Literature. (M) Arts & Letters Sector. All Classes. Hellerstein.

From the 1922 silent film "Hungry Hearts" through the first "talkie," "The Jazz Singer," produced in 1927, and beyond "Schindler's List," Jewish characters have confronted the problems of their Jewishness on the silver screen for a general American audience. Alongside this Hollywood tradition of Jewish film, Yiddish film blossomed from independent producers between 1911 and 1939, and interpreted literary masterpieces, from Shakespeare's "King Lear" to Sholom Aleichem's "Teyve the Dairyman," primarily for an immigrant, urban Jewish audience. In this course, we will study a number of films and their literary sources (in fiction and drama), focusing on English language and Yiddish films within the framework of three dilemmas of interpretation: a) the different ways we "read" literature and film, b) the various ways that the media of fiction, drama, and film "translate" Jewish culture, and c) how these translations of Jewish culture affect and are affected by their implied audience.

SM 262. (CINE261, ENGL261) Jewish Literature in Translation. (M) Filreis.

The course explores an aspect of 20th-century literature intensively; specific course topics will vary from year to year. Fall 2016 - REPRESENTATION OF THE HOLOCAUST IN LITERATURE AND FILM: This discussion-centered course is about the enormous difficulties faced by those who felt the urgent need to describe their own or others' experiences during the genocide of the European Jews, 1933-1945. We will explore the complex options they have faced as narrators, witnesses, allegorists, memoirists, scholars, teachers, writers and image-makers. Some linguistically (or visually) face the difficulty head on; most evade, avoid, repress, stutter or go silent, and agonize. One purpose of the course is for us to learn how to sympathize with the struggle of those in the latter group. This is not a history course, although the vicissitudes of historiography will be a frequent topic of conversation. Students will write frequent short papers, called position papers, due before class, in order to provide a basis for discussion. Students need not know anything about the Holocaust, although enrollees should consider historical reading over the summer.

265. (GRMN265, GRMN565, HIST265, JWST465) Yiddish in Eastern Europe. (C) Hellerstein. All readings and lectures in English.

This course presents the major trends in Yiddish literature and culture in Eastern Europe from the mid-19th century through World War II. Divided into four sections - "The Shtetl," "Religious vs. Secular Jews," "Language and Culture," and "Confronting Destruction" - this course will examine how Jews expressed the central aspects of their experience in Eastern Europe through history, literature (fiction, poetry, drama, memoir), film, and song.

266. (ARTH260, ARTH660) Jewish Art. (M) Silver.

Jewish Art provides a survey of art made by and for Jews from antiquity to the present. It will begin with ancient synagogues and their decoration, followed by medieval manuscripts. After a discussion of early modern representation of Jews in Germany and Holland (esp. Rembrandt), it focuses most intently on the past two centuries in Europe, American, and finally Israel and on painting and sculpture as Jewish artists began to pursue artistic careers in the wider culture. No prerequisites or Jewish background assumed.

299. Independent Study. (C) Staff.

An independent study course culminating in a final written project. Prior approval and sponsorship by a member of the Jewish Studies Program faculty is needed to take the course.

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SM 305. (ANCH305) Jewish Diaspora in the Roman Empire. Wilker.

Under the Roman Empire, Jewish communities developed and flourished especially in the cities of the Eastern Mediterranean, in Egypt, Syria, Asia Minor, Greece, Northern Africa, and Italy proper. In many of these cities, the Jews formed a considerable part of the population; they influenced the cultural, social, and political communal life and developed an identity that was distinctively different from that in Judea. In this seminar, we will trace Jewish life in the Diaspora under Roman rule. How did Jews and non-Jews interact? What was the legal status of Jewish communities under the Roman Empire? What caused conflicts and how were they solved? What can the history of Jewish Diaspora communities tell us about minorities in the Roman Empire in general? We will use literary texts, inscriptions, papyri, and archaeological material to answer these questions and many more.

SM 320. (JWST520, NELC454, RELS321, RELS520) Spirit and Law. (M) Fishman.

While accepting "the yoke of the commandments", Jewish thinkers from antiquity onward have perennially sought to make the teachings of revelation more meaningful in their own lives. Additional impetus for this quest has come from overtly polemical challenges to the law, such as those leveled by Paul, medieval Aristotelians, Spinoza and Kant. This course explores both the critiques of Jewish Law, and Jewish reflections on the Law's meaning and purpose, by examining a range of primary sources within their intellectual and historical contexts. Texts (in English translation) include selections from Midrash, Talmud, medieval Jewish philosophy and biblical exegesis, kabbalah, Hasidic homilies, Jewish responses to the Enlightenment, and contemporary attempts to re-value and invent Jewish rituals.

SM 351. (HEBR350, HEBR550, RELS322) A Book of the Bible. (A) Staff. Prerequisite(s): Thorough command of Biblical Hebrew and prior experience studying the Bible in the original in high school, college, or a comparable setting. Language of instruction is in English. The course is designed primarily for undergraduates who have previously studied the Bible in Hebrew either in high school or college. It presupposes fluency in reading Biblical Hebrew, including a working knowledge of Biblical Hebrew grammar.

In-depth textual study of a book of the Hebrew Bible studied in the light of modern scholarship (including archaeology and ancient Near Eastern literature) as well as ancient and medieval commentaries. The book varies each semester and the course may be repeated for credit.

SM 357. (NELC355, RELS355) Topics in Biblical Studies. (M) Staff.

Topics vary. Please consult the Jewish Studies website for term specific detail. <http://ccat.sas.upenn.edu/jwst/courses.htm>

352. (HEBR357, HEBR657, JWST552) Classical Midrash & Aggadah. (D) Stern. Prerequisite(s): Students must be able to read an unpointed Hebrew text.

Readings in Rabbinic lore from classical Midrashic texts.

355. (HEBR358, HEBR658) Siddur and Piyyut. (M) Stern. Prerequisite(s): AMES 052 or equivalent.

A study of the institution of Jewish prayer, its literature, and synagogue poetry. Texts will be read in Hebrew with supplementary English readings.

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SM 356. (COML556, JWST555, NELC356, RELS418) Ancient Interpretation of the Bible. (M) Stern.

Christianity and Judaism are often called "Biblical religions" because they are believed to be founded upon the Bible. But the truth of the matter is that it was less the Bible itself than the particular ways in which the Bible was read and interpreted by Christians and Jews that shaped the development of these two religions and that also marked the difference between them. So, too, ancient Biblical interpretation --Jewish and Christian-- laid the groundwork for and developed virtually all the techniques and methods that have dominated literary criticism and hermeneutics (the science of interpretation) since then.

The purpose of this course is to study some of the more important ways in which the Bible was read and interpreted by Jews and Christians before the modern period, and particularly in the first six centuries in the common era. We will make a concerted effort to view these interpretive approaches not only historically but also through the lens of contemporary critical and hermeneutical theory in order to examine their contemporary relevance to literary interpretation and the use that some modern literary theorists (e.g. Bloom, Kermode, Derrida, Todorov) have made of these ancient exegetes and their methods. All readings are in English translation, and will include selections from Philo of Alexandria, the Dead Sea Scrolls, Rabbinic midrash, the New Testament and early Church Fathers, Gnostic writings, Origen, and Augustine. No previous familiarity with Biblical scholarship is required although some familiarity with the Bible itself would be helpful.

SM 359. (CINE359, COLL227, COML359, HEBR359) Seminar Modern Hebrew Literature: LITERATURE & IDENTITY. (B) Arts & Letters Sector. All Classes. Gold. Prerequisite(s): HEBR 059 or HEBR 259 or permission of the instructor. This class is conducted in Hebrew and the texts are read in the original. The syllabus serves solely as an outline. The amount of material we cover depends on the pace of the class. Additionally, the packet contains significantly more material than will be studied in class to compensate for the difficulty of obtaining Hebrew texts in America. The content of this course changes from year to year and therefore students may take it for credit more than once.

Modern Hebrew literature, an offspring of Zionism, has long rejected writing about one's personal life as embarrassing narcissism and self-exposure. However, many well-known Israeli artists have reached the age where they want to tell their true stories, and the younger generation has grown up during an individualistic period where it is acceptable to talk about open wounds and trauma. The Israeli scholar of autobiography Nitza Ben-Dov sees this trend as a symptom of the culture of exposure in which we live (e.g. reality TV, Facebook, etc.). The genres examined in this course are fluid: memoirs; poetry, prose and even films that reveal or conceal the author's life story. Authors to be studied include: Yehuda Amichai, Dahlia Ravikovitch, Aharon Appelfeld, Amos Oz, and S.Y. Agnon. Filmmakers include: Shemi Zarhin, Dror Shaul, and Ari Folman.

380. (HIST380, RELS320) Modern Jewish Intellectual and Cultural History. (C) Ruderman.

An overview of Jewish intellectual and cultural history from the late 18th century until the present. The course considers the Jewish enlightenment Reform, Conservative and Neo-Orthodox Judaism, Zionist and Jewish Socialist thought, and Jewish thought in the 20th century, particularly in the context of the Holocaust. Readings of primary sources including Mendelsohn, Geige Hirsch, Herzl, Achad-ha-Am, Baeck, Buber, Kaplan, and others. No previous background is required.

390. Senior Research Seminar. (B) Staff. Permit required

JWST 390 is required of all students majoring in the Interdisciplinary Jewish Studies major, but all majors and minors in the various departmental programs are encouraged to take the seminar. Students will conduct independent research and complete a 20-30 page paper.

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399. Senior Honors Thesis. (C) Staff.

Jewish Studies Honors majors must take JWST 399 in which they will design, with the guidance of an advisor, an individualized directed reading program culminating in the writing of an honors thesis.

SM 410. (ARTH410, HIST410, RELS438) TOPICS IN MEDIEVAL HIST. (C)

SM 419. (NELC489, RELS419) Jewish-Christian Relations Through the Ages. (M) Fishman.

This is a Bi-directional course which explores attitudes toward, and perceptions of, the religious "Other", in different periods of history. Themes include legislation regulating interactions with the Other, polemics, popular beliefs about the Other, divergent approaches to scriptural interpretation, and cross-cultural influences, witting and unwitting.

Different semesters may focus on Late Antiquity, the Middle Ages, Early Modern period, or contemporary times. May be repeated for credit.

SM 426. (HEBR486, RELS426) Rabbinic Writers on Rabbinic Culture. (M) Fishman. Prerequisite(s): Reading knowledge of Hebrew.

The course traces reflections on rabbinic culture produced within Jewish legal literature of the classic rabbinic period - Midrash, Mishna and Talmud - and in later juridical genres - talmudic commentary, codes and responsa. Attention will be paid to the mechanics of different genres, the role played by the underlying proof-text, the inclusion or exclusion of variant opinions, the presence of non-legal information, the balance between precedent and innovation. Reading knowledge of Hebrew is required.

457. (ANEL575, ANEL576) Spring 2016: Forbidden Talmud: Magic Demons, and Sex. (A) Goldstone. Prerequisite(s): Prior experience studying the Babylonian Talmud in the original.

Course will examine several key legal passages (sugyot) in the Babylonian Talmud from both a traditional and an academic perspective. After identifying important tensions and inconsistencies in each text, we will consider the disparate solutions posed by the early medieval rabbis (Rishonim) and contemporary scholars, and compare their respective approaches. Through these in-depth readings we will highlight how modern assumptions and goals for Talmud study differ from earlier generations and how contemporary approaches allow us to uncover new structures and meanings in the text. Attention will be paid to the comprehension of Aramaic lexical and grammatical forms. Open to students with prior experience studying the Babylonian Talmud in the original.

438. (YDSH108, YDSH508) Readings in Modern Yiddish Literature. (M) Hellerstein. Prerequisite(s): Reading knowledge of Yiddish.

This course will survey modern Yiddish literature through readings of Yiddish prose and poetry from the end of the 19th century through the late 20th century. The class will be conducted in both Yiddish and English. Reading knowledge of Yiddish is required, although some texts will be available in English translation.

SM 449. (HIST449) God and Nature: Readings on the Encounter between Jewish Thought and Science. Ruderman.

God and Nature examines the place of the natural world, medicine, and science in Jewish thought from antiquity to the modern era. It looks especially at a body of primary sources in Hebrew written during the age of the so-called "scientific revolution" and during its aftermath. The course is a seminar open to undergraduate and graduate students with a reading knowledge of classical Hebrew. Students without Hebrew with special interest in the subject might enroll with special permission from the instructor.

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465. (GRMN265, GRMN565, HIST265, JWST265) Yiddish in Eastern Europe. (C) Hellerstein. All readings and lectures in English.

This course presents the major trends in Yiddish literature and culture in Eastern Europe from the mid-19th century through World War II. Divided into four sections - "The Shtetl," "Religious vs. Secular Jews," "Language and Culture," and "Confronting Destruction" - this course will examine how Jews expressed the central aspects of their experience in Eastern Europe through history, literature (fiction, poetry, drama, memoir), film, and song.

471. (HEBR151, HEBR451, JWST171) Elementary Biblical Hebrew I. (A) Carasik. Prerequisite(s): For the second semester: Completion of the first semester or permission of the instructor.

This course is an introduction to Biblical Hebrew. It assumes no prior knowledge, but students who can begin to acquire a reading knowledge of the Hebrew alphabet before class starts will find it extremely helpful. The course is the 1st of a 4-semester sequence whose purpose is to prepare students to take courses in Bible that demand a familiarity with the original language of the text.

473. (HEBR153, HEBR453, JWST173) Intermediate Biblical Hebrew I. (A) Carasik. Prerequisite(s): Successful completion of HEBR 152 or permission of the instructor.

This course will focus on using the grammar and vocabulary learned at the introductory level to be able to read Biblical texts independently and take advanced Bible exegesis courses. We will also work on getting comfortable with the standard dictionaries, concordances, and grammars used by scholars of the Bible. We will concentrate on prose this semester, closely reading Ruth, Jonah, and other prose selections. We will begin to translate from English into Biblical Hebrew, and there will also be a unit on the cantillation/punctuation marks used in the Bible. A suitable entry point for students who know modern Hebrew or have previously learned Biblical Hebrew in a less demanding framework.

SM 490. (GRMN581, HIST490, RELS429) Topics in Jewish History. (C) Staff.

Reading and discussion course on selected topics in Jewish history.

499. Independent Study. (C)

SM 509. (COML509, ENGL591, GRMN509, YDSH509) MODERNIST JEWISH POETRY.

SM 520. (JWST320, NELC454, RELS321, RELS520) Spirit and Law. (M) Fishman.

While accepting "the yoke of the commandments", Jewish thinkers from antiquity onward have perennially sought to make the teachings of revelation more meaningful in their own lives. Additional impetus for this quest has come from overtly polemical challenges to the law, such as those leveled by Paul, medieval Aristotelians, Spinoza and Kant. This course explores both the critiques of Jewish Law, and Jewish reflections on the Law's meaning and purpose, by examining a range of primary sources within their intellectual and historical contexts. Texts (in English translation) include selections from Midrash, Talmud, medieval Jewish philosophy and biblical exegesis, kabbalah, Hasidic homilies, Jewish responses to the Enlightenment, and contemporary attempts to re-value and invent Jewish rituals.

SM 523. (COML527, HEBR583, HIST523, RELS523) Studies in Medieval Jewish Culture. (A) Fishman. Prerequisite(s): Unless otherwise noted, reading knowledge of Hebrew is required.

Primary source readings from a broad array of medieval Jewish genres. Topic will vary from one semester to another, for example: custom, gender, dissent.

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SM 533. (HIST533, RELS533) Ancient and Medieval Church History. Staff.

Topics vary.

SM 540. (COML539, ENGL588, GRMN540) Memory, Trauma, Culture. (M) Weissberg. All readings and lectures in English.

In recent years, studies of memory (both individual and cultural) have rivaled those of history, and have produced alternative narratives of events. At the same time, research has also focused on the rupture of narrative, the inability to find appropriate forms of telling, and the experience of a loss of words. The notion of trauma (Greek for "wound") may stand for such a rupture. Many kinds of narratives, most prominently the recollections of Holocaust survivors, are instances in which memories are invoked not only to come to terms with traumatic events, but also to inscribe trauma in various ways. In this seminar, we will read theoretical work on memory and trauma, discuss their implication for the study of literature, art, and culture, read select examples from Holocaust survivors' autobiographies (i.e. Primo Levi, EliWiesel), and discuss visual art (i.e. Boltanski, Kiefer) and film (i.e. Resnais, Lanzmann, Spielberg).

552. (HEBR357, HEBR657, JWST352) Classical Midrash and Aggadah. (M) Stern. Prerequisite(s): Students must be able to read an unpointed Hebrew text.

See description for JWST 352.

SM 553. (HEBR557, NELC557, RELS557) Seminar in Rabbinic Literature. (B) Stern. Prerequisite(s): Proficiency in Hebrew and/or Greek recommended. Undergraduates need permission to enroll. May be repeated for credit

This seminar will investigate biblical and other precedents for the idea of the messiah and the messianic age, and their interpretation and extension into both ancient Judaism and ancient Christianity. To what degree are Second Temple Jewish and early Christian ideas about the messiah an extension of ancient Israelite concepts? To what degree might they reflect a response or reaction to Hellenistic and Roman imperial ideologies? How (and when) did beliefs surrounding Jesus depart meaningfully from Jewish ideas about the messiah? How do Rabbinic Jewish traditions about the messiah and messianic age differ from their Christian counterparts, and is there evidence of any "influence"? These questions will be explored with a focus on primary source readings.

SM 555. (COML556, JWST356, NELC356, NELC556, RELS418) Ancient Interpretation of the Bible. (M) Stern. May be repeated for credit

See NELC 356 for description. Graduate option would require a lengthier research paper.

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SM 556. Seminar Modern Hebrew Literature: LITERATURE & IDENTITY. (M) Gold. Prerequisite(s): HEBR 059 or HEBR 259 or permission of the instructor. This class is conducted in Hebrew and the texts are read in the original. The syllabus serves solely as an outline. The amount of material we cover depends on the pace of the class. Additionally, the packet contains significantly more material than will be studied in class to compensate for the difficulty of obtaining Hebrew texts in America. The content of this course changes from year to year and therefore students may take it for credit more than once.

This course is for students who are interested in taking a literature course in Hebrew and are proficient in it. Grading is based primarily on students' literary understanding. There will be four 2-page written assignments over the course of the semester. We will discuss literary works that reflect Israelis' struggle with their national identity, from the patriotic 1948 generation for whom self and country overlapped to contemporary writers who ask what it means to be Israeli. While Yehuda Amichai's 1955 poem "I want to die in my bed" was a manifesto for individualism, the seemingly interminable Arab-Israeli conflict returned writers to the national, social, and political arenas starting in the 1980's. Readings include poems by Natan Alterman, Amir Gilboa, Meir Wieseltier and Roni Somek as well as fiction by Amos Oz, David Grossman, Sayed Kashua, Alona Kimhi and Etgar Keret. Texts, discussions and papers in Hebrew. The content of This course changes from year to year so students may take it for credit more than once.

SM 560. (COML559, GRMN560, PHIL551) Topics in Philosophy and Literature. (M) Weissberg. Topics vary.

SM 582. (ARTH560, COML582, GRMN580, PHIL480) Topics in Aesthetics. Weissberg.

The course will study Arendt's political theory, as developed in *The Origins of Totalitarianism*, and her controversial book *Eichmann in Jerusalem*. It will also consider essays collected in *Men in Dark Times*. (Fall 2016 course)

SM 620. (GSWS620, HIST620, RELS621) Modern Jewish History. (A) Staff.

JWST 620 will be offered when the HIST 620 Colloquium subject matter is appropriate.

SM 650. (HEBR556, RELS620) Seminar in Biblical Studies. (A) Staff. Prerequisite(s): Facility in Biblical Hebrew.

In-depth study of a special topic or problem in biblical studies.

SM 655. (HEBR658) Siddur & Piyyut. (M) Stern.

A study of the institution of Jewish prayer, its literature, and synagogue poetry. Texts will be read in Hebrew with supplementary English readings.

699. Independent Study. (C) Staff.

SM 726. (ANTH726) Readings and Research in Near Eastern Archaeology. (M) Staff. May be repeated for credit

Advanced seminar for students wishing to pursue study of field data, methods, theoretical problems in archaeology of Near East.

SM 735. (CLST735, RELS735) Seminar in Judaism and/or Christianity in the Hellenistic Era. (F) Kraft. Knowledge of Greek Presupposed. Student may enter either term

Selected topics from current research interests relating to early Judaism and early Christianity.

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999. Independent Study. (C)