

אגרת

איגוד הפרופסורים לעברית

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Editor: Zev Garber, Los Angeles Valley College

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Presidential Perspective

Reflecting on last year's Presidential Perspective, I recognize in it a spirit of melancholy, one that sent me to write down a reminder to myself to be a little less dark next time. Next time is now, and I find it hard not to be downhearted again, thinking about the year that passed: the murder of a second UT Austin student, the relentless carnage on Israel's roads, the sudden passing of our colleague Alan Mintz ל"ו, and, of course, the ill winds of the "post-truth" era that blow our way day in and day out. But since I am determined to stay away from melancholy, I wish to offer a comment on the legacy of Alan Mintz, remembering one of his vital contributions to the intellectual grounding of our field—his comments on the purpose of teaching Hebrew in the US and on the justification for our immense investment in transmitting the knowledge of Hebrew. In a paper based on his talk at the 1990 NAPH conference ("The Erosion of the Tarbut Ivrit Ideology in America and the Consequences for the Teaching of Hebrew in the University," *Shofar* 9:3, Spring 1991), Mintz argued that the *raison d'être* of teaching Hebrew at the university level "does not rest upon a secure foundation but is rather in a fragile and vulnerable state." "Caught between the apologetics directed to our patrons and the services directed to our young consumers," he noted, "we find it very difficult to clarify what it is we want and what the objectives are in the teaching of Hebrew that are of pressing concerns to us," words that are as relevant today as they were some 30 years ago.

Mintz observed that the legitimacy of teaching Hebrew at institutions of higher education rests on the State of Israel, which "begins with the simplest rote dialogue used in the first semester of Hebrew and extends to the selections from Israeli literature used in more advanced courses." Critical components of this paradigm are the Israeli identity of Hebrew language instructors and the perception of Hebrew as the native tongue of Israelis, and, as such, a foreign language in the US. As an alternative paradigm, Mintz suggested that we should revisit the history of Tarbut Ivrit in America, a movement in which the essence of Judaism was identified with its linguistic and literary manifestations, and therefore succeeded, even if temporarily, "in creating a significant alternative to the dominant essentialist definitions of the day: Judaism as religion and Judaism as politics." The Hebrew Movement in America, he admitted, was limited in its success, an audience for its writers was not created beyond very narrow circles, and in the post-war years "the influence of the Hebraist ideal declined precipitously, and from then on it was confined to its own, shrinking institutions." Nevertheless, he argued, Hebrew is a key to Jewish civilization and

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Presidential Perspective (Continued) . . .

should be taught as the “linguistic representation of cultural-spiritual achievements,” and as “the language of the Jewish people in all its dispersions and not that of the state of Israel alone.” The goal of Hebrew study should be conceived, then, as “preparation not just for life in the Middle Eastern society of Israel but for taking part in Jewish life in America and other diasporas,” which would have practical implications in the selection of cultural materials for our more advanced courses. “The issue of whether or not the ideas of Tarbut Ivrit are convincing is less important than the willingness to examine the underlying assumptions of our Hebrew enterprise in America and take a sober and fresh look at the choices available to us,” he concluded.

Gilead Morahg offered in a 2002 paper delivered at NAPH in Mexico City a somewhat provocative follow-up question on whether it is possible and necessary to treat Hebrew as a core course in training Jews much like Physics is a core course for engineers (“לשאלת הזהות היהודית בהוראת השפה העברית”, Hebrew Higher Education 10, 2002). Already at the conference itself and in a later response paper, I argued that our role as teachers is not to train Jews, and that our energy should be invested in the development of training tools that would increase our efficacy as educators (“כלים אנו צריכים ולא אידיאולוגיה”, Hebrew Higher Education 11, 2004). I still maintain that this is the case, but, curiously, I found myself during our 2017 conference somewhere in Mintz’s “Americanist” camp, arguing in my talk “לאן עכשיו? על שינוי כיוון בשיעורי העברית” that as we respond to the needs of our students and to the reemerging currents of xenophobia and antisemitism in the US, we should direct our attention to the Jewish American Experience, not as a cultural experience only, but as an all-encompassing life experience. I suggested that we cannot associate “authenticity” exclusively with that which comes out of Israel, and should consider expanding the focus of our advanced language courses beyond culture as such (literature, media, cinema, theater) to areas such as science, environmentalism, space exploration, philanthropy, and the like, in their Jewish-American context. Drawing on the concept of “this land is your land, this land is my land,” I outlined a perspective through which we as teachers, whether naturalized or American-born, and our students, should lay claim to the American experience. This direction is taken, at times, in Jewish studies courses taught in English—responding to Mintz’s call to look with fresh eyes at the options available to us as we shape the Hebrew enterprise in America, I propose that we deliver such content in Hebrew. In such an instructional environment, the path to Tarbut Ivrit in America, which was so dear to Mintz’s heart, may be a bit more natural for all of us. !יהא זכרו ברוך!

And, remaining on the ever-shifting America-Israel axis, I will conclude with a measure of נחת: The Dean of UT Austin’s College of Liberal Arts has recently returned from the inaugural Jerusalem Deans’ Workshop (JDW), which brought together deans of humanities, arts, and sciences with the hope of forging “a place for innovative thinking and bountiful brainstorming on contemporary issues that universities face in the twenty-first century” (welcome message). The workshop theme was The University as a Neighbor, and through it participants examined “the roles and responsibilities of universities towards their host cities, particularly in cities with complex social and political dynamics.” My dean was utterly excited and inspired by the intellectual level of the gathering, the hospitality, and the beauty of the country. And I enjoyed talking to him about it all, reflecting on my immigrant experience as it helps shape our university-neighborhood, and imagining him with great delight uttering the Hebrew words provided to participants in a glossary of essential vocabulary, from phrases such as אני צמחוני, חשבון בבקשה, אחי, תותח, אחי, to אני לא מדבר/ת עברית, חשבון בבקשה, אני צמחוני, אהלה, תותח, אחי, and, most importantly, יאללה בלגן!

Notes From Here & There

Zev Garber

I. Historicide

These are disturbing times – times in which we are exposed to near-constant political, social and personal turmoil caused by global terrorism. With the Middle East on knife's edge, terrorist activities spawned by internal Arab Sunni-Shite issues, ISIS Caliphate, Syria genocidal activity, Israeli-Palestinian sovereignty and statehood claims and counterclaims. There are few cognizant explanations left for me to understand general and personal (Jewish) concerns: no sex classification at birth and gender identification chosen by individual at puberty often before; the Kotel crisis and Chief Rabbinate conversion controversy which unleashed deep concern of the future of Judaism in Israel and suspending support for Israel from sections of American Jews who feel that their status as Jews is not fully appreciated, accepted nor recognized; and campus teaching and activity proclaiming that Israel is an apartheid state in the shadow of South Africa, Zionism is venom, and the BDS movement is the liberating antidote.

As a seasoned educator I am distraught at these happenings and I recognize that from Left to Right there are no simple remedies to our current upside-down, outside-in world. However, insidious fake news items related to medinat Yisrael not checked nor balanced will inevitably lead to Historicide. Five incidents in the Summer of 2017 speak volumes.

- United Nations (and world governments) non-recognition of Jerusalem (unified or West) capital of State of Israel. Vote by the United Nations Educational, Scientific and Cultural Organization (UNESCO) World Heritage Committee to designate the Tomb of the Patriarchs and Matriarchs, and Hebron a Palestinian heritage site. Patriarchs, Matriarchs, Hebron, King David's first reign of power, Herod's construction of the monumental Patriarchal-Matriarchal tomb, Jerusalem ubiquitously mentioned in (Ta)NaK obliterated from the annals of UNESCO. Centuries before Roman Palestine and two millennia later Palestinian designation, the Torah speaks of Avram's monetary purchase of the field of Ephron, which was in Machpelah, which was before Mamre, the same is Hebron, for a possession before the children of Heth in the land of Canaan (Gen 23:13-20). The cave of Machpelah, traditional burial spot of the 'Avot and 'Imot of the Children of Israel de-Judaized by a committee of the United Nations, Tammuz 5777. Throes of Zionism is racism introduced by the UN sponsored Women's conference in Mexico, accepted by 72 member nations of the general Assembly in 1975.
- Tisha B'Av, the ninth day of the Hebrew month of Av, is the most calamitous day in Jewish history, commemorating dramatic national catastrophes, and chiefly the destruction of the two Temples in Jerusalem. It is customary for Jews to gather, sit, recite Kinot for the Ninth of 'Av, and read Lamentations at the Kotel

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Ha-Maravi. Yet Wafa (the Palestinian News Agency) reported that thousands of settlers hurried to arrive at the Old City of Al-Quds (Jerusalem), desecrated the Plaza of Al-Buraq Wall, the western wall of the blessed Al-Aqsa Mosque, and held a religious event on the Ninth of 'Av to commemorate the so-called "Destruction of the Temple," protected by occupation forces. Also, mentioned are the metal detectors set up by the occupation to prohibit Muslim prayers at the Al-Aqsa Mosque days before Tisha B'Av. No reference to the murder of two Israeli Druze guards that prompted this safety procedure. Misinformation, non-factual reporting, defiance of any Jewish memory and presence at Jewry's holiest site are elements of narrative warfare that spell historicide.

- Boycotting Israel by liberal and /or pacifist minded Christian denominations on moral and religious grounds is common fare these days. What is not acceptable is the root reason why and the non-excusable effort to balance biblical ethics and contemporary erroneous fake news. For example, the American Mennonite Church has passed a resolution to boycott Israel. The Mennonite resolution claims that Israel has no legal, moral, historical right to be in Judea-Samaria which explains why "Palestinians have turned to violence to achieve security to seek their freedom." To balance things out, the small denomination has officially acknowledged the evils of antisemitism, and set up committees to explore the problem in its ranks, say during the Shoah. What's shocking about this resolution is that it treats antisemitism and Israeli presence in the West Bank as equivalent crimes. Further, Palestinian hatred of Jews as occupiers warrants no spinoff of Palestinian antisemitism and the role it has played in frustrating peace efforts in the region (e.g., no Arab condemnation of the Temple mount murder of two Israeli Druze policemen, July 14, 2017). Frivolous activity and misinformed knowledge on Israeli-Palestinian conflict in church conferences by Presbyterians, Episcopalians, Methodists, and now Mennonites distort correct news and cast ill meaning on the role of Zionism and biblical destiny related to the restoration of the Jewish Homeland.

- BDS distaste of made in Israel and/or sponsored by Israel is shockingly distorted and twisted. Case in point, Adalah-NY, the New York Campaign for the Boycott of Israel has issued an open letter to Lincoln Center (New York City) insisting that it cancel the play's performance of *To the End of the Land*, based on David Grossman's novel of the same name. The letter signed by a distinguish group of performers, playwrights, and directors demanded cancellation because the play is written by an Israeli and sponsored by the Israeli government. The erroneous claim: under the guise of arts and culture, Israel's violent occupation of Palestine and denial of basic Palestinian rights continues unabated. How vile, limited, and ironic is the demand, read, smarts of playwright intelligentsia. Grossman, prestigious, award winner Israeli novelist, whose political philosophy is far

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left of center, who lost his son in IDF combat, wrote a definitive anti-war novel converted to the stage. Excellent hasbara questioning current government settlement policy but regurgitated by obsessive anti-Israel spawn. The result is in the decision. The play was not cancelled for the right reasons: artistic creativity, freedom of differences, and no tolerance to over the top propaganda whims of desperation. BS, BDS.

- Banality of Palestinianism, it is in the sloganeering. Case in point, the rhetorical hysteria chanted at the annual anti-Israel rally celebrated on the last Friday of the Muslim holy month of Ramadan at New York City “Quds Day Rally” (this year, July 2017). Litany: “US number one terrorist!” and “Israel, go to Hell!”; “when people are occupied, rebellion is justified”; “right to rebel, Israel go to Hell”; “no two-states back to forty-eight,” and on. Insidious labels (Zionist equates “Israeli Nazi terrorists”) births incredible history and conspiracy. Hence, Yishuv leaders collaborated with the Nazis, murder Jews so that others are given passage to Eretz Israel; ISIS (Israel Intelligent Secret Serve) and leader, Al-Baghdadi, are Mossad created and agent, etc. Misinformed, misguided, misled form creeds that scream screed. And the dumbing of professors who see not, hear not, smell not, touch not, know not. The making of Historicide.
- Alas, a phase of fake history rectified. On 18 Kislev 5778 / Dec 6, 2017 Jerusalem Embassy Law enacted by President Donald Trump: "I declare that Jerusalem is the eternal capital of the Jewish People and support all efforts to maintain and strengthen a united Jerusalem as the undivided capital of the State of Israel." *Nes Gadol Hayah Poh*.

II. Gilead Morahg

End of an era. Gilead Morahg, has chosen to step down from his position of NAPH Executive Vice President at the end of 2017, after 35 years of diligent service and unparalleled leadership. So he stated at the 2016 NAPH Annual Meeting (with AAR-SBL) in San Antonio, and acknowledged in a banquet in his honor at the 2017 International Conference on Hebrew Language, Literature, and Culture at NYU (June 27), and now completed at end of 2017, his 75th year.

Gilead Morahg is Professor Emeritus at the University of Wisconsin-Madison. At UW-M, he served as Chair of the Department of Hebrew and Semitic Studies and as Founding Director of the Mosse/Weinstein Center for Jewish Studies. In addition to serving as President and Executive Vice President of the National Association of Professors of Hebrew, he served two terms as President of the National Council of Organizations of Less Commonly Taught Languages. Gilead's main area of research is the contemporary Israeli novel and he has published widely in this field. His recent book is *החמלה והזעם: על הסיפורת של א"ב* (Outraged Humanism: The Fiction of A.B. Yehoshua: אור יהודה : דביר ; באר שבע : הקשרים, המכון לחקר יהושע יהושע (c2014). הספרות והתרבות היהודית והישראלית : אוניברסיטת בן גוריון בנגב

What can be said of NAPH direction in the Morahg years? Better, what cannot be said? Highlights:

- Keeping NAPH solvent all these years.
 - Growing the membership base from 170 in 1980 to 411 at latest count. And making sure everyone pays his/her dues.
- Continued on next page. . .*
- Founding the annual NAPH Conference on Hebrew Language, Literature and Culture, together with Edna Amir Coffin, in 1982 and cultivating its development and growth during the past 35 years. What started out as a modest Midwest meeting of 18 has become the central intellectual event in our field with more than 300 participants at the 2017 conference held at NYU.
 - Initiating and supporting the publication of Hebrew Higher Education, the NAPH journal of methodology and pedagogy of teaching Hebrew in institutions of higher education.
 - Supervising the production, distribution and digitization of Hebrew Studies, thus ensuring that all income from library subscriptions and electronic subscription services goes directly to NAPH.
 - Establishing a sound organizational and operational structure to ensure that NAPH will continue to function smoothly after his departure.

A personal reminiscence. My active involvement in NAPH affairs (coordinator and presenter, annual and western regional meetings) goes back to 1970 if not before. My tenure as Iggeret editor began with Iggeret 34 (March 1982) and continues to today. Before and during these decades, I relish my professional contact with the Madison Gang of Four (Menahem Mansoor, Keith Schoville, Michael Fox, Gilead Morahg) and recall distinct memories. Mansoor, invited me to study at UW-M post B.A. (1962); Schoville insisted no scheduled NAPH Shabbat sessions at the AAR-SBL annual meetings; Fox met me at the Jerusalem school of HUC Biblical and Archaeological where I spent an archaeological fellowship in 1968-69 – we visited together the Samaritans of Holon; and Morahg, yearly breakfast chats on what and why NAPH matters. A colleague of the highest work ethic, he is leaving NAPH leadership on his terms. The gift of a secure organization that will continue to grow and prosper in the years ahead. I speak for many, toda rabba, Gilead; go forth, enjoy new terrain, ascend new heights, and don't forget to text home.

III. Sifrei HaYovel:

Celebrating a scholar's life in memorabilia and obits is acceptable in academia. Banquets, sessions, and Festschriften are the way for the living. My contribution to the Zevit and Pelli Sifrei ha-Yovel prompted my desire to share the good news.

Sefer ha-Yovel ("Jubilation") better known as *Festschrift* is a tribute volume of essays and articles published in honor of a distinguished scholar who has greatly influenced one's field of study through

his/her teaching and innovative research. Also, it is commendable when one is invited to contribute. At the 2016 AAR-SBL Annual Meeting in San Antonio, NAPH convened a session to salute Ziony Zevit on the occasion of the pre- publication of *Lema'an Ziony*, a *Festschrift* in his honor (Eugene, OR: Cascade Books, Wipf and Stock. 2017). Editors Frederick E. Greenspahn and Gary A. Rendsburg gathered leading

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scholars who wrote on Zevit's areas of biblical expertise: archaeology, Bible, history and Hebrew (and Aramaic) language. Contributors; Tanya R. Beelers, Luna Bergh, Adele Berlin, William G. Dever, Steven A Fassberg, Avraham Faust, Frederick E. Greenspahn, Raz Kletter, Steven Fine, Michael V. Fox, Richard Elliott Friedman, Zev Garber, Seymour Gitin, Lester L. Grabbe, Theodore J. Lewis, Carol Meyers, Cynthia L. Miller-Naudé, Jacobus A. Naudé, Shalom M. Paul, Frank H. Polak, Gary A. Rendsburg, William H. Schneiderwind, Jeffrey H. Tigay, Karol van der Toorn, Ian Young, and Bruce Zuckerman.

In this issue of *Iggeret*, I briefly noted the Haskalah scholarship of Moshe Pelli, long-time Director of the Interdisciplinary Program in Judaic Studies and the Abe and Tess Wise Endowed Professor of Judaic Studies at University of Central Florida (UCF). His major area of specialization is Modern Hebrew Literature, with concentration on Hebrew Haskalah (Enlightenment) in the 18th and 19th centuries. In addition, he has written on the literature of the Shoah, and has lectured and taught courses on the Literature of the Bible. Pelli has published 16 scholarly books on Hebrew Enlightenment, Hebrew culture in America, and literature of the Shoah, and numerous scholarly articles and reviews. In acknowledgement and respect of Pelli's contribution to Hebrew and Jewish Enlightenment, an array of distinguished scholars have contributed essays to honor Moshe Pelli's erudition and leadership. A true *maskil* for our generation and beyond.

המשכיל בעת הזאת

ספר היובל למשה פלאי

מאמרים בהשכלה, ספרות עברית ולימודי היהדות

בעריכת

זאב גרבר, לב חקק ושמואל כץ

הוצאת הקיבוץ

המאוחד

2017

אמיר בנבגי' - הרפתקאותיה של המליצה העברית בתקופת ההשכלה: המקרה של יצחק סטנוב

הלל ברזל - יהודה ליב גורדון: יהדות והתבוללות

נורית גוברין - שירת ארז ביטון בהקשר היסטורי

אבנר הולצמן - נקודת המוצא: המפנה בספרות העברית בעקבות ה'סופות בנגב'

רוברט וייטהיל - מפרץ פחל: לאט לאט חותר אני בסירתך [שיר]

נעמי זהר - "ויהי בימי שפוט השופטים" - תהליך רעיוני במחזה "בעז ורות" (1834) מאת יצחק בן יהודע הכהן

מוטי זלקין - המזרח מתבונן במזרח יוסף יהודה טשארני כסוכן הנאורות היהודית בקהילות היהודיות בקווקז

לב חקק — ניצני היצירה העברית החדשה בעיראק והמעבר לישראל

טובה כהן - גילוי וכיסוי בשירתן של משוררות עבריות; דו-רובדיות כמאפיין פואטי

שמואל כץ - 'תצי מדבר אשדודית': הזרה ומוזרות בלשון הספרות העברית באמריקה

שמואל פיינר - "ראוי לכל אשר בשם ישראל יכונה שיבקש שישנאו האומות אותנו": לשאלת ההשכלה והחילון

טל קוגמן - שיח מדעי עברי במגמת שינוי במחצית הראשונה של המאה ה-19

גדעון קוזן - אברהם מאפו, העיתונות העברית והריאיון הראשון

יוסף גלרון-גולדשלגר — כתבי משה פלאי — ביבליוגרפיה

Shmuel Bolozky - *Hitpa`el* Metathesis and Assimilation in Hebrew

Zev Garber - An Interfaith Dialogue On Post-Shoah Jewish-Christian Scriptural Hermeneutics

Yair Mazor - A Man for No Season: Biblical Samson in the Cage of His Childishness

Natalie Naimark-Goldberg - Salomon Pappenheim and his Writings: Rabbi, Maskil, *Aufklärer*

Elliott Rabin - Eternal Maskil

Abstracts

IV. Yehudi Boded/Lone Jew

I buried my student on 26 'Av (18 August, 2017), *erev parshat Re'eh*. An exceptionally talented, gifted, brilliant Daniel (Danny) Israelson (b. Reed) ז"ל, born 1944, *Ger Tzedek*, died alone. By his wishes, burial rites were followed in accordance with laws relating to purification (Taharah), shrouds, prayer shawl, Shomer, and traditional funeral service at the grave site. Two living nieces did not attend. Classmates from the mid-seventies are scattered wide and far. No one knew nor attended. Caretaker informed me of his passing and I checked and double checked with Eden Mortuary (Mission Hills, CA) that the deceased wishes were honored. They were. Liturgical words ("Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord forever," (Ps 23:6); "HaShem will protect you from every evil; He will guard your soul. HaShem will guard your going out and coming in, from this time and forever," Psalm 121: 7-8) were inspirational. My eulogy talked on the opening words of *parshat Re'eh* recited in synagogues (Aug 19): "Behold I set before you this day a blessing and curse (Deut 11:26) connected with "All this word which I command you, you shall observe to do; you shall not add thereto, nor diminish from it" (Deut 13:1) and wrapped in the thrice command of the prayer shawl fringes that Danni wore in life and now in his state of eternal sleep, See, Remember, Do (Number 15:39). **צִיצִית** (*šišit*, fringe) is spelled **צִיצִית** in Numbers 15, thus recording the numerical value of 590. **צ** (90), **י** (10), **צ** (90), **ה** (400) = 590 Add 13 (5 knots, 8 strings featured on the fringe) and the final total is 603 NOT 613 (signifying the 613 Commandments). There is a missing *Yud* written above the line, floating as it were. In my *dvar levayah*, I envisioned the floating *Yud* as the *neshama* of Danni ז"ל hovering the *kever* before the burial. The deceased wrapped in *tachrichim* (burial shrouds) and covered with torn *tallit* (prayer shawl) due to a missing *šišit* ("The dead praise not the Lord," Ps 115:17) placed in a plain wooden coffin. Jerusalem earth in and on the coffin now entrusted to Mother Earth. Respect of the decease, El Malei prayer, and commitment of the living, Kaddish doxology, recited. Together, Earth and Heaven bear witness to the flight of the *neshamah* of Daniel Israelson ז"ל to the designated *Geniza*, resting peacefully for his call on Judgment Day. May we remember the passing of Danni ז"ל and death of all Lone Jews in the words of Tradition: "May the Almighty comfort you (sic) among the other mourners of Zion and Jerusalem."

V. Ktiv Ḥaser and Ktiv Male

In my graduate school years at UCLA (1962-1965), I was selected by the late world-famous authority of Ethiopian languages and culture and founder of NEAL department at UCLA, Professor Wolf Leslau, to team-teach the five-unit Elementary Hebrew course. Per week, I taught 3 hours of grammar, structure, text (Moshe Greenberg, *Introduction to Hebrew*, Prentice Hall, 1965), and 2 hours of spoken Hebrew (*Elef Milim*) were instructed by Israeli TAs (Edna Laudén, Ruth Kartun-Blum). The biblical grammatical approach embraced linguistic, phonetics, syllabication and more related to *ktiv ḥaser*; and *ktiv male* was

featured in speaking and writing Israeli Hebrew. Since 1970 (Los Angeles Valley College), year in and out, retired and post-retirement, my introduction to reading, writing, and pronunciation of Modern Hebrew combines an extensive embracement of the two writing systems. *Begadkepat, matres lectiones, dagesh kal, dagesh forte, stolen patah, shewa na', shewa nah, laryngeal letters* (unique features), long-medial-short vowels, compound vowels, *mappiq* ם, syllable division (CV, CVC, CVCC, CVCV, CVCVC), etc. *Ktiv male* sans *ktiv haser* and vice versa cause syntactic confusion which is not easily bridgeable so I discovered in class on the night before Yom Kippur 5778.

An Israeli parent of one of my students asked why I spelled מְצִוּהַ *bli niqqud* with one *vav/waw* not two? I responded that is the vocalized spelling for the noun; double *vav* for a verb (*dagesh forte*) as written in Sefer Devarim 7:11

וְשִׁמְרָתָ אֵת הַמְצִוָּה וְאֵת הַחֻקִּים וְאֵת הַמִּשְׁפָּטִים, אֲשֶׁר אָנֹכִי מְצַוְךָ הַיּוֹם לַעֲשׂוֹתָם.

Nonetheless, perplexed by the question, I inquired from four NAPH members, in *ktiv male, lamma shnei vavim?* Respondent One: no two *vavim* but *yud* can follow *mem* (Ziony Zevit). Respondent Two: Modern Hebrew uses a double *vav* when the sound that is represented is a consonant, not a vowel (Gilead Morahg). Respondent Three: I agree with Gilead on this, with one condition: the double *vav* does not appear at the beginning of the word to indicate a consonantal *vav*; only in mid-word. So the capital of the USA begins with one *vav*, but it turns into a double *vav* if a prefix is included (Stephan Katz); and Respondent Four: double *vav* reflects Israeli pronunciation (Mizrachi, Sepharadi), that is, a hybrid *vav* and *waw* (Lev Hakak). In sum, three spelling in *ktiv male* of מְצִוּהַ and four divergent comments. Also, in Israeli transliteration *mitzvah* is awkward. In academic and general purpose style transliteration of צ is c/ s / ts not tz; thus, *mitsvah* not *mitzvah*. And this looks awkward in Israeli and Diaspora English. On Yom Kippur day in an Orthodox minyan at Hillel UCLA, I pondered in a *dvar* the perplexities of Hebrew orthography. And wondered privately, am I one of few who cares why Israelis lack confidence in writing *ktiv haser* and diaspora students struggle with contemporary *ktiv male*?

VI. Briefly Noted

Miqra LeYisra'el: Sefer Devarim

Jeffrey Tigray, *Sefer Devarim, 'Im Mavo U-Feirush (Deuteronomy, with Introduction and Commentary)*. In *Mikra Le-Yisrael* series. 2 volumes. Tel Aviv: Am Oved Publishers, and Jerusalem: The Hebrew University Magnes Press, 2016. (Revised and expanded Hebrew version of *The JPS Torah Commentary: Deuteronomy*, 1996). ISBN 978-965-13-2577-9 (vol.1, cloth); ISBN 978-965-13-2578-6 (vol. 2, cloth)). Hebrew.

Jeffrey Tigray's critical commentary on Deuteronomy is part of the series *Miqra LeYisrael* (Bible for Israel), a series of critical commentaries on the Bible geared to scholars and general reading public. His commentary makes extensive use of traditional Jewish *meforshim* and modern biblical criticism and the disciplines that contribute to understanding the *Miqra* in the context of the cultures of the Ancient Near East, including, philology, history archaeology of the region, and literary scholarship.

Tigray's exegesis (*peshat*, plain meaning) and eisegesis (critical commentary dealing with the historical background of Deuteronomy, its language and literary form) are mirrored in the Hebrew names of the Fifth Book of Moses. *Devarim* from *'eleh ha-devarim*, "These are the words" (Deut 1:1), handed down Masoretic Text, and *Mishneh Torah*, "Repetition of the Torah" (meaning of English "Deuteronomy"), taken from Deut 17:18, permitting interpretation read into and with text. Deuteronomy is essentially a lengthy speech that Moses delivered to the Israelites on the Plains of Moab just before they entered the land of Canaan. It embraces five retrospective discourses and poems that Moses addressed to Israel shortly before his death (1:6-4:43, 4:44-28:69, 29-30, 32, 33), plus two narratives about his final acts (Chaps. 31, 34). Moses' Second Discourse (Deut 4-26), which includes the foundations of the covenant, prohibition of idolatry, governance of the people, etc., reflects the Sinaitic revelation forty years earlier.

Tigray's verse-by-verse commentary is tight, inclusive, and expansive. Individual words, phrases, idioms receive careful scrutiny; multiple meanings and cross references are featured; not uncommon, parsing sentences and connecting small blocks of verses to make a capital point; and comparative study to understand background, legality and narrative of a Deuteronomic law, belief, practice is beneficial, helpful and pragmatic. Detailed bibliographic references and voluminous notes conclude each chapter; also, points of interest to the Hebrew reader are referenced. Abbreviations, glossary, maps, and illustrations are included.

Tigray's mission to write a critical and detailed Jewish commentary on the Fifth Book of Moses succeeds in merging Revelation (Tradition) and Reason (critical thought). Typical is the *raison d'être* of the Shabbat commandment. That is to say, *evolutionary* thought, God resting on the seventh day (physical anthropomorphism) from His acts/days of creation (Exod 20:8-11) to historical memory of Israel's birth narrative from slavery to freedom observed in cessation of labor on the seventh day to self, household, slaves, and animal life (Deut 5:12-15). Tigray's approach is engaging. Intra-inter-extra textual discussion allow him to view the subject as a whole, explain the purpose and structure of the chapter sections, give some historical development into later time periods, provide contrast to other legal codes, and explain how this section has been converted into *Halakha* and on.

The importance and centrality of *Devarim* in Jewish history, memory, and tradition is underscored in the Introduction and in multiple excursions to the commentary. Introduction succinctly summarizes the commentary's title, composition and history, and importance in Jewish tradition. Of salient importance, Tigray's summary and explication of the main themes of Deuteronomy: monotheism (concept, belief,

loyalty), covenant (legal, spiritual, emotional, *not* entirely suzerain-vassal treaty), Israel (people, land, and nations), law, worship (centralization, desacralization), intellectual orientation (honesty, Godfearing, wisdom, discernment), humanitarianism (duties to aliens, outcast, disadvantaged), and style (exhortatory, didactic, sermonic).

In sum, Tigay's updated and revised *Devarim* commentary is novel and groundbreaking. An important Hebrew contribution to understand the centrifugal role that *Devarim* plays in Jewish history throughout the ages.

Kochvei Yitzhak

Moshe Pelli, *Kochvei Yitzhak, The Journal of the Haskalah in the Austro-Hungarian Empire*. Jerusalem: The Hebrew University Magnes Press, 2016. xix + 609 pp. ISBN 978-065-493-990-4 (paper); ISBN 978-965-493-991-1 (ebook). Hebrew.

The Haskalah (Jewish Enlightenment; 1770s – 1880s) was a diverse intellectual movement among the Jews of Central and Eastern Europe and with certain influence on Jewish savants in the West and Muslim lands. The *Haskalah* pursued two complementary objectives. It sought to preserve the Jews as a separate group and worked for a modernization of Jewish ethos and culture, especially a revival of Hebrew for secular purposes, pioneering the modern press and literature in the language. Concurrently, it strove for acculturation not assimilation of the Jews in surrounding societies, including the study of native vernacular and adoption of modern values, culture and appearance, all combined with economic stability. The *Haskalah* promoted the rationalization of Jewish beliefs and behavior, freedom of thought and enquiry over perceived rabbinic restrictions.

Interested scholars may know a great deal about the history and culture of Jewish Enlightenment, but less about related titles and contents of books, monographs, article and related items, and seemingly *klum* on important articles published in periodicals. Moshe Pelli (University of Central Florida), *maskil b'doreinu*, has stepped in to fill the lacuna. He has published five volumes in a series of monographs and annotated indices on periodicals of the Haskalah for Magnes Press, 2000-2015. *Sha`ar LaHaskalah [Gate to Haskalah]: An Annotated Index to Ha-Me'asef, The First Hebrew Periodical (1783-1811)* was the first publication (2000). Pelli's comments on *Ha-Me'asef* (where *maskilim* is first used, October, 1783) sets the stage for the volumes that follow. In the current volume, he researches the Vienna based Hebrew journal, *Kochvei Yitzhak (KY)*, edited by Mendel Stern (1811-1873), and cultivates insights on the *maskilim* who have contributed to its pages. Annotated entries, vary in length, encapsulate the accomplishments of artists, leaders, educators, literati, politicians, revolutionaries and religious leaders. A broad sweep of Jewish and Hebrew topics are printed in *KY*; Jewish education, Hebrew literature and poetry, Bible, Rabbinics, contemporary historical-political-societal issues and concern affecting the Jewish polity and

status in the Austro-Hungarian empire of the day. The volume concludes with Appendices (bibliographical data on the journal and editors, contributors, subjects, and bibliographic data on cited work in *KY*) that help guide one through the maze of material assembled and collated. A definitive reference work.

Divine Confrontation

Dov Weiss, *Pious Irreverence: Confronting God in Rabbinic Judaism*. Philadelphia: University of Philadelphia Press, 2017. xii + 291 pp. ISBN 978-0-8122-4835-7 (cloth).

The premise of this revised Ph.D. dissertation is the centrality of God within Rabbinic Judaism. God-talk among the sages lives by revelation and interpretation (*midrash*): the Lord alone is God, uniquely one, eternal, not corporeal, who can be praised and questioned if warranted. Thus every God utterance, idea and thought is given to argumentation and interpretation. In six exacting chapters, Weiss (University of Illinois at Urbana-Champaign) probes God-Israelite encounters tolerating argumentation with God embracing divine defects and questions of theodicy. Pertinent questions of Everyone's imperfections, limitations, mortality seed talk of imperfect world order, divine limitations, responsibility and response. Topics related to sin, virtue, varieties of confrontation (ethical, included), humanization of God, and divine concessions are examined against themselves and against the cultural and historical background from which they evolved and in the full range of *midrashic* metaphorical language. Throughout the book, Weiss adeptly compares the rabbinic material to the contemporary Christian works, noting, more corporeality in rabbinic idiom and less in the comments of Church Fathers. A timely work of rabbinic theology that strives to tackle the divine-human uncertainties caused by the suffering of innocents.

Dust and Ashes

Norman Simms, *Jews in the Illusion of Paradise: Dust and Ashes, Volume 1, "Comedians and Catastrophes."* Newcastle-upon-Tyne: Cambridge Scholars Publishing, 2017. 426pp. ISBN-10: 1443817309, ISBN-13: 978-1443817301(paper).

Norman Simms' (Emeritus, University of Waikato) psychoanalytic study of a small group of late 19th and early 20th century European Jewish intellectuals and artists in the light of their aspirations and dreams believed that they have entered an enlightened, liberal, and accepting society is distinguished by a dual purpose. The author's Freudian and post-Freudian insight to understand epistemological, hermeneutical, pluralist and liberal approaches to evolving European emancipation and enlightenment and focus on Jewish idea and thought is an innovative albeit complicated read. Second, Simms definitive philosophical and theological underpinnings demonstrate that Jewish intellectuals are illusionists and dreamers by believing that acceptance into a new and tolerant Europe is acceptable by rejecting their centuries old Jewish heritage. Simms' chapters persistently hammer an imperfect realia of cultural experience; a melting pot of illusions,

dreams, and nightmares feigned as paradisiacal. Hence the title, *Jews in the Illusion of Paradise*, hewn in the midrashic lesson of the Four Sages who mystically and mystifyingly entered a Paradise, representing different means of imaginative reading, perception, memory and application of the Torah wisdom. One of them died, one went mad, another became a heretic and the other came back as a traditional exegete and teacher. The remnant from the ashes.

Simms is a scrupulous scholar who writes in voluptuous cadences embracing issues of solitude in the face of death (individual and group) and other monumental challenges. Intellectual anguish, conflict, and division of rational-cultural Jewish thought from doctrinaire Jewish belief and conduct abate his understanding of Shoah doom and gloom. Nonetheless, his pointing to venues of ethics, morality, charity, decency in the conduct of Israel follows a straight directive from Sinai and the *halakhic* byways along its path. A tenacious thesis permeates the book: idealistic authors and artists are shattered from their naivete; they experience unexpected betrayal and annihilation. So it was and so it is; so speaketh the scholar from down under.

Agree but with a religious caveat. Antisemitism on its own terms is evil, and although it has stigmatized and decimated the Jews in history, it has kept Judaism alive and made its culture flourish. Enlightenment and Emancipation in Central and Western Europe brought a radical departure from traditional thought patterns and aspiration. Emancipation destroyed the authority of the Jewish community and Enlightenment offered an ideological justification of surrendering the authority of Jewish tradition. The organic relationship of God-Torah-Israel (religion, culture, peoplehood), was now challenged by reason and equalitarianism. Also, the bestowing equal civic rights, and the quest for social and political acceptance began the loss of the Jewish way of life. Religious anti-Judaism, racial antisemitism, political anti-Zionism, and post-Shoah antisemitism strengthened not weakened Jewish continuity and perseverance. In sum, a provocative hypothesis, that is, vitriolic antisemitism propels Jewish perseverance, fails to account fully the Torah covenantal mandate: Choose life. Not revilement and persecution but divinity and history have constructed the Jewish civilization. Nonetheless, a worthwhile read.

Generation to Generation

Lawrence L. Langer, *From Generation to Generation: Paintings by Samuel Bak*. Boston, MA: Pucker Art Publications distributed by Syracuse University Press, 2016. 136 pp. ISBN 978-1-879985-32-2 (cloth).

Elie Wiesel (see Iggeret 88, Fall 2017,17-18) maintained that the Shoah transcends history and the living are incapable of recovering its mystery still he related witness-stories lest he violated his personal oath recited before the Gathering of 5000 survivors at the Kotel in Jerusalem years ago never to forget the *Kedoshim* ("Holy Martyrs"): "We swear in the name of parents and children that never will they be forgotten" (*Literature and Belief* 18.1 [1998], 96). And so we the living thirst for information about the life

and times of Shtetl-Shoah European Jewry in all facets of their behavior and collective memory. “More”-- not “Never”-- comes the command, “Again!”

Bound in this tightly wanting-to-know cycle is a taste -- nay, a need – for clarity that seems fundamental to the act of comprehending. One commonly thinks of reading and learning about the confines of the Shtetl interlaced in/with Shoah as an exchange in objective facts gathering. Yet the brain does not always comply. It wanders, skips, goes forward, backward and sideward. Sometimes the mind connects with other narratives; other times it relates to personal experience; and oftentimes, it is frustrated in how to explain European pogroms on the road to Nazi genocide. When Holocaust matters, Shoah spirals overhead like a raging storm and roars in deafening silence in one’s head.

Renowned artist Samuel Bak's select paintings centralize strict Ashkenazi Orthodox Shtetl Jewish living, belief, custom, learning, and living immerse in Jewish cadences and memory. A *meḥiṣah* and haunting aura prevail. Bold, larger than life portraits (full, three-quarters, and half size) of Ḥasidic men and Yeshiva *bokhers* floating, hanging, strolling in a surrealistic world of empty Torah scrolls, detached *seforim*, disheveled *siddurim*, broken chariots, and bellowing fires and smoke. The connective link to these stark portraits is old-new religion mixed with theological issues. Blinded and blind fold Ḥasidic masters before theophany of smoke, awkward laden head *tefillin* on faces of age and tombstone heads, face shadows on desecrated walls, and on, speak in enduring silence. Introduction provides excellent commentary and interpretation to the signs and symbols of this remarkable artist recollection of the *Yiddishkeit und welt*, whose haunting image will forever be. Bird in hand and on the *shtreimel* – a woven bird’s nest -- guarantee it.

Meetings and Conferences

NAPH Annual Meeting in Conjunction with AAR/SBL

Minutes of the 2017 NAPH Business Meeting

Boston, MA

November 19, 2017

1. Gilead Morahg, Executive Vice President, welcomed all and introduced **Jared Henson**, Associate Director, who presented the following report:

I am pleased to report that our Association continues to be solvent and continues to carry out its mission effectively in all our areas. It is of some concern that our membership numbers have once again moved downward, as in 2015, back down to 388 current members, three above our 2015 numbers, from 411 last year. We, of course, are hoping that this is a temporary trend that will turn around for the coming year.

As Gilead reported last year, in addition to membership dues payments, which still provide a substantial portion of NAPH's income, the Association has a solid source of income deriving from the royalties from the two subscription services with which *Hebrew Studies* Journal is listed: Project MUSE and JStor. These subscription services provide *Hebrew Studies* articles through institutional libraries. The views and downloads have been steadily increasing each year, and thus royalties gained through this have continually increased. According to a report from Project MUSE, as of end of 2nd Quarter 2016, there were a total of 2,965 total downloads compared with this year, end of 2nd quarter, of 3991 total downloads, a 35% year over year increase over the same period. They project that this will moderate but that we will see an increase of 8.5% by year's end.

JStor's numbers are even better: 5168 views and 5604 downloads of *Hebrew Studies* articles January – November 14, 2016, and 7448 views and 6572 downloads during the same period of 2017: 44% increase in views year over year and 17% increase in downloads year over year. These are good numbers, and they provide significant income to the Association.

The writing on the wall said that the move toward electronic media would have a significant impact on printed media, and no one would deny that that has indeed been the case, but NAPH was fortunate to have gotten out front in the digitization of the journal when the shift was beginning.

Congratulations to thanks to **Pamela Barmash**, Hebrew Studies Editor, for what looks to be an excellent volume of Hebrew Studies Journal. The 2017 journal went to press a couple of weeks ago, owing to the continued efficiency of **Rick Painter**, the Managing Editor. He will be mailing them out to members soon after Thanksgiving.

The 2017 NAPH summer conference, which was held in June at New York University, was a success in every way. The conference was chaired by **David Engel** and **Rosalie Kamelhar**, who made the conference thoroughly enjoyable for all. Two staff members, in particular, should be recognized for their diligent work in ensuring that the conference was a success: **Nadia Ai Kahn** and **Ryan Grubbs**. These two did an exceptional job with ensuring that everything ran smoothly. Number-wise, there were over 300 participants and approximately 200 presentations, making this conference the largest NAPH Conference to be held in the USA.

We continue to receive generous support from our host institutions, and hope and expect that the 2018 summer conference, to be held in Amsterdam, will be just as grand, and we hope to attract more European scholars to the conference. We are receiving submissions now, and early indicators suggest that we will have good participation.

Financial support we receive from Institutional Sponsors, which provides a number of travel grants to upper level graduate students, combined with the registration fees paid by the growing number of conference participants, have been leaving us with a surplus from that venue. 2017 was no different.

Zafrira Lidovsky Cohen, as always, did a superb job in putting together the program and guiding the preparations. Our conference subcommittees, chaired by **Chaim Cohen, z"l** (Bible), **Esther Borochofsky Bar Aba** (Language and Linguistics), **Ruth Ben Yehuda Adler** (Pedagogy), **Vered Shemtov** and **Giddon Ticotsky** (Modern Hebrew Literature) and **Haim Weiss** (Post Biblical Literature), did an exceptional job behind the scenes, reviewing abstracts and providing assistance in program planning. There will be a full report on the conference in the *Iggeret* from **Zafi Cohen**.

The schedule of future summer conferences is as follows:

2018: June 25-27, University of Amsterdam

2019: Boston University

2020: TBA

The new issue of our newsletter, *Iggeret*, is ready, thanks to **Zev Garber's** usual diligent work. As always, it will be published online and sent to members by email after this meeting, so 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 soon.

We also published a new issue of our online journal *Hebrew Higher Education*. The new editor, **Nitza Krohn**, should be recognized for her excellent work in putting this volume together, along with **Nancy Ezer**, Book Review Editor, and **Orna Goldman**, Managing Editor of HHE. They are continually adding articles and reviews in the new "rolling publication" format. As many of you know, we began to experiment with a rolling publication format, releasing articles and reviews as they are published, and this seems to be working well. We are working to create a collaborative environment where published reviews and articles can be commented on and discussed through the *Hebrew Higher Education* page on our website. We hope this forum will be fully functioning shortly. In the meantime, you may view the complete 2017 journal there and read the newly published articles that will be included in the 2018 volume.

Lastly, as you hopefully know, the Association no longer headquartered at the University of Wisconsin – Madison but at the University of Texas at Austin, in the good hands of **Esther Raizen**, who will become NAPH's Executive Vice President, taking over many of the roles of **Gilead Morahg**, to whom all of us owe a great deal of gratitude for his steady guidance for so many years. Esther and I have worked together for many years, and we are working now on a seamless transition. Her dedication to the Association is tireless, and she is already at work to ensure that the Association succeeds and thrives into the future. I would like to personally thank **Gilead** for the trust he has shown to me over the years and congratulate him on the state of the Association as he departs as Executive Vice President. It has been well run and is positioned well for the future.

2. Zev Garber, *Iggeret* Editor and NAPH/SBL Sessions Coordinator, reported on the status of *Iggeret* and commented on the addition of the category of "Obituary" in the annual newsletter, noting that last year Elie Wiesel and Jacob Neusner were memorialized, and this year Alan Mintz. He reminisced on Gilead Morahg's long tenure as Executive Vice President of NAPH and his indelible legacy in the Association, wishing him the best in his retirement. See notes above.

3. Pamela Barmash, Hebrew Studies Editor, presented the following report: I want to thank Serge Frolov for his outstanding work as the editor of Hebrew Studies. He set high goals and met them superbly. Thank you to Smadar Shiffman whose work as associate editor is at the very highest level. Special appreciation goes to Rick Painter, the managing editor, whose skill and talent at organization and editing is at the highest level.

In the new issue for 2017, I wanted to build on the high quality of articles that have been published in Hebrew Studies in recent years in order to create an even more engaging and appealing journal. I would like for each issue to include a symposium. The 2017 issue contains a symposium on Archaic Biblical Hebrew. (If the members of NAPH have suggestions for symposium topics, please send them along to me.)

I have instituted a process of peer review, and I am pleased to report that Hebrew Studies has enjoyed a high level of cooperation from those I have requested to review essays, especially from the editorial board.

In the past, the book review section of the journal has had two book review editors, one for Bible and rabbinics and one for medieval and modern studies, but having two editors with deep expertise in one area and lesser expertise in the other area has made for a lopsided lineup of reviews. Therefore, I have decided to appoint book review editors for each chronological period (Bible, rabbinics, medieval, and modern), with Jeremy Hutton for biblical studies, Ryan Dulkan for rabbinics, and Philip Lieberman-Ackerman for medieval studies. Shachar Pinsker is staying on as book review editor for modern Hebrew literature and culture.

Rick Painter has devised a new template for the journal that we hope has a format that is clearer and easier to read than the one we have been using.

I am honored to become the new editor of the journal, and I am very interested in listening to your ideas and suggestions about Hebrew Studies.

4. H el ene Dallaire, National Coordinator of Eta Beta Rho Honor Society, reported on the state of the honor society and her plans for its future. See her report on the Society below.

5. The NAPH Nominating Committee submitted its slate of nominees for the 2016-2018 Advisory Council and replacement officers. Gilead Morahg moved that the slate be accepted. Zev Garber seconded. The motion passed. The approved slate of Advisory Board members and new officers is appended below.

NAPH Advisory Council 2016-2018

Pre-Modern Division

Bill Arnold, Asbury Seminary
 John Cook, Asbury Theological Seminary
 H el ene Dallaire , Denver Seminary
 Tim Finlay, Azusa Pacific Seminary
 Michael Fox, University of Wisconsin-Madison
 Frederick Greenspahn, Florida Atlantic University
 Vivian Johnson, Union Theological Seminary
 Kyong-Jin Lee, Fuller Seminary
 Jacobus Naud e, University of the Free State of Bloemfontein
 Tania Notarius, Hebrew University
 Pamela Scalise, Fuller Theological Seminary
 Bruce Zuckerman, University of Southern California

Modern Division

Emanuel Allon, Beit Berl College
 Shmuel Bolozky, University of Massachusetts
 Esther Borochofsky Bar-Aba, Tel Aviv University
 Nancy Ezer, UCLA
 Shiri Goren, Yale University
 Lev Hakak, UCLA
 Sari Havis, University of Denver
 Nitza Krohn, Jewish Theological Seminary
 Chana Kronfeld, University of California, Berkeley
 Shachar Pinsker, University of Michigan
 Yigal Schwartz, Ben-Gurion University
 Vered Shemtov, Stanford University

New Officers

NAPH President: Marvin Sweeney, Claremont School of Theology

NAPH Executive Vice President: Esther Raizen, University of Texas at Austin

NAPH Vice President: Serge Frolov, Southern Methodist University, Dedman College

Nominating Committee: Nancy Berg, Cynthia Miller-Naudé, Gilead Morahg, Esther Raizen, Ziony Zevit

NAPH 2017 Annual Meeting

The NAPH 2017 Annual Meeting was held in conjunction with the annual meeting of AAR/SBL in Boston, MA.

S19-246

Theology of the Hebrew Scriptures; National Association of Professors of Hebrew

1:00 PM to 3:30 PM

11/19/2017

Exeter (Third Level)

Biblical and Rabbinic Literature

Hyun Chul Kim, Methodist Theological School in Ohio, Presiding

Jason Tron, Claremont School of Theology

Genesis 37: Joseph's Dreams (30 min)

Daniel C. Timmer, Faculté de Théologie Évangélique - Acadia University

Experiencing a Future Vision of YHWH in Light of the Past: the divine character in Exodus 34 and anticipated theophany in Nahum's opening hymn (30 min)

Beat Weber, University of Pretoria

Aspects of a theology of the Book of Psalms (the Psalter) considered (30 min)

Miriam-Simma Walfish, Harvard University

Torah for the Flesh (30 min)

Marvin A. Sweeney, Claremont School of Theology

Eschatological Perspective in the Heikhalot Rabbati (30 min)

S19-127

Linguistics and Biblical Hebrew; National Association of Professors of Hebrew

9:00 AM to 11:30 AM

11/19/2017

304 (Third Level)

Historical Linguistics of Biblical Hebrew

Papers will be read and discussed. Everyone is welcome.

Cynthia Miller-Nau, University of the Free State, Presiding

Eric S. Fredrickson, Harvard University

Starting Assumptions in Diachronic Method (20 min)

Discussion (5 min)

Nili Samet, Bar-Ilan University

Linguistic Dating of the Book of Qohelet: a New Direction (20 min)

Discussion (5 min)

Jun Sato, Toronto School of Theology, University of Toronto

Grammaticalization of the Qatil Verbs in Biblical Hebrew (20 min)

Discussion (5 min)

Kevin Grasso, Hebrew University of Jerusalem

Yiqtol as an Irrealis-Imperfective Form (20 min)

Discussion (5 min)

Agustinus Gianto, Pontificio Istituto Biblico

On the Linguistic Status of Archaic Hebrew Poetry (20 min)

Discussion (5 min)

Jarod Jacobs, Warner Pacific College

Adding Up the Numbers: A Statistical Visualization of the Linguistic Relationship Between Biblical Hebrew and Qumran Hebrew (20 min)

Discussion (5 min)

P19-102

National Association of Professors of Hebrew

7:00 AM to 8:45 AM

11/19/2017

312 (Third Level)

Annual Breakfast and Business Meeting

Gilead Morahg, University of Wisconsin-Madison, Presiding

P20-332

National Association of Professors of Hebrew

4:00 PM to 6:30 PM

11/20/2017

311 (Third Level)

Constructive Engagement Between Diverse Approaches to the Formation of the Pentateuch

Ziony Zevit, American Jewish University, Presiding

Ziony Zevit, American Jewish University

Discussing Neo-Documentarian and Transmission-Historical Approaches to the Pentateuch: Some Background (10 min)

Konrad Schmid, University of Zurich

The Neo-Documentarian Approach to the Pentateuch (25 min)

Jeffrey Stackert, University of Chicago

The Transmission-Historical Approach to the Pentateuch (25 min)

Joel Baden, Yale University

The Neo-Documentarian Approach: How Can It Be Improved? (25 min)

David M. Carr, Union Theological Seminary in New York

The Transmission-Historical Approach: How Can It Be Improved? (25 min)

Discussion (40 min)

P19-232**National Association of Professors of Hebrew**

1:00 PM to 3:30 PM

11/19/2017

210 (Second Level)

Shema in the Synoptic Gospels

Peter Zaas, Siena College, Presiding (10 min)

Zev Garber, Los Angeles Valley College

Teaching the Shema (Torah and Testament): Text, Transmission, Tradition (25 min)

Timothy D. Finlay, Azusa Pacific University

The Shema, the Great Commandment, and Divine Simplicity Trinitarianism (25 min)

Lori Baron, Saint Louis University

The Shema in the Gospel of John (25 min)

Roberta Sabbath, University of Nevada, Las Vegas

Illustrations of One: The Shema in the Synoptics and the Qur'an (25 min)

Peter Zaas, Siena College, Respondent (15 min)

Discussion (25 min)

P20-333**National Association of Professors of Hebrew**

4:00 PM to 6:30 PM

11/20/2017

Provincetown (Fourth Level)

Communicative Methods for Teaching and Learning Biblical Hebrew

Pamela Scalise, Fuller Theological Seminary (Northwest), Presiding

Paul Overland, Ashland Theological Seminary, Panelist

Robert Stallman, Northwest University (Washington), Panelist

Benjamin Noonan, Columbia International University, Panelist

Jennifer Noonan, Liberty University, Panelist

Steve Cook, Johnson University, Panelist

David Levenson, Florida State University, Respondent

Discussion (25 min)

P18-331

National Association of Professors of Hebrew

4:00 PM to 6:30 PM

11/18/2017

Harvard (Third Level)

Indebted to a Master: A Session in Honor of Stephen A. Kaufman on the occasion of the publication of *Where Shall Wisdom Be Found? a Grammatical Tribute to Professor Stephen A. Kaufman*

Hélène Dallaire, Denver Seminary, Presiding (10 min)

Peter Bekins, Hebrew Union College - Jewish Institute of Religion
The Double Nature of the Participle in Biblical Hebrew (25 min)

Tarsee Li, Oakwood University
The Multifaceted Weqatal in Biblical Hebrew (25 min)

Christopher Jero, Mars Hill Academy
Expressing Tense, Mood, and Aspect in Biblical Hebrew (25 min)

Sung Jin Park, Midwestern Baptist Theological Seminary
The Postulated Phonetic Value Changes of Shewa in Light of Tiberian Accentual Contexts (25 min)

Stephen A. Kaufman, Hebrew Union College - Jewish Institute of Religion, Respondent (20 min)

Discussion (20 min)

2018 NAPH CONFERENCE ON HEBREW LANGUAGE, LITERATURE AND CULTURE

The 2018 NAPH International Conference on Hebrew Language, Literature and Culture will be held at the University of Amsterdam, June 25-27, 2018 and will be chaired by Irene Zweip, Yaniv Hagbi, and Ilan Peled of the Department of Hebrew and Judaic Studies. A Call for Papers has been sent to all NAPH members in September and is posted on the NAPH website (<https://naphhebrew.org>). For questions, please email Jared Henson in the NAPH office at naph@naphoffice.org.

Report on the 2017 International Conference on Hebrew Language, Literature and Culture New York University, New York City, June 27-29, 2017

The NAPH 35th annual International Conference on Language, Literature, and Culture was held at New York University, June 27-29, 2017. The conference was chaired by David Engel and Rosalie Kamelhar and

sponsored by The Skirball Department of Hebrew & Judaic Studies of NYU, with additional support from NAPH institutional membership. With over 300 participants and close to 200 different presentations— this was the largest NAPH conference to be held in the USA.

The presentations were offered in 6 different sessions running concurrently four times a day all through the three days conference, covering a great variety of topics in literature, biblical and postbiblical literatures, language and linguistics, and pedagogy. Most presentations were grouped into thematic sessions, some organized by colleagues, and others by the conference committee. Sessions in the area of Bible studies included investigation of biblical text and textual exegesis, Masoretic studies, biblical language, and biblical stories. An ongoing session organized and chaired by Chaim Cohen z"l of BGU was dedicated to a critical reading the biblical Hebrew text of Isaiah 40-46. The panels included 5 students from the Pontifical Biblical Institute in Jerusalem.

Post-biblical Literature sessions included various themes in HAZAL literary investigations, commentators and commentaries, Masoretic Studies, the literary works from the middle ages, including a panel on 11-13 centuries Ashkenaz-France Jewry. Sessions in the area of Language and Linguistics included a variety of presentations in Hebrew phonology, morphology, the lexicon, semantics, syntax, as well as sociolinguistics, rhetoric, pragmatics, stylistics, and linguistic creativity. A special interdisciplinary preplanned panel was dedicated to the language of literature.

Pedagogy sessions were organized around themes such as revamping the Hebrew language curriculum, visual aids, Judaism and Israel in Hebrew language teaching programs, and teaching authentic materials. A special roundtable discussion was organized for the second time by Shiri Goren of Yale University featuring five instructors from several American universities who presented new ideas for improving different aspects of teaching Hebrew language. Pedagogy sessions also included 3 hands-on workshops for Hebrew instructors on various aspects of using technology in the Hebrew classroom. As in the past, the conference was blessed with a great number of excellent presentations in the area of Hebrew literature and culture, beginning with the Enlightenment and revival eras. A special interdisciplinary panel was dedicated to Hasidism, Messianism, and modern Hebrew literature.

A number of sessions discussed social and cultural aspects of life in contemporary Israel, such as war and peace, pain and bereavement, “place” and “home,” utopia and dystopia in literature and culture, Mizrahi identity, women, immigrant women, as well as children literature. Other sessions presented innovative notions about beginnings of literary traditions, literature’s contact with other art forms, economy and Hebrew literature, literature in a dialogical relation to psychoanalysis, as well as a variety of literary trends from 20th century Avant-garde to digital age Nano-Poetics. A few panels explored the use of literary theories in studying Hebrew literature and Jewish culture. A two session panel celebrated the works of S. Y. Agnon fifty years after winning the Nobel prize for literature. Other panels were dedicated to individual writers

such as H.N Bialik, Nathan Zach, Etgar Keret and Yoel Hoffman, as well as a special panel on the writings of Rabbi Yosef Chaim of Baghdad. A special panel discussion featuring editors of literary periodicals, Vered Shemtov (Dibbur), Michael Gluzman (Ot), Hannah Soker-Schwager (Mikan), and Barbara Mann (Prooftexts) was dedicated to memory of our esteemed colleague Alan Mintz Z”L.

The first day of the conference ended with a lively cocktail reception at the panoramic Rosenthal Hall of NYU’s Kimmel Center for University Life. It was followed by a conference banquet. Members were greeted by Zafira Lidovsky Cohen, NAPH Conference Coordinator; Esther Raizen, NAPH president, and David Engel, chair of NYU Skirball Department of Hebrew & Judaic Studies. The evening was dedicated to Gilead Morahg, NAPH Executive Vice President, a cofounder of NAPH International Conference on Hebrew Language, Literature, and Culture who held over the years many leadership positions within the association, and has been a major force behind NAPH’s reputation and growth. Morahg has decided to step down after 35 years of tireless work on behalf of NAPH. A panel assembled in his honor was dedicated to reading selected paragraphs from the works of the Israeli foremost author, A.B Yehoshua, whose oeuvre Morahg has investigated for many years with “integrity and precision of a first-class scholar,” as Yehoshua himself stated in a letter he sent to the conference committee, which was also shared with the audience. The conference came to a close with a plenary session featuring Yael Feldman, Abraham I. Katsh Professor of Hebrew Culture and Education at NYU Skirball Department of Hebrew & Judaic Studies. Accompanied by a Power Point Presentation, Feldman led a vivid discussion on “The ‘Fear of Isaac’ in Art: A Dialogue between Christian and Jewish Artists on the Akedah.”

On the morning of Wednesday, June 28, members assembled for our annual business meeting. Gilead Morahg reported on the state of NAPH membership and finances; Zafira Lidovsky Cohen reported on the state of the conference; and Nitza Krohn, HHE Journal new editor reported on the state of the journal.

Many thanks to David Engel and Rosalie Kamelhar as well as their dedicated assistants, Nadia Al Kahn and Ryan Grubbs for their meticulous planning and gracious hospitality.

The 2017 conference committee included Mira Angrist (Boston University), Ruth Ben-Yehuda Adler (Brown University), Shmuel Bolozky (University of Massachusetts Amherst), Esther Borochofsky Bar Aba (Tel Aviv University), Chaim Cohen z”l (Ben-Gurion University), Shiri Goren (Yale University), Roy Greenwald (Ben-Gurion University), Galia Hatav (University of Florida), Sima Haruv (Hebrew Union College – JIR), Sari Havis (University of Denver), Rina Kreitman (Columbia University), Zohar Livnat (Bar-Ilan University), Barbara Mann (Jewish Theological Seminary), Iris Miner (Tel Aviv University), Gilead Morahg (University of Wisconsin-Madison), Yaron Peleg (Cambridge University), Fabio Redak (Hebrew University of Jerusalem), Vered Shemtov (Stanford University), Daniel Sivan (Ben-Gurion University), Shira Stav (Ben-Gurion University), Gideon Ticotsky (Stanford University), Haim Weiss (Ben-Gurion University), Anat Weisman (Ben-Gurion University), Shamir Yona (Ben-Gurion University), and

Tamar Zewi (University of Haifa). Their dedication to NAPH and contribution to the high standards of the conference is greatly appreciated.

Special thanks to Jared Henson, NAPH Associate Director, for his efficiency and remarkable dedication.

The continuous support of NAPH's institutional members allowed us to offer this year generous travel grants to 10 graduate students. We look forward to increasing the funding of the travel grants and to drawing more young scholars from around the world 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. We also look forward to establishing academic relations with institutions of Jewish education in the USA and to engaging more Hebrew scholars beyond the USA and Israel in our annual conferences, as well as other NAPH activities.

The 2018 conference will be held at Amsterdam University, in the beautiful city of Amsterdam, Holland, on June 25-27, 2018 and will be chaired by Irene Zweip, Yaniv Hagbi, and Ilan Peled of the Department of Hebrew and Judaic Studies. For more information please visit our website <http://www.naphhebrew.org>

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Notes from the Field

I. Professor Alan Mintz, ז"ל (1948-2017)

Alan Mintz, Chana Kekst Professor of Jewish Literature at the Jewish Theological Seminary of America, died motsaei Shabbat (Beha r-Bechukotai, 24 Iyar 5777), May 20, 2017, from a fatal heart attack. He was 69 years old. Mintz taught at the University of Maryland, Brandeis University, and JTSA (2001-2017). His teaching and writing embraced Hebrew language and literature, responses to the Shoah and other historical tragedies in Hebrew literature and popular culture. Bittersweet is the JTSA commemoration of the legacy of Alan Mintz, ז"ל, when his *Ancestral Tales: Reading the Buczacz Stories of S.Y. Agnon* (Stanford University Press) was unveiled shortly after the shiv`a week before the planned publication date. His latest book is a critical study of Agnon's *A City in Its Fulness*. Longtime member of NAPH, trusted colleague and friend, insightful teacher and scholar, he is rightly considered one of the preeminent scholars of Hebrew literature in our time. "My Life with Hebrew," which will appear in *What We Talk About When We Talk About Hebrew*, edited by Naomi B. Sokoloff and Nancy E. Berg (forthcoming from University of

Washington Press), is an insightful reflection of an American born lover and researcher of Modern Hebrew in America.

Sources

Jewish Telegraphic Agency

5/22/2017

"Alan Mintz, Hebrew literature scholar and one-time student activist, is dead at 69"

JTS's posted obituary for Alan Mintz

<http://www.jta.org/2017/05/22/news-opinion/alan-mintz-hebrew-literature-scholar-and-one-time-student-activist-is-dead-at-69>

The New York Times

5/22/2017

<http://www.legacy.com/obituaries/nytimes/obituary.aspx?n=alan-mintz&pid=185543044>

The Forward

5/21/2017

"Alan Mintz Led An Academic Movement — And Changed Judaism For Good"

Jonathan Sarna

<http://forward.com/news/372601/alan-mintz-led-academic-movement-and-changed-judaism-for-good/>

My Life with Hebrew

<https://mosaicmagazine.com/observation/2017/04/my-life-with-hebrew/>

April 13, 2017

When people find out that I teach Hebrew literature, they invariably remark, "Oh, you must be fluent." I've now been working hard at it for many decades, and I'm still not there.

In my third year as a graduate student in English at Columbia University, I came to a life-changing conclusion: as much as I enjoyed studying Victorian literature, I couldn't see myself devoting my life to it. My real passion lay instead with the study of Jewish and Hebraic culture. After finishing my Columbia doctorate in the late 1970s and sampling different sub-specialties in Jewish studies—midrash, medieval Hebrew poetry, and others—I settled on modern Hebrew literature.

By that time, my Hebrew was quite good, at least for someone who had never previously aspired to be a scholar in the field. In fact, it was a source of some pride. The Conservative movement's Hebrew school I had attended as a child in Worcester, MA had been staffed by committed Hebraists; entering college, I saw my future role in life as a rabbi or a Jewish educator, and at the summer camp where I served as a counselor during my college years, Hebrew was the semi-official language. By then, I could not only read texts in Hebrew but speak the language confidently—or so I thought. But once I decided to profess Hebrew, the rules of the game changed demonstrably. The glass that had been half-full now seemed, in my own eyes, half-empty.

I say "in my own eyes" because much of the anxiety I would experience as an American Hebrew speaker, and to some degree still experience as a long-time professor of Hebrew literature, has come from my sense of exposure to the judgment of others. (Whether that adverse judgment is a fact or largely a projection is something I'll never know.) To this day, whenever I'm among my Israeli colleagues, speaking Hebrew is always a self-conscious performance. I often think about what I want to say before I

say it, pre-testing grammar and word choice. The times I have made gross errors are etched into my brain and will never be repeated; less well remembered are those gratifying times when a felicitous phrase has come to me unbidden. Even at my best, I know full well that I'll never shake my American accent, or enjoy the ease of my Israeli colleagues in skipping intuitively from ironic banter to street Hebrew and back to academic discourse within a few beats.

Writing in Hebrew is even harder. When I'm taking part in a conversation or giving a talk, there are no expectations of perfection; I can phrase and rephrase, using affect and gesticulation to enhance the message and create a bond with an interlocutor or an audience. But putting pen to paper feels like swimming with weights, and I am thrust into a black awareness that humor, irony, nuance, and understatement are all beyond me, not to mention the deft idiom, the apt colloquialism, the *mot juste*.

When it comes to interpreting literary texts, which is what I do for a living, I'm also chastened by my awareness of how many echoes my ear will never be able to pick up. With the help of reference works I can always chase down allusions to classical sources and parse rare words, but when it comes to a bit of doggerel or a nursery rhyme or a pop song or an Israeli army acronym, let alone to slang and colloquialisms, forget about it. True, no single reader can become the "ideal reader" who catches all references and tonalities, but it's sobering to know that there will be things I'll never get.

I once had occasion to examine the voluminous hand-written journals of Mordecai Kaplan. Best-known as the founder of Reconstructionist Judaism, Kaplan had been the dean of the Teachers Institute at the Jewish Theological Seminary (JTS) for several decades in the first half of the 20th century. Although he presided over a faculty of veteran Hebraists, he himself had a background similar to mine; speaking and teaching in Hebrew were at once a challenge and a source of self-consciousness. The challenge invigorated him—about a fifth of his journals are written in Hebrew—even as it filled him with anxiety, especially at the beginning of each semester when he had to make a formal address in Hebrew to the assembled faculty and students. To tone his linguistic muscles, he spent days reading nothing but Hebrew. I think of Mordecai Kaplan, working out in the Hebrew gym, as a kindred spirit.

In my life with Hebrew, there is a term I have grown to loathe and a term I have grown to embrace. The one I loathe is "fluency." When people find out that I teach Hebrew literature, they invariably remark, "Oh, you must be fluent"—a comment that can be made only by someone who has had no serious experience learning a foreign language. Etymologically, *fluent* is related to the Latin word for river, conjuring up an effortless, spontaneous flow that has little to do with the imposing, arduous, and desultory process of mastering a language. At best, the term implies a state of arrival achieved by a fixed amount of exertion. You begin by not being fluent; you work hard at it; and then—you're fluent. I've now been working hard at it for many decades, and I'm still waiting.

Today, scholars of foreign-language acquisition shun the term "fluency" and prefer "proficiency": a word that, encouraging no mystification, defines the goal as becoming good enough to function. Instead of one proficiency, moreover, there are four: understanding speech, producing speech, comprehending a text, and writing. Each of these skills is susceptible of infinite stations of progress from the absolute beginner to the most advanced student, and in every learner the skills proceed along separate tracks at different rates. The most, and the best, we can say is that we are on the path and are moving forward.

But there's another term—"near native"—that I've come to embrace even more. I first came across it in job listings for university Hebrew instructors possessing "native or near-native" knowledge of the language. Though I've never seen the word used as anything other than an adjective, I see no reason not to make it into a noun. I'm therefore pleased to declare myself a Hebrew near native, and one who belongs to a small but (mostly) happy band of other near natives.

The term "near native" is now a staple (and an ideal) in academic discussions of language acquisition. As with so many things Jewish, however, Hebrew isn't quite like other languages. Many of the American Hebraists who taught my generation never lived in Palestine, but their Hebrew was richer and more robust than that of most of their counterparts in the Yishuv (the Jewish settlement in Palestine). There, aside from the strange case of Itamar Ben-Avi, the son of the pioneering Hebraist Eliezer Ben-Yehuda (1858-1922),

the members of the first generation to be actually raised in the language were born only in the early 1930s to parents who in many cases had learned their Hebrew in Europe. In short, nativeness in Hebrew is a relatively recent phenomenon.

A particular style of Orientalized Hebrew, spoken in the youth movements in the Yishuv in the 1930s and 1940s, more or less conferred upon itself the status of nativeness; subsequently, it became the form of Hebrew that gained admittance to American universities. The price of admission was the packaging of Hebrew as a modern language to be taught alongside other modern languages—in this case, the language that happened to be spoken by inhabitants of a country in the Middle East.

The effect of this packaging was to obscure Hebrew's provenance as the age-old language of Jewish culture, thus providing the ingredients of a potential culture war. Should the Hebrew taught on university campuses be only the Hebrew spoken in the present moment by literate speakers in Israel? Or was that Hebrew only the latest manifestation of a larger conception of the language that would properly encompass the achievements of both secular and religious culture over a much longer span of time?

Merely to ask such questions is to see why Hebrew has never been a comfortable fit in departments of Middle East studies. If real Hebrew speech and literature didn't develop in Palestine until the 1920s, what is one to do with the 150 or so years in which modern Hebrew was being created in Germany, Poland, Galicia, and America before arriving in the Levant? Is the poet Hayyim Nahman Bialik—who wrote most of his works before settling in Tel Aviv in 1924 at the age of fifty—a Middle Eastern writer? Or the poet Shaul Tchernikhovsky, whose translations of Homer, Sophocles, and Shakespeare are still read in Israel today, and who likewise lived most of his life in Europe?

To this mix, nowadays, must also be added the isolation and demonization of Israel itself in the Western academy. So thick is the anti-Zionism in some Middle East departments that it has become nearly impossible to teach Hebrew and Israeli culture in any but a defensive crouch.

For these reasons alone, I have felt fortunate to have taught at Brandeis University and then for a much longer time at JTS: two institutions in which no apologies for Hebrew need be made. At JTS especially I've been lucky in each semester to have had the support, and the students, to teach a literature class conducted in Hebrew.

Such a class, once common in the teaching not just of literature but of all subjects of Judaica in Hebrew colleges in America—and certainly so at JTS's own Teachers Institute—is now a rarity. This isn't due to some general lowering of standards but to the collapse of Hebraist ideology and the scarcity of instructors confident enough in the value of Hebrew to take the trouble of teaching their subject in it. And it does take trouble. But there is also something wonderfully bracing in the very artificiality of the situation, and for a professor of Hebrew teaching in Hebrew, the gains are very much worth the tradeoffs.

The prize is an unmistakable and unique intimacy with both the texts and the language in which they're written. And there are secondary gains from this sort of linguistic immersion as well. Students develop a capacity for conceptual and analytic thinking in Hebrew that is hard to acquire in any other way. New vocabulary is absorbed; the Hebrew muscles are flexed and conditioned. There is the satisfaction of succeeding at something difficult and the joy of putting one foot before the other on the path to near nativeness.

In America, alas, we Hebrew speakers must often walk that path alone. We're not watching TV or reading newspapers in Hebrew, or talking on the phone to service representatives or having fights with our spouses in Hebrew. I spent years studying the works of American Hebrew writers—there are quite a few, including some very talented ones—and this same quality of loneliness and aloneness in their work has stayed with me indelibly.

Those poor souls felt doubly abandoned. The younger generation of Hebrew readers they hoped to foster never materialized, while the Hebrew readers of the Yishuv and later of Israel evinced little interest in literary gifts from the Diaspora. For Israel Efros, Avraham Regelson, and Simon Halkin, the isolation was intolerable; each found his way to Israel around the time of the establishment of the state. More stayed

on in America: Gabriel Preil, Eisig Silberschlag, Ephraim Lissitzky, Reuven Wallenrod, and others whose names are little-recognized today.

Still, no matter how quirky and perverse these figures may have been, they were not delusional. They were able to soldier on in the absence of readers because they were not dependent on them. There was something in the private relationship each had with the Hebrew language that provided the necessary nourishment. One can find a glimpse into this relationship in Regelson's magnificent ode, *Hakukot 'otiyotayikh* ("Engraved Are Thy Letters"), which he wrote at the end of World War II before his move to Israel. There the poet describes Hebrew as a sublime yet nubile beloved whom he worshipfully courts like a troubadour and to whom he pledges eternal fealty. He praises her plasticity and polymorphousness and even writes a hymn to the binyanim, the verb paradigms that threaten to defeat novice learners.

Regelson's ode is gorgeous and over the top, but it is right on target when it comes to identifying the gratifications experienced by the Hebraist in working the language and manipulating it. The pleasure is quasi-erotic and the fidelity quasi-religious. Despite the want of readers and despite the lack of honor, the Hebraist has no doubt that, where it counts, his or her affections are returned.

I may not be as ardent a lover or as great a believer or as erudite a possessor of Hebrew as my predecessors, but that does not prevent me from feeling something of those pleasures. And although I am definitely a Zionist, I'm grateful that the establishment of Israel and the revival of Hebrew, though deeply linked, are not one and the same thing. As the portable component of the Jewish national idea, Hebrew in the Diaspora is a source of nourishment and delight. At a time when the humanities are in trouble and enrollments for languages, including Hebrew, are down, I remain thankful that Hebrew is my daily bread. "Were not Your Torah my delight," says the psalmist (119:92), "I would have perished in my affliction."

II. Lev Hakak

Lev Hakak, UCLA Professor of Hebrew Language and Literature in the Center for Jewish Studies and the Department of Near Eastern Languages and Cultures, retired from active teaching at the end of the spring semester 2017. Hakak has been a member of the UCLA faculty since 1976. His core courses included "Modern Israeli Literature Made into Films," "Advanced Hebrew" and "Modern Hebrew Poetry and Prose." He has published numerous academic articles and twenty books in English and in Hebrew, including six books on Hebrew culture in Babylon. His publications also include two novels, a volume of poetry, and most recently, *The Maskil in Our Time: Studies in Honor of Moshe Pelli* (contributor and co-editor with Z. Garber and S. Katz), Hakibutz Hameuchad Publishing House, 2017). Hakak founded "Hador: The Hebrew Annual of America," which he continues to edit; and also maintains a blog at the Huffington Post writing on Hebrew literature, film, and law (he is a registered barrister in America and Israel). To honor Hakak's retirement, we present info-matter on Hador and recent anthologies of his reflective essays.

Hador: The Hebrew Annual of America, Vol. 8, 2017. Edited by Lev Hakak. 236 pp. Robert Alter joined the Editorial Board. A. B. Yehoshua eulogy of his wife is touching and illuminates some aspects of his work. Twelve poets published poetry, including three from Israel. In the prose section, three of the authors live in the US and one author in Israel, telling a story set in the US. Maya Arad writes about academic life in the context of teaching Hebrew. Ten excellent articles written by scholars are enriching in various areas of Modern Hebrew literature. In addition, one finds articles about the Hebrew language, methods of teaching Hebrew and reviews of new books. The works of the participants are rich in content and are meaningful contributions to original writing and research of Modern Hebrew literature.

Lev Hakak, *Reading Modern Hebrew Poetry and Prose*. Hadassa Word Press, 2017. 321 pp. This is a collection of previously published articles. Lev Hakak reads S. Y. Agnon's "Another Face", A Simple Story, "Another Tallit" and "In the Forest and in the City". He presents "Israeli Society as Depicted in the Novels of A. B. Yehoshua" – including an introduction, discussion if these are stories of Individuals or of Israeli society, the Israeli family, the Israeli-Arab conflict, the Ashkenazic-Sephardic conflict, secular and

religious Jews, and conclusions. The poetry section includes discussions of poems of David Vogel, Nathan Alterman, Nathan Zach, Mizrahi poetry, and poetry of Sephardi and Mizrahi Jews about Holocaust. The methodology section includes articles about teaching about Modern Hebrew creativity in Babylon and teaching Modern Hebrew literature made into films. The section of Sephardi Studies includes Hakak's works about Yehuda Burla and about the folktales of Rabbi Yosef Hayyim. The closing section is book reviews of Reuven Ahroni, Warren Bargad, Moshe Pelli, Gila Ramras-Rouch and more. This is a treasure for someone who is interested in the works discussed. Lev Hakak published far more articles in Hebrew, we wish him having his Hebrew articles collected as well.

Lev Hakak, *Song of the Whitewasher*. Hadassa Word Press, 2016. 75 pp. A selection from blogs that Lev Hakak published in the Huffington Post. They center on the Bible, wisdom of the sages, Jewish proverbs, Jewish prayers, S. Y. Agnon, Gershon Shofman. Lev Hakak writes with brevity and exalts the brevity of Gershon Shoham.

News From Our Members

Recent Publications

Bill T. Arnold, Asbury Theological Seminary: "The Holiness Redaction of the Primeval History," *Zeitschrift für die alttestamentliche Wissenschaft* 129/4 (2017): forthcoming; "The Book of Deuteronomy: Pseudepigraphy, Pseudonymity, or Something Else Altogether?" in *Sefer Torah Mosheh: Essays on Deuteronomy*, edited by Daniel I. Block and Richard L. Schultz (Peabody, MA: Hendrickson Publishers), forthcoming; "Graf and Wellhausen, and Their Legacy" (with David B. Schreiner), in *A History of Biblical Interpretation, Volume 3: The Enlightenment through the Nineteenth Century*, edited by Alan J. Hauser and Duane F. Watson (Grand Rapids, MI: Eerdmans, 2017), 252-73; "Reexamining the 'Fathers' in Deuteronomy's Framework," in *Torah and Tradition: Papers Read at the Sixteenth Joint Meeting of the Society for Old Testament Study and the Oudtestamentisch Werkgezelschap, Edinburgh 2015*, edited by Klaas Spronk and Hans Barstad; *Oudtestamentische Studiën* 70 (Leiden: Brill, 2017), 10-41; "Israelite Worship as Envisioned and Prescribed in Deuteronomy 12," *Zeitschrift für altorientalische und biblische Rechtsgeschichte* 22 (2016), 161-175; *The World around the Old Testament: The People and Places of the Ancient Near East*, edited with Brent A. Strawn. Grand Rapids, Mich.: Baker Academic, 2016.

David W. Baker, Ashland Theological Seminary: "Are Business People the Bad Guys? Person and Property in the Pentateuch", *Southwestern Journal of Theology* 59 (2017), 133-154.

Michael Carasik, Independent Scholar: "Janus Parallelism in Job 1:20," *Vetus Testamentum* 66 (2016), 149-154.

Edith Covensky, Wayne State University: *Life as Fiction*, Gvanim, Tel-Aviv, 2017. Reading of the poems by the poet (in Hebrew and English), can be found on You Tube: https://youtu.be/xJeSz_gwaQI. The Israeli Internet book site, "Nuritha" נוריתא where the book is mentioned, can be found at: <http://nuritha.co.il/he/node/50544>.

Hélène M. Dallaire, Denver Seminary: *Biblical Hebrew: A Living Language* (revised 2017) with accompanying website www.biblicalhebrew-livinglanguage.com (teaching videos, teaching PPTs, visual vocabulary PPTs, downloadable & fillable assignment documents, etc.); "Where Shall Wisdom Be Found?" *A Grammatical Tribute to Professor Stephen A. Kaufman on the Occasion of His Retirement from Hebrew Union College–Jewish Institute of Religion*. Edited by Hélène Dallaire, Jennifer Noonan and Benjamin

Noonan. Winona Lake, IN: Eisenbrauns, 2017; "Volitives" in *"Where Shall Wisdom Be Found?" A Grammatical Tribute to Professor Stephen A. Kaufman on the Occasion of His Retirement from Hebrew Union College–Jewish Institute of Religion.*

Lee M. Fields, Mid-Atlantic Christian University: *Hebrew for the Rest of Us Video Lectures*. Grand Rapids: Zondervan, 2017.

Yehuda Friedlander, Bar Ilan University: *"Bekivshono Shel Pulmos - Polemics between Lithuanian Rabbis and Maskilim in the Nineteenth Century"* (Hebrew), Bar-Ilan University Press Ramat Gan Israel, (2017), 336 pp.

Zev Garber, Los Angeles Valley College: Coordinator, Symposium on Messianic Judaism, *Hebrew Studies* LVII (2016) 353-401: "Introduction" and "Perpetual Dilemma," 353-355, 393-401; *"The Maskil in Our Time: Studies in Honor of Moshe Pelli"* (edited with Lev Hakak and Stephen [Shmuel] Katz; Hakibutz Hameuchad Publishing House, 2017) Hebrew and English; "An Interfaith Dialogue on Post-Shoah Jewish-Christian Hermeneutics, with a Report on the Case Colloquium (April 10, 2005) and Review of M. Pelli, *Shadow of Death* (2008)," op. cit., 12-26; "The Odd Prophet Out and In" (with Bruce Zuckerman) in Gary A. Rendsburg and Frederick E. Greenspahn (eds.), *Le-ma'an Ziony: Essays in Honor of Ziony Zevit* (Eugene, Ore.: Cascade Books, 2017) 175-202; Reviews in *AAR Religion on Line*, *AJS Review*, *ARBA*, *CBQ*, *Choice*, and *Shofar*.

Shiri Goren, Yale University: "[Assessment: Professional Development Workshop for Hebrew Professors, Instructors and Teachers](#)" (Hebrew) with Dina Roginsky and Orit Yeret, *Hed Haulpan* 106, Spring 2017, 55-72; "Israeli Narratives," for *Teaching the Arab-Israeli Conflict in Literature & Culture Courses*, edited by Rachel Harris (forthcoming)

Mayer I. Gruber, Ben-Gurion University (Professor Emeritus): *Hosea: A Textual Commentary*. Library of Hebrew Bible/Old Testament Studies 653. London: Bloomsbury T. & T. Clark, 2017.

Lev Hakak, UCLA: *Song of the Whitewasher: An Anthology of Works on Jewish Wisdom and Modern Hebrew Literary Heritage* (Hadassa World Press, 2016); *Reading Modern Hebrew Poetry and Prose* (Hadassa World Press, 2017).

Joseph Lowin, Independent Scholar: *Art and the Artist in the Contemporary Israeli Novel*. Lanham: Lexington Books, 2017. See <https://www.amazon.com/Art-Artist-Contemporary-Israeli-Novel/dp/1498507069/ref>.

Itay Marienberg-Milikowsky, University of Hamburg (post-doctoral fellow): "Computational Text Research based on CATMA System: a Hebrew Guide, first experimental edition" (2017), <http://catma.de/documentation/manuals/hebrew-guide>.

Cynthia L. Miller-Naudé, University of the Free State: "Historical Linguistics, Editorial Theory and Biblical Hebrew: The Current State of the Debate" (with Jacobus A. Naudé). *Journal for Semitics* 25(2) (2016): 501-531; "Covert Religious Censorship: Renderings of Divine Familial Imagery in Translations of the New Testament within Islamic Contexts" (and Jacobus A. Naudé). *Open Theology* 2 (2016): 818-831. DOI 10.1515/opth-2016-0061; "The Morphology of Shilluk Transitive Verbs" (with Bert Remijnsen and Leoma G. Gilley). *Journal of African Languages and Linguistics* 37(2) (2016): 201-245. DOI 10.1515/jall-2016-0010; "The Intersection of Orality and Style in Biblical Hebrew: Metapragmatic Representations of Dialogue in Genesis 34" (and Jacobus A. Naudé), in Elizabeth R. Hayes and Karolien Vermuelen, editors, *Doubling and Duplicating in the Book of Genesis: Literary and Stylistic Approaches to the Text* (Winona Lake: Eisenbrauns, 2016), 57-77; "The Metatextual Marginal Notes of Ben Sira: Ideology and Theology in the Geneva Bible (1560) and the King James Version (1611)" (and Jacobus A. Naudé), in Randall X. Gauthier, Gideon R. Kotzé and Gert J. Steyn, eds., *Septuagint, Sages and Scripture:*

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Jennifer E. Noonan, Liberty University: “Teaching Biblical Hebrew to Oral-Preference Learners” (with Paul Overland) in *Hebrew Higher Education* 19 (2017), 1-14; “Teaching Biblical Hebrew Grammar,” in Hélène Dallaire, Benjamin J. Noonan and Jennifer E. Noonan, eds., “*Where Shall Wisdom Be Found?*” *A Grammatical Tribute to Professor Stephen A. Kaufman on the Occasion of His Retirement from Hebrew Union College-Jewish Institute of Religion* (Winona Lake, IN: Eisenbrauns, 2017, forthcoming); “Humility in Leadership: Jethro’s Administrative Advice for Moses” (with Benjamin J. Noonan) in Benjamin Forrest and Chet Roden, eds., *Exegesis for Everyday Leaders* (Grand Rapids: Kregel, 2017, forthcoming).

Moshe Pelli, University of Central Florida: “Timely Issues and Current Events in *Kochvei Yitzhak*, in Poetry, Prose and Aphorism,” *Kesher, Journal of Media and Communications History*, 49 (Winter, 2017), pp. 119–125, 11e–12e [Hebrew]; “Letters Floating in the Air: In the Margins of the Cultural History of the Hebrew Movement in America,” *Hador*, *The Hebrew Annual of America*, 2017, pp. 133-149 [Hebrew].

Gary A. Rendsburg, Rutgers University: *Le-ma'an Ziony: Essays in Honor of Ziony Zevit* (edited with Frederick E. Greenspahn; Eugene, Ore.: Cascade Books, 2017); "Alliteration in the Book of Genesis," in Elizabeth R. Hayes and Karolien Vermeulen (eds.), *Doubling and Duplicating in the Book of Genesis: Literary and Stylistic Approaches to the Text* (Winona Lake, Ind.: Eisenbrauns, 2016) 79-95; "How Could a Torah Scroll Have Included the Word זעטוטי?" *Textus: Annual of the Hebrew University Bible Project* 26 (2016) 121-141; "שָׁמֵן תִּזְרֹק" (Song 1:3)" (co-authored with Ian Young), in Gary A. Rendsburg and Frederick E. Greenspahn (eds.), *Le-ma'an Ziony: Essays in Honor of Ziony Zevit* (Eugene, Ore.: Cascade Books, 2017) 383-396; "The Etymology of [Greek] *chartes* 'papyrus roll'," *Scripta Israelica Classica* 36 (2017) 149-169.

Chaya Shacham, University of Haifa: "Coach, Journey, and Liminal Space: On Universal Symbols and Initiation Process in Lea Goldberg's Oeuvre" in *Bikoret U-Parshanut (Criticism and Interpretation)* No. 45, Bar-Ilan University (2017) 197-229; "The World is a Riddle, but the Riddle is a World": Riddles and Riddle-Like Formations in Alterman's *Book of Riddles* and in other works, in *Jerusalem Studies in Hebrew Literature*, Vol. 29, The Hebrew University, Jerusalem, (2017), 259-277; "My Time is Engraved in My Poems: Metamorphose of Reality Materials from Diary to Poem in Lea Goldberg's Oeuvre," *Hador*, No. 8 (2017) 110-121.

Tarsee Li, Oakwood University: ed., *From Ancient Manuscripts to Modern Dictionaries: Select Studies in Aramaic, Hebrew, and Greek* (with Keith Dyer) (Piscataway: Gorgias Press, 2017); "Greek Imperatives and Corresponding Expressions in Christian Palestinian Aramaic," in *From Ancient Manuscripts to Modern Dictionaries: Select Studies in Aramaic, Hebrew, and Greek*, edited by Tarsee Li and Keith Dyer (Piscataway: Gorgias Press, 2017) 97-108.

Current Research in Progress

Bill T. Arnold, Asbury Theological Seminary: "Second-Person Address in Deuteronomy and the Urge to Say Too Much, paper for the SBL Book of Deuteronomy Consultation at the annual meeting of the Society of Biblical Literature. Boston, [November, 2017].

Hélène M. Dallaire, Denver Seminary: *Devotionals from the Hebrew Scriptures*, editor (Wipf & Stock); *Joshua* commentary in ZICOTTE (Zondervan); *1 & 2 Samuel* in *Kerux: An Integrative Commentary for Proclamation—Old Testament*, Kregel Publ.; *Esther* in *Apollos OT Commentary*, SPCK Publ.

Takamitsu Muraoka, Leiden University, is working on (1) a comprehensive syntax of Qumran Hebrew, hopefully to be completed and published in 2018, and (2) a new edition of Jacob of Serughâ's *Hexaemeron*, a Syriac exposition in verse (over 3,000 lines) of the creation of the universe in six days, with an accompanying English translation, hopefully to be published this year.

David E. S. Stein, Independent Scholar, is refining his ongoing research by preparing a doctoral dissertation under Prof. Christo van der Merwe at Stellenbosch University (South Africa), "Assessing the Extent of Relational Meaning of the Noun שִׁי in Biblical Hebrew." It will integrate aspects of linguistics with biblical studies.

Recent Promotions or Change in Position

Hélène M. Dallaire, Denver Seminary: new title Earl S. Kalland Professor of Old Testament and Semitic Languages.

Shiri Goren, Yale University, was nominated the Director of the Modern Hebrew Program at Yale.

Curriculum Innovations and Awards

Hélène M. Dallaire, Denver Seminary Developed an online biblical Hebrew course at Denver Seminary, based on the textbook *Biblical Hebrew: A Living Language* and its accompanying website www.biblicalhebrew-livinglanguage.com.

Takamitsu Muraoka, awarded the Burkitt Medal for Hebrew Bible Studies for 2017 in recognition of outstanding contribution to the study of Hebrew grammar and syntax, and the Septuagint.

Jennifer E. Noonan, Liberty University, received the Faculty of the Year award at Liberty University, School of Divinity, online graduate division, 2016-2017.

ETA BETA RHO HONOR SOCIETY

National Scholastic Honor Society for Students of Hebrew Language and Culture

This year, a new chapter of EBR was added at Denver Seminary (chapter designation *samech*). The chapter is under the leadership of Dr. Hélène Dallaire. Unfortunately, the school where chapter *samech* was once active had to discontinue the chapter due to the cancellation of its Hebrew program.

New members were added to the EBR chapters at (1) *Columbia International University* (ט): Jacob Blackman, Savannah Blest, Josiah McCoy, Micah Mercer, Barbara Miller, Mengxiao Tian, Vanessa Vannoy; (2) *Bethel Seminary* (י): Jacob Austin Ballard, Matthew Wilson Frey, Daniel Erik Housholder, Steven Heiko McKinney, Clynt James Reddy; (3) *University of Arizona* (ז): Amanda Bauer, Jessica Bloom, Marissa Hoffman, Kati Juhlin, Zach Makler, Alex Ohana, Jake Rice, Michele Rizzo, Leah Smith; (4) *Brandeis University* (פ); *University of Denver* (ח); *Wheaton College and Wheaton College Graduate School* (ק): *Undergraduate Students*: Carrie Bai, Erin Broderick, Kimi Noelle Paige Bryson, Matthew Norton, Samantha Skiens, Jiani Sun; *Graduate Students*: Caleb Acker, Bradley Cameron, James Cuenod; *Asbury Theological Seminary*: Bruce Floyd, Derik Heumann, Adam Jones, Rico Kasih, Jennifer Macdonald, Adrian Morgan, Mark Porterfield, Zujian (ZJ) Rao, Lindsey Runyan, and Dindam Wuyep.

Esther Shorr (Brandeis) sent important questions related to student participation in the EBR chapter of Brandeis University:

1. *Can students who come with a limited knowledge of Hebrew (less than 3 courses) join the society?* ANSWER: Since the faculty supervisor of the EBR group determines the types of activities done with the group, events and meetings can take place at any level appropriate for the group.
2. *Can Israeli students be accepted into the society?* ANSWER: Yes, as long as they give the opportunity to those who are not fluent to grow in their acquisition of Hebrew. Israeli students could be involved in the leadership of meetings, as long as they graciously work with students who are at lower levels of knowledge of Hebrew.
3. *Is there a standard acceptance letter for those who join the EBR chapter?* ANSWER: Not at this point. Each school can design its own letter of acceptance on school letterhead.
4. *Are there certificates available for new EBR inductees?* ANSWER: Yes, the National Coordinator will send signed certificates to the faculty supervisor upon request. Make requests to Helene.dallaire@denverseminary.edu.
5. *Does the faculty supervisor need to send the names of the new EBR inductees to the National Coordinator?* ANSWER: Yes, these are included in the report in Iggeret.
6. *Does NAPH keep a list of students in the honor society?* ANSWER: Not at this point. The list of names should be kept by each institution.
7. Thank you, Esther, for these great questions.

Starting July 1st 2018, we would like all chapter faculty supervisors to send a brief report of the activities of the year to the National Coordinator. The information in the reports will be included in the following *Iggeret* publication. Please send reports of chapter activities to H  l  ne Dallaire at Helene.dallaire@denverseminary.edu.

We would like your thoughts on changing the name of the society from Eta Beta Rho to a designation that is Semitic. If you have suggestions, please send them to me at Helene.dallaire@denverseminary.edu.

We welcome applications from any higher educational institution that has a program or classes in Hebrew (Biblical or Modern). Numerous institutions represented in the NAPH membership do not yet have an EBR chapter. We would like to encourage all NAPH members to establish an EBR chapter at their academic institutions. Inquiries about the society should be addressed to its national director: Dr. H  l  ne M. Dallaire at Helene.dallaire@denverseminary.edu.

H  l  ne M. Dallaire, EBR National Coordinator, Denver Seminary, Helene.dallaire@denverseminary.edu

National Scholastic Honor Society for Students of Hebrew Language and Culture

(* = inactive or non-responsive)

1. *Alpha* *Hunter College
2. *Beta* *New York University
3. *Gamma* *Butler University
4. *Delta/Dalet* University of Maryland, Nili Levy (nlevy@umd.edu)
5. *Epsilon* *Temple University
6. *Zeta* *Rutgers University
7. *Eta* Wheaton College, Illinois, Michael Graves
(michael.w.graves@wheaton.edu)
8. *Theta* *Immanuel School of Religion, Milligan College
9. *Iota* *Lehman College, Zelda Newman,
(ZELDA.NEWMAN@lehman.cuny.edu)
10. *Kappa* *Los Angeles Valley College
11. *Tav* *University of Illinois at Urbana-Champaign, Bruce Rosenstock,
(brsnstck@uiuc.edu)
12. *Mu* *Western Conservative Baptist Seminary
13. *Nu* *University of Wisconsin
14. *Heh* Cincinnati Christian University and Seminary, Sara Fudge
15. *Vav* *Yeshiva University
16. *Zayin* *Florida Christian College
17. *Heth* *Sterns College
18. *Chi* Indiana University, Steven Katz (katzs@indiana.edu)
19. *Tet* *Columbia Bible College and Biblical Seminary
20. *Yod* Bethel Theological Seminary, Paul Ferris (paul-ferris@bethel.edu)
21. *Kaph* Ashland Theological Seminary, David Baker (dbaker@ashland.edu)
22. *Lamed* University of Utah, Keren Rubinstein
23. *Mem* *Brigham Young University
24. *Nun* Bluefield College, Timothy Crawford (TCrawford@bluefield.edu)
25. *Samekh* Denver Seminary, Hélène Dallaire, Helene.dallaire@denverseminary.edu
26. *‘Ayin* University of Arizona, J. Edward Wright (edwright@email.arizona.edu)
27. *Peh* Brandeis University, Vardit Ringvald
28. *Tsadeh* Washington University, St Louis, Martin Jacobs (mjacobs@wustl.edu)
29. *Qoph* University of Minnesota- Twin Cities, Bernard Levinson
(levinson@tc.umn.edu)
30. *Resh* Asbury Seminary, Bill Arnold (Bill_Arnold@asburyseminary.edu)
31. *Shin* University of Mary Hardin– Baylor, Stephen Von Wyrick
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32. *Yod-aleph* George Washington University, Yaron Peleg (ypeleg@gwu.edu)
33. *Yod-beth* University of Oklahoma, Ori Kritz (okritz@ou.edu)
34. *Yod-gimel* City College, New York, Michael Waxman (mwaxman@ccny.cuny.edu)
35. *Gimel-dalet-lamed* *Waldorf College
36. *Yod-dalet* University of Kansas, Sari Havis (shavis@ku.edu)
37. *Tet-vav* Middlebury College, Nathan Devir (ndevir@middlebury.edu)
38. *Tet-zayin* Colorado Christian University, Kyle R. Greenwood (kgreenwood@ccu.edu)
39. *Yod-heth* Fuller Theological Seminary
40. *Yod-tet* University of Denver, Sari Havis (shavis@ku.edu)
41. *Kaph-Aleph* The Reformed Theological Seminary, Jackson

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