



A journal published by the
Judaic Studies Program &
the Samuel Rosenthal
Center for Judaic Studies.

Featured Faculty

In this Issue:

[Featured Faculty](#)

[On-and Off - Campus p.2](#)

- Joshua Golberg
- Eric Neuman
- Tessa Turnbaugh
- Moria Shuker
- Professors:
 Juengst
 Sutton
 Neulander
 Haas

[Student Essay/ Outstanding Achievement p.3-4](#)

- Poorni Manohar

[Coming Events p.4](#)

[POST IT, p.5](#)

- Lynn Salzbrenner
- Luke Donovan
- Cloe Knaus
- Josh Dixon

[Courses of Interest p.6](#)

[Contact Us, p.6](#)

Professor Yoram Daon

Yoram Daon is a native born Israeli who earned a B.S. in Finance from the University of Illinois at Chicago, and a M.B.A. from Keller Graduate School of Management. At **Case Western Reserve University**, he lectures in Hebrew, and is a member of the **JDST**



Professor Yoram Daon

Advisory Committee. He was nominated for the 2006, 2007 and 2008 **Carl F. Wittke Award for Excellence in Undergraduate Teaching**, and for the 2007 **J. Bruce Jackson, M.D. Award for Excellence in Undergraduate Mentoring.** He also was nominated for a **Dorothy M. Pijan Student Leadership Award as Outstanding Student Organization Advisor** (2006 and 2007).

Professor Daon is co-author of *English for Science & Technology* – an English language course of study for engineering, science and technology college students (Kavim Publishers, Be'er-Sheva, Israel, 2002). He was an Associate Professor of English at Sapir Negev Academic College in Israel, and he taught an extension course on

English as a Foreign Language at Ben-Gurion University of the Negev, Israel. An experienced business consultant, Professor Daon is a specialist in marketing policy, management strategies, contract negotiations and feasibility analyses. His prior experience includes senior management positions in non-profit, commercial and industrial firms in Israel, as well as management positions in the United States.

Professor Daon is a seasoned and active community volunteer. For several years at **CWRU** he was an advisor to the **Theta Upsilon chapter of Alpha Phi Omega**, a co-ed national community service fraternity. In Israel he led fund raising activities and served on the board of directors of several non-profit philanthropic organizations: Lions International District 128 Arad Chapter, Israel; Israel Cancer Association, Arad Chapter; and the Arad Emergency Trauma Center. He is a retired Captain of Police (Israel), a veteran of the Israel Defense Force, and was active in a volunteer Desert Search and Rescue unit operating in the Judean Desert and in the

Dead Sea area. Professor Daon founded, managed and trained a competitive swimming team and is a veteran swimming official. He is partial to Boxer dogs, and he has trained and competed with several of his pedigrees.

In describing his classes, Professor Daon invites prospective students to:

“Leap into the time of an ancient civilization that gave humanity the Bible. Step back into our class and encounter a vibrant, living, dynamic, constantly developing language. Imagine those who once spoke the same tongue, wrote the same script, read the same vowels, and time becomes irrelevant. Ancient? Mysterious? Romantic? Modern? Magical? Immortal! Yes--modern Hebrew is all that, and more!”

In Professor Daon's classes the adventure begins.

On-and Off-Campus

Launched!

Student Speaker's Bureau

JDST has launched a **Student Speaker's Bureau** permitting undergrads to co-present with a faculty member, on topics they have already researched and written about. JDST's first student speaker, **Tessa Turnbaugh**, co-presented with **Professor Judith Neulander** in November, 2008, on *Foodways and Jewish Identity*, for **Cleveland's Jewish Secular Community (CJSC)**. See **Post It, p.5** for CJSC's response.

Each year the May edition of the **e-journal** will list sample paper topics from the JDST school year. Student-faculty presentations are free of cost to the community, but are subject to availability of a student, and of a faculty co-presenter.



Tessa Turnbaugh, debut speaker for the JDST Student Speaker's Bureau.



Maltz Museum Fieldtrip

'Two thumbs up' for **Professor Peter Haas'** fieldtrip to **The Maltz Museum of Jewish Heritage** in Beachwood, Ohio.

L to R: **Joshua Goldberg** and **Eric Neuman** with **Moria Shuker**, Israeli intern at the CWRU campus Hillel.

Grants Awarded from NIH-CGREAL and The Samuel Rosenthal Center for Judaic Studies

Professor Judith Neulander (JDST, CWRU) and her colleague, **Professor Wesley K. Sutton (CUNY/NYCEP)** received a research grant from the **National Institutes of Health (NIH)** through the **Center for Genetic Research Ethics and Law (CGREAL)**, and a grant from **The Samuel Rosenthal Center for Judaic Studies (CWRU)** in October 2008.

Neulander and Sutton were separately involved in research that independently refuted claims of a "secret-" or crypto-Jewish survival in New Mexico; claims now generating negative consequences in healthcare delivery, and other social contexts. The research grants will support the first collaborative genetic-ethnographic research on crypto-Jewish claims made in the United States.



L to R: **Professor Eric Juengst** (Director, CGREAL), **Professor Wesley K. Sutton** (CUNY/NYCEP), **Professor Judith S. Neulander** (CWRU) and **Professor Peter Haas** (Director, The Samuel Rosenthal Center for Judaic Studies).

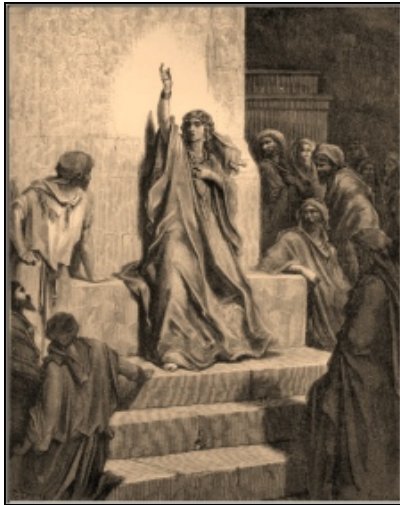
The Biblical Deborah: A Woman across Cultures

Recognition for Outstanding Achievement

Poorni Manohar



Poorni Manohar



Hebrew Deborah, *Song of Deborah*, c. eighth century BCE. Engraving by Gustave Doré (c.1868).

The biblical *Song of Deborah* dates from the eighth century B.C.E. The story rivets our imagination, telling of a prophet, judge, and warrior who was also a woman. Her *Song* represents one of the oldest oral traditions to be included in the Bible. Whether or not it is historically accurate, the poem reflects the values of the people and the age in which it was composed, demonstrating an instance of female leadership that is rare in patriarchal literature; a story that awes even today's modern feminists. Susan Ackerman suggests that Deborah's story reflects respect for female power and influence more typical of earlier goddess religions, and that "Deborah might be a sort of demythologized warrior goddess taken from an older mythological tradition" (1998).

Because different cultures living in close proximity typically influence each other, positive attitudes toward powerful women may have been shared across different cultures in the region, persisting alongside the emergent patriarchy. If so, we might expect Deborah's tale to employ literary devices found in praise of such women in earlier, goddess-related literature. These motifs might include "tropes," or the specific turning of phrases, as well as certain metaphors and imagery paired with certain personalities, if only by habitual association--what Albert

Lord called "a tension of essences" (1960).

The *Ugarit Epic* and the Hebrew *Song of Deborah* demonstrate more than one possible instance of such association in their shared literary motifs. For example, both accounts speak of an over-arching deity described in metaphoric association with a powerful storm moving across the sky. In the older Canaanite poem Baal himself is personified as the "Cloud Rider," dominating his enemies with electrifying blows: *Lo, also it is the time of His rain, Baal sets the season, And gives forth His voice from the clouds, He flashes lightning to the earth* (Ginsberg 1946). In the *Song of Deborah*, the emergence of the Hebrew God, coming forth from Seir, also is given in terms of a powerful, moving storm: *The earth trembled; The heavens dripped, Yea, the clouds dripped water, The mountains quaked* (Judges 5:4-5).

Perhaps more significantly, both tales are about female warriors: one, about the Canaanite Anath, sister of Baal; the other about the Hebrew Deborah, warrior, prophet and judge over Israel. The Hebrew poem declares: *Deliverance ceased, Ceased in Israel, Till you arose, O Deborah, Arose, O mother in Israel!* (Judges 5:7). Some scholars propose that the reference to motherhood speaks to the nurturing employed by Deborah, alongside her political-military leadership, to bring the Israelites to victory. If so, she holds this in common with Anath's role as both a warrior and nurturer, as demonstrated in the Canaanite poem: *As with the heart of a cow toward her calf, as with the heart of a ewe toward her lamb, So is the heart of Anath toward Baal* (Coogan 1978). The tales and the wording may be different, but in both accounts the motif remains the same: the female warrior is also a nurturing mother. Yet, Canaanite mythology is not the only possible cultural influence on the Hebrew tale. Egypt may have had a cultural influence as well.

The name 'Deborah' translated from the Hebrew means *bee*. On the surface, the name may seem inauspicious for a prophet, warrior and judge, especially since people in antiquity

Canaanite Anath,
goddess of Love and War,
Ugarit Epic,
thirteenth century BCE.



changed their names to indicate the effect of life-altering experiences, or changes in status. In biblical context, for instance, we learn that the grieving Naomi changed her name to Mara (Ruth 1:20), and that Jacob's name was changed to Israel when he assumed tribal leadership (Gen. 32:29). As Deborah rose in status, one possible explanation for the stability of her name is that the bee was a symbol of kingship, or royalty, in ancient Lower Egypt (Lesko 1999). Additional evidence of Egyptian influence may trace to the warrior goddess Neith, whose Temple in Sais, *Hoot-Bit*, translates to "House of the Bee." The notion of a relationship between Neith and Deborah gains strength in connection with the men in Deborah's life. Only two men are associated with Deborah in the biblical texts: her co-general, Barak, and her husband, Lappidoth. Barak's name means "lightening" and Lappidoth's name means "torch," while one of the most celebrated forms of Neith

continued...

worship revolves around Neith's Festival of Lamps, during which lamps and torches are lit throughout the night. According to Greenberg (1995) such iconographic images illustrate a connection between the Egyptian goddess and the Hebrew Culture Heroine.



Egyptian Neith, *Hymn of Neith*, predynastic period; her hymn is inscribed at the Esna Temple, restored in the Ptolemaic/Roman period.

Similarities between Deborah in the *Hebrew Scriptures*, Anath in the Canaanite *Epic of Ugarit*, and the Egyptian goddess in the *Hymn of Neith*, strongly suggest wide regional sharing of ancient literary motifs, and the co-existence of positive attitudes toward powerful women throughout the early patriarchy. Even though the historicity of Deborah cannot be authenticated, the inclusion of her tale in the Bible illustrates the significance of strong female leadership to the Hebrew people, from at least the eighth to the fifth century B.C.E., when the Torah was redacted and written down. The story can be interpreted at two levels; the most apparent message emphasizes the importance of glorifying the one Hebrew God, and defeating pagan pantheons. But as every story sheds light on the embedded truths of its time, so too does this tale contain an un-

derlying truth: for a substantial period of time the people of the ancient Middle East valued women as powerful, influential members of society. If this were not so, then respect for such women would not appear so consistently in the tales of different regional peoples, and the specifically Hebrew tradition would not have prevailed for hundreds of years, earning a prominent place in the *Book of Judges*, distinguished in both poetry and prose.

References Cited

Ackerman, Susan. 1998. *Warrior, Dancer, Seductress, Queen*. New York: Doubleday

Coogan, Michael D., ed. 1978. *Stories from Ancient Canaan*. Philadelphia: Westminster Press.

Ginsberg, Louis. 1946. *The Legend of King Keret: A Canaanite Epic of the Bronze Age*. New Haven, Connecticut: American School of Oriental Research.

Greenberg, Gary. 1995. "Neith and the Two Biblical Deborahs: One and the Same." Unpublished paper presented in Atlanta, Georgia at the annual meeting of the American Research Center in Egypt. <http://ggreenberg.tripod.com/writings/w-neith-deb.htm>

Lesko, Barbara S. 1999. *The Great Goddesses of Egypt*. Norman: University of Oklahoma Press.

Lord, Albert B. 1960. *The Singer of Tales*. Cambridge: Harvard University Press.

Tanakh: The Holy Scriptures. 1985. The Jewish Publication Society: Philadelphia.

**COMING EVENTS -
SPRING SEMESTER 2009**

Dr. Peter J. Haas (peter.haas@case.edu; 216/368-2741)
Linda Gilmore (linda.gilmore@case.edu; 216/368-1040)

**Evening Presentation:
Wednesday, March 25, 2009**

***Bob Dylan and the
Midrashic Imagination***



Stephen Hazan Arnoff, scholar of popular culture and rabbinic literature, explains how much the genius and impact of the Rabbis and Bob Dylan have in common, and why they both still matter. Discussion illustrated by music and video.

**Three-Day Conference:
*Jesus in the Context of Judaism
and
the Challenge to the Church***

**Sunday, May 24 –
Tuesday, May 26,
2009**



For more information on conference public lectures:
rosenthal.case.edu

The Samuel Rosenthal Center for Judaic Studies at CWRU will also be hosting an invitational symposium entitled "The Holocaust and Military Ethics" March 21-22, 2009. For more information please visit rosenthal.case.edu.



POST IT



Lets Hear From You!
postit@case.edu

Thanks to the Student Speaker's Bureau:

Thank you for mentoring your student, **Tessa Turnbaugh**, who gave a presentation for us on *Food for Thought: The Relationship between Foodways and Jewish Identity*—she did a truly great job! The group was so enthusiastic. . . .I was surprised how many people showed up on such a snowy night. Clearly, they knew it would be worth their while!

Lynn Salzbrenner
Education Committee
Cleveland Jewish Secular Community

From the CWRU Medical School:

Hi-

I just wanted to send an email to say hello! I thought back to your classes just the other day when I was reading about facial development, and the origin of the philtrum (the dimple between the upper lip and nose). The book says it arose from fusion of the medial nasal eminences, but I'd rather believe it's the imprint of the Archangel Michael's finger, making all babies forget the Torah just before they're born!

In other news, I just got engaged! My fiancée's name is Cloe Knaus and she's from Northern Michigan. She's half Irish like me and her other half, the Italian one, is a much better cook than I'll ever be! She's a senior this year at Case and she's majoring in English, but next year she plans to join the "Dark Side" and go to Law School ☺.

Hope all is well, and thanks so much for everything!

Best Wishes,

Luke Donovan (CWRU '07)



Luke Donovan and fiancée **Cloe Knaus** holding Luke's nephew **Josh Dixon** (who forgot the Torah on December 16, 2006).

Happy Holidays To All From The JDST e-Journal !

Courses of Interest for Spring 2009

JDST 220

JEWISH TRAD. ART & ARCHITECTURE

Judith Neulander

The semester will carry us from the Israelite phase beginning with Solomon's Temple, to the present day in Israel and America, over the course of which 26 centuries' terms like "Jewish" and even "art," will undergo remarkable change!

RLGN 223

RELIGIOUS ROOTS OF CONFLICT IN THE MIDDLE EAST

Peter Haas

The course examines the diverse symbols and rhetorical strategies used by the various sides in the conflict, and how they are understood, both by various audiences within each community and among the different communities.

JDST 218

JEWS IN EARLY MODERN EUROPE

Gillian Weiss

Through a selection of inquisitorial transcripts, government records, memoirs and historical literature, we will explore such topics as persecution, conversion, messianism, toleration, emancipation and assimilation in the sixteenth, seventeenth and eighteenth centuries.

JDST 228

THE JEWISH IMAGE IN POPULAR FILM

Judith Neulander

Standing at the confluence of society, history, ideology and culture, students will come to understand how popular film is shaped by, and how it actively shapes, changing views of Jewish identity in the American mainstream.

Subscribe now

Click here if you would like to be added to the mailing list to receive free copies of the **JDST e-journal**. Please list your name in the body of the e-mail.
Thank you.

Editor:

Judith Neulander

Co-Director, Judaic Studies Program
Department of Religious Studies
judith.neulander@case.edu
216/ 368-4156

Contributing
Editor:

Peter J. Haas

Abba Hillel Silver Professor of Jewish
Studies
Chair, Department of Religious Studies
Director, Samuel Rosenthal Center
for Judaic Studies
peter.haas@case.edu
216/ 368-2741

Design:

Taylor Hall

Office of Interdisciplinary Programs
and Centers
College of Arts and Sciences
taylor.hall@case.edu



Mather House, Home of the Judaic Studies Program

Contact Information

Judaic Studies Program

www.case.edu/artsci/jdst/
216.368.2741

Samuel Rosenthal Center for Judaic Studies

rosenthal.case.edu
216.368.2741