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PRESIDENTIAL PERSPECTIVE

Transatlantic Studies, Hebrew Literature, & the NAPH

Transatlantic Studies is a fairly new field, but one that is becoming important to the academy. It is quickly becoming a significant subsection of the MLA. The field studies the interchange of ideas and influences between the Old World and the New World. Growing out of post-colonial studies, and

further honed by the current emphasis on globalization and questioning of national borders, it is generally based in specifically Spanish programs, uniting the Peninsularists (those who study Spain and Portugal) with the Latinists (Central and South America), or more generally in departments of Romance Languages & Literatures. The Francophonists seem equally engaged in the enterprise, and focus on the cultural polyphony of the Caribbean.

While much of the research is based in history and other social sciences, exploring colonialism, slavery, travel, exploration and trade, scholars of literature have staked out their own fluid territory, using paradigms of translation and appropriation. What is most exciting about the field is the recognition of bi- or multi-directional movement, that is, not just from Europe to the Americas, but also from the Americas to Europe.

In many ways those of us in Hebrew Studies have been engaging in Transatlantic Studies for years, whether finding Longfellow's influence in the prosody and cadences of the poetry of Bialik's contemporaries, or following poets such as Israel Efros (Efrat) back to the states from Israel. So, too, it was not very long ago that Hebrew literary scholarship began its conversation with Mediterranean Studies. Curiously no one seems to relate Transatlantic Studies to Mediterranean Studies, although both employ a large body of water as an organizing concept.

We sometimes see ourselves as marginal to the academy or our institutions, and sometimes we see ourselves as playing catch-up, coming late to the tables of various theorists and schools of thought. And yet we have a great deal to offer not only each other, across bodies of water and masses of land, but also to our colleagues outside the field of Hebrew studies. We should celebrate the solidity of our field as well as its potential to be at the forefront of academia.

The NAPH, of course, despite its name, is a stellar example of transatlanticism. Our annual conference brings together scholars from the Americas as well as from

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Presidential Perspective (Continued) . . .

Europe, Israel, and points beyond. We learn from and are influenced by each other, and our collaborations start at the level of the panel, and often progress from there. Our publications bring us together in print and in electronic form. Consider our publications for your latest research, participate in the conference, encourage your colleagues to join. With your efforts we will continue to grow from strength to strength.

B. Elmo Scoggin passed away last fall, October 1, 2011 just shy of 96. He was one of the Baptists' greatest scholars of the Hebrew Bible (Old Testament), having taught for many years at Southeastern Baptist Theological Seminary in Wake Forest, North Carolina, and at other seminaries. A native of Rutherford County, NC, he worked his way through Furman University. He continued his studies in graduate school at Southern Baptist Theological Seminary In Louisville, Kentucky, earning a PhD in Hebrew and Biblical Studies.

In addition to his many hobbies - gardening, piloting, beekeeping, fishing, and deejaying at a nonprofit classical music station - he taught for years and participated in several dozen archeological excavations, mostly in Israel. He was rewarded for his efforts with a Jerusalem stone – described by Prof. Scoggins as “a limestone in early stages of development into marble” - that was from the excavation site of the Western Wall in Jerusalem. A local synagogue, Temple Beth Meyer of Raleigh, was the beneficiary of his reward, and the stone is set in a place of honor in its sanctuary's eastern wall.

Prof. Scoggin and his wife Hannah had lived in Israel for several years in the early days of the state. Their generous hospitality - they reportedly hosted hundreds of visitors: friends, students, and colleagues – helped bridge many different communities. We could not confirm whether Elmo Scoggin had ever been a member of the NAPH, because our early records are incomplete. He was, however, certainly eligible for membership and his work could serve as inspiration for us; it would be wonderful if every Elmo Scoggin currently in the field joined the NAPH.

(Editor's Note: In 1968-69, Elmo Scoggin and I were archaeological fellows at HUC in Jerusalem during the directorate of Prof. Bill Dever. Elmo and Hannah Scoggin were my next room neighbors on the second floor of the HUC School of Bible and Archaeology on King David Street in mid-Jerusalem, a stone throw from the world famous King David Hotel. Very fond memories of a Christian scholar and Jewish wife whose love of Hebrew (language, scripture, culture) and loyalty to a post-67 Jerusalem remind me of Gal 3:28 (and elsewhere) with a twist: neither Jew nor Christian, you are one in the love of Eretz Israel. A wonderful tsemed chemed).

My first encounter with the NAPH was when I was an undergraduate. My professor, Edna Coffin, was hosting what was the first pedagogical conference of the organization. There may have been a dozen or so faculty, mostly from the Midwest. I sat on the sidelines and tried to absorb as much as possible. While I can picture the room in which we met, and identify a few familiar faces, it is hard to recall specific content. It is doubtful that anyone at the time thought that the small ad-hoc conference would grow to be our annual international conference on Hebrew language, literature, and culture.

We still have a great deal of work to do to make our organization, our website, our publications, and our conference as vibrant as possible. Two years ago my predecessor Ziony Zevit (American Jewish

Continued on next page. . .

Presidential Perspective (Continued) . . .

University) sent an e-mail asking for feedback on a number of issues. The suggestion to change the name of the organization from NAPH to iNAPH was roundly dismissed. It was possibly working against the powerful force of inertia (or perhaps respect for tradition) and our fatigue with the I-prefix. It may also have suffered from sounding a bit too close to the word “enough.” Another suggestion – to change to IAPH – probably did not even make his survey because of its auditory similarity to עייף (tired).

The survey also addressed *Iggeret*'s two sister publications. At our last meeting there was a nearly unanimous call to redesign *Hebrew Studies*. And *Hebrew Higher Education* is now in electronic format. (If you cannot find the e-mails with the url just check out this url: <http://vanhise.lss.wisc.edu/naph/?q=node/10>) Each of the articles can be downloaded as a pdf. Please take the time to look at the journal if you have not already; the variety alone is impressive, and you will surely find something of interest.

Ziony's write up of the survey also mentioned the importance of translation of Hebrew literature. Coincidentally this year is the fiftieth anniversary of both the first translations of the Dead Sea Scrolls, by Geza Vermes, and the establishment of the Institute for the Translation of Hebrew Literature. We can best celebrate these anniversaries by promoting more excellent translations.

The 2010 survey did not address the website which is due for a redesign, or the conference. Esther Raizen has passed the conference-organizing baton to Zafi Lidovsky-Cohen, and we continue to work on improving the conference from year to year. Your suggestions are welcome, and the first of two calls - the call for thematic sessions and continuing seminars <http://vanhise.lss.wisc.edu/naph/?q=node/4> - has already gone out and may have passed by the time this newsletter goes to press, but there is still time for the general call for proposals. The conference committee looks forward to your proposal and your participation.

Wishing everyone a successful and fulfilling year.

Nancy E. Berg, Washington University in St. Louis, nberg@wustl.edu

Notes From Here & There

I Second Comings, Royce Hall, and All That Class

At the scheduled breakfast hour launching the 30th International Conference on Hebrew Language, Literature and Culture at UCLA (June 25-27, 2012), my good friend UCLA Emeritus Professor of Surgery, Dr. Gerald Glantz, and I arrived at Royce Hall 306. It was a good omen to see Professors Lev Hakak, Conference Chair, and Gilead Morahg, Executive Director and Co-Honoree (with Edna Coffin) of this year's conference putting final touches at the registration table. At the breakfast reception on the outside balcony, I engaged in bi-lingual conversation with several old and newly befriended NAPH acquaintances. But my inner self was focused inside Royce Hall 306 where I remembered vividly the theatre sitting arrangement for my address before a well attended faculty and community audience on ramifications of the Jewish Jesus for the Church and Synagogue.

At the inaugural Fall Faculty/Student Seminar Series sponsored by the UCLA Center for Jewish Studies (October 10, 2011), I spoke on the Synoptic Jesus in the context of history and tradition. I was

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introduced by Professor William Schneidewind, who selected items from my capsule scholarly publication bio and added that I studied at UCLA. For all the myriad views of Jesus, there is pretty close consensus that he lived and died a faithful Jew, and theologians and biblical scholars explore the ramifications of that thought for Jews and Christians then and now. My talk covered perspectives in establishing the historicity of Jesus, depicted ways of understanding Jesus in the religious and cultural milieu of Second Temple Judaism, and in the spirit of reconciliation, encountered the Jewish Jesus in a dialogue between Jews and Christians. On this topic, I pointed out that religious participants willingly or unwillingly may compromise distinctive traditional beliefs. Finally, I covered issues of perceived Jewish apologetics and Christian supersessionism. The glow from a well received presentation enthused my remarks at the book discussion on Z. Garber, ed., *The Jewish Jesus: Revelation, Reflection, Reclamation* (Purdue University Press, 2011) at the 2011 NAPH Annual Meeting in San Francisco (Nov. 20). Also, it flowed into a lively discussion on words of the Shema in the Torah and in the Synoptic Gospels, which followed my teaching lesson on comparative textual and form critical analysis on biblical texts and translations at the UCLA June conference.

Returning to UCLA for the 30th International Conference on Hebrew Language, Literature, and Culture was special. Expenses extended to my yearly attendance at the NAPH Annual Meeting unfortunately prohibit me from attending the June conferences save one. That was in 1988 hosted by UCLA and chaired by Lev Hakak. The 1988 Conference was dedicated to the centenary of the birth of Sh Y. Agnon. The keynote address was delivered by Professor Robert Alter who spoke on aspects of Agnon's literary career. Two special sessions were devoted to Agnon. Returning after 23 years, I referenced myself by Agnon's title, *'oreach nata` lalun* in my presidential greeting at the banquet meal. Fast forward 24 years. Much *Lev* in the success of this milestone 30th year conclave; hard work, dedication, and common sense decency. *Kol Ha-Kavod* to Lev Hakak and the UCLA staff that organized a superbly managed conference.

My learning from meaningful conference sessions was mixed with small talk with former UCLA classmates William Cutter and Fran Margolis and attendees David Stein, David Toshio Tsumura, and Aryeh Wineman. I enjoyed immensely shop talk and conversation over a light meal with new *chaverim*, Chaim Cohen (Ben-Gurion University) and Alan Mintz (JTS). A special highlight was a state of the art intensive conversation with Kenneth Hanson (University of Central Florida). *Lamrot ha-kol*, my heart and mind would not let go of my UCLA graduate school days, 1962-1965.

I walked circularly the second and third floors of Royce Hall. How I remember the Awesome Four who introduced me to the NEAL Department (renamed Department of Near Eastern Languages and Cultures) and in particular, graduate Hebrew studies: Wolf Leslau (Semitic philology, Biblical Hebrew), who awarded my student efforts in appointing me a TA in the Department teaching lower division Basic Hebrew. Jonas Chaim Greenfield (Bible, Biblical Aramaic, Syriac, DSS, Ugaritic), who impacted me with textual methodology and advised me how to write an acceptable published review (carefully note the book identification, and the rest of your text is your pondering). Herbert Davidson (medieval Jewish philosophy) supervised me in a class or two in special topics and in a seminar on Maimonides; years later, I rewarded his efforts by writing a very positive review of his work on the Rambam for *Choice*, a major academic library journal. Lastly, Arnold Band (contemporary Hebrew literature), with whom I read contemporary Hebrew writers, including, a semester seminar on Agnon, and inherited a micro Sea of Red from his markings on my term essays.

Coming back to Royce Hall, sitting in the classrooms, walking the corridors tapped wellsprings of past memories, happy and sad. On my former professors, Leslau and Greenfield have passed on to the *Yeshiva shel Ma`alah*. The whereabouts of Professor Davidson, I am clueless. However, Professor Band and his wife, Ora, herself a teacher of Hebrew of many years, were at the conference. It was good to see Arnie and Ora who greeted me with "God" (Arnie at the breakfast) and a question, "What are you doing

with Jesus Christ?" (Ora at the banquet). A returning smile was my way of thanking them for noting the hullabaloo around the Jewish Jesus volume and I made sure to clarify that my Jesus scholarship is conversation not conversion.

I attended the conference for two days. Happenstance or destiny, my last schmooze was with Professor Band. We talked about matters personal and professional. He acknowledged my academic productivity, which I appreciated. I handed my professor of yore several of my recent articles and scholarly reviews on my Jewish Jesus volume. We exited Royce Hall, walked to the Professor's car parked not far away, where we exchanged wishes of good will, health, and productivity. One last glance at Royce Hall, a tear and a smile, I walked to my car in Parking Lot 2 facing Hilgard Ave, to drive home to the Valley. Never did I regret my decision to not tell Prof. Band that an Agnon Christological short story of candles and celestial guests at a Friday night Shabbes table was an early taste of Jesus for me. Why? I did not want a second return 50 years later to the Sea of Red.¹

II. Minimalist Zionist Problem: Zion Is Real

Bible and Interpretation is an oft visited website dedicated to "delivering the latest news, features, editorials, commentary, archaeological interpretation and excavations relevant to the study of the Bible for the public and biblical scholars." In August 2012, an opinion piece by a major Minimalist Bible scholar, Emeritus Professor Phillip Davies (University of Sheffield) was featured. The coordinator of the website asked me to comment on Davies, "Secular Values and Biblical Scholarship." I welcomed the opportunity to engage in dialogue with a fellow senior scholar but was distraught by the author's insistence in the Zionist myth of biblical proportion in the making of biblical Israel and the founding of the State of Israel.

I (Davies) observe, for example, a State of Israel—for whose existence I can accept some secular reasons—that is using the Bible, archaeology, and a biblical discourse in which 'Israel' is the object of divine favour, to repeatedly disregard international law, human rights conventions, and United Nations resolutions (except the one that gave it birth), and is colonizing land that it does not have a right to (the total of Israeli West Bank settlers is now 350,000). This regime has bulldozed homes, villages and olive groves, inflicted collective punishment and detained persons contrary to the Geneva convention. Such behavior concerns me professionally. I have been, for example, invited to attend conferences in Jerusalem, a city illegally 'unified' by a regime now seeking to minimize non-Jewish habitation by dubious means, including archaeological excavation, land development and extensive Jewish settlement ('population transfer' has been going on in Israel ever since 1948, in fact). Historical research, especially archaeological survey and excavation, are being illegally conducted (Gerizim, for example), and historical artifacts with which I have to deal in my work are appropriated from what is legally non-Jewish territory. (Quite regardless of international law, I cannot, as a secular scholar, see in what sense the West Bank could be said to 'belong' to the Jewish 'people').

Davies's quarrel is not with Judaism but with certain forms of Zionism which are the nexus of the State of Israel's policies against Palestinian minorities (rights, territory expansion). He cites Jewish peace advocacy groups, the US Presbyterian Church, and UN resolutions as examples of his non bias position. Hog-sorry-wash!

Sidney Hook proclaimed in his autobiography; "The one indispensable role of colleges and universities is teaching." More than once Davies has argued the sanctity of secular higher education and the triumphalism of Humanism, and this pleases many or some or whatever. What is not acceptable is the unwarranted broadside opinion-cum-factual attack against the State of Israel and "occupied" Jerusalem (apartheid state, expansionist, usurper of land), warped definition of Judaism (religion only), redefinition of terms ("antisemitism" is hatred of Jews only, *not* Arab Semites), and on. Cheap shots I do not expect from a respectable scholar. At the 2011 SBL Annual Meeting in San Francisco I was called to my face

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"bigoted" when I asked a worker at a JEWISH peace table why are you working on the Shabbat disseminating anti-Israeli propaganda. I sought a peaceful exchange; I received instead verbal curses and veiled threats. I did not deserve the accusations and innuendos of that Sabbathicide. Sadly its credo permeates the ant-Zionist section of Davies essay.

Minimalist spokesperson Niels Lemche (University of Copenhagen) offered me a refresher course in Zionism and European diplomacy

That Zev Garber does not like the anti-Zionist bias of Philip Davies is hardly difficult to understand. It is clear that modern Israel and its followers—mainly in North America—have tried to censor biblical scholarship to conform with Israel's chosen foundation story. Maybe you should also read the other side. They have a quite different foundation story. Recent works by Nur Masalha (The Bible and Zionism, 2007, The Palestine Nakba, 2012), Ilan Pappé (The Ethnic Cleansing of Palestine, 2006) and more are recommendable, and then you will know more about what has happened. The reaction of a well-known and respected Israeli scholar to Shlomo Sand, The Invention of the Jewish People (2009, Hebrew original 2008) is typical: The worst book ever written, sloppy scholarship, and I have no intention of reading it. A typical reaction from those who do not want to know more, especially when it becomes an embarrassment. However, in light of your experiences at the SBL 2011 meeting, it must be sad to Israeli Jews to see how Israel has simply lost Europe because it has become clear over here that we have been cheated.

(N. Lemche - 08/05/2012}

Niels Peter Lemche misrepresents my critical comment on Philip Davies "anti-Zionist bias." What I questioned is why a very clear anti-Zionist political agenda is inserted in an essay dealing with the merits of non-bias secular scholarship. Strongly stated, I see flaws in Davies opinionated facts on Jews, Judaism, and the Land of Israel. Respectfully disagree but do not make light of my sincerity or suggest a reading list from post-Zionist historians on the true intent of the Founding Fathers of the State of Israel. Book suggestions on Lemche's reading list are marginal (Sand) or changed position (Pappé). I see my role in the classroom more as a knowledge-facilitator and less of a knowledge-dispenser and certainly NOT a Zionist autocrat as the Copenhagen Minimalist sneeringly suggests. Lastly, the SBL statement. My reference to the Jewish Peace table fiasco is because from the Peace advocacy I expected tolerance and respect of differences. I received neither, and from Prof. Lemche I received a cautionary warning that Europe (scholarship) will never again be the victim of Zionist duplicity. Amazing grace.

III. Shofar

A Journal of Jewish Studies

Shofar, an interdisciplinary journal of Jewish studies, is the official journal of the Midwest and Western Jewish Studies Associations. *Shofar* ranges far and wide thematically in a multidisciplinary world that spans four thousand years. Since 1981 *Shofar* has been published quarterly by Purdue University Press on behalf of the University's Jewish Studies Program. It publishes original, scholarly work and reviews a wide range of recent books in Judaica. ISSN 0882-8539; e-ISSN 1534-5165.

Shofar is available online through Project MUSE at <http://muse.jhu.edu> and Ebsco's Academic Search Premier.

Recent book reviews are available online before publication at:

<http://www.case.edu/artsci/jdst/shofar.html>

Visit our web site at <http://www.cla.purdue.edu/jewish-studies/shofar>

Join us on facebook at <http://www.facebook.com/ShofarPurdue>

Follow us on twitter at <https://twitter.com/ShofarJournal>

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IV. Koheleth's Advisory

Koheleth's "Time to" wisdom has been interpreted "to do the right thing at the right time" to degrees of determinism to the realization that the refrain, "a time to be born and a time to die," is the connecting link of all who and what are connected to NAPH. And on a Sunday morn at the Marriott Marquis Hotel (Nov. 20, 2011), amidst chatter and chow, the Executive Director, announced the passage: Well earned and deserved accolades and kudos to Professor Marvin A. Sweeney (Editor, *Hebrew Studies* 6 years) and Ziony Zevit (President, NAPH, 2009-2011; and past editor, *Hebrew Studies*). At that San Francisco moment, I *scheped nachas*. Marv (student, friend, colleague) and Ziony (friend, colleague, and conference roommate), let me add, my personal gratitude and thanks for your friendship, leadership, and scholarship. *Chazak, chazak, ve-nitchazek*.

Zev Garber, Los Angeles Valley College, zevgarber@juno.com

¹ Prof. Band's contribution to Hebrew literature is recognized by a *Festschrift* in his honor. See W. Cutter and D. C. Jacobson, eds., *History and Literature: New Readings of Jewish Texts in Honor of Arnold J. Band* (Providence, R.I., Brown Judaic Series, 2002). I reviewed the volume in *RBL* 6 (2004).

Meetings and Conferences

NAPH Annual Meeting in Conjunction with AAR/SBL

Minutes of the 2012 Annual Meeting of NAPH Officers

Chicago

November 18, 2012

Officers present: David Baker, Serge Frolov, Zev Garber, Cynthia Miller-Naudé, Gilead Morahg, Pamela Scalise, Ziony Zevit.

1. **Gilead Morahg**, NAPH Executive Vice President, presented the following report:
The Association is continuing to do well. The number of NAPH members this year was 458, a slight decrease from last year's 475 but still a considerable improvement from the low of 406 we had in 2009. Income from membership dues, conference fees and *Hebrew Studies* subscriptions and royalties keeps NAPH operating in the black. *Hebrew Studies* is also supported by a grant from the Littauer Foundation. This was our second year of electronic dues notification and collection. The new approach has proven itself to be equally effective and significantly less costly.

Hebrew Studies has now been available online through Project MUSE for over a year. This involved a major digitization project, which was coordinated beautifully by our Associate Director, **Jared Henson**. I don't think any of us anticipated the impact that this project would have. In the preparation of this report, I asked MUSE to generate a usage report for *Hebrew Studies*, for the last 12 months. The report provides a number of statistical perspectives and to my mind the data are quite stunning. During the past 12 months *Hebrew Studies* tables of contents were viewed by 4,837 people, and the number of full-text articles that were actually down loaded in the past year was 4,369. The MUSE subscribing institutions from which the

largest number of articles were downloaded are Columbia University, Calvin College and Seminary, University of Toronto, Tel Aviv University and the University of Chicago.

The usage report also provides a list of the 51 countries from which *Hebrew Studies* articles were downloaded. The USA tops the list with 2,389 articles, followed by Canada, the UK, Israel, Australia and India. The list goes on and on with, for example, 61 articles read in Hungary, 30 in China, 13 in Ghana, 5 in Pakistan and Ethiopia, 3 in Iraq and Zimbabwe and 1 in Nepal, Bangladesh, Romania and Kuwait among others. So, if we are in the business of producing and disseminating knowledge, it is clear that we are doing our job better than ever before and that HS has become a highly regarded international journal.

Serge Frolov, the new editor of *Hebrew Studies*, will give a full report on this year's volume. I will just mention that 2012 volume of *Hebrew Studies* is still at the printers. **Rick Painter**, our managing editor, has found a new printer that does an equally good job at a considerably lower price. We were hoping to have the new volume ready to pass around to you, but the printer didn't quite make it. We will be mailing them out soon.

A new issue of our online journal, *Hebrew Higher Education*, was also published this year and was distributed to all members electronically. The *HHE* editor, **Adina Ofek**, should be recognized for her excellent work in putting this volume together. The new issue of *Iggeret* is ready, due to **Zev Garber's** usual diligent work. As we decided, it will be published online and sent to members by email after this meeting, so that the information will be up to date. Thanks to Zev also for arranging the program for the NAPH sessions at SBL. We will have his report on both. The **2012 conference** at UCLA was another great success. **Zafrira Lidovsky Cohen**, the NAPH National Conference Coordinator, did an excellent job in putting the program together. **Lev Hakak**, the Conference Chair, was a superb host and wonderful organizer. A full report on the conference appears elsewhere in this issue. The 2013 NAPH Conference on Hebrew Language, Literature and Culture will be held at the Jewish Theological Seminary in New York on June 24-26. It will be co-chaired by **Alan Mintz** and **Nitza Krohn**. The following conference will be held at Ben-Gurion University in Israel on June 10-12, 2014. It will be chaired by **Yigal Schwartz**.

It is time to elect a new NAPH Advisory board. The Nominating Committee will present its slate of nominees at the end of the meeting.

2. **Serge Frolov**, *Hebrew Studies* editor, presented the following report:
In 2012, *Hebrew Studies* continued to go strong. This year's issue will include 16 articles, 22 reviews, and one review essay. The journal has reached an important milestone, envisioned by previous editors, especially by **Marvin Sweeney**: when the 2012 volume went to print, the editorial portfolio already contained more than enough articles for 2013, and about ten additional submissions were under review. Simultaneously, the journal has been gradually raising the quality plank for acceptance of the submitted articles, resulting in a steadily rising rejection rate (which is often considered, for example by tenure and promotion committees, an important measure of the publication's rank).

Another goal that the journal has been pursuing but has not quite achieved yet is even coverage, in each issue, of five major areas: Hebrew linguistics; the Hebrew Bible and parabolic literature; rabbinic and medieval Hebrew literature; modern Hebrew literature; and

Israeli literature. While submissions have been abundant in the last two areas and recently on the steep rise in linguistics, on the Bible the journal receives barely enough to provide sufficient coverage and on rabbinic and medieval Hebrew literature quality submissions are few and far between. One possible solution to the issue is to recruit to the editorial board one or two new members working in the fields of concern.

Over the past year, *Hebrew Studies* has also taken steps to streamline its editorial process and to improve its style, with a view to increasing uniformity and making the publications accessible for the broadest possible audience. In particular, new, much more detailed guidelines for contributors have been developed that, among other things, will save some tries by eliminating hard-copy submissions.

All the accomplishments mentioned above would be impossible without major input from all members of the editorial team. **Rick Painter**, the managing editor, has done an incredible job regulating the workflow, formatting the articles, and putting the issue together. The contribution of **Smadar Shiffman**, the associate editor, has been invaluable as both an indefatigable solicitor of submissions on contemporary Israeli literature and a stern gatekeeper for these submissions, and the review editors, **Pamela Barmash** and **Shachar Pinsker**, have been instrumental in making the respective sections of the journal flourish.

3. **Zev Garber** described the challenges of editing the *Iggeret* newsletter for the past 30 years. He reported that, despite his initial misgivings about giving up the printed version of the newsletter, he is now very pleased with the electronic format. He called on members to send comments on and contributions to *Iggeret*, especially reports on innovations and activities in their various fields. Zev also emphasized the need to cultivate new leadership in organizing the NAPH sessions at the SBL conferences. He is planning a program committee that will include younger members.
4. **David Baker**, *Eta Beta Rho* Coordinator, reported that a new *EBR* chapter was established at Fuller Theological Seminary. He reported on two requests to form a chapter of *EBR*. The NAPH Hebrew Honors Society, in high schools and solicited members' opinions on this. Following a discussion, it was decided to encourage the applicants to form their own network of high school Hebrew programs. NAPH will be happy to assist in the formation of a parallel honors society as well as a high school Hebrew teachers organization.
5. **Pamela Scalise** reported on the annual Biblical Hebrew Pedagogy session that NAPH organizes at the SBL conference and invited members to attend. The theme this year was **Hebrew Online**. Presenters included: Jared Henson, who spoke on "Teaching Biblical Hebrew in a One Hundred Percent On-line Format"; Matthew Schlimm, who spoke on "From Anxiety to Curiosity: Reflections on Teaching Hebrew Online"; Michael Matlock: "A Distant Hebrew Exegesis Course: Envision, Encounter and Teach Students"; Joel Harlow: "Teaching Hebrew Online"; David Baker: "Teaching Hebrew Through Video Clips."
6. The NAPH Nominating Committee submitted its slate of nominees for the new NAPH Advisory Council. Gilead Morahg moved that the slate be accepted by the officers. Zev Garber seconded. The motion passed. The slate of the 2012-2014 NAPH Advisory Council is posted below.

NAPH Advisory Council 2012-2014:

Pre-Modern Division

Gary Arbino, Golden Gate Baptist Theological Seminary
Bill Arnold, Asbury Seminary
Helene Dallaire, Denver Theological Seminary
Eugene Fisher, Saint Leo University
Michael Fox, University of Wisconsin-Madison
Edward Goldman, Hebrew Union College
Frederick Greenspahn, Florida Atlantic University
Vivian Johnson, Union Theological Seminary
Harris Lenowitz, University of Utah
Cynthia Miller-Naudé, University of the Free State of Bloemfontein
Pamela Scalise, Fuller Theological Seminary
Bruce Zuckerman, University of Southern California

Modern Division

Shmuel Bolozky, University of Massachusetts
Nancy Ezer, UCLA
Lev Hakak, UCLA
Sari Havis, University of Denver
Nitza Krohn, Jewish Theological Seminary
Chana Kronfeld, University of California, Berkeley
Alan Mintz, Jewish Theological Seminary
Hannah Naveh, Tel Aviv University
Renana Schneller, University of Minnesota
Yigal Schwartz, Ben-Gurion University
Vered Shemtov, Stanford University
Eric Zakim, University of Maryland

Nominating Committee

Nancy Berg Moshe Pelli
Frederick Greenspahn Ziony Zevit
Gilead Morahg

Minutes prepared by
Gilead Morahg
NAPH Executive Vice President

NAPH 2012 Annual Meeting

The NAPH 2012 Annual Meeting was held in conjunction with the annual meeting of AAR/SBL in Chicago, IL. Sessions of the 2012 NAPH Meeting are below ...

Chicago, IL --- November 18-19, 2012

S18-341

Theology of the Hebrew Scriptures

4:00 PM to 6:30 PM

11/18/2012

S403a

Book Discussion: Marvin A. Sweeney, *Tanak: A Theological and Critical Introduction to the Jewish Bible* (Fortress Press, 2012)

Esther Hamori, Union Theological Seminary in the City of New York, Presiding (5 min)

Alan Cooper, Jewish Theological Seminary of America, Panelist (20 min)

Carolyn J. Sharp, Yale Divinity School, Panelist (20 min)

Joel Kaminsky, Smith College, Panelist (20 min)

Judy Fentress-Williams, Protestant Episcopal Theological Seminary in Virginia, Panelist (20 min)

Marvin Sweeney, Claremont School of Theology, Respondent (20 min)

Discussion (45 min)

P18-101

National Association of Professors of Hebrew

7:00 AM to 9:00 AM

11/18/2012

Astoria

Annual Meeting of Officers and Members

Gilead Morahg, University of Wisconsin-Madison, Presiding (120 min)

P18-235

National Association of Professors of Hebrew

1:00 PM to 3:30 PM

11/18/2012

W181c

Jews on Jesus: Con-Visions of the Other

Rochelle L. Millen, Wittenberg University, Presiding (5 min)

Neta Stahl, Johns Hopkins University

"Jesus Was": The Figure of Jesus in the Works of Yoel Hoffmann (20 min)

Leonard Greenspoon, Creighton University

Where the Jews Are--and Aren't--in Translations of the New Testament (20 min)

Timothy D. Finlay, Azusa Pacific University

The Challenge of "The Jewish Jesus" for the Christian Sabbatarian (7th Day) (20 min)

Steven Fine, Yeshiva University

Exhibiting Jewish-Christian Relations: Recent Museum Exhibitions and the Contemporary Presentation of Christian-Jewish Relations in Late Antiquity (20 min)

James F. Moore, Valparaiso University

Was Jesus Jewish: The challenge of defining Jesus' religious identity? (20 min)

Zev Garber, Los Angeles Valley College

Three Faces of Jesus (20 min)

Discussion (25 min)

P19-134

National Association of Professors of Hebrew

9:00 AM to 11:30 AM

11/19/2012

S102d

Hebrew Online

Pamela Scalise, Fuller Theological Seminary, Presiding (5 min)

Jared A. Henson, University of the Free State - Universiteit van die Vrystaat

Teaching Biblical Hebrew in a One Hundred Percent On-line Format (25 min)

Matthew R. Schlimm, University of Dubuque Theological Seminary

From Anxiety to Curiosity: Reflections on Teaching Hebrew Online (25 min)

Discussion (10 min)

Michael D. Matlock, Asbury Theological Seminary

A Distant Hebrew Exegesis Course: Envision, Encounter, and Teach Students (25 min)

Joel Harlow, Gordon-Conwell Theological Seminary

Teaching Hebrew Online (25 min)

Discussion (10 min)

David W Baker, Ashland Theological Seminary

Teaching Hebrew through Video Clips (25 min)

P19-232

National Association of Professors of Hebrew

1:00 PM to 3:30 PM

11/19/2012

W181c

Subtle Citation, Allusion, and Translation in the Hebrew Bible: Evidence, Evaluation, and Implications

Ziony Zevit, American Jewish University, Presiding (10 min)

David M. Carr, Union Theological Seminary in New York

Method in Determining the Dependence of Biblical on Non-Biblical Texts (30 min)

Michael V. Fox, University of Wisconsin-Madison
Gauging Egyptian Influences on Biblical Literature (30 min)

Edward L. Greenstein, Bar-Ilan University
The Book of Job and Mesopotamian Literature: How Many Degrees of Separation? (30 min)

Peter Machinist, Harvard University
To Refer or Not to Refer: That is the Question (30 min)

Discussion (20 min)

2013 NAPH Annual Meeting

The 2013 Annual Meeting of NAPH will be held in Baltimore, MD, during the annual meeting of AAR-SBL, November 23-26, 2013. Members in good standing are invited to submit titles and abstracts of papers to be read at the meeting. Papers must be in the area of, or have a bearing on, *Biblica*, *Hebraica*, or Hebrew teaching methodology. The length of the paper should be 20-25 minutes. If you propose to read a paper, send the title and a summary of 100-150 words after January 1 but no later than March 1, 2013, to: Professor Zev Garber, Program in Jewish Studies, Los Angeles Valley College, 5800 Fulton, Ave., Valley Glenn, CA 91401-4096. Phone, (818) 947-2384; Fax, (818) 947-2620; e-mail: zevgarber@juno.com.

Hebrew Language, Literature and Culture Conference

2013 Summer Conference on Hebrew Language and Culture

The 2013 NAPH International Conference on Hebrew Language, Literature and Culture will be hosted by the Jewish Theological Seminary in New York on June 24-26 and will be co-chaired by Alan Mintz and Nitza Krohn. A Call for Papers will be sent to all NAPH members and posted on the NAPH website.

REPORT OF THE 2012 INTERNATIONAL CONFERENCE ON HEBREW LANGUAGE, LITERATURE, AND CULTURE

University of California, Los Angeles June 25-27, 2012

NAPH's International Conference on Language, Literature, and Culture celebrated its 30th anniversary at the annual conference that was held at UCLA on June 25-27, 2012. The conference was chaired by Lev Hakak and was sponsored by UCLA's Dean of the Humanities Division, the Department of Near Eastern Studies, the Center for Jewish Studies, the Center for Israel Studies, and the Center of Near Eastern Studies. It was attended by close to 200 participants, and provided 110 presentations on topics in pedagogy, language, linguistics, biblical studies, rabbinics, medieval and modern culture, drama, and literature. Most of the presentations featured this year were grouped into thematic sessions, some organized by colleagues and others by the conference committee. Following the success of last

year, a continuous session of 5 panelists in modern literature was organized jointly by Chana Kronfeld of UC Berkeley and Michael Gluzman of Tel Aviv University on Hebrew literature of the 1950s. A special thematic panel of 4, composed mainly of Stanford University graduate students, was organized by Vered Shemtov and was devoted to modern Hebrew literature and ethics. Orsion Bartana and Helena Rimon (Ariel University Center of Samaria) offered a panel on fantastic worlds in contemporary Hebrew literature, and Alan Mintz (JTS) organized, chaired, and participated in a colloquium on a late work by Agnon with Michal Tor-Arbel (Tel Aviv University) and Roman Katsman (Bar Ilan University). In pedagogy we offered for the first time 3 continuous sessions organized around common themes with ample time for audience questions and participation. The first one, on special Hebrew language programs, was organized by the conference committee; the second, on teaching original Hebrew texts (literary and biblical) for advanced students, was organized by Adina Ofek (SUNY Binghamton) and Naomi Sokoloff (University of Washington); the third, on the use of the textbook in the Hebrew classroom was assembled and chaired by Rina Kreitman (Columbia). In addition, Hadassah Nemovicher (JTS) offered for the first time a hands-on training workshop on creating an on-line vocabulary practice. There is a great demand for hands-on workshops, mainly in technology, which we plan to foster in the coming conferences. In language and linguistics, Tamar Sovran coordinated and participated in a thematic panel on words and music, and Shmuel Bolozky organized a thematic panel on the question of how Hebrew speakers know and perceive noun and adjective patterns (*mishkalim*). Chaim Cohen of BGU organized a panel on Biblical Hebrew Lexicography in memory of Prof. M.Z. Kadari ז"ל, and spoke of Kadari's legacy at the beginning of the session.

The first day of the conference ended with a lively banquet featuring a great variety of dishes representing many different ethnic cuisines. The dinner was followed by a concert led by Yuval Ron, an Oscar winning Israeli composer, whose ensemble unites the music of the peoples of the Middle East into a unique mystical, spiritual and inspiring musical celebration. The second day of the conference ended in a plenary session featuring the Hebrew novelist Maya Arad in conversation with Vered Shemtov. The Israeli born Arad, has been a writer-in-residence at Stanford University for many years. She is celebrated for a penetrating portrayal of present-day Israelis and their struggles to come to terms with their flawed personalities and imperfect lives. The conference concluded on the third day with a lively panel of 4 experts on the state of Israel today organized by Lev Hakak, featuring David Siegel, the Israel General consul for Southwestern USA; Prof. Judea Pearl formerly of the department of computer sciences at UCLA and currently the president of the Daniel Pearl Foundation (for improved relations between Muslims and Jews); Prof. Steven Spiegel of UCLA's department of Political Science; and Prof. Gil Ribak of the American Jewish University in LA. This session was dedicated to the conference founders, Edna Amir Coffin and Gilead Morahg, on the occasion of the conference's 30th anniversary. The closing session was followed by a farewell reception.

Many thanks to Lev Hakak for an unforgettable conference. The beauty of UCLA's campus provided a superbly elegant setting for our 30th anniversary celebration, and his kindness and hospitality were greatly appreciated before and during the conference. Special thanks go to Lev's 2 assistants, Jay Hyun Jang and Libby Li, for their devotion and attention to every detail – large and small.

The 2012 conference committee included Emmanuel Allon (Beit Berl College), Esther Borochofsky Bar Aba (Tel Aviv University), Nancy Berg (Washington University at St. Louis), Shmuel Bolozky (University of Massachusetts Amherst), Nancy Ezer (University of California, Los Angeles), Karen Grumberg (University of Texas at Austin), Benjamin Hary (Emory University), Sari Havis (University of Denver), Nitza Krohn (Jewish Theological Seminary), Zafrira Lidovsky Cohen (Stern College, Yeshiva University), Gilead Morahg (University of Wisconsin-Madison), Adina Ofek (Binghamton University, SUNY), Esther Raizen (University of Texas at Austin), Yael Reshef (Hebrew University Jerusalem), Chaya Shacham (University of Haifa), Vered Shemtov (Stanford University), Tamar Sovran (Tel Aviv University), and Eric Zakim (University of Maryland, College Park). Their contribution to the success of the conference is greatly appreciated. The continuous support of NAPH's

institutional members allowed us to support 12 graduate students' travel to the conference. We hope to be able to increase the funding and draw more young scholars to future conferences. We urge all supporters of NAPH to encourage graduate students and young PhDs to join the association and consider active participation in its various activities.

The 2013 NAPH conference will be held at the Jewish Theological Seminary in New York on June 24-26 and will be co-chaired by Alan Mintz and Nitza Krohn.

Zafrira Lidovsky Cohen, Stern College / Yeshiva University
 Conference Coordinator
lidovsky@yu.edu

News From Our Members

Recent Publications

Ruth Adler, Baruch College, CUNY: "Y. L. Peretz's (Neglected) Poetic Persona" *Yiddish- Modern Jewish Studies*, vol. 17,3-4 (2012) 70-78

Bill T. Arnold, Asbury Theological Seminary: "The Love-Fear Antinomy in Deuteronomy 5-11," *Vetus Testamentum* 61/4 (2011): 551-69; "Babylonia and the Bible," in *Encyclopedia of the Bible and Its Reception, Volume 3: Athena-Birkat ha-Minim*. Edited by Hans-Josef Klauck, Bernard McGinn, Choon-Leong Seow, Hermann Spieckermann, Barry Dov Walfish, Eric Ziolkowski. Berlin: Walter de Gruyter, 2011; "Divination and Magic." Pages 238-42 in *Dictionary of Scripture and Ethics*. Edited by Joel B. Green, Jacqueline Lapsley, Rebekah Miles, Allen Verhey. Grand Rapids, Mich.: Baker Academic, 2011; "Aramean Origins: The Evidence from Babylonia," *Archiv für Orientforschung* 52 [2012]: 179-85; "Genesis 1 as Holiness Preamble." Pages 331-343 in *Let us Go up to Zion: Essays in Honour of H. G. M. Williamson on the Occasion of his Sixty-Fifth Birthday*. *Vetus Testamentum Supplements*, 153. Leiden: Brill, 2012; "Babylon." *Dictionary of the Old Testament: Prophets*. Pages 53-60 in Edited by Mark J. Boda and J. Gordon McConville. Downers Grove, Ill.: InterVarsity Press, 2012; "The Holiness Redaction of the Flood Narrative (Gen 6:9-9:29)," in *Windows to the Ancient World of the Hebrew Bible: Essays in Honor of Samuel Greengus*, edited by Bill T. Arnold, Nancy L. Erickson, and John H. Walton. Winona Lake, Ind. Eisenbrauns, [in press].

Michael Carasik, University of Pennsylvania: review of Joel M. Hoffman. *And God Said: How Translations Conceal the Bible's Original Meaning*, *Shofar* 30 (2012):148-150 ; multiple contributions to Jewish Ideas Daily at <http://www.jewishideasdaily.com/authors/detail/michael-carasik>; a weekly podcast at <http://torahtalk.michaelcarasik.com/>; entries "Bible: Wisdom Literature," "Ecclesiastes," "Job," "Proverbs," in *The Cambridge Dictionary of Judaism and Jewish Culture*, ed. Judith Baskin , 2011.

Gila Freedman Cohen and Carmia Shoval, The Hebrew University of Jerusalem: *Easing into Modern Hebrew Grammar* (Jerusalem: The Hebrew University Magnes Press, 2011).

Edith Covensky, Wayne State University, Detroit. *Allusion to Auschwitz*. Ramat Gan: The Sol Vangalder Center for the Teaching and Research of the Holocaust, College of Education, Bar Ilan

University (2012). *Matters of Sand*. Tel-Aviv: Eked-Gvanim Publication (2012). *On the Border of Water*. Tel-Aviv: Gvanim Publication (2012).

Poetry reading and discussion at Bar Ilan University from *Allusion to Auschwitz*, May 22nd, 2012, as part of the research on Second Generation Holocaust Survivors.

Hélène M. Dallaire, Denver Seminary: “Esther” in *The Baker Illustrated Bible Commentary*. Edited by Gary M. Burge and Andrew E. Hill (Grand Rapids: Baker, 2012), 440-50; “Joshua” in *Expositor’s Bible Commentary* (Vol. 3, revised edition; Grand Rapids: Zondervan, Forthcoming Fall 2012); “Messianic Judaism from the 6th to the early 20th century AD: Textual Evidence” in *Caspari Center 30th Anniversary Volume*. Edited by Jakob Wilms Nielsen and Knut Helge Høyland (Jerusalem: Caspari Center for Biblical and Jewish Studies, Forthcoming October/November 2012); Questions on “Leviticus” in *The NIV Quest Study Bible: the Question and Answer Bible* (Deluxe Edition; Grand Rapids: Zondervan, 2011); “Blessing,” “Covenant,” “Day of the Lord,” “Law,” “Sacrifices,” “Ten Commandments,” and “Wisdom” in *The Navigators Dictionary of Everyday Theology*. Edited by Bruce Demarest and K. J. Matthews (Colorado Springs: NavPress, 2010).

Zev Garber, Los Angeles Valley College: et al, “That Jesus Cover,” *Shofar* 30.3 (Spring 2012) 121-141; “Amalek and Amalekut: A Homiletic Lesson,” in I. Kalimi, ed., *Jewish Bible Theology: Perspectives and Case Studies* (Winona Lake, IN: Eisenbrauns, 2012) 147-160; “Torah and Testament: Teaching and Learning Scripture in Dialogue and in Hermeneutics,” in M.J. Lundberg, S. Fine, and W. T. Pitard, eds., *Puzzling Out the Past: Studies in Northwest Semitic Languages and Literatures in Honor of Bruce Zuckerman* (Leiden: Brill, 2012) 71-82; reviews in *CBQ*, *Choice*, *HS*, *JES*, and *Shofar*.

Shiri Goren, Yale University: “War at Home: Literary Engagements with the Israeli Political Crisis in Two Novels by Gabriela Avigur-Rotem.” In *Narratives of Dissent: War in Contemporary Israeli Culture*. Ranen Omer- Sherman & Rachel S. Harris (eds.) Wayne State University Press, 2012; *Choosing Yiddish: New Frontiers of Language and Culture* Co-edited with Lara Rabinovitch and Hannah Pressman. Wayne State University Press, 2012, a diverse and richly layered collection of essays that demonstrates the currency of Yiddish scholarship in academia today.

Kyle R. Greenwood, Colorado Christian University: “A Shuilla: Anu 1,” and “A Shuilla: Marduk 2” in *Akkadian Prayers and Hymns: A Reader* (ed. by Alan Lenzi; SBL Ancient Near Eastern Monographs 3; Atlanta: SBL, 2011) 217-26, 313-24; “Debating Wisdom: The Role of Voice in Ecclesiastes,” *Catholic Biblical Quarterly* 74 (2012), 476–91; reviews in *CBQ* and h-net.org.

Mayer Gruber, Ben-Gurion University of the Negev in Beersheva, Israel has published together with colleagues Shmuel Ahituv, Gunnar Lehmann and Zipora Talshir, *All the Wisdom of the East: Studies in Near Eastern Archaeology and History in Honor of Eliezer D. Oren*, in the series *Orbis Biblicus et Orientalis* 255 (Fribourg: Academic Press/ Goettingen: Vandenhoeck & Ruprecht, 2012), a collection of 28 studies in English, Hebrew, and German by 39 authors.

Lev Hakak, UCLA: *Beneath the Sugarcoating: The Voice of Mirth by Sasson Mordekahi Moshe*, with Introduction, References and Synopses (Or Yehudah: The Babylonian Jewry Heritage Center, Research Institute of Babylonian Jewry, 2012).

Cynthia L. Miller-Naudé, University of the Free State, Bloemfontein, South Africa; “Hinneh and Mirativity.” *Hebrew Studies* 52 (2011): 53-81 (with C. H. J. van der Merwe), “Colonial and Postcolonial Encounters with the Indigenous: The Case of Religious Translation in Africa.” *Southern African Linguistics and Applied Language Studies* 29:3 (2011) (with Jacobus A. Naudé); “Exploring the Limits of Ambiguity in Biblical Poetry: Interpreting Elliptical Structures” [publication of Van Selms Memorial

Lecture SASNES 2010] *Journal for Semitics* 22 (2011): 323-352; “A New Biblical Hebrew Teaching Grammar for African Bible Translators: A Typological Approach” *Old Testament Essays* 24:3 (2011) (with Jacobus A. Naudé).

Jacobus A. Naudé, University of the Free State, Bloemfontein, South Africa; “From submissiveness to agency: An overview of developments in translation studies and some implications for language practice in Africa” *Southern African Linguistics and Applied Language Studies* 29:3 (2011): 223-241; “The Interpretation and Translation of the Biblical Hebrew Quantifier KOL” *Journal for Semitics* 22:2 (2011): 408-421; “A narrative frame analysis of the 1933 Afrikaans Bible” *Studia Historiae Ecclesiasticae* 37:1 (2011): 255-274; “Syntactic Patterns of Quantifier Float in Biblical Hebrew” *Hebrew Studies* 52 (2011): 121-136; “Colonial and Postcolonial Encounters with the Indigenous: The Case of Religious Translation in Africa.” *Southern African Linguistics and Applied Language Studies* 29:3 (2011) (with Cynthia L. Miller-Naudé); “A New Biblical Hebrew Teaching Grammar for African Bible Translators: A Typological Approach” *Old Testament Essays* 24:3 (2011) (with Cynthia L. Miller-Naudé).

Lily Kahn, University College London: The Routledge Course in Introductory Biblical Hebrew (Routledge, forthcoming, 2014)

Ranen Omer-Sherman (with Rachel Harris) University of Miami: Ed. *Narratives of Dissent: War in Contemporary Israeli Arts and Culture* (Wayne State University Press, Fall 2012).

Moshe Pelli, University of Central Florida: *Atarah Leyoshnah: Hama'avak Litzirat Yahadut Hahaskalah* (Hakibutz Hameuchad, Israel, 2012) 501 +10 pp, bibliography, index, English abstract [Heb]; “Literature, ,Hebrew: Haskalah,” *The Cambridge Dictionary of Judaism and Jewish Culture*, (Cambridge University Press, 2011) 380–381; “Periodization and Revision of the Corpus of Hebrew Literature as Conceptualized by the Haskalah,” *Hasifrut Vehahayim: Brinker’s Festschrift* (Ben Gurion University, Carmel Publishers, Israel, 2011) 107–135 [Hebrew]; “The *Haskala* Book Shelf as Reflected in Book Reviews Published in *Hame’asef* Preiodical as a Source of Bibliographical and Ideological Information on Hebrew *Haskala*,” *Kesher*, journal of Media and Communications History, 42 (Autumn, 2011), pp. 91–99, 11e–12e [Hebrew].

Azila Talit Reisenberger, University of Cape Town, South Africa: “The Other Booker Prize” (Pretext & Greensea Publications, Cape Town, 2011); “Silver Highlights” (Snailpress, Cape Town, 201).

Nancy Rozenchan, Universidade de S. Paulo: “Escritoras israelenses dialogam com a história”, *Revista de Estudos Orientais* 8 (2010) 9-20; “A literatura de Yoram Kaniuk”, *Devarim* 5 [16], 2011 (32-37); “Traços de personagens bíblicos na construção de personagens discriminados na literatura hebraica contemporânea”, *Cadernos de Língua e Literatura Hebraica* 9, 2011 (13-31); “E nos lembraremos de todos” in *Ensaio sobre literatura israelense contemporânea*, edited by Berta Waldman & Saul Kirschbaum (S. Paulo, Humanitas, 2011) (11-39); “Autoras israelenses: dos primórdios à atualidade” in *Ensaio sobre literatura israelense contemporânea*, edited by Berta Waldman & Saul Kirschbaum (S. Paulo, Humanitas, 2011) (41-71); “Do estudo aos sabores do Oriente – Um ângulo da literatura hebraica contemporânea” in *Ensaio sobre literatura israelense contemporânea*, edited by Berta Waldman & Saul Kirschbaum (S. Paulo, Humanitas, 2011) (73-104); “Êxodo – Prefácio” in *Arte e sabedoria milenar semana a semana – o que a Torá nos diz hoje*, edited by Michel Schlesinger, Ruben Sternschein, Uri Lam, Moacir Amancio (S. Paulo, Congregação Israelita Paulista, 2012) (53-54); “Os imigrantes judeus na literatura brasileira”, *BB Press Especial*, 16/3/2012, bbpress@bnai-brith.org.br ; “A propósito de hinos”, *Informe Mensal Arquivo Histórico Judaico Brasileiro* 3, 29, April 2012 (1-2); “As boas almas’ e o outro lado da história”, *Arquivo Maaravi*, 6, 10, 2012, www.periodicos.letras.ufmg.br ; “A Shoah na

literatura israelense: *Romance de família de Edna Mazia*” in *Shoá, o mal e o crime*, edited by Lyslei Nascimento & Julio Jeha (São Paulo, Humanitas, 2012 (195-205)).

Ora Schwarzwald, Bar-Ilan University, Israel: "Modern Hebrew". *The Semitic Languages: International Handbook*, edited by Stefan Weninger (Berlin: de Gruyter 2011), 523-536; "Ladino" and "Ladino Literature". *The Cambridge Dictionary of Judaism & Jewish Culture*, edited by Judith Baskin (Cambridge: Cambridge University Press 2011), 363, 389-390; "Linguistic features of a sixteenth century women's Ladino prayer book: The language used for instructions and prayers". *Selected Papers from the Fifteenth Conference on Judeo-Spanish Studies*, edited by Hilary Pomeroy, Chris J. Pountain & Elena Romero (London: Department of Hispanic Studies, Queen Mary, University of London 2012), 247-260; "The Relationship between Ladino Liturgical Texts and Spanish Bibles". *The Hebrew Bible in Fifteenth-Century Spain: Exegesis, Literature, Philosophy and the Arts*, edited by Jonathan Decker and Arturo Prats (Leiden and Boston: Brill 2012), 223-243; *Seder Nashim: Siddur Tefillot beLadino – Thessaloniki, the 16th Century* (Jerusalem: Ben-Zvi Institute 2012) (Hebrew and Spanish).

Ziva Shavitsky, The University of Melbourne : *The Mystery of the Ten Lost Tribes A Critical Survey of Historical and Archaeological Records relating to the people of Israel in Exile in Syria. Mesopotamia and Persia up to ca. 300 BCE* (Newcastle Upon Tyne, UK: Cambridge Scholars Publisher, 2012).

Michael B. Shepherd, Louisiana College: "So-Called Emphasis and the Lack Thereof in Biblical Hebrew," *Maarav* (forthcoming).

Wido van Peursen, Leiden University: A. Gutman and W.Th. van Peursen, *The Two Syriac Versions of the Prayer of Manasseh* (Gorgias Eastern Christian Studies 30; Piscataway, NJ: Gorgias, 2011); J.P. Lettinga, *Grammatica van het bijbels Hebreeuws*, twelfth revised edition by M.F.J. Baasten and W.Th. van Peursen and M.F.J. Baasten and W.Th. van Peursen, *Leerboek van het bijbels Hebreeuws* (Leiden: Brill, 2012) [Grammar and Introductory course in Biblical Hebrew in Dutch]; W.Th. Van Peursen and J.W. Dyk, *Tradition and Innovation in Biblical Interpretation. Studies Presented to Professor Eep Talstra on the Occasion of his Sixty-Fifth Birthday* (SSN 57; Leiden: Brill, 2011); W.Th. van Peursen and D. Bakker, 'Digital Text Comparison of Ancient Hebrew Texts. A Case Study of the Two Accounts of the Battle against the Canaanite Army Captain Sisera (Judges 4-5)', in R.J. Jorna, Kecheng Liu and N.R. Faber (eds.), *Proceedings of the 13th International Conference on Informatics and Semiotics in Organisations: Problems and Possibilities of Computational Humanities. ISICO 2011, Leeuwarden, The Netherlands, 4–6 July 2011* (Leeuwarden: Fryske Akademy, 2011) 145–152.

Current Research in Progress:

Bill T. Arnold, Asbury Theological Seminary, continues his editorial work on *Windows to the Ancient World of the Hebrew Bible: Essays in Honor of Samuel Greengus*, edited with Nancy L. Erickson and John H. Walton. Winona Lake, Ind.: Eisenbrauns, [forthcoming], and *Foundations for a History of Israel*, edited with Richard S. Hess. Grand Rapids, Mich.: Baker Academic, [forthcoming].

Hélène M. Dallaire, Denver Seminary: *Biblical Hebrew: a Living Language* (Grand Rapids: Eerdmans, submission August 2012), a grammar of Biblical Hebrew & CD with Teaching Powerpoints, Visual Vocabulary Powerpoints, Charts, Teaching tools, Audio files; *The Syntax of Volitives in Northwest Semitic Prose*. LSAWS. Edited by Cynthia Miller-Naudé and Jacobus Naudé (Winona Lake, IN: Eisenbrauns, submission August 2013); "Joshua" in *Hearing the Message of Scripture Commentary*. Edited by Daniel I. Block (Grand Rapids: Zondervan, submission August 2015).

Lily Kahn, University College London, is researching a Reference Grammar of the Hasidic Hebrew Tale, 1864-1914.

Moshe Pelli, University of Central Florida, is working on his newest volume, *Michtevei Ha'itim: The Haskalah Periodicals from 1820s-1840s* (tentative title). He completed the manuscript of monographs and indices on Hebrew Haskalah periodicals: *Bikurei To'elet*, *Hatzefirah*, *Pri To'elet*, *Zion*, *Pirhei Zafon*, *Bikurei Hashanah*, *Sefer Bikurei Ha'itim*, *Bikurei Ha'itim Hahadashim*, in my series of monographs and annotated indices of Haskalah periodicals [Hebrew].

Bob Stallman, Northwest University (Kirkland, WA), continues his research on the Theology of Work in Genesis 12-50 and the books of Exodus, Leviticus, and Deuteronomy. Articles on Genesis 12-50 and Exodus have been submitted for peer review to the Theology of Work Project (<http://www.theologyofwork.org/>) for publication on the Knowledge Base portion of that website.

David E. S. Stein, Freelance Editorial Services, continues his research into gender representation in biblical Hebrew, and into the semantics and pragmatics of *שׂ* and *שׂא* as relational nouns, particularly as the apparent term of choice for the basic-level cognitive category of “agent” (one who acts on behalf of another party).

Recent Promotions or Change in Position

Zev Garber, Los Angeles Valley College, has been appointed Editor in Chief, *Shofar*, *An Interdisciplinary Journal of Jewish Studies* (Purdue University Press). From 2000-2012, he served as co-editor, and in the 1980s-1990s as assistant editor. *Shofar* is published quarterly and edited by the Purdue University Jewish Studies Program.

Wido van Peursen has become full professor of Old Testament at the VU University Amsterdam by 1 September 2012. In this function he will also direct the VU research project on the computational analysis of the Hebrew Bible

Curriculum Innovations and Awards

Shiri Goren, Yale University, has been awarded The A. Whitney Griswold Faculty Research Grant (2012-2014) for her new book project: *Creative Resistance: Literary Interventions in the Israeli-Palestinian Conflict*, which explores how violence affects real and imagined spaces in Israel of recent years.

Mayer Gruber, Ben-Gurion University of the Negev in Beersheva, Israel, has accepted an appointment as Anita Novinsky Visiting Professor in the division of Northwest Semitic Languages in the Department of Social Sciences at the Federal Rural University of Pernambuco in Brazil for the period beginning October 1, 2012 and ending February 28, 2013.

ETA BETA RHO HONOR SOCIETY

Eta Beta Rho Honor Society

We welcome a new Eta Beta Rho chapter (designation ן) at Fuller Theological Seminary. The incoming class of inductees for 2012 are: (1) Honorary – Leslie C. Allen, J. Andrew Dearman, Christopher B. Hays, Pamela J. Scalise; (2) Student – Luke Brooks, Edens Elveus, Kirsten Gardner, Jordan Henricks, David Hildebrand, Jina Kang, Amelia Klein, Wenchen Liu, Leland Merritt, John Lincoln Moore, Kathleen Murray, Sharon Ralston, Dennis Rodriquez, Zachary Smith, and Nathan Yearian .

At Ashland Theological Seminary (chapter designation ם) we welcome the following student inductees for 2012: Joan Cahalan, Dianthia Gilmore, Roger Hayes, Paul Hays, David LaDow, Marc Tibbs, David Van Hal, and Annette Ware.

Wheaton College inducted the following students during 2012: Holly Brackin, Brett Eggerth, Ashley Felker, Hannah Hibbs, Myrna Kenney, Megan Sauter, and Sarah Vander Vorst.

The Society is pleased to receive any applications for new chapters from any institution of higher education (see guidelines at the NAPH website), as well as chapter reports of new inductees or other activities for possible inclusion in future editions of *Iggeret*. They can be sent to dbaker@ashland.edu.

David W. Baker, Ashland Theological Seminary, dbaker@ashland.edu

ETA BETA RHO

National Scholastic Honor Society for Students of Hebrew Language and Culture

Chapters

(* = inactive or non-responsive)

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|-----|--------------------|---|
| 1. | <i>Alpha</i> | *Hunter College |
| 2. | <i>Beta</i> | *New York University |
| 3. | <i>Gamma</i> | *Butler University |
| 4. | <i>Delta/Dalet</i> | University of Maryland, Nili Levy (nlevy@umd.edu) |
| 5. | <i>Epsilon</i> | *Temple University |
| 6. | <i>Zeta</i> | *Rutgers University |
| 7. | <i>Eta</i> | Wheaton College, Illinois, Michael Graves (michael.w.graves@wheaton.edu) |
| 8. | <i>Theta</i> | *Immanuel School of Religion, Milligan College |
| 9. | <i>Iota</i> | *Lehman College, Zelda Newman, (ZELDA.NEWMAN@lehman.cuny.edu) |
| 10. | <i>Kappa</i> | *Los Angeles Valley College |
| 11. | <i>Tav</i> | *University of Illinois at Urbana-Champaign, Bruce Rosenstock,
(brsnstck@uiuc.edu) |
| 12. | <i>Mu</i> | *Western Conservative Baptist Seminary |
| 13. | <i>Nu</i> | *University of Wisconsin |
| 14. | <i>Heh</i> | Cincinnati Christian University and Seminary, Sara Fudge |
| 15. | <i>Vav</i> | *Yeshiva University |
| 16. | <i>Zayin</i> | *Florida Christian College |
| 17. | <i>Heth</i> | *Sterns College |
| 18. | <i>Chi</i> | Indiana University, Steven Katz (katzs@indiana.edu) |
| 19. | <i>Tet</i> | *Columbia Bible College and Biblical Seminary |
| 20. | <i>Yod</i> | Bethel Theological Seminary, Paul Ferris (paul-ferris@bethel.edu) |

- | | | |
|-----|--------------------------|---|
| 21. | <i>Kaph</i> | Ashland Theological Seminary, David Baker (dbaker@ashland.edu) |
| 22. | <i>Lamed</i> | University of Utah, Keren Rubinstein |
| 23. | <i>Mem</i> | *Brigham Young University |
| 24. | <i>Nun</i> | Bluefield College, Timothy Crawford (TCrawford@bluefield.edu) |
| 25. | <i>Samekh</i> | *Cumberland College |
| 26. | <i>'Ayin</i> | University of Arizona, J. Edward Wright (edwright@email.arizona.edu) |
| 27. | <i>Peh</i> | Brandeis University, Vardit Ringvald |
| 28. | <i>Tsadeh</i> | Washington University, St Louis, Martin Jacobs (mjacobs@wustl.edu) |
| 29. | <i>Qoph</i> | University of Minnesota- Twin Cities, Bernard Levinson
(levinson@tc.umn.edu) |
| 30. | <i>Resh</i> | Asbury Seminary, Bill Arnold (Bill_Arnold@asburyseminary.edu) |
| 31. | <i>Shin</i> | University of Mary Hardin– Baylor, Stephen Von Wyrick
(swyrick@umhb.edu) |
| 32. | <i>Yod-aleph</i> | George Washington University, Yaron Peleg (ypeleg@gwu.edu) |
| 33. | <i>Yod-beth</i> | University of Oklahoma, Ori Kritz (okritz@ou.edu) |
| 34. | <i>Yod-gimel</i> | City College, New York, Michael Waxman (mwaxman@ccny.cuny.edu) |
| 35. | <i>Gimel-dalet-lamed</i> | *Waldorf College |
| 36. | <i>Yod-dalet</i> | University of Kansas, Sari Havis (shavis@ku.edu) |
| 37. | <i>Tet-vav</i> | Middlebury College, Nathan Devir (ndevir@middlebury.edu) |
| 38. | <i>Tet-zayin</i> | Colorado Christian University, Kyle R. Greenwood (kgreenwood@ccu.edu) |
| 39. | <i>Yod-heth</i> | Fuller Theological Seminary, |

Inquiries about the society should be addressed to its national director: Professor David W. Baker, Ashland Theological Seminary, Biblical studies, 910 Center Street, Ashland, OH 44805; dbaker@ashland.edu.

Hebrew Higher Education

Hebrew Higher Education, NAPH's journal of methodology and pedagogy, has moved to an electronic format. Check it out! Issue 14 (2012) is available at:

<http://vanhise.lss.wisc.edu/naph/sites/vanhise.lss.wisc.edu.naph2/files/HHE%202012.pdf>

This issue of HHE includes a symposium on grammar, dedicated to Professor Uzzi Ornan; a cluster of essays on teaching Hebrew literature; articles on Biblical and Talmudic topics; and an extensive collection of book reviews.

Editor Adina Ofek notes that the electronic format of *HHE* opens many new and exciting possibilities that do not exist in the regular hard copy format. Readers always have the option of downloading the articles and reviews in PDF. Furthermore, thanks to the electronic publication, the journal has been going to press in record time. Submissions are currently being considered for inclusion in Issue 15.

Notes From the Field

Biblical Hebrew Lexicography and “False Friends” in Modern Hebrew

I am a BH philologist living in Israel since the third day of the Yom Kippur War in 1973 and teaching at Ben Gurion University since 1982 (in the two Depts. of Hebrew Language and Bible). While my best-known and most often cited work is undoubtedly my book *Biblical Hapax Legomena in the Light of Akkadian and Ugaritic*, SBLDS 37 (Missoula: SBL, 1978) [which was a revision of my 1975 Columbia University Ph.D. thesis supervised by Prof. M. Held], I have published several studies in the last five years which have taken me into some new areas in my philological research. Perhaps I should first emphasize that my overall field is still BH philology and virtually all of my research (including the somewhat new areas) is governed by the Held Method for Comparative Semitic Philology (which I had the privilege of publishing in *JANES* 19 [1989], 9-23). I am also currently completing work on a new second edition of my aforementioned book on *Biblical Hapax Legomena* to be published by Gorgias Press. In the two paragraphs below, I will describe two relatively new areas of my philological research in the last five years, with a few (already published) innovative examples from each area.

1. *Homonymy vs. Polysemy* – Cf. my article: “New Directions in Modern BH Lexicography,” in C. Cohen et al. eds., *Birkat Shalom* [= S. M. Paul FS] (Winona Lake, IN: Eisenbrauns, 2008), 441-460. The new principle is as follows (pp. 441-443): “... when it appears that a single root gives rise to diverse meanings that are not *clearly* and *obviously* connected semantically, the words are considered homonyms (the default position). Only a parallel semantic development of another etymologically unconnected root with the same two meanings as the original root will serve as decisive evidence (a precedent) that the two terms are polysemous. The second term may be found in BH (first preference) or in any other ancient Semitic language. This principle is based on the fact that the possibility that there could be two semantically equivalent but etymologically unconnected roots with their respective homonyms having the same meaning is statistically inconsequential.” A clear example of homonymy (*contra* all modern BH dictionaries) is the relationship between the two terms זָקֵן “old man” and זָקֵן “beard” (pp. 449-451). Never do any of the 19 BH occurrences of זָקֵן “beard” occur with any of the 185 attestations of זָקֵן “old man” in any BH verse or context. In no ancient Semitic language is there another etymologically distinct root with both these meanings. In fact, among the ancient Semites, the beard alone (without further description) was a symbol of maturity and masculinity, *not* of old age. The symbol of old age was *the gray hair of the beard*, namely BH שִׁבְתָּה; Akk. and Ug. *Āibtu* / *Ābt*; Aram. סִבְתָּה / סִבְתוּתָה; Arab. *Āayb*. All these terms are associated with verbal roots or other nouns with the same root letters meaning “to be old” or “old age”. For example, BH וְאַנִּי זָקֵן וְשָׂרְתִי “As for me, I have become old and advanced in age” (1 Sam 12:2). The decisive evidence that the latter cases are indeed a matter of polysemy rather than homonymy is the occurrence of an Akk. precedent, the etymologically unrelated quadrilateral verb *parĀumu* “to become old, outlive, reach a great age”, from which is derived the noun *parĀumu* meaning “grayness of beard” e.g. in the following passage: *parĀumEte ina ziqniĀunu lŪmur* “May he (the king live to) see gray hairs in their (his grandsons’) beards” (SAA 10, #301: rev. 7-9; cf. #227: rev. 14; #228: rev. 6-7). Therefore while the first two meanings “to be old” and “beard” are indicative of two homonymic roots 1 זָקֵן and 2 זָקֵן, the last two meanings “to be old” and “the gray hairs of the beard” are indicative of one polysemous root שִׁב with two distinct meanings based on an established semantic development.

2. “False Friends” in Modern Hebrew – Cf. my three Hebrew articles:

Moshe Bar-Asher FS = A. Maman et al. eds., *Sha`arei Lashon – Studies in Hebrew, Aramaic and Jewish Languages Presented to Moshe Bar-Asher*, Volume 1 (Jerusalem, 2007), 27-43; Avi Hurvitz FS

= S. E. Fassberg et al. eds., *Language Studies XI-XII* (Jerusalem, 2008), 173-197; Mayer Gruber FS = Sh. Yona ed., *Or Le-Mayer – Studies in Bible, Semitic Languages, Rabbinic Literature, and Ancient Civilizations Presented to Mayer Gruber* (Beer-Sheva, 2010), 211-224.

Here at the outset I must emphasize that under no circumstances am I suggesting any new changes or corrections for Modern Hebrew. What I am suggesting in this new area of my research is that native Hebrew speakers must be careful *not* to assume automatically when studying the BH text, that the meanings of BH terms that also occur in Modern Hebrew will be the same in both dialects! The following is a general translation of my Hebrew introduction to all three articles I have written on this subject:

“It is known that certain BH words are used in Modern Hebrew with meanings based on erroneous exegesis. For anyone attempting to understand these BH words according to their meanings in Modern Hebrew, these words are "false friends" (רעים לא נאמנים). The true irony in this entire matter is that in many instances the usage in Modern Hebrew was determined at the outset on the basis of a widespread exegetical interpretation of the BH term which was incorrect! Thus, the regular meaning of the term in Modern Hebrew was determined erroneously. Moreover, it appears that in the majority of discussed cases, the correct meaning of the BH term was known and was in usage in the Post-Biblical period before the period of Modern Hebrew, but at a certain stage (occasionally in Rabbinic Hebrew, but even more often in Medieval Hebrew), the incorrect meaning was preferred. It is most interesting that in several cases (e.g. בדולה in the chart below), it was the preeminent medieval Jewish Commentator Rashi whose interpretation was the decisive factor in favor of the incorrect meaning!” My ever growing list of examples of רעים לא נאמנים now numbers more than fifty words or expressions in Modern Hebrew. The following chart summarizes the nine cases from my aforementioned articles in the Moshe Bar-Asher FS and the Mayer Gruber FS (note that examples 8 and 9 are in square brackets because they are special cases of “false friends”):

Word / Phrase	Meaning in Modern Hebrew	Meaning in Biblical Hebrew	Source of the Error	My Article(s)
1. רגל (second meaning)	"holiday"	"time"	Rab. Heb. (according to Exod 23:14)	Bar-Asher FS, 28-30 (cf. Paul FS [2008], 442-448)
2. תל-אָבִיב	"hill of spring-time"	"mound of destruction from the time of the Flood"	misunderstanding of both words (unclear from when)	Bar-Asher FS, 30-32
3. עומד על תלו	"was not destroyed, remained in existence"	"rebuilt on its very mound of destruction"	misunderstanding of this phrase in Josh 11:13 (unclear from when)	Bar-Asher FS, 31-32, n.18
4. אִשָּׁת חָיִל	"an efficient, diligent woman"	"a treasured woman (not necessarily married)"	misunderstanding of the term חָיִל (unclear from when)	Bar-Asher FS, 32-36
5. בְּדוּלָה	"crystal"	"type of fragrant plant resin"	Rashi's comment on Num 11:7	Bar-Asher FS, 36-39 (cf. Paul

		(bdellium)"		FS [2008], 466-470)
6. הַעֲתִיק	"copy"	"move on, transfer"	Med. Heb. (cf. also Ben-Yehuda Dict.)	Bar-Asher FS, 39-41 (cf. <i>JANES</i> 19 [1989], 12, n.22)
7. אֲרִשָּׁת	"expression, countenance, look"	"request, desire"	Aramaic Targum, Med. Jewish Bible Commentators / Grammarians (cf. also Ben-Yehuda Dict.)	Gruber FS, 211-224
8. [קוֹל קוֹרֵא בְּמִדְבָּר]	"A voice crying out in the wilderness"	"A voice calls out: 'In the wilderness ...'"	LXX to Isa 40:3 and its quotation in the New Testament	Gruber FS, 212, n.5
9. [בֵּית נְכוֹת / בֵּית נְכוֹת]	"museum esp. for antiquities"	"treasury" (for BH בֵּית נְכוֹת only)	the incorrect connection between the BH terms / בֵּית נְכוֹת as accepted by the Med. Jewish Bible Commentators / Grammarians	Gruber FS, 213, n.6 (cf. <i>Biblical Hapax Legomena</i> , 40, 66-67)

Chaim (Harold R.) Cohen, Ben-Gurion University, chcohen@bgu.ac.il

Concepts of Haskalah in my new book *Atarah Leyoshna*

Atarah Leyoshnah: Hama'avak Litzirat Yahadut Hahaskalah [*Restore Judaism to Its Pristine Splendor: The Struggle to Establish 'Haskalah Judaism'*]. Hakibutz Hameuchad, Israel, 2012. 512 pp.; bibliography, index, English abstract.

I have been studying the literature of Hebrew Haskalah for the past 45 years, and throughout the years I have reached several conclusions about this literary and cultural phenomenon in the history of Jewish society, religion and culture in the 18th and 19th centuries which define the introduction of modernism into Judaism

The overall topic of the book deals with the struggle of the early Hebrew Maskilim (enlighteners) in Germany in the last quarter of the eighteenth century and the beginning of the nineteenth century to rejuvenate and redefine Judaism to be what refer to as 'the Haskalah Judaism.'

Based on my research on Haskalah, I have concluded that the Maskilim voiced their desire to resuscitate Judaism and restore it to its pristine state while concurrently revitalize the Jewish people and its culture. The revival of the people was to be achieved through the revived Hebrew language and its literature.

Early in my research, I have arrived at the conclusion that one of the prime sources of influence on these trends in the Haskalah was the European Enlightenment and its thought, and the changes that its pundits aspired to affect in society, culture and religion in Europe.

Within the domain of religion, it was Deism that is considered to exemplify the religious thought of the Enlightenment, although there were also phenomena of free-thinking, atheism and materialism prevalent as well in the Enlightenment.

Thus, I devoted the first three chapters of my book, under the **general section** of ‘**The European Enlightenment: The Religion of the Enlightenment,**’ to explore major trends and prominent thinkers of early Deism in seventeenth- and eighteenth-century England, France and Germany. Their work signaled a new direction in viewing and assessing established religion at the Age of Reason. Some of the major English deistic thinkers were Lord Herbert of Cherbury, John Spencer; the French: Jean-Jacques Rousseau, Voltaire, and Denis Diderot; and the German deists, Gotthold Ephraim Lessing and Johann Herder, among others.

In the **second section** of the book, titled ‘**Haskalah Judaism: Restore Judaism to Its Pristine State,**’ I included twelve chapters which are devoted to the views of early Hebrew Haskalah writers in Germany on the issues of reforming Jewish education and rejuvenating Jewish religion by alleviating some religious restrictions and practices.

The efforts of some of the early Maskilim concentrated on an attempt to reconcile the ideas of the Enlightenment and Judaism by showing their compatibility, or by placing them on two different planes that allegedly would not clash. The Maskilim endeavored to explain Judaism and its commandments in a rational way, while arguing that Judaism has always been an enlightened religion.

I argue in these chapters that most of these Hebrew Maskilim envisioned the introduction of moderate reforms within the Jewish framework so as to create the ‘Religion of the Haskalah’ still within normative Judaism. For this reason, most of their ‘calls for action’ for reform were directed at the rabbis. I refer to this aspect in their proposals to affect moderate reform, “Haskalah Judaism.”

In these chapters I reviewed the writings of the following Maskilim: Isaac Euchel, the founder of *Hame’asef* and the leading figure of the group, Naphtali Herz Wessely, a poet, philologist, and an originator of a plan to introduce changes in Jewish education, Mendel Breslau, who proposed convening an assembly of rabbis to enact religious changes, Mordechai Schnaber, who set up a theory of religious changes based on Maimonides, as well as some of the other major Maskilim: Isaac Satanow, Saul Berlin, Aaron Wolfssohn, Herz Homberg, Juda Leib Ben Zeev, and Shalom Hacoheh. Each one of these pundits has a chapter devoted to his writings and ideas.

I also devoted a chapter to some of the other writers of the Haskalah at that time who did not exhibit any reform tendencies, but nevertheless advocated the general orientation of the Haskalah toward the Enlightenment.

In the **third section** of the book, titled ‘**Pundits and Their Reforms,**’ I dealt with the writings of the more radical Jewish enlighteners in the 1790s, who wrote mainly in German and whose target audience was mostly outside the ranks the Hebrew Maskilim. These German Jewish Maskilim were: Saul Ascher, Solomon Maimon, Lazarus Bendavid, and David Friedländer.

In the **fourth section**, ‘**Actual Reform,**’ I addressed the religious reforms and changes which were enacted by official bodies, such as the Great Paris Sanhedrin (1807) and its enactments, the Westphalia Consistory and its religious reforms (around 1809), and finally the Temple reforms in Hamburg (1818), which triggered a heated halakhic discussion of traditional rabbis of the time and the extreme maskilim.

The concluding chapter assesses the efforts of the Hebrew Maskilim, arguing in effect that even those who had advocated moderate reforms and who had developed theories that traditional Judaism provided the legal mechanism for enacting changes and updates – they all contributed to the formation of the ideological groundwork for enacting religious reforms in Judaism in ways not envisioned by these moderate Hebrew thinkers.

I argue that the desire to re-form Haskalah Judaism and restore it to its pristine splendor and thus to create a moderate ‘Judaism of the Haskalah’ is indicative of modern trends in Judaism, but not of secularism, as is currently suggested by some historians. The Maskilim’s argumentations were religious, and their context as well was religious, not secular. However, as the traditional rabbis vehemently rejected all forms of changes, even of moderate customs, the more extreme demands for changes became more dominant, as exemplified in the Reform Temple controversy of 1818/19.

The book may be ordered through Hakibutz Hameuchad, 23 Hayarkon St., POB 1432, Bnei Brak 5114, Israel sales <sales@kibutz-poalim.co.il> For more details, please see publisher website: http://www.kibutz-poalim.co.il/htmls/atara_leyoshna.aspx?c0=44413&bsp=19662

Moshe Pelli, University of Central Florida, moshe.pelli@ucf.edu

TECHNOLOGY and ע ב ר י ת

VoiceThread- Conversations in the Cloud

As Hebrew instructors, we often find ourselves wishing that we would have a tool which would enable the students to listen to an instructor’s presentation and to leave comments for their instructor and to their peers in the presentation itself. Thus, it would allow them to practice their speaking skill as well as their listening skill from anywhere and whenever they wish.

There are many Internet based applications which can achieve this goal, but I would like to focus in this column on an application which I have been working with lately, and which produced very positive feedback from instructors as well as from students. I am referring here to *VoiceThread* (www.voicethread.com). *VoiceThread* takes prevailing modes of presentation and adds easy-to-use features to allow for richer interactions. It incorporates media from a variety of sources and then allows the layering of sound and comments from many sources, all of this without installing any software.

The application creates Voice Threads. A Voice Thread is an animated collaborative Flash slide show which holds images, documents, videos and webcam files. Users can navigate the slides and leave comments in 5 ways - using voice (with a microphone or telephone), text, audio file, or video (via a webcam). I just would like to note that comment by text does not work with Hebrew. The author of the Voice Thread has the option to make the comments accessible to everyone or to make them accessible just to him. While leaving comments, you can make colorful annotations on top of the slide (called “doodling”). Voice Thread doodles are synced to your comment, showing viewers your thoughts in action.

The *VoiceThread* interface displays a thumbnail image—commonly a photograph—to identify each speaker, presenting a photo gallery of all the commentators around each original slide. Once the *VoiceThread* animation is created, authors can share the clip by sending out a link or by embedding it in existing websites and or Learning Management Systems.

VoiceThread is an asynchronous tool (speakers do not have to be present in the same time). Thus, it is very suitable to Distance Learning Courses or hybrid courses.

From a teaching foreign language point of view, *VoiceThread* is great for getting students using and developing their speaking and listening skills in a fun and creative way.

Here are some of the ways we, at the Jewish Theological Seminary, have been using *VoiceThread* so far:

- Text: AAs an instructor, you may create a Voice Thread which centers on a text. In it you can record your explanation, import the sound file of the text and explain important issues with doodling. You then, may choose to require the student to read the text by the use of comments.
- Movie: Students are presented with a Hebrew movie or a Hebrew article and are invited to comment on it, creating an oral discussion board.
- Webcam: An instructor may take a video of himself explaining a concept. Students may answer questions by leaving voice comments.
- New Vocabulary: Students are presented with images and then are asked to tell what they see by commenting.
- Storytelling: Students are asked to create their own Voice Thread. In it they presenting their story on a specific subject and or on a subject of their choice using various multimedia. Students then share their Voice Thread with their peers and ask them to leave comments.

I am quite certain that one may find many other uses for teaching Hebrew with this application.

For an easy to use step by step instruction please view the following tutorial:

<http://voicethread.com/media/misc/IntroductionToVoiceThread.mov>

Hadassah Nemovicher, Jewish Theological Seminary of America, hanemovicher@jtsa.edu

In Memory

We are sorry to inform you that our esteemed member, **Prof. Rafael Nir Z"l** (1930-2012), passed away mid-August in Jerusalem. Known to many of us – colleagues and former students alike - as Rafi, Nir was a professor of Hebrew language, Hebrew language education, and communication at Hebrew University in Jerusalem. He devoted his academic life to the investigation of semantic and lexical developments in modern Hebrew. He also studied the language of Israeli media and published numerous essays on aspects of Israeli public discourse. Nir was the founder of the Center for Applied Linguistics at HU and also founded the Israeli Association of Applied Linguistics (איל"ש). Many of our colleagues who are affiliated with university teaching of Hebrew abroad remember him for the years he headed the annual workshops on “Teaching Hebrew Language and Literature” of the International Center for Teaching Israeli Culture in Universities Abroad.

Rafi will be remembered by all who knew him for his many academic achievements, the many books and essays he published but also for his personal charm, kindness, affability, and gentle manner. He was an active member of NAPH since the beginning and his illuminating presence will be sorely missed.

Our heartfelt condolences go to his beloved wife Miriam and their children, Ory, Einat and their families.

יהא זכרו ברוך

Zafrira Lidovsky Cohen

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Nancy Berg
President, NAPH
Washington University
Box 1111 One Brookings Drive
St. Louis, MO 63130-4899
nberg@wustl.edu

Serge Frolov
(Editor, *Hebrew Studies*)
Southern Methodist University;
Dedman College
P.O. Box 750202
Dallas, TX 75275
sfrolov@smu.edu

Zev Garber
(Editor, *Iggeret*)
Los Angeles Valley College
5800 Fulton Avenue
Van Nuys, CA 91401
zevgarber@juno.com

Zafirra Lidovsky Cohen
(Coordinator, NAPH International Conference)
Stern College for Women,
Yeshiva University
245 Lexington Avenue
New York, NY 10016
lidovsky@yu.edu

Gilead Morahg
(NAPH Executive Vice President)
University of Wisconsin
1346 Van Hise Hall
1220 Linden Drive
Madison, WI 53706-1558
gmorahg@facstaff.wisc.edu

Adina Ofek
(Editor, *Hebrew Higher Education*)
Binghamton University
Judaic Studies, P.O. Box 6000
Binghamton, NY 13902
aofek@binghamton.edu

David W. Baker
(Coordinator, ETA BETA RHO Honors Society)
Ashland Theo. Seminary
Biblical Studies
910 Center Street
Ashland, OH 44805
dbaker@ashland.edu