

**EMIC**  
magazine

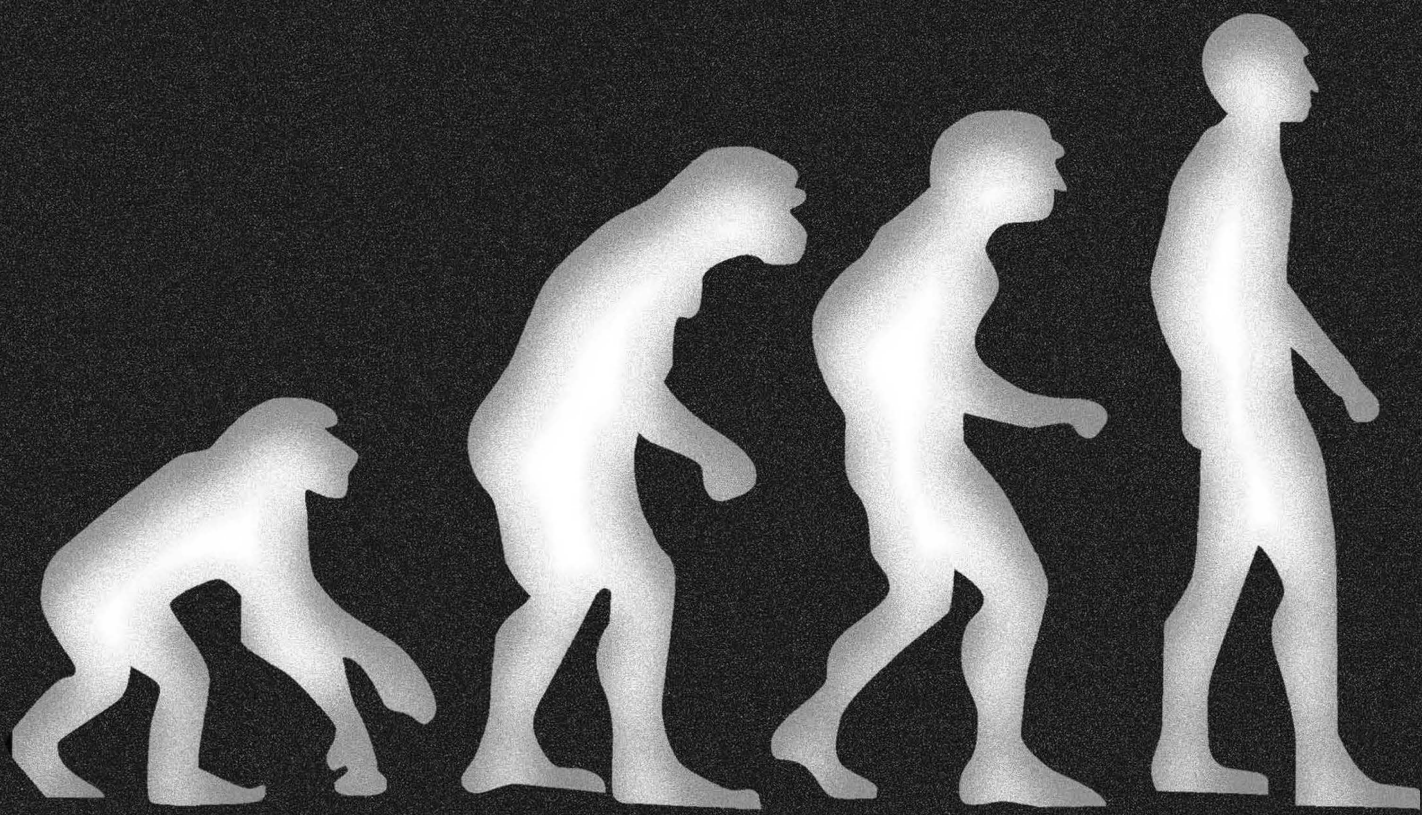
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**feb 2023**

# EMIC



**origins**



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# EMIC Staff

## Sacha Sides

Sacha is a sophomore at the University of Florida, seeking a major in Anthropology and a minor in Jewish Studies. He plans to pursue higher education studying functional and comparative anatomy, skeletal morphology, and evolutionary anthropology. Beyond this, he has an additional academic interest in Jewish biopolitics and diasporic identity. Outside of academics, Sacha loves to explore different kinds of crafts, with his favorite form being digital art and animation. He also has a cat, Artemis, and enjoys creative writing and gothic literature.



## Adriana Fortier

Adriana Fortier is a junior pursuing a major in Anthropology with a specialization in medical anthropology and minors in education studies and family, youth, and community sciences. She is currently beginning her honors thesis, which will explore the power dynamics between patients and doctors. She is most interested in practice-oriented work in health equity and plans to pursue a graduate degree in Anthropology and Social Work. In addition to her academic pursuits, Adriana enjoys cross-stitching, crocheting, and fences épée for the UF Fencing club.

## Piper Penney

Piper is a junior at the University of Florida who is pursuing a major in Anthropology with a minor in English. They are interested in researching disparities and barriers to accessing equitable healthcare in the transgender and nonbinary communities in the southern US. Piper is also involved with UF's Pride Student Union, the Florida Cicerones, and Trans@UF. In their free time, they enjoy going to concerts, thrifting, and playing video games on their Nintendo Switch.



## Caroline Glynn

Caroline is a senior double majoring in Anthropology and Geography with a specialization in Medical Geography in Global Health. She's also a Health Disparities minor and will be earning her Geographic Information Analysis certificate upon graduating. She's interested in how culture and access impact health practices and ideologies. Additionally, she's also done field school for Eastern North American archaeology and interned at the FL Museum of Natural History in the Anthropology Collection. Outside of this realm she is a devoted cat mom and reader and loves to explore local trails, foods, and coffee.

## Lucia Papadopulos

Lucia is a senior studying Anthropology (B.A.) and Biology (B.S.). Her interests are in global health, medical anthropology, and biomedicine. Currently, she is conducting research on malaria parasites infecting the Puerto Rican lizard *Anolis gundlachi* under Dr. Miguel Acevedo at the University of Florida. In her free time, she enjoys playing badminton and reading books.



## Julia Whisenhunt

Julia is a junior at the University of Florida, pursuing a major in Digital Arts and Sciences. She loves to create digital and traditionally inked illustrations, and hopes to use those skills for sequential art. Julia is also proficient in design and utilized this skill to help Emic creatively. She also has a bunny named Calla, who she spoils more than anyone.

# letter from the editor

Dear readers,

The staff behind *Emic Magazine* is incredibly excited to share with you our first issue: 'Origins', out of the University of Florida's Department of Anthropology. The collection you see on these pages- or rather, on your screen-is a conglomeration of several months of time, thought, and effort. It is a mixture of meetings (both within the 'zine team' and with faculty), design, review, correspondence, planning, delegating, and scheduling, all of which necessitated numerous hours of work alone. I could fill a book listing every minute task that brought this finalized project to you today.

When I first proposed *Emic*, I had no idea what this journey would look like- for better or for worse. I simplified the process to a few essential steps: I'd release a submissions form, throw some pages together, add a couple of Instagram posts, and voila! A 'zine would be made. At the same time, I knew this was an unrealistic portrayal of the work that would be required, and I had no clue how to actualize this process, especially if I tried to do it alone.

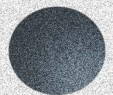
I am so incredibly grateful for my fellow team members, all of which helped propel and develop the construction of this zine. Embarking on the journey to truly realize *Emic* into a project that the department could be proud of was going to prove to be far more challenging than I had originally anticipated. The zine- which originally went unnamed, and was frequently referred to as 'Anthrozine' until that moniker was likened to a Benadryl dupe- was akin to a puzzle that had not yet had its pieces carved from wood. Every single member on this team had to push way outside of our comfort zones to bring this to fruition, and I will forever be in awe at how we did so successfully.

This is a magazine *by* undergraduates, *for* undergraduates. We recognize that university is about learning fundamental skills for later life, no matter where that "later life" leads you. My hope is that this zine will give you, my peers, the opportunity to share work that might otherwise go unrecognized. This was our mission goal when we sent out our Google Form, inviting undergraduates to "take the plunge" and upload a submission for a feature in a magazine that had not yet been publicized. The team and I were floored to see how ecstatic students were about the potential of platforming their work. I became more invigorated to bring this project to life after seeing the passion of my fellow students. This magazine is not static. We chose 'Origins' because *Emic* will continue to evolve through its development. Each issue will bring us closer and closer to uplifting the voices of UF's undergraduate department, and I am proud to show you our first step in achieving this goal. This issue is only our beginning. Welcome to *Emic Magazine: Origins!*

Sacha Sides, Editor-in-Chief



## issue one: origins



We asked students how they would describe anthropology in 3-5 words.....  
Here are the results:

**EXPANSIVE** **DECOLONIZING**  
**HOLISTIC**  
**PRESENT** **FOUNDATIONAL**  
**CULTURE** **REFLECTION**  
**STUDY** **FUTURE**  
**APPRECIATING**  
**LEARNING** **ADVOCACY**  
**INTERSECTIONAL** **INCLUSIVE**  
**HUMAN** **PEOPLE-BASED**  
**INTERDISCIPLINARY** **HUMANS**  
**EXPLORING** **EXPERIENCE**  
**PAST** **DIVERSE**  
**CONNECTIVE** **CONNECTION**  
**COMMUNITY** **RELATIVISTIC**  
**FORWARD-THINKING** **INVESTIGATIVE**

We also asked Professors the same thing...

**HUMANS** **CURIOUS**  
**FOUR** **TIME**  
**EXPLORATION** **DIFFERENT**  
**HUMAN**  
**DIVERSE** **BEINGS**  
**SIMULTANEOUSLY** **EVOLUTION**  
**PRIMATES** **HOLISTIC**  
**CULTURE** **HUMANKIND**  
**BEHAVIOR**  
**DECOLONIZATION**  
**HOLISM** **SPACE**  
**WAYS** **ACROSS** **ETHNOGRAPHY**  
**DIVERSITY**  
**INTERDISCIPLINARY**

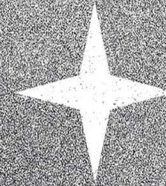
# ANTHROPOLOGY

-IN THE WORDS OF-

# ANTHROPOLOGISTS

ANTHROPO- (HUMAN)

-LOGY (STUDY OF)



"Anthropology brings attention to those who are left behind, those who aren't at home in their own home. We create spaces where more voices are welcomed and heard."

"Anthropology is one of the fields with the broadest ambitions to look at humans in all their diversity. That diversity can be cultural, linguistic, or biological, and anthropology also looks at the long historical sweep of humans and our hominin ancestors."

"Anthropology is the study of human diversity in its biological, social, and cultural dimensions through all time and across all space."



"Anthropology is not just about humans, but how we interact with the world around us and with each other through time and space. To be an Anthropologists means we seek out the core of being human."

"Studying and learning about other people provides a window on understanding -- both others and how they construct and understand the world around them and ourselves by encouraging self reflection on how we do things, and why."



"Studying people, as living or past lived beings. Often it's the study of other people...as if attempting self reflection for one's own group by closely examining some other population."

THANK YOU TO THE UNIVERSITY OF FLORIDA'S  
ANTHROPOLOGY PROFESSORS FOR THEIR CONTRIBUTIONS.



# Floridian Flakes

By Janine Hall

Janine is a fourth-year anthropology major and art history minor at UF, who is interested in archaeology and museum studies. Janine hopes to pursue a career in artifact conservation and artifact collections management.



## ***Ekhsh-ekhsh wakayq*** by Florence Webb

“Dentalium is a sign of wealth in my Nez Perce culture. I wear dentalium and istipi, abalone, almost every day, to remind me of my ancestors and the power of being a Nez Perce woman.”

Mx. Webb is a member of the Nez Perce Tribe of Idaho and a UF Alum.

# **Overcoming Creationism in the Classroom**

How one class lesson is making an impact on rural students' education.

by Zaed Christie

When I look back on learning evolutionary science in late high school, I have a distinct memory of a classmate pointing out that we were only learning a "theory" of evolution- as if the "theory" were only a guess to how organisms developed throughout the history of life. At the time, I was stunned by the statement he had made in the middle of class, and it made me reassess the difference in education people can receive throughout grade school.

Although that classmate was technically right about - the "theory" of evolution is not meant to represent the "end all be all" answer to how we've ended up the way we have- he misunderstood the connotation of a scientific theory and clearly favored a creationism belief over evolution. This same classmate had also been from a rural area of the midwestern United States.

The difference between rural and urban learning environments is primarily impacted by economic disparity. Rural areas of the country tend to have fewer job opportunities for those pursuing higher education and tend to be impacted by traditional values, which rubs off onto curriculum being taught in grade school.

The nature of science in of itself is meant to be a body of exploration and mystery: if you don't have the answer, investigate. Making observations and investigating outcomes defines science as a forever-changing body of information. Keeping grade school curricula consistent, especially in rural areas, is a tough feat to accomplish.

In Alachua County, Florida, an educational program called Chewing on Change has been an ongoing project, introducing a scientifically supported lesson centered around the evolutionary changes of horse teeth throughout the past 55 million years. Hosted by the University of Florida, children are prompted to engage in observation skills by comparing vegetation changes that correspond to fossilized horse teeth samples of the same period. I've been given the opportunity to work with the program for the 2022 school year.

The lesson is split into three parts, at which can be cherrypicked or rearranged at a teacher's discretion depending on time constraints or grade level of the students. The program also has interns entering the classroom as scientists and communicating with students.

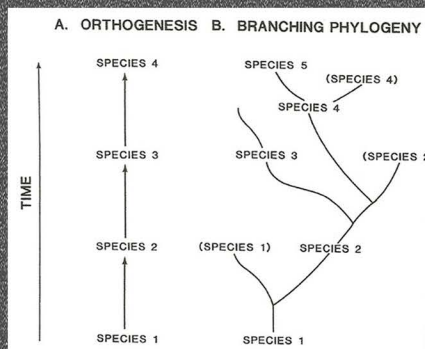
The first part of the lesson plan relates to familiarizing middle and high school students with the vastness of geological time, and how small our perception of time is compared to it. This is done by encouraging students to place historical events like "first life", "Pangea", and "first ancient horse" on a timeline from when Earth formed 4.6 billion years ago to present day. At the end of the lesson, the currently validated timeline is revealed to the students.



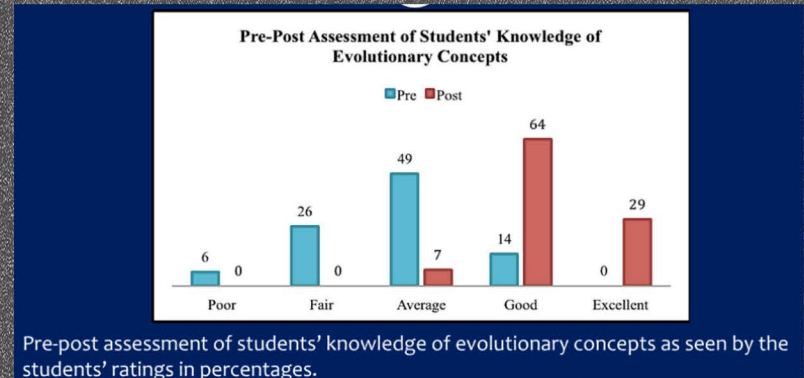
The second portion of the lesson plan starts out with having students look at scientific illustrations of different periods throughout Florida history and identify key factors in the images, like if they can spot a horse or if they notice what type of vegetation is present in each image. From here, students receive twelve 3D printed horse teeth to measure with a caliper to determine each tooth's length to width ratio, and to graph the results in reference to how old the teeth are. This lets students rehearse data collecting and gives them a trend line that represents how the teeth have changed over the span of geological time.

The final aspect of the lesson incorporates creative thinking and divergence from orthogenetic "straight-lined" evolution content, to reflect a "branching" perception of evolution more accurately. Students are given fifteen horse species with information like their time periods (that overlap with each other) and are tasked to create a "museum exhibit" using a poster that represents how horses evolved over time. Drawing leaves and grasses, as well as leaving lineage ambiguous are encouraged rather than connecting any dots between the various horses.

Outside of the established classroom lesson, teachers are also encouraged to include the effects of climate change on the vegetation that led to evolutionary change in horses over millions of years.



Although the program is centered around mobilizing Alachua teachers to engage in evolutionary lessons, field testing has been done in 9 states including Florida to assess whether Chewing on Change impacted students' perspectives on the scientific method and evolution in the classroom.



Pre-post assessment of students' knowledge of evolutionary concepts as seen by the students' ratings in percentages.

Through a content knowledge assessment and the results of the MATE test (Measure of Acceptance of the Theory of Evolution), a conclusion was reached that the Chewing on Change lesson plan increased students content knowledge on evolution by 19% and increased the acceptance of evolution by 6%. Especially with regards to increasing acceptance in evolution of students, this is an incredible accomplishment.

For the most part the Chewing on Change lesson plan was only implemented in middle and high school curriculums, but as recent as September of 2022, has expanded to include elementary students as well. Shanda Haynes, a 4th grade teacher at Terwilliger elementary school, was one of the first elementary school teachers to include the Chewing on Change content in her curriculum. "It means a lot for the kids to see what a scientist looks like" she says, "somebody that can be a role model to them."

The lesson plan was simplified for Shanda's class. Her students learned what fossils were, got to practice observation skills through the scientific illustrations, and guessed which horse teeth were older than others. The response from Shanda's classroom were overwhelmingly positive.

The University of Florida also hosts different programs like a Scientist in Every Florida School, which is geared towards having Scientists volunteer to enter classrooms to show students what a scientist looks like, and like Digital Outreach, which was jumpstarted during the Covid-19 pandemic and is centered around teaching the public about the nature of science through an online platform.

Programs like Chewing on Change have been shown to encourage scientific engagement from students all over the southeastern United States. Other prominent universities often host events to engage with the public on the nature of science, but for the most part isn't expanded or targeted towards areas of lower income or rural areas.

Chewing on Change has been a leap in the right direction for scientific outreach of rural areas, and the success of this program should encourage other universities that preach about prestige or research to attempt to help classrooms that don't have as many resources to learn about science or other subjects.



*Zaed is a soil and water science major with an interest in studying bioremediation. In his free time he draws and plays underwater hockey.*

## **Now I See** by Ian Jackson

In the early morning, before the sun fully showed itself, there was this moment when the cotton rows were lined with golden rays, kissing the shoulders of my brothers.

I rarely looked back. We were taught that enjoying the sun wasn't our luxury, nor was reading or writing, singing or dancing. But that didn't stop the sun from caressing our bodies, nor did it stop my nostrils from filling up with the smell of hot soil, fertilized from shredded fingertips and stained clothes.

We were never allowed to talk, and I never had the strength to ask, but I wondered often whether they too contemplated sneaking peaks at the approaching sun. Perhaps they, like me, turned their back on a sight that didn't belong to them.

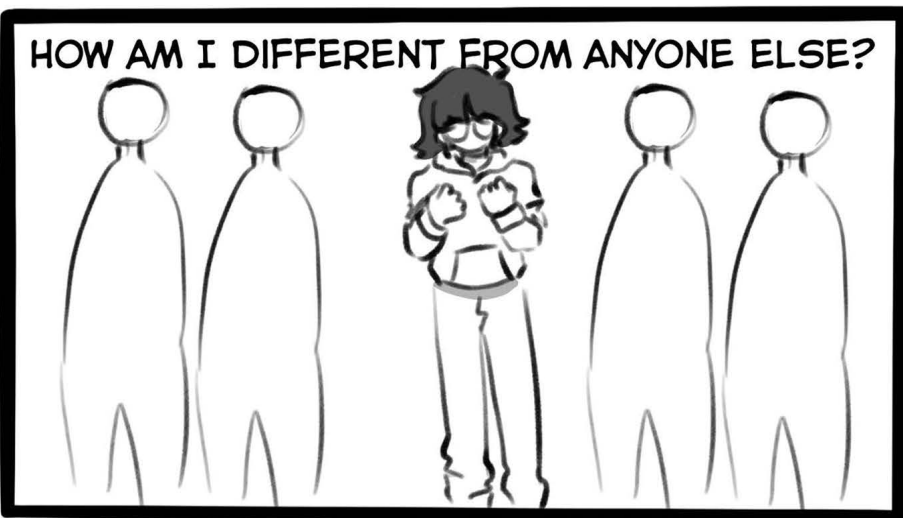
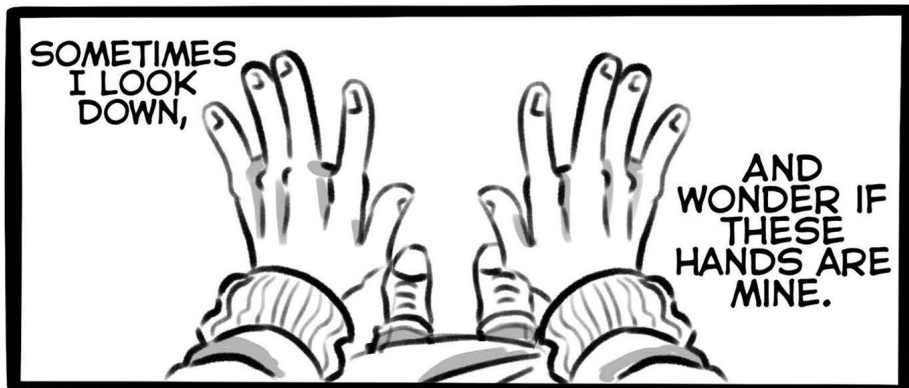
Constantly, I was reminded of what I was -- a living farm tool, a man whose master was a plant of white. Day after day, from rise to set, I was told the story of subservience. But one day that story changed, telling me that my brothers weren't slaves to cotton anymore.

I regret never turning my face towards the sun in rebellious freedom. Instead, I kept my head turned towards the dark. Because now I see. I see, I feel, I hear as I have never done before. If I wanted, I could even follow those sunrises wherever they may lead.

Instead, I wake everyday and wait outside for the inevitable rise. Waiting to smell hot soil and feel the sting of cotton against my fingertips, an assurance that I never forget that plantation. Those fields that taught me that the sun will always rise across my and my brother's shoulders.

*Ian Jackson is an aspiring creative, born and raised in Tampa, FL. He produces art that sheds light on the unsung, unacknowledged,*

# My Own Julia Whisenhunt



# ***Dreams in Ashkenazi Europe***

by Mira Rudensky

Few traditions have endured as long in Judaism as dream interpretation. Even the ancient Israelites are known to have practiced it, and it is still prevalent today. Though the practice of dream interpretation has always existed in Jewish society, its actual level of prominence has varied in different eras of Jewish history. While dream interpretation is still used by Jews today, it is mostly used by kabbalists or in the little tradition. By contrast, classic Ashkenazi Europe viewed dream interpretation as commonplace. Dream interpretation in Ashkenazi Europe in many ways blurred the line between the official doctrine of Rabbinic Judaism, or great tradition, and folk practice, or little tradition. Rabbis acknowledged the subject and enacted legislation on it, yet many practices remained more personal. Rabbis generally based their legislation from global Rabbinical sources, whereas many people tended to draw on traditions more closely linked with local practices. Regardless of their different points of origin, both the great and little traditions combined in the medieval period to create a culture surrounding dream interpretation in Judaism that was unique to its predecessors and surrounding regions.

In this paper I will be primarily focusing on the two traditions developed around dream interpretation (“oneiromancy”) during this time period. I will first be explaining different traditions surrounding oneiromancy among the Jews of this time. Then, I will be analyzing the Rabbinical tradition’s origin in the Talmudic age counter to more folk traditions that developed alongside the folk traditions of Europe. Lastly, I will demonstrate how and why the interactions between these two traditions were so unique to other cultures of this time period.

## Dream Interpretation Among Ashkenazi Jews

Ashkenazi Jews attached importance to two types of dreams. Prophetic dreams involved

images or messages that hinted about things to come in the future. Visitation dreams were those in which the dreamer would be visited by a loved one or a spiritual leader or a saint. The visitor would then aid the dreamer in some way, either by answering questions or by forewarning them to some event.

## Prophetic Dreams

Prophetic dreams tended to be cryptic. These dreams contained nearly impenetrable omens whose meanings were challenging to decipher. Thus, professional oneiromancers were enlisted to help with their interpretation. Indeed, at this time professional oneiromancers published omen guides for reference.<sup>1</sup>

Purely prophetic dreams were less commonly reported among Ashkenazi Jews in medieval Europe than in previous eras of Jewish history. One possible reason may be that Jews in that era were reluctant to look for interpretations of their prophetic dreams because they feared giving voice to what the dream was prophesying. This fear itself had its roots in the Talmudic adage “the dream follows the mouth.” The idea is that a prophecy forewarned in a dream is not truly actualized until the dream is interpreted. If the dream is never interpreted, the future remains mutable. This belief led rabbis to warn their followers that it would be more fortuitous to simply not have a dream interpreted.

An account from this era serves as one illustration of this notion. In the narrative, a Christian man consults a Jewish oneiromancer. The Jewish oneiromancer tells him that he will die the following day. The dream interpreter, however, does not appear to be very convinced by his own prophecy. The oneiromancer offers to buy the future from the Christian for the price of a

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<sup>1</sup>Joshua Trachtenberg, *Jewish Magic and Superstition: A Study in Folk Religion* (University of Pennsylvania Press, 2004).

drink after observing how upset the Christian is by his reading. The Christian man agrees to this proposal. The Jewish oneiromancer is found dead in his office the next day.

As a quick aside, this indicates a custom of buying omens. There are a few mentions of this practice occurring throughout Ashkenazi literature.<sup>2</sup> Interestingly, it's worth noting that this practice mirrors similar Ashkenazi Jewish practices of buying an illness off of someone. This is not a practice mentioned at all in the Talmud.

What were the halachic - the Jewish religious-legal - ramifications of prophetic dreams? This question usually arose in the context of receiving bad omens; People receiving good omens in dreams hardly asked this question. But rabbis in Ashkenazi Europe were concerned with who bears the legal liability from possible harm caused by seeking professional interpretation of a prophecy dream. If "the dream follows the mouth," the dream interpreter could conceivably be charged for any sin incurred by the dreamer. During the middle ages, Christians often viewed Jews as magic practitioners, and would seek them out for their interpretations. The question of whether or not an interpreter is responsible for his dreamer's sin was one up for debate during this time. The general consensus was that an interpreter is not responsible, but should refrain from finding himself in these situations.<sup>3</sup> Interestingly, this seems to be a thread of discourse absent in the Talmud, but was incredibly important for regulation of the Jewish/Christian relationship in medieval Europe.

### Dream Fasts

It was commonplace for Jews in Ashkenazi Europe to respond to a prophecy dream with a perceived bad omen by conducting a "dream fast." Fasting is an essential part of the Jewish

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<sup>2</sup> Judah ben Samuel, Sefer Hasidim, 1400.

<sup>3</sup> Solomon Almoli, Pitron Halomot, 1516.

practice of repentance. If a dream portended a bad future, an Ashkenazi Jew would fast because the bad dream could be interpreted as a call for repentance, and an opportunity to petition God for a better outcome.

There is an abundance of evidence that Ashkenazi Jews frequently observed dream fasts. Dream fasts have been practiced since the Talmudic era. Rabbis in antiquity debated the seriousness with which a dream fast should be taken for a long time. By the middle centuries, Jews in Ashkenazi Europe kept dream fasts with a zealous devotion. One Ashkenazi rabbi made clear that "this fast is to be regarded practically as an obligation upon the dreamer, and not as a voluntary act which he need not observe if he so pleases."<sup>4</sup>

Ashkenazi rabbis required anyone who had had unpleasant dreams to fast even on the Sabbath, underscoring how crucial this fast was. The Jewish Sabbath is considered to be the most significant holy day of obligation observed by Jews, and eating three meals is a part of that obligation. Even the fast of Yom Kippur, the Jewish day of atonement when God chooses the world's fate for the upcoming year, cannot be observed on the Sabbath. Yet dream fasting was subject to legislation that went beyond simply stipulating that it must be practiced even on the Sabbath. If a Jew's bad dream were to fall on Rosh Hashanah, the Jewish new year, he was not only obliged to observe a fast the upcoming Rosh Hashanah, but every Rosh Hashanah thereafter. These customs highlight how seriously Jews in Ashkenazi Europe at this time took dream fasts and, consequently, bad omens in dreams.

After the dream fast, a ritual called Hatavat Halom was observed. This ritual also has its roots in antiquity, and involved gathering three witnesses and chanting biblical verses in repetitive succession.<sup>5</sup>

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<sup>4</sup> Almoli.

<sup>5</sup> ben Moses Joseph, Leket Yosher, 1488.

## Visitation Dreams

In contrast to prophetic dreams, with their mysterious omens and opaque messages that required professional assistance, visitation dreams were simple and direct. And while they overlap in some respects with prophetic dreams, they are distinct in the way the messages of the future are delivered to the dreamer.

Visitation dreams surged in popularity during this time period. A person would be visited by someone, most commonly a person he had known in life, and the visitor would impart some wisdom. In the most common iteration of this story, a visitation dream would be triggered by a promise made during life. These stories would typically involve the dead visiting in a dream to speak on the afterlife.<sup>6</sup> This theme is also prevalent in European stories of the same nature in the medieval period.

The notion that sleeping by the grave of a saint could trigger a visitation from his spirit was commonplace. These dreams functioned similarly to receiving a loved one as a dream visitor because the dreamer would still receive wisdom. But in these cases, the dreamer would be the one asking questions. In one story, an acolyte goes to sleep on a saint's grave to ask him whether or not the ascetic practices he is thinking of adopting will get him into the afterlife. When the saint appears to him, he shows the man all of the wonderful things he will receive in heaven for adopting those practices.<sup>7</sup>

While visitation dreams exist most commonly in Ashkenazi literature as folk-tales, and are thus more associated with the little faith, they are not absent among the clerical class. In fact,

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<sup>6</sup> Trachtenberg, *Jewish Magic and Superstition: A Study in Folk Religion*.

<sup>7</sup> ben Samuel, *Sefer Hasidim*.

there are a plethora of stories of rabbis engaging in dream visitations. The most well documented occurrence of a rabbi's visitation dream is the story of Rabbi Jacob Halevi of Marvége, a French rabbi in the 12th century. He was known regularly to elicit visitation dreams from angels. He would ask them questions regarding halakha, Jewish rabbinical law, and transcribe what they answered him. He did this with so much frequency he was able to compile a whole book with these responses: *She'elot Uteshuvot Min Hashamayim*, literally translated to "Questions and Answers from the Heavens."

Another story recounts how Rabbi Efraim ben Isaac of Regensburg ruled that sturgeon is a kosher fish. One night, he received a dream from his late father-in-law, another rabbinical scholar, that compelled him to reverse his decision.<sup>8</sup>

These stories illustrate in two ways how visitation dreams transcended simply being folk practice or legislated practice. First, the job of a dream interpreter is absent from both of these stories. Second, crucially, both these stories involved rabbis - not the simple class of Jews - having visitation dreams. Visitation dreams were not merely for the folk practitioner. Any Jew could be visited in a dream. Because Jewish religion was largely decentralized and rabbis tended to live among their constituents, it would make it more difficult for truly distinct beliefs to form. That being said, I argue that visitation dreams migrated upwards from the peasants to the clerical class, whereas more traditional dream beliefs, such as fasts, migrated downwards.

## Dream Interpretation in the Talmudic Age

The core of most of the Jewish beliefs surrounding dreams come from the Talmudic Age. This includes most rituals practiced by rabbis, such as dream fasts, in addition to core belief structures. To begin to explain dream beliefs in the Talmudic age, it is first necessary to explain some background on Judaism in antiquity.

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<sup>8</sup> Trachtenberg, *Jewish Magic and Superstition: A Study in Folk Religion*.

After the fall of the Second Temple in Jerusalem, the Judeans were forced to undergo a radical transformation. It was no longer possible for them to sustain a faith and culture based on Temple service and the adherence to the prophets. It was at this time that Rabbinical Judaism was formed. Rabbis in both Palestine and Babylon began to compile two different Talmuds, transcribing Jewish traditions that had once supposedly only been passed down orally. As the rabbis sought power and influence, they claimed that prophecy was gone from the world.

However, this presented a difficult conundrum for dreamers. Dreams have a long history throughout the Near East. Belief in the prophetic nature of dreams potentially even precedes the belief in a monotheistic G-d among the Israelites.<sup>9</sup> The rabbis could not simply abandon this practice. Instead, throughout the Talmud Tractate Berakhot Chapter 9 55a-b, rabbis adjudicated on all the intricacies of dreams and to what degree they are prophetic. Here is where we see the core idea of a dream “following the mouth,” – that is, being brought to fruition only through its interpretation:

*“And Rav Hisda said: A dream not interpreted is like a letter not read. As long as it is not interpreted it cannot be fulfilled; the interpretation of a dream creates its meaning.”<sup>10</sup>*

Additionally, in the Talmud, rabbis discuss a ritual that eventually spreads throughout medieval times:

*“If one is concerned about a dream, why would he actively promote its fulfillment? Rather, say as follows” ‘He should better it before three. He should bring three people and they should say to*

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<sup>9</sup> Esther J. Hamori and Jonathan Stökl, *Perchance to Dream: Dream Divination in the Bible and the Ancient Near East*, Ancient Near East Monographs ; Number 21. 21 (Atlanta : SBL Press, 2018).

<sup>10</sup> Talmud, William Davidson Talmud, vol. Tractate Berakhot (Berakhot 56a, 2017).

*him: It is good, and let it be good, may God make it good. May they decree upon you from heaven seven times that it will be good, and it will be good. Afterwards they recite three verses of transformation from bad to good, three verses of redemption, and three verses which mention peace.”*

This is the *Hatavat Halom* ritual mentioned earlier. In the Talmud, this practice is offered as a substitute to the dream fast. However, by the medieval period *Hatavat Halom* was observed in addition to a dream fast.<sup>11</sup> As for the Ashkenazi dream fast, its roots are also present in the Talmud.

*“Rav said: ‘Fasting is as effective against evil dreams as a fire against shavings; Rav Hisda added, ‘One must fast on the same day on which the dream occurred;’ and Rav Joseph added, ‘even on the Sabbath.’”<sup>11</sup>*

In later medieval Ashkenazi Jewish practice, many dream-related customs that were described in the Talmud were abandoned. For instance, the Talmud contains extensive discussions on which dream type was received by whom. Do righteous men exclusively get ill omens? Do sinners receive only positive ones? Or is it the other way around? There is no such difficulty in Ashkenazi practice, maybe because the Talmud never reached a resolution.

Prophetic dreams and dream-guides also existed in Jewish antiquity. The Jewish Bible contains many stories of omens in dreams. Joseph dreamed that his brothers’ eleven sheaves bowed down to his sheaf in the field,<sup>12</sup> foretelling of his exalted place in Pharaoh's palace and his brothers’ appeals to him. Daniel interprets Nebuchadnezzar’s dream of a statue to be a

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<sup>11</sup> Talmud.

<sup>12</sup> Genesis 37:5

representation of the kingdoms that will rule the world.<sup>13</sup> However, stories with dream-guides tended to be angels, rather than dead relatives. For this reason, I have chosen to link Ashkenazi visitation dreams to European practice, where I believe there is more commonality.

### Dreams in European Belief

First, the *tone* of Ashkenazi visitation dreams appear to resemble European visitation dreams more closely than they do than their Talmudic counterparts. Consider how the concept of dream differs between the Russian play *Eugene Onegin* and the Ashkenazi play *Fiddler on the Roof*. In both scenarios, the dreamer is pondering over a real world incident. Next, the dreamer experiences a nightmare. A person "guides" both nightmares. Fruma Sarah serves as Tevye's dream interpreter in *Fiddler on the Roof*. Tatyanna's dream interpreter in *Eugene Onegin* is Onegin. Their dream guides issue warnings to both of them about what would happen if they follow particular routes.

While both of these stories are not authentic folk-tales from Ashkenazi or Russian culture, the dreams and divinatory practices within *Eugene Onegin* accurately mimic what is to be known about Russian dream-omens.<sup>14</sup> Additionally, the few folk tales we have of dreams from the Ashkenazi middle ages have similar foreboding dream-warnings. There is one story in which a man summons his mother into his dream to ask her where she has left money. Like the story of Fruma Sarah in *Fiddler*, this dream ends up being something more akin to a nightmare. His mother's spirit is vengeful, and curses him in anger.

Another point of similarity between European and Jewish practice is the practice of waiting for dreams at the graves of saints. This practice among Europeans is most recorded in

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<sup>13</sup> Daniel 2:46

<sup>14</sup> W.F Ryan and Faith Wigzell, "Gullible Girls and Dreadful Dreams. Zhukovskii, Pushkin, and Popular Divination," *The Slavonic and Eastern European Review* 70, no. 4 (October 1992): 647-69.

what is now modern day France, which also happens to be one of the centers of discourse for Jewish dream interpretation. A book on dream practice in ancient France emphasizes that the relationship between saintly shrines and dreams are "axiomatic" and that "[in] the Christian tradition, as in the pagan, dreams were believed to be one of the preferred vehicles through which divine therapy was offered."<sup>15</sup>

There are many limitations to the research in this paper that I would like to outline before concluding. Firstly, there is a very limited pool of data to gather evidence from. Dream interpretation was banned across Christian Europe for much of its history because it was viewed by the Church as demonic. While there is much evidence of this practice existing, both in folklore and in authorities' continued attempts to ban it, unfortunately much of the written record has been lost, if it ever existed at all. The same is true, although to a lesser extent, among Ashkenazi dreams. Many manifestations of dream-omens outside of their Rabbinical context, such as the folk-tales present throughout this paper, have been lost to time. Another limitation worth noting is that, simply, dream interpretation across cultures tend to have many similarities. While European and Talmudic dream interpretation have much overlap, I have attempted to outline their distinctions.

Ultimately, both folklore and Rabbinical sources suggest that dreams-omens were ever present in Ashkenazi society. There is much discussion to be had over why that is; it may have been something so simple as two cultures merging together, or the result of Christian society relying on Jewish people for magic. Regardless of its origin, I have tracked two distinct subcultures within Ashkenazi dream-thought, both stemming from different origins. One school of dream thought is found mostly in Rabbinical law from this time. It follows a clear pattern from

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<sup>15</sup> Isabel Moreira, *Dreams, Visions, and Spiritual Authority in Merovingian Gaul* (Cornell University Press, 2020).



Jewish dream discourse during the Talmudic Age, and typically expands on ideas that have already been put forth. Examples of this include the dream fast and Ashkenazi views on interpretations, both of which took on greater magnanimity in Europe than they had in antiquity. In contrast, traditions of dream visitation from the dead and sleeping on the graves of saints, as it is often demonstrated within folklore, is more in line with distinct European dream practices. While one of these origins has its roots in the great tradition, and the other in the little tradition, ultimately both practices were widespread throughout Ashkenazi society. Folk practice and clerical practice combined in the Middle Ages to create a period within Jewish culture with dream practices distinct both from their historical origin, and the practices of their neighbors.



*“The Ashkenazi Dream” explores the culture surrounding divinatory dreams in Ashkenazi medieval Europe. I look at the practices of Jewish people during this time period, and where those practices may have originated.”*

Mira Rudensky is a sophomore at Brown University, majoring in History. She especially enjoys learning about the history of religions and how different cultures merge over time.

# **Blood and Glass**

by Theo Miller

It's a Friday. I'm not sure why I'm out so late on foot, even on a Friday, but here I am. It's a pleasant night for south Florida, but far from ideal. Mid January, around 9:30. Between my camera, lens, backpack, tripod, the humidity, and the 2 mile walk, I'm sweaty. I always feel so conspicuous when I'm out with a tripod, but we must all suffer for our art. Night photography will be what it'll be. Setting things with a higher than average risk of theft down on pavement, craning arms up and down to extend legs, and a deeply unsatisfying screw clicking into place. People rush around me, the rock in a stream, and look at me like I'm a moron.

I am, at some level. Street photography technically encompasses everything from Guggenheim-syndicated Richard Estes to your average street-pervert. Tonight, my brain tells me I'm channeling more of the latter, as I peer a lens across the street at some poor saps just trying to eat dinner.

*I'm way too introverted for this shit.*

It doesn't give me pause, it's just the same generic internal dialogue. My headphones help drown it out. The world slows around us, me and my camera. A canvas of watercolor and light comes to life in every crisp slap of a shutter.

Rose colored light spills onto the streets, reflecting like pools of stars in crystal abyss of a passing car's hood. It's hard to find buildings with neon signs anymore, largely replaced with efficient and modern LEDs. Nor do you see flags, now considered passé by the fashionistas. Here, they both hang with pride. A silhouetted young man, masked and sweaty in an apron, stands at a counter. He is responsible for every patron's delight tonight.

City life is fast-paced, impersonal; which is why one must latch on to the little moments of intimacy where you can. A crowded bar, built on a crumbling brick foundation, grants a brief insight

into each of these passing stranger's lives, all lining up to order their soup on a night far too warm for hoodies. A handwritten sign on the door belies the establishment's desired clientele.

*Cash Only. ATM Inside.*



It's cramped, city rent is expensive; and it's pricey, more than \$35 for what was traditionally peasant food. The price discourages no one from chowing down on plates of gyoza and tipping bottles of beer back into the sunset.

It's an affluent crowd, but not an insular one. Even in the heat and the humidity they gather with momentary strangers around cramped tables outside, laughing and sharing moments with the people they care most about over the ever-present din of city traffic. Many of them probably work in finance, out on a Friday night with their coworkers. Others are likely here on algorithmically generated meetings, attempting to make a 'friend' in one of the loneliest cities on the planet. It's too late for the family crowd. The kids need to be in bed by now. Instead, yuppie husband-wife duos gossip with one another about the struggles of starting a family in the city.



All of them have shed the stuffy blazers of their office jobs for something designed to give the impression of relaxed: common clothing, splashed with an errant logo that denotes an artificial scarcity.

There's something special about ramen restaurants. Everyone under the age of 35 seems to gravitate towards one when in need of spiritual rejuvenation; as if looking to restore a lost piece of their soul. Of course, this is Brickell, Manhattan of the South. Statistically, at least one of the patrons is guilty of some sort of white collar crime, and of course most of them will never be able to restore what soul they sold for their positions of prestige and power (mid-level executive at a second-rate international banking firm).

Lest we think that the appearance of honesty is indicative, walking two doors down places one in front of a gleaming hovel, sandwiched between a liquor store and a historic fire station-turned-brunch hotspot. Two words cast a red glow on a sidewalk below and reflect in the under-construction glass facade of the skyscraper next door.

**Boss Cow.**

The name Boss Cow sounds like the sort of thing an 8 year old would come up with for a fake steak restaurant. Indeed, all signs sort of ended up pointing one to assume that Boss Cow was some sort of front for

another enterprise. I don't remember the first time seeing their sign, but it was certainly before 2018. Every time I walked past the Boss Cow establishment, day or night, multiple times per week, it was never open. They had a website, a menu, a fully furnished interior, fancy lights. The works! But it was mysteriously never open. For years Boss Cow lived in this state of limbo- highly unusual for a parcel worth that much. The pandemic came and went with no change in its status. Then one day, its sign was covered. Perhaps reality had finally caught up with a restaurant out of time. 31



Oh how wrong we were, for a few weeks later Boss Cow was back. Not as a steak and frites emporium, but rather an oyster bar. An open oyster bar! Serving customers! The sign was the same. The name was the same. It almost reeks of cost-cutting in a restaurant that sat dormant in one of the most expensive real estate markets for years. My dad theorized that it was a front for money laundering. At this point, who fucking knows.

Organized Crime is very much a thing, though. Glamorous South Beach used to be a slum in the 70s before the mafia realized that tourists usually have more cash to burn than druggies. Even after its rehabilitation, South Beach got to hold onto some of its seedy reputation, most famously when Versace was murdered on the steps of his home on historic Ocean Drive.

That neon-soaked strip was almost torn down in the clean-up effort for the identical low-rise duplexes that developers of the era loved, almost all of which are rusting shacks today. Quite the twist of fate for what would end up being the single most touristed area in the region.



I vividly remember the night I took this photo. It was special for me because it was the first time I shot film at night that didn't turn out absolutely awful. It was the first time I got catcalled by some drunk women on a terrace.

The lens was apropos. The 44-2 is, confusingly, a 58mm lenses made by now-defunct Helios. While it is one of, if not the, most produced lens in the world, it is still widely praised and sought after for its sharp optics and unique cat's-eye swirl in the background blur.

Just as South Beach is an artificially manicured Disney World of clubbing and high fashion underwritten by organized crime, the Helios' beloved optics were born of war and occupation. Schematics from East German glass virtuoso Carl Zeiss, seized by industrial espionage, and manufactured in the sub-par tens of millions by Soviet industry.

But no one talks about any of that. Old glass imparts a quality on photos. There's a pop in the depth. There's a persona- a character in the distortions and the way the world falls into blur. But most importantly, the world glows. Street lamps turn to fireballs, and signs become specters nailed to the mortal plane. Just like a fine wine, pair a vintage lens with film and the end result can be downright mystical. Average Joe turns into a mysterious denizen of the night, and dumpy overpriced hotels become the works of Ozymandias, bathed in the neon splendor of heaven and hell.

Walking along the city's proverbial Boulevard of Broken Dreams, it's hard not to feel less. On Ocean Drive, people in clothes nicer than yours eat fancier food than you in fancier restaurants attached to fancier hotels. In reality, Ocean Drive is no different than any of the lesser known enclaves of wealth in this city. It's the pure distillation of the spirit of Miami. It's all about image at damn-the-cost. The city feeds on envy like a parasite. Always has, always will. No matter what it takes, your goal is to become one of *them*. Look how much better their lives are. Look how much nicer their cars are. Look how much bigger their houses are. Look how much *happier* they are than you.

Most importantly, though, I don't think I can pin blame for this on the flood of refugees from deep blue states seeking warmer winters and friendlier income tax laws. Sure, 2020 might have expedited what was already happening, but they aren't at fault. I can't even blame all the classic boomer targets: social media, millennials, and the economy.

This has been baked into the fabric of Miami from the beginning. The working class builds beauty and lives in poverty until the roulette wheel says that their neighborhood is in vogue for the decade. Enter the entrepreneurs, skyrocketing rent,

development plans, displacement, and the draining of the soul that once made that neighborhood so vibrant.

It's the same formula every time. Find an area with lots of cheap land or old buildings that you can easily evict whoever lives there. Working class neighborhoods preferred. Next, find a bean-counter to invent some numbers about "potential economic impact." Don't forget to come up with some bullshit name to brand your new "neighborhood." Pitch it to the city, and in exchange ask for tax breaks, expedited permitting, and pretty please if they could rezone the area for you. Get a high-power European architect to design your condo buildings. Ignore affordable housing regulations and do not connect to public transportation. Charge \$8 for parking.

It's a tale as old as time.



There once was a dilapidated shithole known as Buena Vista. 15 years ago you were not to be caught dead there after dark, literally. Some smart guy named Craig Robbins, by his own admission, "quietly" bought up property before announcing his master plan in 1998. Now it's littered with Louis Vuitton shops and Hermes galleries. The only leftover indication of how depressed this area once was is its proximity to the interstate and the lack of public transportation.

In Wynwood, some crafty social engineers decided that warehouses coated in graffiti could be marketed as a public art installation, and now the neighborhood is totally inaccessible to the artists that originally painted them. The once arbitrary designation between it and historic black Overtown is now painfully apparent.

Sometime in the early 2000s, developers decided that they could sell affordable luxury if it was in the middle of the swamp, otherwise known as Doral. Now, thousands of cookie cutter cul-de-sacs line the Urban Development Boundary, each more uncanny than the last. Ask any resident how long their commute is and they respond in hours. Ask them how long they spend in their cars on weekends and your jaw will hit the floor.

It's happening again. What once used to be a patch of no-mans-land and homeless people sandwiched between the waterfront and Government Center has been designated as the (wait for it) Miami Worldcenter, a network of collaboratively built luxury mixed-use developments that will revitalize the heart of Urban Miami. Cheapest rent is \$2500 for a 500 square foot studio.

Miami's story is one inseparable from gentrification, more so than perhaps any other city in the nation. Mangrove clearings, coconut farms, Henry Flagler, rum runners, the KKK, the cartels, the interstate, *El Gente de Castro*, Richard Nixon, drug money, developments, and kickbacks. It's a history that's hardly hidden; it's carved in the foundations of my city and yet it is never talked about. I know why, of course, I'm not stupid. It's bad for business! And yes, I am just as guilty of spending my nights prowling for photos in the shadows of the high rises far more often than in Little Haiti or Homestead. Yet I still find myself drawn to those gleaming black fingers of metal and glass with their gorgeous curves. Feats of architectural mastery borne on the backs of an evicted working class. The beauty in evil. It's the same allure of a blood diamond.

Nowhere is this more apparent than our obsession with stadiums. The Miami Heat brokered a deal to take over one of the most valuable parks on the East Coast, saying they would cover the majority of the cost and open the back half of the property to public use. In the end, the county continues to write down hundreds of million dollars of operating costs (the Heat have never paid for use of the stadium), and the public access project was presumably "forgotten" and turned into a semi-accessible empty lot. Today, the stadium remains unnamed due to the Miami-housed crypto exchange who had naming rights going under in a very Miami way: naming your own currency as collateral against billions of dollars in loans.



Lesson-not-learned when in 2008 the County agreed to pay what will eventually be \$2.4 billion to build a stadium for the worst baseball teams in the country. The surrounding working class Hispanic-majority neighborhood was threatened with eminent domain if they didn't sell their houses to make way for the parking garages. We're getting ready to learn the lesson a third time with *the* David Beckham requesting that an entire city golf course be surrendered to him to build a soccer stadium for a team that only kind of exists.

And yet.

There's a beauty in the way the rays of sun fall through the pillars of Marlins Park. The late afternoon shadows forge ahead of their casters. Columns bid thee enter, and trees line the curbside boulevard. Sunlight reflects off of Downtown's spires at twilight, and the fake graffiti of Wynwood invites you to take a load off and have a \$12 beer. Walk down the wide sidewalks of the Design District. Look at the art. Window-shop. *Spend the day feeling more important than you know you actually are.*

I think it's an irony uniquely suited to photography. It's beautiful. It's evil. You don't feel in your heart or your mind, but in your bones. It's an evil that is delivered entirely through subtext. I, for one, still don't know the right way to address it short of just pretending to ignore it. The art I create in the valleys of skyscrapers is still art, and beautiful art at that. So just as my heart hurts with every time another high rise is announced, I still feel the sickly call of the City. Miami. Ozymandias incarnate. Look upon my works, ye mighty, and despair. Let your lens capture the heavenly beauty, and let your soul capture the unimaginable horror.



Theo Miller is a nonbinary photographer and journalist from Miami, Florida. They are currently studying writing and filmmaking at Florida State University.

When not out with a camera on their back, you can find them performing ill-advised culinary experiments and rewatching Star Wars.

# La Camióneta

by Lucia Urdaneta

Tia Maye had an obnoxiously large Ford 4x4 that barely fit into the small breezeway in front of her shared house complex. Day or night, one thing always stayed consistent. The blaring speakers resonated through the crackled asphalt roads of Maracaibo with the commanding voice of Gwen Stefani asking what that girl was waiting for. To add another sensory experience, my aunt quickly hit gas and her break to match the BPM of the song as she laughed at my startled expression. I felt like a disturbance to the neighboring cars at first, but soon the stoplight turned green and the windows came down. The equatorial wind smacked my face as my aunt jolted across the speed-limitless streets. I laughed, smiled, and slowly stuck my hand out. Eventually, my whole head hung out the Ford. My throat became hoarse and drier as I yelled senselessly at the burnt-out lamp posts and stray dogs.

*"I believe we all have those special people in our lives who are able to see the real you. My tia (aunt) was able to see that beyond the outward shyness I had as a child. At this moment, she was the catalyst for my journey of expressing my true loud self."*

# uFASA Book Club

by Lucia Papadopulos, Audrey McAnally, Aaron O'Donnell, Danyella Olarte, Luis Lopez, & Kirsten Harris



The Undergraduate Florida Anthropology Student Association (uFASA) at UF has kick-started their book club with the Anthropocene Reviewed by John Green. The Anthropocene is a proposed geological epoch in which humanity has significantly shaped the planet. Through a collection of personal essays, Green covers the different aspects of our human-centered planet, from the history of Teddy Bears to the success behind DIET Dr. Pepper's "profoundly artificial" flavor. This collage is intended to be a visual representation of the profound, and oftentimes satirical, stories John Green tells in the book.

# ***Antisemitism in the 21st Century***

by Alyssa Cecere

While the term “antisemitism” may date back to only 1879, antisemitism itself dates back thousands of years before that, with the earliest recorded incidents being that of Classical Greece and Rome. With the rise of Christianity, it has unfortunately only continued growing today.

There seems to be a belief held by some that antisemitism died with the end of the second World War and the Holocaust. The Holocaust itself I won't get into too much here, but the short version of it is that it has not. Dog whistles, such as “6MWE,” or “6 Million Wasn't Enough,” that is to say, the 6 million Jews killed during the Holocaust wasn't enough, and it won't be enough until we're all dead, can still be seen today, on car bumper stickers, the comment sections of Jewish creators on Social Media, and even on t-shirts and hats (yes, really. This is something I have seen). Then, you have those who deny the Holocaust entirely.

But even outside of these obvious Nazi sentiments, there is antisemitism baked into our society. Conspiracy theories, such as the Illuminati and the Lizard People, have heavy origins in antisemitism, and relate to the idea that Jews control Hollywood, the Media, the Government, and other aspects of our lives. These conspiracy theories can be seen repeated over and over, even as jokes, without people knowing their true origin.

My first in person experience with antisemitism was when I was around 7 years old. Living in New Jersey at the time, my family had driven down to Washington D.C. for a weekend trip. While there, we had just walked out from the subway, where there was a man on the street with a sign, yelling about how “Jews were going to Hell.” My parents had covered my and my sister's ears, quickly walking us away. This is what I think of as I walk through campus on days when the preacher comes to campus and shouts at passing students. This is what I thought of when I saw him yelling at the people in the Hillel booth one day outside of Turlington without provocation, yelling at these people who were doing nothing but standing there. I heard someone say later that day how funny he was. Funny. I didn't walk past him thinking it was funny, I walked away from there scared for their lives. Scared for my own. Knowing that there are people who actively want you dead for no legitimate reason is terrifying.

But antisemitism isn't just limited to the Right Wing. We see it on both sides of the political spectrum, although it presents a little different on the Left. On the Left, we see it present itself largely on social media. Tweets saying Anne Frank had white privilege, comments of “Free Palestine” on videos made by Jewish creators unrelated to Israel, and the spread of the aforementioned conspiracy theories. These, all done by people who claim to be open minded. Done by the people who are meant to help defend us. But time and time again, we get brushed to the side. News of the intentional killing of Jewish people is brushed under the rug time and time again, ignored, and oftentimes the only ones talking about these deaths are Jewish people themselves. Antisemitic acts year after year rise around Hanukkah, and yet you would never know unless you looked for the news yourself.

Antisemitic rates continue to rise year after year, with each year climbing higher and higher, with little sign of stopping. It first began to surge in 2016 with the election of former president Donald Trump. 2021 saw the largest increase according to the Anti-Defamation League, with a 34% increase from 2020. Public figures are a large reason behind these increases. Kanye West, for example, who continuously makes antisemitic remarks in interviews, on merch, and to his 32 million followers on Twitter. No, that wasn't a typo. Despite everything he's done, he still has 32 million followers on Twitter today. That is more than twice the number of Jews in the world today, which sits at a mere 15 million (which is still lower than the 16+ million before the Holocaust).

The media we consume also plays a large part in this. While antisemitism has been in our stories for centuries, there are still certain tropes that remain visible today, such as hooked noses, dark curly hair, and goblins. Oftentimes, these tropes aren't intentional, but rather that they are simply so ingrained in our society that we don't notice them as being antisemitic stereotypes, but rather as villain stereotypes, such as in the case of Mother Gothel from Tangled. This is not to say that your villain can't have these features, but instead that they shouldn't be the only ones with these features. Such as in the case of Tangled, we see the Jew coded character opposite a character with straight blonde hair and a button nose.

All the kvetching aside, the question then remains of "What can we do to stop this?" Well, to begin, if you still follow Kanye on any social media platform or listen to him, don't. When you see antisemitism, especially when aimed at a Jew, say something. Help defend them. Don't encourage conspiracy theories or people who believe them, and keep an eye out for Nazi dog whistles such as 88, SS, and 6MWE.. Vote. And talk about it. Too often do we brush over antisemitism even within broad discussions on hate crimes, and this only pushes the issue further and further into the shadows, becoming forgotten.

Finally, if you want to do more research on your own, the Anti-Defamation League and the United States Holocaust Memorial Museum websites are both great places to find more information on antisemitism, how it affects us, and how to help.

*Alyssa Cecere is a Junior Anthropology major. In her free time, she enjoys costume making, crocheting, and overthinking.*





# **Hapax Legomenon**

by Ryn Acker

*(definition, "a thing said once" i.e. a term of which only one instance of use is recorded)*

People make things up; they do it all the  
Time, and mostly they forget them  
And either some grand, ethereal god's  
Desk job is to keep up with theme  
Or they're in all these sparks jumping off the fire  
Making a leap towards the sun  
In a display of their lovely prowess.  
Only to arrive on my skin,  
Symbolic only of sitting too close  
And illuminating a patch—  
Lighting it for just a brief, dim second—  
Of something wholly uncaring.

Ryn(n) Acker is a frequently-imagined human being substituting the part of one J.R.B.; the following facts could be true of either one of them: they are INTJ, 1w9, INFP, 1w2, write very slowly, and are unstuck in time, adrift in reality.

# **Sentence Diagrams**

by Ryn Acker

*(are quite hard in cases of doubled meanings)*

The future      seems  
    Always  
    Rather      bright.

Blank pages    are  
    Often

    Not      darkened  
            By inks  
    Of reality

Though  
    The past  
    Might  
    Leave  
    A few  
    Impressions.

Maybe I should start writing in blue?

# Primate of the Month

## Titi Monkey

This issue's Primate of the Month is the titi monkey! The titi monkey, of the Callicebinae subfamily, is a New World Monkey characterized by its long fur and even longer tail. These furry monkeys were chosen for this issue because they love to entwine tails, and they are monogamous animals who mate for life. Happy Valentine's Day to you and your prime-ape!



Art by Sacha Sides

# Faculty Spotlight

## Dr. Stephanie Bogart



Our faculty member spotlight is Dr. Stephanie Bogart! Dr. Bogart is an Associate Instructional Professor at the University of Florida and the Undergraduate Coordinator of the Department of Anthropology. Her research has focused widely on chimpanzee behavior and tool use, and she now continues to teach classes at UF on primate behavior and sociality, human evolution, and more broadly on gender and sexuality. We chose Dr. Bogart as our spotlight because of her contributions to the development of the zine. Dr. Bogart has been the point of contact for everything department-related, even scheduling zine meetings during busy weeks to accommodate us students. She expressed consistent enthusiasm for the zine since it was first proposed, and it would not have come to fruition without Dr. Bogart's support and help.

*introspection*

*introspect*

*intro*

*issue two*