

DEPARTMENT OF

Near Eastern Studies

Princeton University

Near Eastern Studies at Princeton and its Mission

Princeton University has been a leader in teaching and research in Near Eastern studies since 1927. The field of Near Eastern studies long ago ceased to be a quiet academic backwater. Its prominence has been further enhanced by the events of the early twenty-first century, and today the study of the Near East, and of the wider Islamic world, addresses crucial issues of global concern. Thus all major institutions of learning need a vibrant Near Eastern Studies Department—one that can provide a marketplace of ideas for the understanding of a region of utmost importance. Our mission is to fill this need, combining the study of the Islamic past with multi-disciplinary coverage of the contemporary scene. Our mission also includes besides teaching and research, vital interaction with the worldwide scholarly community, and the broad advancement, in this country, of knowledge about the Near East through outreach to the general public.

Our core region is the Near East, more commonly known in contemporary contexts as the Middle East. In our time it is made up of four main components: the Arab countries from Egypt eastwards, Turkey, Iran, and Israel. Beyond the Middle East, the regions of the Islamic world in which we are actively interested are North Africa, the Caucasus and Central Asia, and—to the extent that they are or were ruled or populated by Muslims—the Balkans and South Asia. We regard the long history of the Jewish and Christian communities of the region as important fields of study, but our treatment of them is situated within the broad framework of our coverage of the Islamic world.

As one of the leading institutions in our field, our Department is devoted to academic excellence, high-quality teaching and research, and outreach. It provides an excellent example of how an area studies department enriches a university in many ways and adds considerably to its fame.

M. Şükrü Hanioglu, *Chair*

New Faculty Member

Muhammad Qasim Zaman received his Ph.D. in 1994 from the Institute of Islamic Studies at McGill University in Montreal. He is the recipient of fellowships from the National Humanities Center in North Carolina, the Institute for Advanced Study in Princeton, and the Carnegie Corporation of New York. Before coming to Princeton in 2006, he taught for nine years in the Department of Religious Studies at Brown University.

Zaman's early work was concerned with the emergence of Muslim religious scholars, the *ʿ*ulama, and their relations with the caliphs during the formative period of Sunni Islam. This work became the basis of his *Religion and Politics under the Early ʿAbbasids*, which was published in 1997. For much of the past decade, his research and writing have focused on modern and contemporary Islam, with particular attention to Islamic juridical and political thought, Muslim religious and political movements, and issues of religious authority. He has sought to examine these issues in a broadly comparative framework, studying them in both Middle Eastern and South Asian contexts as well as with reference to facets of pre-modern Islamic intellectual and cultural history. In his 2002 book, *The Ulama in Contemporary Islam: Custodians of Change* (forthcoming in a paperback edition in 2007), as well as in a series of subsequent articles, he has studied the transformations the Islamic scholarly culture has undergone since the late 19th century and how they have become the basis of a new religious and political activism of the *ʿ*ulama in a number of contemporary Muslim societies. Two other works continue and expand on these research interests. With Professor Robert W. Hefner of Boston University, he is the editor of the forthcoming *Schooling Islam: The Culture and Politics of Modern Muslim Education*, which

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Professor Qasim Zaman.

NES is Number 1!

In the January 12, 2007 issue of the Chronicle of Higher Education, Princeton University's Near Eastern Studies Department is noted as the top department in Near and Middle East Studies, according to the annual Faculty Scholarly Productivity Index, produced by Academic Analytics. Academic Analytics measures nearly 7,300 US doctoral programs, in terms of the level of yearly faculty publications and journal citations, in addition to award, grants and honors received to determine their findings. To learn more about their full methodology, please visit www.academicanalytics.com.



Maidens Tower, Istanbul.



Iran Bridge.



Baghdad Mosque.

Beyond the classroom

One of the most important aspects of a graduate student's life here in NES is his or her communication with other students in the department. It is only through dialogue, one may reflect upon particular characteristics of his or her scholarly interests against others' and upon what distinguishes our common field of study. It is a process of self-reflection through which one becomes aware of the shared or unique features of his or her work. It is something which makes one's academic life truly meaningful by way of fostering a sense of community and it is not something that comes along naturally with attending the classes and visiting the library every day.

NES is a small department, yet it consists of people working on subjects scattered within a long time span and on a large geographical area. Given the broad range of topics studied within the department and the specificity of your own subject, it is hard to figure out at first glance, what is common to you and your friends as colleagues working within the same field. This apparent lack of coherence is also related with the fact that unlike fields such as sociology, politics or anthropology; there is no single definition that characterizes our subject field with reference to any academic discipline. Near Eastern Studies is not the study of a particular branch of social science; it is area studies and it is inherently interdisciplinary. It concerns with one particular geographical region. However, studies on this region are not united by one central aim, such as surmounting various perspectives on the field, placing national historiographies in a distinct regional perspective or integrating them in a broader Near Eastern context. Clearly, there are some common themes and motifs that are currently associated with the region we deal with. Nevertheless, it is hard to talk about solid (relatively permanent if not universal) defining features of the field in a general sense.

It is within this context, one may quite easily think that it is hard to devise a foundation of common interests and a sense of shared goals within the Near Eastern Studies Department. You may feel that there is nothing that brings you together with the others in the department especially if you encounter with

your colleagues only within the boundaries of the classroom. It is only in your first year, when you are taking a methodology class that you will have a chance to sit in the same classroom with all your classmates and to discuss what might be the methodological questions common to all your interests. Apart from this course, most of the time, you will only meet with one or two other students from the department on a regular basis – with those who are working on somewhat similar subjects and taking the same specialized seminars. The others, you will only see them in occasions such as town meetings, brown bags and conferences. Nevertheless, it is those and other occasions (random get-togethers in Cafe Vivian, meetings for the lunch and likewise) which will provide you with the unique opportunity to exchange your ideas outside the classroom and discover those mysterious overlaps in your seemingly quite different interests. Efforts to overcome misunderstandings and difficulties of communication which are far from rare will help you establish a shared language.

For me it was those encounters with people who are working in fields that are completely different from mine that provided me with the most challenging yet most valuable experiences during my first and second years in the department. When I came to the department, I was ignorant of much stuff that is considered to be an essential part of our field. It was during the coffee breaks with a friend working on Islamic law that I came to realize the similarity of the bottom line questions of our works. Similarly, popular culture ceased to be a field of unknown with no relation to my work only after many casual chats with another friend from the department. Through talking to others, trying to explain my own academic interests and to understand theirs; I came to realize our common problems, problems of the 'interdisciplinary' studies and the implicitly comparative nature of all our works. All I can say is that dialogue with many people from different backgrounds and interests was one of the most valuable things that this department offered me.

Seven Ađir (Fourth year Ph. D. student)

Note from a Second Year Graduate Student

As a second year post-graduates graduate student of the NES department, I have benefited from the generous funding opportunities provided by the graduate school, PIIRS and the department to conduct a preliminary research towards my dissertation project this summer. Since my project covers the early 20th century military and diplomatic histories of the Russian and Ottoman Empires, I visited both Russia and Turkey to get familiar with archival institutions and libraries.

My first destination in this summer was Moscow, where I intended to carry out a two-month archival research mainly at the Russian State Military History Archive. All countries have different ways of doing things, but that is perhaps more the case in the countries of the old socialist bloc, and more so in Russia. Doing research in Russia requires special knowledge that is necessary to make things work there. I thought I had already acquired that knowledge and I was ready against several obstacles or niceties that may disrupt my plans, but Russia proved to be capable to surprise me at every step. On occasion these surprises were pleasant, but most of the times the officials whose main occupation is to show how things cannot be done, tried hard. However at the end, I found myself working at four archives and two libraries, which were located in different corners of Moscow. Thanks to the existence of one of the best subway systems of the world, I managed to study on really interesting documents concerning my project. One of the most beneficial parts of my stay at Moscow was getting in touch with experienced scholars and young researchers of my field. Sharing knowledge and ideas with them was invaluable, and I benefited a lot. I would strongly recommend that anyone who goes to Russia bring letters of introduction with them from their home institutions, on letterhead with official stamps, if possible, requesting the cooperation of whoever to help him/her accomplish your project in Russia. It is essential to have such things to get cooperation from staff at a library or archive, since those institutions require official applications to make their sources accessible. It is also worthwhile to be formally affiliated with some type of Russian academic institution, not only just to take their assistance for your research, but also most probably in near future this will be a requirement of some archives from foreign researchers. I have to admit that, the grim city life and loaded research program in Moscow

could have exhausted me, had not been the two-days St. Petersburg trip during the “belyie nochi” (white nights) with my wife.

My next destination was Ankara, Turkey, specifically the Turkish military history archive. Since I had sent my application months before, and since I had been assured by the director of the archive several times about my accession to the archive, I arrived to the institution ready to start my research on my second day in Turkey. To my dismay, I discovered at the entrance that my application had not been processed due to the absence of several copies of several documents, and I had to wait for two months after completing them. That day might have been my last day at that archive, and may result in an obliged alteration in my research project. Hopefully, I managed to see the director who was to leave for his annual break next day, and through his assistance I was granted accession to the archive, where not very well studied documents of the Ottoman and Turkish armies produced during the Crimean War of 1854, Russo-Turkish War of 1878, First World War and Turkish National Liberation War are preserved. The archive which is a subdivision of the Turkish General Staff, has an infamous reputation of being closed to foreign and suspected Turkish researchers due to the existence of material related to the Armenian Deportation of 1915. Despite the cold welcoming on my first day, I witnessed that all researchers regardless of their nationality and affiliations were being conferred admission on the very first day of their application. It took me sometime to get used to the document access procedures of the institution, which might be very useful for the researcher if used properly. Unlike many other archives that I have worked in, all material requested by the researcher were first skimmed through by the staff of the archive who were checking the relevance of the documents to the keywords and the subject provided by the researcher. If you can provide a detailed list of keywords, this process may shorten the time required to find appropriate documents for your project, otherwise you will not be available to see many documents that you have requested. As the end of August was approaching, I felt that it was time for the next recess from work before the new academic year started. As you would expect, your presence in Turkey offered us several excellent opportunities for a good rest. We opted for classical choices, and started with a two-day Istanbul trip, and ended our journey on the coast of the Aegean sea at the last days of a hot summer.

Halit D. Akarca



Ancient Israel Synagogue.



Cairo Coptic Church.



Blue Mosque in Istanbul, Turkey.



Arabic tiles.

Researching the Middle East in Moscow

I traveled to Moscow last year on a fellowship to study relations between the Soviet Union, Egypt, and Yemen in the 1960s. Research in Russia is notoriously difficult, but with patience, persistence, and a pinch of resourcefulness, it usually pays off. For scholars of the Middle East, the effort is worth undertaking in the first place because the Soviets (and the Russians before and after them) held an informed perspective on the region that diverges, at times radically, from that of their more closely studied American and European counterparts. By virtue of geographical proximity and a different political orientation, the Russian attitude to the Middle East has always been unique.

The principal archives of concern for students of the post-war period are those associated with the main organs of Soviet foreign policy: the Politburo, the International Department of the Central Committee of the Communist Party of the USSR, the Ministry of Foreign Affairs, the KGB, the Ministry of Defense, the Ministry of External Trade, and various governmental committees. Unfortunately, many of the relevant archives are closed to researchers, while others allow access to a very limited selection of documents. In some instances, a process of *re*-classification is actually underway, so that files previously available in the chaotic aftermath of the collapse of Communist rule are now no longer accessible. It is ironic and telling that a wider selection of Central Committee material is now open to readers at Harvard's Lamont Library in Cambridge (having been purchased in the 1990s and transferred to the U.S.) than in the Russian State Archive of Contemporary History in Moscow.

The Archive of Foreign Policy of the Russian Federation lives up to the stern tradition of Soviet diplomacy its records preserve. Designed to serve Russian diplomats, not foreign scholars, it is not an easy facility for the visiting researcher to work in. Access to a wealth of information from Soviet embassies in the Arab world is hampered by a set of handicaps that seem brilliantly conceived to impede and frustrate at every turn. Researchers are not permitted the rather basic luxury of consulting a detailed catalog of holdings. Requests for documents consist of elaborate prose descriptions of desired materials, which may be submitted at most twice a week and then interpreted, at times capriciously and always unhurriedly, by an archivist in another building whom one never gets to meet. Days can go by without new material to read, and weeks are often wasted by the delivery of useless documents

that vaguely conform to one's previous requests. The documents initially provided to me were so boring and insignificant, that I could not help entertaining the suspicion that a contest of wills was underway. Indeed, several researchers have found that the quality of material they received was directly correlated to their attendance record. One source of comfort for scholars of the Middle East is that speakers of Arabic possess a hidden advantage at this archive (in addition to a proven capacity for perseverance); this stems from that fact that the Foreign Ministry's censorship criteria are more liberally interpreted (or less carefully applied) in the preservation of documents originating with foreign governments. Thus, as a rule, the Arabic documents in the Foreign Ministry files are more revealing than any of the material in Russian. For example, a handwritten note in barely legible Arabic from a Yemeni general to the Soviet Ambassador told me far more about the supply of Soviet armaments to the Yemeni army than the archival regime may have wished to divulge.

The inevitable waiting periods (for residency permits, passes, and archival material) can be profitably spent at a number of libraries and research institutions in Moscow. Of the former, the most impressive is the colossal Russian State Library (known informally as the *Leninka*). The largest research library in the world, it is particularly noteworthy for its newspaper collection and archive of dissertations. Among the latter one can find a large number of interesting theses written in Russian universities by students from the Arab world. The expression of local Arab perspectives within the Marxist straightjacket of Soviet academic writing makes for refreshing, if quirky, readings on a myriad of esoteric subjects, such as the development of the circus in Egypt or Soviet-Yemeni cultural relations in the twentieth century. Several academic institutions in the capital are also worth visiting, including the Institute for African Studies, the Institute of Oriental Studies, and the Institute of Asian and African Studies of Moscow State University.

Avoiding depression in Russia is no small challenge. To this end, an enterprising graduate student from the University of Chicago has set up a support group for visiting historians. This informal assembly of foreign researchers, which goes by the self-consciously pompous title "The Congress of Foreign Historians," meets every Friday evening at the *Apshu* bar in northern Moscow to drink beer and vodka and exchange archival war stories into the night. Their company, besides being entertaining, can make all the difference between misery and success in navigating the labyrinths of post-Soviet bureaucracy.

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Researching in Middle East

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A short list of online resources for prospective researchers:

- ArchemBiblioBase – www.iisg.nl/~abb
- Institute for African Studies – www.inafr.ru
- Institute of Oriental Studies – www.orientalistica.ru/org/ivran
- Institute of Asian and African Studies – www.iaas.msu.ru
- Praxis – www.sscnet.ucla.edu/history/getty/professor.html

Jesse Ferris

New Faculty Member

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brings together studies of madrasas and other institutions of Islamic learning as they have existed and evolved in the modern Muslim world. And an ongoing book-project (tentatively titled "Internal Criticism and Religious Authority in Modern Islam") focuses on the varied ways in which Middle Eastern and South Asian `ulama have striven to critique their scholarly tradition and how they have dealt with the problems of religious authority that this critique often entails. He is on leave this year, working on this as well as several other projects.

Mark Cohen Awarded National Foundation for Humanities Fellowship for 2007-2008

Mark Cohen has been awarded a National Foundation for the Humanities (NEH) Fellowship for 2007-2008, to pursue research on the subject "Maimonides' Code and the Social and Economic Realities of the Medieval Islamic World." Maimonides (Moses ben Maimon, 1138-1204), a Jew from Muslim Spain, spent the last forty years of his life and career living in Egypt, when he wrote books on Jewish law, medicine, and philosophy and served part of the time as head of the Jewish community. Cohen intends to show how his massive Code of Jewish law, the *Mishneh Torah*, completed ca. 1178, occasionally deviates from traditional Jewish law of the Talmud and post-Talmudic teachers. These changes, which caused consternation to the medieval and early modern commentators on the Code, can be explained, Cohen believes, by examining social and economic realities of the Islamic world in which Maimonides lived. The changes can be tracked and explained by reference to daily life as documented in the famous Cairo Geniza, which Cohen has studied his entire academic career. These medieval fragments include personal, business, and communal letters, business accounts, payment orders, marriage documents, deeds of divorce, documents from the Jewish court recording contracts or loan notes or summarizing disputes, and lists of the poor or of donors to charity.

Cohen's previous publications on the Geniza include *Jewish Self-Government in Medieval Egypt*; *Jewish Social Life in Medieval Egypt 641-1382*; *Under Crescent and Cross: The Jews in the Middle Ages*; *Poverty and Charity in the Jewish Community of Medieval Egypt*; and *The Voice of the Poor in the Middle Ages: An Anthology of Documents from the Cairo Geniza*



Jones Hall archway.



Sunset over Mosque in Istanbul, Turkey.

Bernard Lewis gives Brown Bag talk, Sept. 18, 2006



Ambassador Robert Finn introduces Professor Emeritus Bernard Lewis.



Bernard Lewis.



Professor András Hámori.

An Interview with András Hámori

András Hámori first came to Princeton as an undergraduate student who, having completed the traditional gymnasium course of education on Europe, was able to enter Princeton as a junior, spending the next two years studying ancient Semitic languages with John Marks in what was then known as the Department of Oriental Languages and Literatures. After completing his undergraduate degree at Princeton in 1960, Prof. Hámori undertook a Ph.D at Harvard, studying Akkadian with Thorkild Jacobsen, classical Arabic literature with Hamilton Gibb and comparative Semitic linguistics with Thomas Lambdin. He subsequently wrote his doctoral dissertation under Lambdin's supervision on the development of the verbal infinitive in Semitic languages. Although his later work would ultimately depart from the field of linguistics, Prof. Hámori counts Lambdin among his early influences, noting that an understanding of how historical change occurs in language has allowed him many insights in his studies of the development of pre-modern Arabic literature. In the field of literary criticism, Prof. Hamori has pointed to the significant role that Erich Auerbach's *Mimesis* has played in his understanding of literature, highlighting in particular the influence that Auerbach's insistence on careful, close reading of the literary text and a keen awareness of syntax have had on his approach to Arabic literature.

Following the completion of his dissertation at Harvard, Prof. Hamori taught Ethiopic and Hebrew at Brandeis University for two years. He returned to Princeton in 1967 where the focus of his research turned from ancient Semitic languages to classical Arabic literature. Of particular interest for him in this regard was the transformation wrought by the emergent Islamic civilization and its aesthetic sensibilities on those literary motifs and heroic characters that loom so large in the largely pagan poetry of pre-Islamic Arabia. Prof. Hámori treated this and related themes in a series of articles, and in significant depth in his book-length study entitled *On the Art of Medieval Arabic Literature*, published in 1974. He followed this with a second study of pre-modern Arabic poetry, *The Composition of Mutanabbi's Panegyrics to Sayf al-Dawla*, focusing on the praise poetry that the renowned poet Mutanabbi composed during his stay in Aleppo at the Hamdanid court of Sayf al-Dawla. This work mirrored a number of the themes Prof. Hámori elaborated upon in his earlier work, although his concern in this instance was to identify the set of recurring utterances and motifs that structured

Mutanabbi's often elaborate descriptions of Sayf al-Dawla's military campaigns. Given Prof. Hamori's keen ear for syntax and the musical aspects of poetic language, his interest in Mutanabbi appears natural, particularly in light of Mutnabbi's penchant for poetic *bad'i*, turns of phrase and metaphor that represented a distinct departure from poetry as it had been conceived of among the pre-Islamic poets.

Prof. Hámori's studies of classical Arabic literature have not been limited to poetry. A significant portion of his published work examines the stories that make up the 1,001 Nights, a collection of tales that he first discovered as a young boy in his native Hungary. His research into the 1,001 Nights has focused on the literary conventions that shape the narrative of the tales in the 1,001 nights. Hámori has extended this interest in Arabic prose narrative to the tales collected by field of Arabic historical writings in an effort to understand how artistic concerns have influenced the presentation of events in Arabic historical works.

Hámori and his wife, Ruth, undertook to translate one of the classics of European orientalist scholarship, Goldziher's Introduction to Islamic Theology and Law.

Hámori has taught third-year Arabic at Princeton on a regular basis and has offered numerous seminars at the graduate level that provide students with a survey of classical Arabic poetry, covering genres from the pre-Islamic Arabian ode to the strophic verse of medieval Andalusia. He has also introduced graduate students to the literary aspects of pre-modern Arabic prose, deftly organizing seminar readings around texts as diverse as historical narratives, biographical compendia, *belles lettres*, and treatises on Arabic rhetoric and literary criticism

As for his future research endeavors, Prof. Hamori has expresses an interest in writing a student's guide to understanding the often lengthy textual glosses and passages of commentary that accompany Arabic poetical texts. When discussing this forthcoming project, Prof. Hámori states his hope that the work would serve foremost as a guide for students first approaching this often daunting aspect of Arabic poetic texts, but that it would allow secondarily for an understanding of how such glosses were meant to function for readers of Arabic poetry in the pre-modern period, helping them navigate the often difficult syntax and arcane vocabulary of poetic texts, while simultaneously indicating how Arabic poetry should be understood, interpreted, and discussed. A study of this nature seems particularly well suited to Prof. Hámori, a man whose published research, dissertation supervision, and classroom teaching of medieval Arabic literature have themselves been a precious guide to that most sublime of mankind's arts.

Russell Hopley

Oil8

A few years ago Ken Deffeyes, an emeritus professor in Princeton's Geosciences Department, published *Hubbert's Peak*, a book that argued strongly that about half the world's oil reserves have by now been exhausted, and that from here on world oil production is doomed to decline. Shivaji Sondhi, a professor in the Physics Department, found the issues raised in the book so riveting that he passed it on to Michael Cook, a professor in NES. Sondhi and Cook then organized a small but very successful one-day conference on the theme of "Peering Beyond Hubbert's Peak". The conference over, the organizers were about to return to their normal pursuits—Sondhi to condensed matter physics, and Cook to medieval Islam.

But at this point two leading members of the Princeton Environmental Institute (PEI), Robert Socolow and Steve Pacala, saw an opportunity for a more extended collaboration revolving around Middle Eastern oil. PEI was already several years into Princeton's well-funded Carbon Mitigation Initiative, and NES was moving towards appointing an expert on the politics and society of contemporary Saudi Arabia. So the four collaborators put together a proposal for the Princeton Institute for International and Regional Studies (PIIRS), and were awarded the annual thematic slot at the Transregional Institute (TRI) for the academic year 2006-7. In the meantime, Socolow taught a graduate seminar on Middle Eastern oil in the fall of 2005, bringing in a series of high-

profile visiting speakers from the academy, industry, and government; several of these speakers also gave talks in NES. In the spring Ambassador Finn taught a second graduate seminar, and a second conference was held. Among other things, this one was remarkable for the presence of John Mearsheimer and Martin Kramer; this was the first occasion on which the Mearsheimer-Walt thesis about the strategic implications of the Israeli alliance for the United States was debated in an academic setting.

This year's raft of activities at TRI includes a series of public talks by visiting speakers at noon on Fridays and an undergraduate course on Oil, Energy, and the Middle East co-taught by Sondhi with Julie Taylor of NES. It brings three visiting fellows to Princeton, two—Chris Boucek and Miriam Lowi—hosted by TRI and one—Steffen Hertog—hosted by PEI. The presence of Hertog makes it possible for the group to begin to achieve a key goal: to understand the determinants of Saudi decision-making in oil matters.

The four collaborators have every hope of being able to continue the project and eventually put it on a more permanent footing. This goal will be greatly enhanced if the Grand Challenges Initiative currently being put forward by PEI, the Woodrow Wilson School, PIIRS, and the School of Engineering and Applied Science comes to fruition—the oil collaboration being the nucleus of one key component of this initiative. The group would then work to create a position in the study of Middle Eastern oil issues, perhaps shared between NES and another department.



E. Gilson, B. Pongratz-leisten, Ş. Hanioglu.

Cook and Gowin receive Behrman Award

Ruth Stevens · Posted July 3, 2006; 12:50 p.m., Office of Communications

Michael Cook, the Cleveland E. Dodge Professor of Near Eastern Studies, and Emmet Gowin, professor of the Council of the Humanities and visual arts, have received Princeton's Behrman Award for distinguished achievement in the humanities.

Cook, who joined the Princeton faculty in 1986, is widely considered among the most outstanding Islamicists in America today. He has made major contributions to the intellectual history of the medieval Islamic world. His works on Muhammad and early Islamic theology have become classics.

Cook's 2003 book, "A Brief History of the Human Race," examines the last 10,000 years and explains why and how history has unfolded the way it has. He has received the Andrew Mellon Foundation's Distinguished Achieve-

ment Award and has been named a fellow of the American Academy of Arts and Sciences.

Gowin, a faculty member since 1973, is a noted photographer. A retrospective of his work, "Emmet Gowin/Photographs: This Vegetable Earth Is but a Shadow," was published by the Philadelphia Museum of Art in 1990. His 2002 book, "Changing the Earth," features hand-toned black-and-white images that show how humans have altered the planet's surface.

Gowin has earned numerous honors, including a Guggenheim and two National Endowment for the Arts fellowships, awards from the Southeastern Center for Contemporary Art and the Seattle Arts Commission, the Pennsylvania Governor's Award for Excellence in the Arts, the Friends of Photography Peer Award and a Pew Fellowship in the Arts. He received the President's Award for Distinguished Teaching at Princeton in 1997.

Bestowed annually, the Behrman Award was established in 1975 by a gift from the late Howard Behrman, a physician and book collector.

NES 2006 Fall Reception, October 5.



L. Carl Brown, E. Papoutsakis, A. Hanioglu.



Unidentified, L. Yarbrough, A. L. Udovitch.



E. H. Gilson, Students.



R. Finn, B. Pongratz-Leisten.



Jesse Ferris, Nene Kalu, Alex Balistreri.



J. Taylor, Ş. Hanioglu.

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