

# אגרת

## איגוד הפרופסורים.ות לעברית

*Newsletter of the National Association of Professors of Hebrew*

Editor: Zev Garber, Los Angeles Valley College

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### Presidential Perspective

Plato is credited for coining the phrase “Necessity is the mother of invention.” and often a crisis acts as a forcing mechanism to compel expeditious innovation, leading to rapid advances in technology, strategies, and practices. When the rapid spread of COVID-19 forced the shutdown of all institutions of

learning in March 2020, it was unforeseeable that professors and teachers, well accustomed to traditional face-to-face teaching, and uninterested in technological innovation, would be willing and able to rapidly adapt to online teaching modalities, and heroically end the academic year. At the beginning, this shift was perceived as a temporary solution for maintaining academic and operational continuity. But as campuses remained closed for the entire year that followed and “Zoom fatigue” became a notorious dread, instructors began to explore various alternatives to synchronous teaching (namely, Zoom) and in the process discovered a great variety of new educational technologies that have one thing in common: they support asynchronous modalities and a student-centered approach to teaching and learning. The tools and resources educational technologies provide promote skills and strategies for learners’ autonomy inside and outside of the classroom as well as higher order thinking skills. They allow students to interact with course contents in their own time and pace offering them a great variety of active and interactive means to experience real life situations as well as various animations that bring to life contents that are widely perceived lifeless.

For a number of years now the focus of the discussion among our colleagues has been the declining interest in the humanities in general and in Hebrew education in particular. When COVID-19 hit we all rose to challenge and recognized the advantages of the digital realm that up to this point in time was largely out of our minds. We cannot let go of the technological insights we have acquired as we return to the classrooms and anticipate a better future. The world around us has changed and we must change with it. As Sir Ken Robinson observes in the preface to the 2011 revised edition of his book *Out of Our Minds*, “The more complex the world becomes, the more creative we need to be to meet its challenges.”

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We have known for some time that the academic world has been changing rapidly, but unfortunately, we were all slow to adjust our methods or goals to meet the changing world. Continuing to educate our students through rote learning and one-size-fits-all pace no longer works. Nowadays teachers need more than academic expertise. A recent issue of *The Chronicle of Higher Education* contends that much as they eagerly awaited their return to campuses, students do not entirely want to dispense of the benefits of online education. Present-day students are struggling to learn when they are disengaged. To keep them motivated, positive, and resilient, instructors need to be forward-thinking, curious, and flexible. They must be learners themselves: pursue new ways of teaching – whether face-to-face, synchronous, asynchronous, perhaps a blending of all options – and learn alongside their students what works best.

The advantage of learning from students is known to Hebrew educators since Talmudic times. The Babylon Talmud cites the Amora Rabbi Hanina saying: “I learned much from my rabbis, and from my friends – more than from my rabbis, and from my students more than anybody else.”

Let us listen to present-day students and advance with them. Let us learn from online education experts and let us learn from each other. Let us all turn this time of crisis into an age of triumph. We need to seize on the wealth of creative ideas out there to reinvent our collective experiences as Hebrew mentors and accomplish the ultimate goal of restoring students’ desire to engage with Hebrew language, literature, and culture we hold dear.

Best wishes to all,

Zafrika Lidovsky Cohen, Stern College of Yeshiva University  
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## Notes From Here & There

**Zev Garber**

### **I. COVID-19 and Return to Campus 2021-2022 Academic Year**

In last year’s Editorial Note (Iggeret 92), I spoke of the challenges of off campus virtual teaching and added a student’s response. This academic year 2021-22, a number of classes return back to Los Angeles Valley College, one of nine colleges of the Los Angeles Community College District (LACCD). Concern of negative effects caused by the COVID-19 pandemic are addressed by Dr. Francisco Rodriguez, Chancellor of the LACCD. His Letter to Colleagues embraces health and legal issues enacted by the state government of California permitting the return of classroom higher education in the State of California.

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Dear LACCD Colleagues:

*Welcome to the start the new 2021-2022 academic year at LACCD. We care about you, and know that your health and safety remain our top priorities.*

*On Monday, August 30, classes resume at all nine colleges, with about 75% of classes remaining online or in hybrid form and 25% in-person at the colleges onsite. The ongoing impacts caused by the COVID-19 pandemic are still here and have caused catastrophic consequences on human life, on the economy and our society, and on our colleges. The pandemic has fueled significant higher education enrollment decreases across the nation, in California and at LACCD.*

*Since the pandemic was declared in March 2020, we have seen the terrible [spread](#) of COVID-19 and its variants cause nearly 38 million cases and almost 630,000 deaths in the U.S. alone. Locally, Los Angeles County has passed the grim milestone of more than 25,000 deaths during the past 18 months. Throughout this health crisis, the District has maintained regular, direct contact with officials from the Los Angeles County Department of Public Health and that information is shared with you through the District's Emergency Operations Center via Safety Advisories and other email communications posted [online](#).*

## **IMPORTANT CHANGES**

*On August 4, the Board of Trustees approved two new Board Policies regarding masking indoors and proof of vaccination or a current negative COVID-19 test in order to access our colleges and facilities. The masking policy aligns the District with prevailing Public Health Orders. It is effective and enforceable now. You can read online more about both policies at [BP 2800 \(masking\)](#) and [BP 2900 \(vaccinations\)](#). This policy conversation with the Board is fluid and will adjust to address this dynamic, ever-changing environment.*

*The process for verifying vaccinations or a current COVID-19 test are being finalized now and will be available soon. As part of these plans, we are actively working with a provider to schedule free COVID-19 testing throughout the District for all employees and students. Also, now that the U.S. Food and Drug Administration ([FDA](#)) [has approved](#) full, regular use of the Pfizer vaccine, you can expect that a variety of steps will happen quickly to further mandate vaccines locally and throughout the country.*

## **CLEAN AND HEALTHY WORK AND LEARN ENVIRONMENTS**

*In addition, the District has been aggressively cleaning and upgrading our facilities to give you strong assurance that you are returning to clean and safe indoor spaces for our District employees, students and visitors. These steps include:*

- *Frequent cleaning of all restrooms, classrooms, offices and all indoor spaces, in many cases using electrostatic sprayers for sanitizing high-use, high-touch areas*
- *Hiring additional custodial team members to increase our cleaning and maintenance capacities*
- *Upgrading the HVAC systems with the best available MERV-style air filters, ultraviolet lighting for disinfecting and improved air flow by bringing in outdoor fresh air into the systems*
- *Installing more hand disinfectant stations, plus the distribution of free respirators and masks*
- *Securing new supplies of thousands of additional respirators and masks for distribution at the colleges*
- *Continuing to pursue contact tracing and notifications for all COVID-19 cases reported to us by employees and students.*

## STAY THE COURSE

*The District and the colleges are doing their part, but we only be fully successful with your support and cooperation. The science is very clear: vaccinations and testing are the ticket out of this pandemic. Add to that winning formula our institutional resolve and vigilance, and our progress towards a “post-pandemic” environment continues. I urge all who are not vaccinated to do so immediately and to get any recommended booster shot just as soon as you are eligible. The District continues to offer paid time off for you to get vaccinated.*

*Please remember that we must all continue to wear masks indoors at this time; frequently wash our hands and do the daily [symptom self-check](#) whenever you intend to be in-person at one of the colleges or at District facilities. The COVID-19 pandemic has challenged us all, for sure, but significant progress has been made. By working together, we can make our colleges and District facilities safe and healthy work and learning environments.*

*I wish you continued health, strength and every success for the new academic year.*

*With my deepest admiration and respect,  
Francisco C. Rodriguez, Ph.D., Chancellor, LACCD*

## First Impressions

The Chancellor’s directives were notable enforceable requirements for the Fall 2021 Semester for everybody (faculty, employee, student, visitor) gaining on-site access to campus. Before coming to campus, all employees and students are required to complete a self-check questionnaire related to personal health issues and Corona exposure and proximity with person known to be injected or suspected to have Covid 19. Sample Covid 19 questions: shortness of breath, difficulty beathing, chills, and fatigue. Notably all persons must properly wear masks or facial coverings when inside any building regardless of vaccination status per Board policy 2800 approved by the Los Angeles County of Health on August 4, 2021. A COVID-19 Safety Training 60 minute video course required of all employees, faculty, and students to be completed at the end of September. Assuredly, more requirements, exercises, health limitations will follow. On Erev Shabbat Shuvah, I received a new message from Cleared4 with the following email address and with the subject line, [no-reply@cleared4work.com](mailto:no-reply@cleared4work.com) and Welcome to LACCD’s Vaccination and Testing Site. Endless computer frustration attempting to follow instruction and links resulted in success. I pass the Corona test and was awarded the Green Pass to enter classrooms, offices, and inside facilities of the nine LACCD colleges. Finally, the LACCD Administration requires that all Green card employees, full and part-time, are required to take a Covid 19 baseline test on campus.

## Masekhet Masekha

My experience of teaching levels of Modern/Biblical Hebrew started as a TA at UCLA Graduate School (supervised by Professors Wolf Leslau and Jonas C. Greenfield, *zichronam livrakha*), 1963-65; and

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continued full-time, at LA Valley College, 1970-present. The Age of Corona has affected my teaching methodology and instruction. Off campus, computer canvas virtual teaching in 2020-21; and 2021-22 classroom instruction with notable changes never experienced in my scholastic career as student, instructor, professor and emeritus professor.

- Immaculate classroom. Room thoroughly cleaned daily by the custodial staff. Seats wiped clean and social sitting distance is observed. Cleaning disinfectants and masks are displayed and available in the classroom. Air filters and heating apparatus thoroughly supervised and up to maximal standard.
- Maximal Hebrew class enrollment: 20 students. In pre-Corona teaching, maximal sitting arrangement, 40-45 students.
- Serious facial masks issues are experienced within the first class encounter. Enrollment is taken and a covered face response. No sense of facial identity nor expression. My voice projects loudly through my mask – I refused the school's offer of a head microphone. The voices of many students are hardly audible and requests for repetition in *kol ram* is now a classroom Garberism. Professor's lectures, writing, and speaking Hebrew are less impaired than students' ability to pronounced audibly Hebrew phonetics, orally syllabicate Hebrew words, converse and read modern Hebrew. Why? The COVID-19 pandemic has necessarily masked face-to-face teaching indefinitely.

In sum, New Year 5782 has projected liturgical-mystical-biblical idiomatic phrases and thoughts to express the new reality of Hebrew instruction in the pandemic Age of Corona: (1) *kol demamah/ still silent voice* of students penetrates *Ein Sof*; (2) evaluating the teaching situation, the *kol ram* of *safah Ivrit* has been converted to a Mosaic *kevad peh*; and (3) [M]ask no questions, the Torah directive (Exod 24) of *na`aseh/ we shall do* irrespective of *nishma`/we shall hear* is a new feature of now in class college Hebrew instruction.

## II. Pandemic Hebrew

On the eve of Yom Kippur 5782, I received from one of my students in Hebrew 001, Eetta Prince-Gibson's *Forward* article (September 3, 2021) discussing the pros and cons of Graphic artist Michl Shomer revamping the Hebrew alphabet by adding a dozen new letters to make the 3000 year-old language more inclusive of women and non-binary people. In the past Corona year thousands of people have downloaded from her website multi-gender Hebrew characters now appearing at secular schools, wedding invitations, public buildings and offices, including, the Knesset.

Advocates of multi-gender Hebrew claim that it makes a contribution to inclusivity and equality in Israeli society. They point out a subtle contradiction in traditional Hebrew grammar and practical Israeli usage. Hebrew is a gendered language: nouns are either masculine or feminine. Verbs, adverbs, numbers and adjectives are written and pronounced to agree with the gender of the noun. Yet Israeli Hebrew has a tendency to eliminate the feminine gender in second person plural subject pronouns, verb conjugation, imperatives and on. Particularly offensive is the masculinization of a feminine plural which contains a singular masculine entity. For example, addressing a class of women students alone, feminine gender; add a male student, masculine gender is utilized. And this is reassured by the Academy for the Hebrew Language, established by law in

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1953 to oversee the development of the Hebrew language, which postulates that the male form be seen as both male and neutral and therefore appropriate for female usage. Sexist Hebrew claim the multi-gender advocates whose new Hebrew script collectively encompasses male-female genders as a singular unit yet enables distinction upon reading. For example, the clipped aleph, the divided waw, and uniting divided mem and taw permit men and women and equal (male and female) to be read in and out of the same word. Note the example provided by columnist Prince-Gibson: “All people are equal” expressed in one entity demarcated into two genders

כָּל הַאֲנָשִׁים שְׁוֵוֹת

Needless to say, religionists, traditionalists, conservatists, and defenders of *Ivrit*, *Lashon Kodesh* oppose strongly this radicalization of *Yisraelit*, *Safah Ivrit*. Nonetheless, equalitarian, multi-gender, non-binary Hebrew can satisfy a decades old concern of feminist and non-binary members and supporters of NAPH who feel slighted of the masculine ending in the writing of *Igud HaProfesorim Le-Ivrit*. Hyphenate the masculine and feminine plural markers and an inclusive Hebrew “professors” word is scripted. Amen – *gevalt* – A-wo-man!

P.S. Garberic contribution to English non-gender Hebrew. Entrance into adulthood, say no more exclusive Bar and Bat Mitzvah but proclaim inclusivity, **BRAT Mitzvah**. Ratable thought, huh?

### III. Two Distinct Presentation of Sessions

As many might know, NAPH is an affiliate of SBL and its annual meetings are held in conjunction with the annual meetings of AAR-SBL, normally the week before Thanksgiving. For the second consecutive year, AAR and SBL sponsored two distinct types of sessions, in person and virtual. And conceivably, expenses considered, a hybrid sessions are in the works for the 2022 annual meeting in Denver, CO. Members who travelled to the 2021 annual meeting in San Antonio, TX (Nov 20-23) were able to participate in person-to-person and virtual sessions while those not in attendance benefitted from virtual sessions alone. To be sure, notable restriction by virtual participation. Nonetheless, many sessions were streamlined and they remain available for replay through January 2022. Conceivably, minimal in person attendance can multiple by many viewers who have access to sessions streamed online. When a member logs in with his/her registration reference number and last name, He/she can access any uploaded files, join virtual sessions, and access any pre-recorded presentations.

NAPH presented virtually a book event: Zev Garber and Kenneth Hanson, *The Annotated Passover*

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*Haggadah* (GCCR Press, 2021) Presenters reflected on thoughts they contributed to the book, seen by few and viewed afterward unlimited times.

Mayer Guber, Ben Gurion University of the Negev, Presider

Kenneth Hanson, University of Central Florida, *The Disappearing Deliverer: The Moses Enigma*

According to the Biblical record, Israel's great deliverer, Moses, was able to unite twelve semi-nomadic tribes into the worship of a single deity. He managed to lead them in what some call a concerted "revolt" from slavery into freedom. Clearly, there is no single character more central to the narrative of the Exodus than Moses. Yet, when it comes to the "telling" of story, the Haggadah, Moses is strangely absent. He is the disappearing deliverer. This is odd, since there is no biblical figure more revered in Jewish tradition than Moses, whose very name carries with it a high and exalted resonance, enshrined in Jewish thought down to the present. Renowned twentieth century Hasidic Rabbi Menachem Mendel Schneerson described Moses as "the first redeemer and the final redeemer." Why, then, has Moses disappeared from the "telling" of Passover? It is likely because, for the Jewish sages, the meaning of the Exodus far supersedes the exaltation of any narrative figure, including the great lawgiver himself. In the Haggadah it is not Moses who has won the victory, nor is he presented as a pharaonic potentate. Even when bringing down the ten devastating plagues upon Egypt, Moses is God's agent, but nothing more, and he acts only as an intermediary. Moses must be subjugated to the greater message of the Exodus, and, in the final analysis, Hashem trumps heroics.

Roberta Sabbath, University of Nevada, Las Vegas, *Prophet Miriam, Her Women, and Song of Songs: Readings in Midrash and Mashal*

The Song of Songs is traditionally read at the Sabbath of Passover. Defended against rabbinic detractors who would remove it from the canon, Rabbi Akiva named the Song as the "holy of holies" in understanding the Torah. The traditional midrashic interpretation of the Song of Songs as the allegorical love between God and Israel reveals that this robust rabbinic tool, midrash, functions in many ways, including exegesis and meaning production. The mashal or parable, a type of midrash, also fills in a narrative gap in the Torah. David Stern highlights the Song of Songs' history as a mashal and explains the non-allegorical functions of this genre. Daniel Boyarin concurs and reveals its connection to Exodus not at the Red Sea but at Sinai. This paper argues that, read as a mashal, Song of Songs 8:6, "Place me like a seal upon your heart," functions to highlight the appearance of an anthropological theology suggested in Exodus 15:20, "All the women went out after [Miriam]." Supporting this view, Cheryl Exum writes that the Song of Songs is "engrossed in how glorious it is to be alive." Exodus 15:20 represents not loyalty to a warrior divinity but to a divinity understood as 'presentness' of the sacred in the lived, communal human experience and action.

Zev Garber, Los Angeles Valley College, *Prophet Elijah's Cup and Chair at the Seder, Passover Morality Play*

The Four Cups at the Passover table represent the verbs of God's freedom in the biblical Exodus story (Exod 6: 6-8). Four promises follow one another in rapid succession within Exodus chapter six, verses six and seven: 'I will free you...', 'I will deliver you...', 'I will redeem you...', 'and I will take you to be My people.'

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Then, after an intervening verse, a fifth promise appears: 'I will bring you into the land....' . The Four Cups are the matrix around which the redemptive memories are spun. Cup One, the Kiddush, festival benediction of blessing and joy; Cup Two, in honor of God, the Redeemer of Jewish history; Cup Three, an abbreviated Kiddush for the benefit of latecomers at the transition between the first and second part of the Seder service; Cup Four, the acknowledgement of the Passover of the Future. The Third Cup follows the Grace after the Meal without narrative accompaniment. Then a special cup, the Cup of Elijah, is poured to overflowing and the door is opened and the "Pour Out Your Wrath" paragraph bellowed to the outside world. After the door is closed, the Fourth Cup is filled, and the "Egyptian Hallel" (Pss 113-118), "The Great Hallel" (Ps 136), and "Benediction of Song" (m. Pesach 10:7, Pesach 118a) are recited. Finally, the Fourth Cup is drunk at the close of the Passover Seder. In my commentary accompanying *The Annotated Passover Haggadah*, I suggest that the open door greeting of "pour Out our Wrath" is a demand for justice among nations regarding the Jewish faith, fate, and ingathering of exiled. Questions of character abide. Why the Prophet Elijah the Gileadi and Tishbite selected for the role of herald of messianic redemption? His ubiquitous visit to all sedarim and yet no entrance and sitting at the chair in his honor at the Seder table. Why?

#### IV. Racial Language and Lessons from the Shoah

Dramatic language changes have affected the gender reference and racial discussion on the liberal-left newsfront and in the public-school classroom in the last couple of years. Neutral not male nor female pronouns; parent not mother bearing children; chest feeding not breast feeding and on. Use of racial slur words to explain how words emerge as curse words is viewed as prohibitive and restricted. We adamantly disagree. To explain the N-word, S-word, or K-word, we need to say-write-show the basic meaning of the word and how it transformed into a word of negativity-slur-curse. For example, the word *kike*, offensive early 20<sup>th</sup> century word to describe Yiddish-speaking Eastern European Jews who arrived at Ellis Island, who could not sign their names in English, refuse to make a cross-looking X, and signed with a *kaykl* (Yiddish, "circle"). And the lore has it that the immigration guards at Ellis Island would welcome arriving Jews as *kaykl machen Yids* ultimately shorten to "Kikes." Similarly, "Spic" for one who "no speaka English; "Wop," primarily designated of Italians who arrived at Ellis Island "without papers"; and "Negro" from *niger* (Latin), often offensive, a Black person, member of the Negroid race by virtue of pigmentation.

Current "Stop the Hate" amendments, bills, and rhetoric have birthed a reverse racial language and association. In early May 2021, a shocking video surfaced on the media. Racist, verbal tirade was leveled against a Los Angeles County Sheriff's Department Deputy during a routine traffic stop. The motorist was reportedly using a cell phone while driving; showed no driver's license when asked, and defended oneself by claiming that she/he is privileged, a teacher, wrongly reported as a community college instructor in a college belonging to the Los Angeles Community College District (LACCD). No reported details to gender, ethnicity, pigmentation of the officer and motorist. May this information not aid the self and the community in learning lessons derived from the highly offensive, hateful and repugnant rhetoric of the driver captured on the bodycam: "Murderer, you are not White, stop acting White" (motorist to officer). Bodycam further reveals that an errant Black woman vilified a Mexican American officer of the law as a White officer.

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Condemning White officers as murderers does not condone nor justify compatible black-brown racist rhetoric nor behavior.

## V. Briefly Noted

### The Posen Library

Jeffrey H. Tigay and Adele Berlin, eds, *Ancient Israel, from Its Beginnings through 332 BCE*, (Volume One, The Posen Library of Jewish Culture and Civilization). New Haven and London: Yale University Press, 2021. lxii + 538 pp. ISBN 978-0-300-13550-3 (hardcover)

*Ancient Israel, from Its Beginnings through 332 BCE* along with others projected in *The Posen Library of Jewish Culture and Civilization* (ten volumes) represents a collaborative effort by the editors and contributors to unravel and document “primary texts, documents, images, and artifacts” constituting Jewish culture and civilization through the ages. To this end the Posen Foundation founded and funded by Berlin born Felix Posen (rejector of Jewish religiosity due to the effects of the Shoah, returnee to Jewish learning in his fifties, befriended and influenced by pivotal thinker of secular Jewish learning, Yehudah Bauer) to enable a learned opportunity to return to Jewish culture identified as the ground expression of the Jewish *Sitz im Leben*. Chapters of various length are scrupulously presented: introduction, annotation (detailed scriptural references, illustrations, inscriptions, photographs, glossary, and footnotes), translation (English from the original tongues), and detailed bibliography. *Ancient Israel* presents a cross panorama of classical Israelite-Jewish belief, practice, prayer, ethics, etc., extracted from voluminous selections of the *Tanakh* (long and short narratives, legal documents, prophetic literature), forms of visual culture and performing arts (architecture, plastic arts, painting, dress and adornment, music and dance), poetry, prayers, sayings-riddles-fables-allegories, wisdom literature, blessings and curses, letters, lists and catalogues, inscriptions, and Israel mentioned in foreign writings and related texts. The objective is 1) to provide critical issues of scriptural Israel that is central/pivotal in Traditional Judaism (biblical and rabbinic reading and interpretation); 2) to present the necessary textual and interpretive tools to read and appreciate their indispensable value in the formation of centuries old Jewish belief, culture, and practice; 3) to introduce the importance of Archaeology and extrabiblical material in rationally comprehending Israelite sacred scriptures and writings; and 4) combining a variety of genres in one publication to appreciate Israel’s cultural uniqueness and commonality with neighboring groups and lands; e.g., Ammonites, Edomites, Moabites in Transjordan; Philistines and Phoenicians on the Mediterranean coast; Assyria, Babylonia, and Mesopotamia bordering on the Tigris-Euphrates River Valley; Egypt and on.

In their laudable study of *Ancient Israel, from Its Beginnings through 332 BCE*, Tigay (University of Pennsylvania, er.) and Berlin (University of Maryland, er.) propose a setting marked by the collaboration of literary and archaeological selections pertaining to ancient Israelite culture viewed in Judaism as the

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"formal" religion of functionaries and the "popular" religion representing the great mass of the people. Abounding with contextual readings and resources, this archaeological and historical treatment of select biblical literary texts investigates the constituent characteristics of lived culture popularly identified as religion that yield a complex interdependence of orthodoxy and heterodoxies viewed synoptically. Tigay's and Berlin's selections reflect case studies that coincidentally speak to contemporary divine-human issues of concern; e.g., treatment of sin, God's justice, personal lament, making of vows, view of self and outsider within the prophetic visionary tradition, material culture, and so forth. The authors' methodological approach focuses on the personalization of Israelite-Judahite religious belief, theosophy, and practice. Overall, the volume critically surveys the scholarship and raises important exegetical and sociological questions relevant to the author's objective: to further understanding of the culture life of Israelite-Judahite society from the perspective of individual and group experience and expression—in sum, reconstructing the oft-maligned folk religion to the status of legitimate Yahwism.

As surveyed above, the intent of Ancient *Israel* is to introduce readers to the wide range of biblical and extrabiblical documents, writings, literature whose variety of genres complimented by artifacts enable us to better grasp Israelite beginnings and development. The Introduction to the volume written by Tigay and Berlin introduce and explain features of the book. So too the introductions to the biblical narratives. The biblical selections are taken from the NJPSA English translation, formatted to be read as lively textual narrative. Editors read the text as text and highlight word study, elements of style, conceptual clarification, and heightened emphasis. Accompanying these narrative selections are concise, detailed explanations that help clarify Israelite-Judaic ideas and arguments within the broader historical and ideological context of Jewish civilization. In the main Introduction, the authors chart the book's divisions and sections and explain their rationale for selection and interpretation. Their methodology immerses traditional Jewish exegesis and eisegesis in categories of enlightened modernity. The editors are less interested in an inclusive discussion of textual items and issues [e.g., what did Cain say to Abel his brother (Gen 4:8)?] and more concerned to illustrate genres and their features. The result is a thinking person's guide to Jewish culture and civilization that complements nicely epochal approaches in the study of Judaism.

## VI. Stepping Down, Coming In

In this pandemic period of distance face-to-face, hybrid, and virtual presentations, a small quorum of attendees attended the business meeting of NAPH at the Annual Meetings of AAR and SBL, San Antonio, TX, November 20-23, 2021. They heard the report that Pamela Barmash (Washington University—St. Louis) and Rick Painter (District School of Ministry), Editor and Managing Editor respectfully of *Hebrew Studies*, have retired. Also witnessed was the retirement of NAPH President Zafirra Lidovsky Cohen (Stern College of Yeshiva University). We salute Pamela's and Zafirra's contribution to scholarship, teaching,

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active participation, and commitment to the goals and ideals of NAPH. And we acknowledge gratefully Rick's two decades and some tireless work ethic in guiding the publication of *Hebrew Studies*. We anticipate continual excellence in leadership and publication from President-elect Serge Frolov (Southern Methodist University), Professor W. David Nelson, newly appointed Editor of *Hebrew Studies*. *Kadimah B'Hatslacha*, and Ms. Orna Goldman, incoming Managing Editor of *Hebrew Studies* (as well as current Managing Editor of *Hebrew Higher Education*).

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## **Publications, Editors' Reports**

### **Hebrew Studies**

Editor's Report 2021 from Pamela Barmash

I want to express my great appreciation for the opportunity to serve as editor of *Hebrew Studies* for the past five years. I have enjoyed reading the submissions and working with authors, our associate editors, managing editors, and review essay editors. Much appreciation goes to Rick Painter, the outgoing managing editor of the journal, who worked tirelessly and skillfully for *Hebrew Studies* for twenty-two years. A great deal of the success of the journal is due to his efforts. I would like to welcome the new associate editor of *Hebrew Studies*, Dorit Lemberger, and the new managing editor, Orna Goldman. It has been a smooth transition, and I cannot praise them enough. Their work is of the finest quality, professional, efficient, and gracious.

From September 2020 to August 2021, *Hebrew Studies* received thirty-nine articles for review. We have accepted sixteen articles. Four articles are under review, and we have rejected nineteen articles.

The 2021 issue will include two symposia:

1. "The Encounter between Saul and the Medium of Endor," with guest editor Hilary Lipka.
2. "The Emergence of Modern Hebrew," with guest editor Elitzur Bar-Asher Siegal.

A symposium is planned for the 2022 issue:

"Drag Queens: Gender, Performance and Power in the Biblical World", with guest editors Laura Quick and Cat Quine

Scholars increasingly recognize the construction of gender in the biblical world, not as a biological given, but as a complex of contextualized social and personal practices which individuals enact within particular social settings. This special volume focuses on alternative gender performances and power in the royal courts of the biblical world. The royal body, as a proxy for the body politic, becomes a battleground where the

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articulation of the health and value of the larger community coalesces in reference to the king's beauty and masculinity. Yet certain kings and queens are presented in ways which challenge contemporary gender norms and expectations. In order to underscore this challenge, we use the term "drag" in order to focalize deliberate performances of gender. We invite contributions that interrogate the construction and articulation of gender in the presentations of royal and other powerful characters in biblical and extra-biblical texts.

I am pleased to hand the editorship of the journal over to Dr. W. David Nelson, who is a Jewish Studies scholar with a specialization in Midrash and early Jewish biblical interpretation. He also holds expertise in both the study of Judaism at the intersections of race and ethnicity and in interreligious dialogue. He holds a BA with Distinction in Religious Studies (University of Virginia), a MA in Bible and Cognate Studies (Hebrew Union College – Jewish Institute of Religion), and a PhD in Hebraic and Cognate Studies (HUC-JIR). He served as the inaugural Rosenthal Associate Professor (with tenure) and Director of Jewish Studies at Brite Divinity School and Texas Christian University, and he has held the position of Chair of the Religious Studies and Philosophy Department at Groton School. He currently serves as Hebrew language instructor at the Paideia Institute and as Academic and Interreligious Affairs Consultant for the Black Religious Scholars Group at Vanderbilt University Divinity School. He has published six books, including the first English translation of and critical commentary on the Mekhilta of Rabbi Shimon bar Yohai, the early Jewish anthology of midrashic interpretation of the biblical book of Exodus. He currently serves as the President of the Society of Race, Ethnicity and Religion and as Chair of the Midrash Section for the Society of Biblical Literature. He has extensive editorial experience, serving as chief editor of the SBL Midrash Section publication series, editor-in-chief for the Journal of Race, Ethnicity and Religion; area editor for Early Judaism for Religious Studies Review, and a member of the editorial board of Gorgias Press' Judaism in Context Series. I am sure that he will be an excellent editor for Hebrew Studies.

Pamela Barash, Washington University, St. Louis, [pbarmash@wustl.edu](mailto:pbarmash@wustl.edu)

## **Hebrew Higher Education (HHE)**

Editor's Report 2021 from Nitza Krohn

*Hebrew Higher Education* continues to appear annually, with a "rolling publication" schedule, whereby articles appear online on the journal site over the course of the year and the publication of each article is announced to NAPH members. All articles are assembled into the online annual issue before the NAPH summer conference in June. The journal is peer reviewed and its mission is to fill the applied, pedagogical, "niche" consisting of teaching the Hebrew language and its literature in higher education. It accepts articles based on conference presentations and solicits brief reports of past conferences and workshops in the journal's areas of interest. The book review section, recently expanded with reviews previously appearing in Hebrew Studies, is edited by Nancy Ezer and covers all areas of Modern Hebrew and Bible.

The 2021 volume 23 issue offers articles in Hebrew literature (an analysis of a short story by Amir Guttfreund and a comparative study of the poems of asceticism and celibacy by Abu Al-Atahiya and Ibn Gabirol), linguistics (a study of the grammatical conditions for preposition repetition and a study of motion verbs grammaticalization), Hebrew language pedagogy (a questionnaire-based investigation of the attitudes of West Bank students toward Hebrew language study, and a report on a project for improving Hebrew language instruction through reflective practice). A seventh article is a review of the research on learner language anxiety in face-to-face and online environments. The book review section includes 15 reviews of studies in Hebrew literature, culture and Bible, and six reviews of new textbooks. There are two conference reports (the 2020 NAPH pedagogy section at SBL and the 10<sup>th</sup> CISMOR conference on Jewish studies). The journal also publishes the table of contents of sister publications, Hebrew Studies and Helkat Lashon.

Here is the link to the 23 (2020) issue should you be interested in browsing:

<http://naphhebrew.org/hhe-23-2021>

To send an article for consideration, please contact the editor, Dr. Nitza Krohn ([nikrohn@jtsa.edu](mailto:nikrohn@jtsa.edu)). For a book review, contact the book review editor, Dr. Nancy Ezer ([nezer@humnet.ucla.edu](mailto:nezer@humnet.ucla.edu)). Submission instructions can be found here: <http://bit.ly/2yzeTmO> and for further questions you may contact our managing editor, Ms. Orna Goldman ([ornagoldman@yahoo.com](mailto:ornagoldman@yahoo.com)).

Nitza Krohn, Jewish Theological Seminary of America, [nikrohn@jtsa.edu](mailto:nikrohn@jtsa.edu)

## Meetings and Conferences

### NAPH Annual Meeting in Conjunction with AAR/SBL

#### Minutes of the 2021 NAPH Business Meeting

November 21, 2021, San Antonio, TX

**1. Serve Frolov**, NAPH Vice President, welcomed all to the business meeting.

After brief discussion, **Serge Frolov** introduced **Jared Henson**, Associate Director, who gave the following report.

**2. Jared Henson:** Though we are still recovering from the plague of 2020 as an organization, I am pleased to report that NAPH is moving back towards normalcy. Our membership numbers have suffered quite a bit in 2020 and 2021, but this was to be expected. It was due in large part to the cancelation of the NAPH International Conference in 2020 and a smaller virtual conference in June of this year (2021), which

removed much incentive for membership for many presenters. I reported last year that our membership numbers moved downwards to 286 members. Our current membership is 282, and our numbers by membership category are as follows:

Regular 196 (up 10)

Retired 51 (down 12)

Student 35 (down 2)

I anticipate that our membership numbers will climb in the coming year, especially if we are able to go back to an in-person conference in the summer of 2022. The effects of Covid-19 on the Association have been real but, hopefully, not lasting. We hope that some of the first-time participants who joined last year will renew their membership and continue their participation.

Considering the above shortfall in membership numbers, our overall financial position has changed very little, since during 2020 and 2021 our expenses were also reduced in relation to conference events (2020 canceled, and 2021 virtual) – both expenses relating to our summer conference and the SBL Annual Meeting, which was also virtual in 2020. As we state each year, the Association has a solid source of income deriving from the royalties of two subscription services with which *Hebrew Studies* Journal is listed: Project MUSE and JStor. These subscription services provide *Hebrew Studies* articles through institutional libraries and pay NAPH royalties for views and downloads.

Congratulations and thanks to **Pamela Barmash** (Washington University in St. Louis), Hebrew Studies Editor, Associate Editor, **Dorit Lemberger (Bar-Ilan)**, and its Review Editors, **Matthew Goldstone (JTS)**, **Karen Grumberg (UT-Austin)**, and **Jeremy Hutton (UW-Madison)** for the upcoming volume of *Hebrew Studies* Journal. The 2021 volume was sent to press this past Friday, so I will be mailing out copies to members who choose to receive a hard-copy in December. Our new *Hebrew Studies* **Managing Editor, Orna Goldman (Rutgers University)**, is continuing the work of **Rick Painter**, former *Hebrew Studies* Managing Editor, who has moved on to other endeavors. Many thanks for his many years of service to the journal Association. We wish him the best. Orna has worked very hard to get this latest volume out and deserves our thanks for her hard work.

The 2021 NAPH summer conference was held virtually in June. It was NAPH's first virtual conference, and by all accounts it was a successful, if smaller, conference. As you know, the 2020 Conference, scheduled to be held at York University, was canceled, but the conference chair for the canceled 2020 conference, **Laura Wiseman**, agreed to try to hold the conference again at York University. Due to Covid-19 travel restrictions, we were unable to hold an in-person conference this year (2021), so we had to regroup and make the conference virtual, and to do so **Karen Grumberg** and **Esther**

**Raizen** enlisted the help of the IT department of the University of Texas at Austin. Both departments (York and UT-Austin) did an excellent job handling sessions and presenters' support.

Many thanks also to **Karen Grumberg**, our Conference Coordinator, for organizing the 2021 International Conference program. Karen will issue a full report on the 2021 Conference in the forthcoming *Iggeret* and will be emailed to members in early December.

In addition to the virtual conference, NAPH held a number of zoom seminars in the course of the year, organized by the co-chairs of the Literature section, Dana Olmert (Tel Aviv University) and Ilana Szobel (Brandeis). This initiative will continue in the upcoming years as a set of stand-alone events that are separate from the conference but add to the vibrance of our organization. A proposal-writing workshop for doctoral students, led by Michal Arbel (Tel Aviv University), was held earlier this month.

We continue to receive financial support from Institutional Sponsors, which provides a number of travel grants to upper-level graduate / doctoral students. We were able to provide gratis registrations to ALL graduate students in June. These Institutional Sponsor memberships, combined with the registration fees paid by the growing number of conference participants, have kept the Association in sound financial shape. **Esther Raizen**, Executive Vice President, will be sending out requests for Institutional Membership shortly. This endeavor is especially important, since it enables a new generation to participate in the conferences and thereby to contribute to research in the variously represented fields.

Our conference subcommittees, chaired by **Jonathan Grossman** (Biblical / Post-biblical), **Esther Borochofsky Bar Aba** (Language and Linguistics), **Ruth Ben Yehuda Adler** (Pedagogy), **Ilana Szobel and Dana Olmert** (Modern Hebrew Literature) and **Shiri Goren** (Chair Coordinator), did an exceptional job behind the scenes reviewing abstracts and providing assistance in program planning.

The schedule of future summer conferences is as follows:

2022: University of Texas at Austin

2023: Tel Aviv University

The new issue of our newsletter, *Iggeret*, will be ready soon, thanks to **Zev Garber's** usual diligent work. As always, it will be published online and sent to members by email soon after this meeting. Many thanks to Zev Garber for also arranging the program for the NAPH sessions here at SBL. **Zev** was unable to make it to the meeting in person, but we will receive his report in *Iggeret*.

A new volume of *Hebrew Higher Education*, edited by **Nitza Krohn**, along with **Nancy Ezer**, Book Review Editor, and **Orna Goldman**, Managing Editor of *HHE*, was published online in June. Nitza, Nancy and Orna should be recognized for their diligent work in soliciting participation in the journal and continuing to bring quality scholarship to it. They are continually adding articles and reviews in the "rolling publication" format, and have already published several reviews and an article on the NAPH website for the 2022 volume. The rolling publication format – releasing articles and reviews as they are



published – continues to be working well for *HHE*. You may view the complete 2021 journal (and previous journals) at the NAPH website and read the newly published article and reviews that will be included in the 2022 volume.

Lastly, thanks to **Zafrira Lidovsky Cohen**, who has served as President of NAPH for the past two years. As our by-laws state, she will be rotating off, and the first Vice President, **Serge Frolov**, will become President for two years (2022-2023), and we will elect a new Vice President to serve as second Vice President. The nominating committee has put forward **Pamela Barmash**, outgoing **Editor of *Hebrew Studies*** to serve as second Vice President, and their confirmations will be forthcoming. **Karen Grumberg** moves to first Vice President. **Pamela Barmash**, along with previous editors of *Hebrew Studies*, have also nominated a new Editor of *Hebrew Studies* journal, **W. David Nelson**, who is a Jewish Studies scholar with a specialization in Midrash and early Jewish biblical interpretation. I would like to thank Pamela for her five years of service to the *Hebrew Studies* journal and the Association.

**3. Serge Frolov** then presented **Pamela Barmash's** Editor's report for *Hebrew Studies* journal, in absentia (see above) and **Nitza Krohn's** Editor's report for *Hebrew Higher Education* (see also above).

**4. W. David Nelson**, incoming Editor of *Hebrew Studies* journal, was introduced, and he discussed his vision for *Hebrew Studies* journal and his desire to continue the trajectory of the journal under **Pamela Barmash**.

**5. Jared Henson** made a motion to nominate, at the direction of the nominating committee, **Pamela Barmash**, outgoing **Editor of *Hebrew Studies***, to serve as second Vice President and to confirm **Karen Grumberg's** transition to first Vice President. **Serge Frolov**, first Vice President, was also confirmed as incoming President.

The *Hebrew Studies* nominating committee, consisting of the present editor, **Pamela Barmash**, and the previous two editors of *Hebrew Studies*, **Serge Frolov** and **Marvin Sweeney**, nominated **W. David Nelson** as the new Editor of *Hebrew Studies* journal. All nominations were accepted, and **Marvin Sweeney** seconded, and all of those present voted to affirm.

**6. Hélène Dallaire**, National Coordinator of *Eta Beta Rho* (*EBR*) Honor Society, was unable to attend the meeting but submitted a report on *Eta Beta Rho*. See below for report.

**7.** Meeting was adjourned by **Serge Frolov**.

## NAPH Advisory Council 2022-2023

### Pre-Modern Division

Bill Arnold, Asbury Seminary  
 John Cook, Asbury Theological Seminary  
 Hélène 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 Naudé, 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

**Nominating Committee:** Serge Frolov, Zafira Lidovsky Cohen, Marvin Sweeney, Esther Raizen

## NAPH 2021 Annual Meeting (Hybrid)

### S22-338

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#### Theology of the Hebrew Scriptures / National Association of Professors of Hebrew

4:00 PM to 6:30 PM

11/22/2021

211 (Meeting Room Level)

Characterization of YHWH and Moses in Conflict (Crisis) in the Pentateuch

Serge Frolov, Southern Methodist University, Presiding (3 min)

Benjamin J.M. Johnson, LeTourneau University

[Moses and God: Two Characters in the Zone](#) (25 min)

Tag(s): Torah/Pentateuch (Biblical Literature - Hebrew Bible/Old Testament/Greek OT (Septuagint)), Literary

Criticism (incl. poetics, new criticism, formalism, close reading, narratology) (Interpretive Approaches)

Discussion (5 min)

J Richard Middleton, Northeastern Seminary at Roberts Wesleyan College

[\*How and Why Does God Change? Exploring the Logic of the Divine Shift after the Golden Calf\*](#) (25 min)

Tag(s): Hebrew Bible (Ideology & Theology), Old Testament (Ideology & Theology), Torah/Pentateuch - Exodus (Biblical Literature - Hebrew Bible/Old Testament/Greek OT (Septuagint))

Discussion (5 min)

Allen Jones, Corban University and Kateleen Vetter, Corban University

[\*Divine Anger, Divine Favor, and the Ongoing Dynamics of Intercession: Comparing the Moses-Yhwh Relationship in Exod 32–34 and Num 11\*](#) (25 min)

Tag(s): Hebrew Bible (Ideology & Theology), Torah/Pentateuch (Biblical Literature - Hebrew Bible/Old Testament/Greek OT (Septuagint)), Ethics (Ideology & Theology)

Discussion (5 min)

Marvin A. Sweeney, Claremont School of Theology

[\*The Characterization of YHWH in Numbers 12\*](#) (25 min)

Tag(s): Theological Interpretation (Interpretive Approaches), Torah/Pentateuch - Numbers (Biblical Literature - Hebrew Bible/Old Testament/Greek OT (Septuagint)), Literary Criticism (incl. poetics, new criticism, formalism, close reading, narratology) (Interpretive Approaches)

Discussion (5 min)

Discussion (27 min)

## SV21-334

### Linguistics and Biblical Hebrew / National Association of Professors of Hebrew

4:00 PM to 6:30 PM

11/21/2021

Virtual

Syntactic, Semantic, and Pragmatic Issues

This session will be virtual.

Misheck Nyirenda, United Bible Societies, Presiding

Yoel Elitzur, The Hebrew University of Jerusalem

[\*Linguistic Developments in Classical Biblical Hebrew\*](#) (25 min)

Tag(s): Hebrew Bible / Old Testament / Greek OT (Septuagint) (Biblical Literature - Hebrew Bible/Old Testament/Greek OT (Septuagint)), Torah/Pentateuch (Biblical Literature - Hebrew Bible/Old Testament/Greek OT (Septuagint)), Hebrew (classical) (Philology / Linguistics (incl. Semiotics))

Daniel E. Carver, Lancaster Bible College | Capital Seminary

[\*The "Perfect" Language of Divine Decisions in Biblical Hebrew\*](#) (25 min)

Tag(s): Biblical Texts (Early Jewish Literature - Dead Sea Scrolls), Latter Prophets (not including The Twelve) (Biblical Literature - Hebrew Bible/Old Testament/Greek OT (Septuagint)), Akkadian (Philology / Linguistics (incl. Semiotics))

Rachel Krohn, Trinity College Queensland

[\*Reevaluating Enjambment in Lamentations\*](#) (25 min)

Tag(s): General Linguistics (Philology / Linguistics (incl. Semiotics)), Hebrew (classical) (Philology / Linguistics (incl. Semiotics)), Writings - Lamentation (Biblical Literature - Hebrew Bible/Old Testament/Greek OT (Septuagint))

Vasile Condrea, Dublin City University

[\*Tesnière's Dependency Grammar and the Verbless Clause of Biblical Hebrew\*](#) (25 min)

Tag(s): Hebrew (classical) (Philology / Linguistics (incl. Semiotics)), Former Prophets - 1-2 Samuel (Biblical Literature - Hebrew Bible/Old Testament/Greek OT (Septuagint)), Translation and Translation Theory (Text and Translation)

Paul Noorlander, University of Cambridge/Leiden University

**Can We Establish a Uniform Notion of "Subject" and "Object"? The Case of Argument Marking in Biblical Hebrew** (25 min)

Tag(s): General Linguistics (Philology / Linguistics (incl. Semiotics)), Hebrew (classical) (Philology / Linguistics (incl. Semiotics)), Aramaic (Philology / Linguistics (incl. Semiotics))

## SV21-128

### Linguistics and Biblical Hebrew / National Association of Professors of Hebrew

9:00 AM to 11:30 AM

11/21/2021

Virtual

Diachrony and Linguistic Periodization

This session will be virtual.

Sophia Pitcher, University of the Free State, Presiding (5 min)

Adina Moshavi, Hebrew University

**Biblical Hebrew muš/miš: A Negative Polarity Item** (29 min)

Tag(s): Hebrew (classical) (Philology / Linguistics (incl. Semiotics)), General Philology (Philology / Linguistics (incl. Semiotics)), Biblical Texts (Early Jewish Literature - Dead Sea Scrolls)

Noah van Renswoude, New York University

**Aramaisms in 1QIsaa Chapters 46, 47, and 48: Borrowing or Language Interference?** (29 min)

Tag(s): Northwest Semitic (Philology / Linguistics (incl. Semiotics)), Dead Sea Scrolls (Early Jewish Literature - Dead Sea Scrolls)

Dean Forbes, University of the Free State

**How Spelling Analyses Assign Objective, Relative Dates to Biblical Texts** (29 min)

Tag(s): Hebrew (classical) (Philology / Linguistics (incl. Semiotics))

Young Bok Kim, University of Chicago

**A Sociolinguistic Analysis of Kinship Terms of Address in Biblical Hebrew** (29 min)

Tag(s): Hebrew (classical) (Philology / Linguistics (incl. Semiotics)), Social-Scientific Approaches (Anthropology, Sociology, Psychology) (Interpretive Approaches), General Linguistics (Philology / Linguistics (incl. Semiotics))

Ariel Seri-Levi, The Hebrew University of Jerusalem

**Divine Anger and Biblical Hebrew: The Case of KA'AS** (29 min)

Tag(s): Hebrew (classical) (Philology / Linguistics (incl. Semiotics)), Torah/Pentateuch - Deuteronomy (Biblical Literature - Hebrew Bible/Old Testament/Greek OT (Septuagint))

## S22-125

### Linguistics and Biblical Hebrew / National Association of Professors of Hebrew

9:00 AM to 11:30 AM

11/22/2021

008B (River Level)

Syntactic, Semantic, and Pragmatic Issues (former Poetry and Emotion)

Ethan Jones, New Orleans Baptist Theological Seminary, Presiding

Wido van Peursen, Vrije Universiteit Amsterdam and Jin Gyusang, Vrije Universiteit Amsterdam

**A Text-Syntactic Approach to the Book of Numbers** (30 min)

Tag(s): Hebrew (classical) (Philology / Linguistics (incl. Semiotics))

Aaron D. Hornkohl, University of Cambridge

**Spelling-Pronunciation Dissonance in the Masoretic Tradition and Beyond: 2ms ḡ- and ḡ- Re-revisited (Again)** (30 min)

Tag(s): Hebrew (classical) (Philology / Linguistics (incl. Semiotics)), General Philology (Philology / Linguistics (incl. Semiotics)), Northwest Semitic (Philology / Linguistics (incl. Semiotics))

Kevin Chau, University of the Free State

**Sonic Echoes (Rhyme and Much More) in Biblical Hebrew Poetry: Linguistic and Literary Perspectives** (30 min)

Tag(s): Hebrew (classical) (Philology / Linguistics (incl. Semiotics))

David E. S. Stein, Freelance Editorial Services

**The Two First-Person Singular Pronouns in Ancient Hebrew: Distinct Pragmatic Signals** (30 min)

Tag(s): Hebrew (classical) (Philology / Linguistics (incl. Semiotics)), General Linguistics (Philology / Linguistics (incl. Semiotics)), Hebrew Bible (Ideology & Theology)

Elizabeth Robar, Cambridge Digital Bible Research

**Getting Emotional with a Dead Language** (30 min)

Tag(s): Hebrew (classical) (Philology / Linguistics (incl. Semiotics)), Writings - Psalms (Biblical Literature - Hebrew Bible/Old Testament/Greek OT (Septuagint)), Other (Philology / Linguistics (incl. Semiotics))

## M21-238

### National Association of Professors of Hebrew

1:00 PM to 2:45 PM

11/21/2021

Salon F

Annual Business Meeting

Serge Frolov, Southern Methodist University, Presiding (105 min)

## PV22-235

### National Association of Professors of Hebrew

1:00 PM to 3:00 PM

11/22/2021

Virtual

Book Event, Zev Garber and Kenneth Hanson, *The Annotated Passover Haggadah* (GCRR Press, 2021)

This session will be virtual.

Mayer Gruber, Ben-Gurion University of the Negev, Presiding (5 min)

Kenneth Hanson, University of Central Florida

**The Disappearing Deliverer: The Moses Enigma** (30 min)

Tag(s): Torah/Pentateuch (Biblical Literature - Hebrew Bible/Old Testament/Greek OT (Septuagint)), Old Testament (Ideology & Theology), Theological Interpretation (Interpretive Approaches)

Roberta Sabbath, University of Nevada, Las Vegas

**Prophet Miriam, Her Women, and Song of Songs: Readings in Midrash and Mashal** (30 min)

Tag(s): Literary Criticism (incl. poetics, new criticism, formalism, close reading, narratology) (Interpretive Approaches), Love Poetry (Ancient Near Eastern Literature - Genre), Theological Interpretation (Interpretive Approaches)

Zev Garber, Los Angeles Valley College

**Prophet Elijah's Cup and Chair at the Seder, Passover Morality Play** (30 min)

Tag(s): 1 Esdras (Biblical Literature - Deuterocanonical Works)

Discussion (25 min)

**2021 NAPH International Conference on Hebrew Language,  
Literature, and Culture  
York University (primary host) with UT Austin  
Virtual, June 20-24, 2021**

The NAPH 38<sup>th</sup> annual International Conference on Language, Literature, and Culture was held virtually on June 20-24, 2021; the 2020 conference was cancelled because of the pandemic. Chaired by Laura Wiseman of York University, the conference was sponsored by the Israel and Golda Koschitzky Centre for Jewish Studies at York University; with additional support from the University of Texas at Austin and from NAPH institutional memberships. The conference was attended by over 193 scholars from 8 different countries and featured 139 presentations.

The presentations were offered in concurrent sessions throughout the five-day conference, covering a great variety of topics in modern Hebrew literature and culture (24 sessions); biblical and postbiblical literatures (6 sessions); language and linguistics (6 sessions); and Hebrew language instruction (9 sessions). Most presentations were grouped into thematic sessions, some organized by colleagues, and others by the conference committee. The literature subcommittee organized a special session in honor of Smadar Shiffman, ז"ל, who passed away in 2020. The session was made up of a panel of three speakers who were Prof. Shiffman's colleagues at Tel Aviv University: Iris Milner, Roni Halpern, and Michal Arbell. Addressing topics relevant to Prof. Shiffman's work and interests, the panel was testament to the impact of her scholarship.

Even given the challenges associated with the virtual format, the 2020 conference saw the start of a sustained effort on the part of the conference committee to make NAPH more hospitable and inclusive to all scholars of Hebrew language and literature. While we are glad to have been able to hold the conference online – particularly after a year's hiatus – we believe that an in-person conference helps to forge camaraderie and to foster stronger connections among our members. We hope that next year's conference will bring us together in person.

Many thanks to Laura Wiseman and Carl Ehrlich of York University, our hosts, for working energetically for not one but two years to ensure a conference that was both enjoyable and efficient.

The 2021 conference committee included Ruth Ben-Yehuda Adler (Brown University), Shmuel Bolozky (University of Massachusetts Amherst), Esther Borochofsky Bar-Aba (Tel Aviv University), Dolly Eliyahu-Levi (Levinsky College of Education), Yona Gilead (University of Sydney), Einat Gonen (Tel Aviv University), Illan Gonen (Columbia University), Shiri Goren (Yale University), Jonathan Grossman (Bar-Ilan University), Naama Harel (Columbia University), Yitzhak Lewis (Columbia University), Pnina Shukrun

Naggat (Ben-Gurion University of the Negev), Lilach Netanel (Bar-Ilan University), Dana Olmert (Tel Aviv University), Na'ama Rokem (University of Chicago), Tsuki Shai (Hebrew University), Shira Stav (Ben Gurion University), Dina Stein (University of Haifa), Ilana Szobel (Brandeis University), and Tamar Zewi (University of Haifa). We greatly appreciate their commitment to NAPH and their contributions to the high standards of the conference.

Special thanks to Jared Henson, NAPH Associate Director, for his efficiency, his clear thinking, and his remarkable dedication. Thanks also to Dr. Sarah Baker, NAPH administrative assistant, for her meticulous attention to detail and her contribution to the flow of information.

The 2022 conference will be held at the University of Texas at Austin on June 27-29, 2022, and will be chaired by Esther Raizen and Karen Grumberg of the Department of Middle Eastern Studies, and hosted by the Center for Middle Eastern Studies and by Israel Studies | Schusterman Center for Jewish Studies. The 2022 conference will be coordinated for NAPH by Karen Grumberg. For more information, please visit our website <http://www.naphhebrew.org>.



Karen Grumberg  
NAPH Conference Coordinator  
[keren@austin.utexas.edu](mailto:keren@austin.utexas.edu)

### **NAPH-Eta Beta Rho Honor Society Report for 2020-2021** **Hélène Dallaire, PhD** **National Director of the EBR Honor Society**

Due to the unrelenting COVID pandemic, the academic year 2020-2021 continued to require most schools to alter their activities, including those connected to NAPH Eta-Beta-Rho chapters. Extra-curricular activities either came to a grinding halt or were significantly transformed into online meetings. Some EBR chapters paused their activities for the year while others found ways to connect with their members electronically, on ZOOM or through other web systems.

In spite of the challenges brought about by the pandemic, some EBR chapters were able to welcome new inductees during the 2020-2021 academic year. These include: (1) *Ashland Theological Seminary*: Alec Dunlap, Susan Nicholson, and Steven Ruane; (2) *Denver Seminary*: Daisy Webster, Tyler Herrera, Miranda Bonvillain, Deborah Lanham Bushek, Katherine Moore, Christopher Wynn, Laure Hittle, and Deborah Lotito; (3) *Wisconsin Lutheran Seminary*: Ryan Henning, Robert Read, and Grant Hagen; (4) *University of Minnesota*: 14 new inductees (names unavailable); *Asbury Theological Seminary*: David Bagby, Alberto Bonilla-Giovanetti, Chadd Feyas, Austin Herbert, Hannah Hopkinson, Uma John, Emily Kerkhof, Ashley Kline, David Mason, Christina Pullin, Anup Rai, Lauren West, Cody Westcott, and Peter Williams.



Congratulations to the EBR chapter at Wisconsin Lutheran Seminary, whose members “created a Hebrew Growth Plan during the 2020-2021 school year which presents a three-tiered plan to maintain and improve Hebrew skills during the vicar year. The plan presents multiple options with different time commitments to allow vicars to choose the options which work best for their needs and schedule. The Hebrew Growth Plan and related documents can be found in the folder of the same name on the chapter’s Google Drive.” Thank you, Dr. Kenneth Cherney, for supporting your students and their acquisition of Hebrew in this amazing way!

More good news! Dr. Bernard Levinson from the University of Minnesota shared the following: “Largely due to the remarkable record of teaching success of my colleague Prof. Renana Schneller, this year Eta Beta Rho chapter (Qof) was able to induct 14 new members into the Hebrew Honor Society. We were able to use the PDF certificate so that everyone could actually receive something meaningful in the absence of a face to face ceremony. Our Hebrew curriculum in the area of modern Hebrew is thriving thanks to Dr. Schneller's efforts and students love what they are learning.” Thank you, Dr. Levinson, for this great report!



Additional chapter activities listed in the EBR Reports for 2020-2021 include: a “virtual” induction ceremony; weekly meetings to read Biblical Hebrew; attendance to Shabbat services at a local synagogue; Purim celebration on ZOOM; study of Exodus 12-13 (Hebrew text) in preparation for Passover; study of Joseph’s self-revelation in Genesis 45 (Hebrew text); visit by a rabbi and his family to present their Erev Shabbat liturgy and tradition; teaching of Hebrew songs (e.g., *מהולל אתה*); teaching on Shavuot; etc.

If you would like to contribute ideas for activities, and/or discuss anything related to NAPH-EBR, please feel free to contact me at [Helene.dallaire@denverseminary.edu](mailto:Helene.dallaire@denverseminary.edu).



**Yearly EBR Chapter Report** – A few years ago, we discussed a simple and helpful EBR Honor Society reporting procedure. We developed a 1-page template to be completed at the end of the academic year by faculty members who oversee EBR Honor Society chapters. This report is to be submitted to the National Director of the NAPH Honor Society at the end of each academic year, along with a request for EBR signed certificates for the new inductees. Signed certificates will be sent only to schools who complete and submit the report by the end of the academic year.

If a school does not submit a report for *three years in a row*, the chapter will be designated as ‘inactive.’ If a school does not submit a report for *five years in a row*, the chapter will be removed from the list of chapters. Faculty members who oversee the EBR chapter on their campus may request a longer ‘inactive’ status. These

requests will be evaluated and if approved, will be granted by the NAPH Executive Committee.

\*\*\*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.

Hélène M. Dallaire, PhD.

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## News From Our Members

### Recent Publications

**Ehud Ben Zvi**, University of Alberta, Canada (em.): *Social Memory among the Literati of Yehud* (BZAW, 509; Berlin: de Gruyter 2019); “Levites of Memory in Chronicles and Some Considerations about Historical Levites in Late-Persian Yehud,” in Jaeyoung Jeon and Louis C. Jonker (eds.), *Chronicles and the Priestly Literature of the Hebrew Bible* (BZAW 528; Berlin: de Gruyter, 2021), 281-304; “Leadership in the World of Memories Evoked by Chronicles in the Context of the Late Persian/Early Hellenistic Period,” in: Katharina Pyschny and Sarah Schulz (eds.), *Transforming Authority. Concepts of Leadership in Prophetic and Chronistic Literature* (BZAW 518; Berlin: de Gruyter, 2021), 185-200; “The Pentateuch as (/and) Social Memory of “Israel” in the Late Persian Period,” in: Joel S. Baden and Jeffrey Stackert (eds.) *The Oxford Handbook of the Pentateuch* (Oxford: Oxford Univ. Press, 2021), 484-505; “From “Historical” Prophets to Prophetic Books,” Julia M. O’Brien (ed.) *The Oxford Handbook of the Minor Prophets* (Oxford: Oxford Univ. Press, 2021), 5-16; with Sylvie Honigman, “The Spread of the Ideological Concept of a(Jerusalem-Centred) Tōrâ-centred Israel beyond Yehud: Observations and Implications,” *Hebrew Bible and Ancient Israel* 9/4 (2020): 370-97; with Sylvie Honigman, “Editorial Introduction: Tōrâ-centred Israel. When a Yehudite Concept Met Ptolemaic Egypt,” *Hebrew Bible and Ancient Israel* 9/4 (2020): 367-69; “Reading Chronicles and Remembering Saul in the Late Persian/Early Hellenistic Period,” in: Reinhard Müller, Urmars Nömmik and Juha Pakkala (eds.), *Fortgeschrieben Gotteswort. Studien zu Geschichte, Theologie und Auslegung des Alten Testaments. Festschrift für Christoph Levin zum 70. Geburtstag* (Tübingen: Mohr Siebeck, 2020), 369–80; “Edom as a Complex Site of Memory among the Literati of Late Persian/early Hellenistic Judah: Some Observations,” *Journal for the Study of Biblical Literature* 20 (2020): 1-33 (Chinese); “Ancient Medicine and World Construction among the Literati of Late Persian Period/Early Hellenistic Judah,” *Antiquo Oriente* 17 (2019): 115-30; “Social Sciences Models and Mnemonic/Imagined Worlds: Exploring Their Interrelations in Ancient Israel,” in: Jeremiah W. Cataldo (ed.), *Imagined Worlds and Constructed Differences in the Hebrew Bible* (LHBOTS, 677; London: Bloomsbury, 2019), 9-26; “Balancing Shades of ‘Historical,’ ‘Historically-blurred’ and ‘Trans-historical’ Contexts and Temporal Contingency in Late Persian/Early Hellenistic Yehudite Memories of YHWH’s Words and Prophets of Old in the Prophetic Book Collection and its Subcollections,” in: Guido Benzi, Elena Di Pede, and Donatella Scaiola (eds.) *Profeti Maggiori e Minori a confronto - Major and Minor Prophets Compared* (Rome: Libreria Ateneo Salesiano, 2019), 37-54; “Chronicles’ Reshaping of Memories of Ancestors Populating Genesis,” in Emanuel Pfoh, Lukasz Niesiolowski-Spanò (eds.), *Biblical Narratives, Archaeology and Historicity Essays in Honour of Thomas L. Thompson* (LHBOTS, 680; London: Bloomsbury, 2019), 226-48; “Were YHWH’s Clothes Worth Remembering and Thinking About Among the Literati of Late Persian/Early Hellenistic Judah/Yehud? Observations and Considerations,” in Antonios Finitis (ed.), *Dress and Clothing in the Hebrew Bible. “For All Her Household Are Clothed in Crimson”* (LHBOTS, 679; London: Bloomsbury, 2019), 161-82; “Memories of Female (and Male) Sages in Late Persian/Early Hellenistic Yehud: Considerations Informed by Social Memory and Current Cross- and Trans-disciplinary Trends in the Study of Wisdom,” in: Stéphanie Anthonioz and Sebastian Fink (eds.), *Representing the Wise*.

*A Gendered Approach. Proceedings of the 1st Melammu Workshop, Lille, 4–5 April 2016* (Melammu Workshops and Monographs 1; Münster: Zaphon, 2019), 119-47; “Memories of Kings of Israel and Judah within the Mnemonic Landscape of the Literati of the Late Persian/early Hellenistic Period: Exploratory Considerations,” *Scandinavian Journal of the Old Testament* 33 (2019): 1-14; “Psalms, Chronicles and Matters of Social Memory in the Early Second Temple Period: Some Introductory Considerations,” in: Friedrich Hartenstein and Thomas Willi (eds.) *Psalmen und Chronik* (FAT II, 107; Tübingen: Mohr Siebeck, 2019), 243-56.

**Scott N. Callaham**, Baptist Theological Seminary, Singapore: *Biblical Aramaic for Biblical Interpreters: A Parallel Hebrew-Aramaic Handbook*, HAARETS (Wilmore, KY: GlossaHouse, 2021); Shengjing Yalanwen (Taichung, Taiwan: Jin Xuan, 2021). The latter work listed above is my self-translation of Biblical Aramaic for Biblical Interpreters into Chinese, modified for the Chinese instructional setting.

**Michal Fram Cohen**, Open University of Israel: *The First Hebrew Women Writer - Sara Feiga Foner née Meinkin*: (Tel Aviv: Resling Publishing, 2022, in print) (in Hebrew), 530 pages; “The Appropriation of the Hassidic Miracle Tale in Sarah Feiga Foner's *Memories of My Childhood*,” *Massekhet* 16 (2021): 141-166 (in Hebrew); “Romantic, Active and Virtuous Heroine: Pinellia Adelberg in *Love of the Righteous, or, the Pursued Families*, by Sarah Feiga Meinkin,” *Jewish Studies* 54 (2019): 245-270 (in Hebrew).

**Amos Frisch**, Bar-Ilan University: “On Three Key Verses in the Book of Kings: A LiterStudy”, in: M. Avioz et al. (eds.), *Studies in Bible and Exegesis*, XI (Presented to Yaakov Kaduri [James Kugel]; Ramat-Gan: Bar-Ilan University Press, 2020), 125-145 [Hebrew]; “Ch. 4: The Portrait of Solomon in the Book of Kings”, in: K. Bodner and B.J.M. Johnson (eds.), *Characters and Characterization in the Book of Kings* (LHBOTS 669; London: T and T Clark/Bloomsbury, 2020), 50-64; “The Double Ending of the Book of Ruth: Its Meaning and Poetic Functions”, *Beit Mikra* 66, 1 (2021): 116-143 [Hebrew]; “The ‘Leading Word’ in the Commentator’s Writing: Exposing a Literary Device in R. Yosef Hayyun's Commentary on the Book of Psalms”, *Megadim* 60 (2021): 69-97 [Hebrew]; “R. Yosef Hayyun’s Exegetical Method (in Light of his Commentary on Psalms 2)”, *Oreshet* 10 (2021): 161-175 [Hebrew]; “The Opening Section of the Book of Kings: 1 Kings 1:1–4”, in: P. Machinist et al. (eds.), *Ve-’Ed Ya’aleh (Gen 2:6): Essays in Biblical and Ancient Near Eastern Studies Presented to Edward L. Greenstein* (Atlanta: SBL Press, 2021), Vol. I, 471-486.

**Zev Garber**, Los Angeles Valley College (em.): Editor with Kenneth Hanson, *The Annotated Passover Haggadah* (GCCR Press, 2021); “‘Emet: The Paradox of Death and Afterlife,” *SHERM* 3.1 (Summer 2021), 143-167; reviews in *Choice*, *CBQ*, *Shofar*; Editor and contributor, *IGGERET* 92, Annual Newsletter of NAPH; “The Akeidah, Binding of Isaac, and Shoah Enigmas,” in R. Sabbath, ed., *Troubling Topics, Sacred Texts: Readings in Hebrew Bible, New Testament, and Qur'an* (De Gruyter, 2021) 315-332.

**Galia Hatav**, University of Florida: *The Semantics-Pragmatics Interface of the Biblical Hebrew Verb Forms*, 2018. *Journal of Semitic Studies*, Supplement 42. Oxford, UK: Oxford University Press on behalf of the university of Manchester. <https://global.oup.com/academic/product/the-semantics-pragmatics-interface-of-the-biblical-hebrew-verb-forms-9780198840435?q=hata%20galia&lang=en&cc=gb>

**Isaac Kalimi**, University of Mainz (em.): *König Salomo: Mensch und Mythos: Biblische Geschichtsschreibung im Wandel* (Wiesbaden: Harrassowitz, 2020), xvi + 358 pages + 6 illustrations; review of *Sennacherib’s Campaign Against Judah: A Source Analysis of Isaiah 36–37* (by Dan’el Kahn; Society for Old Testament Study Monographs; Cambridge: Cambridge University Press, 2020), in *Journal of Theological Studies* 72 (2021), pp. 1-4.

**Takamitsu Muraoka**, University of Leiden (em.): *Why Read the Bible in the Original Languages?* Leuven: Peeters, 2020; *A Syntax of Qumran Hebrew* Leuven: Peeters, 2020; Verbal reaction in Qumran Hebrew, pp.

191-203 in S.E. Fassberg (ed.), *Hebrew Texts and Language of the Second Temple Period*. Leiden | Boston, 2020A *Philological Study of IQS, IQSa, and IQSb*. Leuven: Peeters, 2021; *The Books of Hosea and Micah in Hebrew and Greek* [Ephemerides Theologicae Lovanienses XXX]. Leuven: Peeters, 2021.

**Paul Overland**, Ashland Theological Seminary: "The Pedagogical Challenge: Transforming Two Barriers into Bridges for Learners of Classical Languages," in *The Wabash Center Journal on Teaching* 2:2 (2021), 109-130, co-authored with Steve Cook, Jennifer Noonan, Benjamin Noonan, and Robert Stallman.

**Gary A. Rendsburg**, Rutgers University: "A Hebrew 'Book within Book' at Fisher Library, University of Sydney," *Journal and Proceedings of the Royal Society of New South Wales* 152 (2019): 160–187; "A Rare Piyyut Text Used as a Binding Fragment in *Torat Moshe* (Venice, 1601) Held in the University of Sydney Library," in Andreas Lehnardt, ed., *Newly Discovered Hebrew Binding Fragments in Context* (European Genizah Series; Leiden: Brill, 2020), pp. 185–203; "The Epic Tradition in Ancient Israel – and What Happened to It?" in Isaac Kalimi, ed., *Writing and Rewriting History in Ancient Israel and Near Eastern Cultures* (Wiesbaden: Harrassowitz, 2020), pp. 17–30; "Israelite Origins," in Richard E. Averbeck and K. Lawson Younger, eds., *"An Excellent Fortress for his Armies, a Refuge for the People": Egyptological, Archaeological and Biblical Studies in Honor of James K. Hoffmeier* (University Park, PA: Eisenbrauns / Pennsylvania State University Press, 2020), pp. 327–339; "Chiasmus in the Book of Genesis," in John W. Welch and Donald W. Parry, eds., *Chiasmus: The State of the Art = BYU Studies Quarterly* 59:2, supplement (2020), pp. 17–34; "The Twelfth-Century Exodus View," in Mark D. Janzen, ed., *Five Views on the Exodus: Historicity, Chronology, and Theological Implications* (Grand Rapids, MI: Zondervan, 2021), pp. 183–209 (plus smaller essays, including responses to other contributors to the volume); "Israelian Hebrew in the Book of Amos," in Aaron D. Hornkohl and Geoffrey Khan, eds., *New Perspectives in Biblical and Rabbinic Hebrew* (Cambridge: Open Book Publishers, 2021), pp. 717–739; "Targumic Parallels to Variant Readings of the Book of Samuel amongst the Cairo Geniza Manuscripts," *Aramaic Studies* 19 (2021): 41–53; "Aramaisms in Hymn 32 (1QHa 24:2 – 25:33)," in Steven E. Fassberg, ed., *Hebrew Texts and Language of the Second Temple Period: Proceedings of an Eighth Symposium on the Hebrew of the Dead Sea Scrolls and Ben Sira* (Studies in the Texts of the Desert of Judah, vol. 134; Leiden: Brill, 2021), pp. 236–259; and then three chapters in John Merrill and Hershel Shanks, eds., *Ancient Israel*, 4th edition (Washington: Biblical Archaeology Society, 2021), as follows: ch. 1: "The Ancestral Narratives," pp. 1–15, 340–342 / ch. 2: "Egypt and the Exodus," co-authored with Manfred Bietak, pp. 17–58, 342–351 / ch. 3: "The Emergence of Israel in Canaan," pp. 59–91, 351–355.

**Ora R. Schwarzwald**, Professor Emerita, Bar-Ilan University, Israel: *Studies in Contemporary Hebrew* (Jerusalem: The Academy of the Hebrew Language 2018); "Modern Hebrew Še- and Judeo-Spanish Ke-(Que-) in Independent Modal Constructions" (with Sigal Shlomo), *Journal of Jewish Languages* 3 (2015): 91-103; "Review of *Handbook of Jewish Languages*, edited by Lily Kahn and Aaron D. Rubin", *Higher Hebrew Education* 18 (2016): 237-242; "Producing a Dictionary of Modern Hebrew", *Tešuda* 27 (2016): 107-127; "Selected Morphological Phenomena in the Corpus of Spoken Hebrew", *Tešuda* 27 (2016): 251-274; "Innovative Elements in Newly Formed Hebrew Four-Consonantal Verbal Roots", *Word-Formation across Languages*, edited by Livia Körtvélyessy, Pavol Štekauer and Salvador Valera (Newcastle upon Tyne: Cambridge Scholars Publishing 2016), 311-336; "New Verb Formation in Hebrew: Duplication and Addition of Initial Consonants", *Helkat Lashon* 50 (2017): 207-223; "The Common Denominator Principle in the Formation of Israeli Hebrew", *Language Studies* 17-18 (2017): 557-572; "Stress Assignment in Words with -i Suffix in Hebrew", *SKASE Journal of Theoretical Linguistics* 15(3) (2018): 110-127 (<http://www.skase.sk/>); "Linear and nonlinear word formation in Hebrew – words which end with –on", *SKASE Journal of Theoretical Linguistics* [online] 16(1) (2019): 109-120 ([http://www.skase.sk/Volumes/JTL39/pdf\\_doc/08.pdf](http://www.skase.sk/Volumes/JTL39/pdf_doc/08.pdf)); "Non-derived words – between pattern and syllabic structure", *Academ* 63 (2019): 2; "From form to meaning: Trends in new word formation in Modern Hebrew", *HaIvrit* 66 (2019): 55-65; "The lowest common denominator as a factor in the formation of Modern Hebrew phonology", *The Intricacy of Languages*, edited by Francesc Feliu & Olga Fullana (Amsterdam: John Benjamins 2019), 53-67; "Inflection", *Usage-Based Studies in Modern Hebrew*, edited by Ruth A. Berman, (Amsterdam :John Benjamins 2020), 147-202; "The Factors Regulating the Use of the



Hebrew-Aramaic Component in Judeo-Spanish", *Journal of Jewish Languages* 8 (2020): 158-188; "Root, Pattern, and Syllabic Structure: Morphological Aspects of Body Organs' Names", *Lešonenu* 83 (2021): 293-309.

## Current Research in Progress

**Zev Garber**, Los Angeles Valley College (em.), is currently contributing and co-editing a volume on the *Fourth Gospel and Antisemitism*; and writing and co-editing two separate volumes related to Shoah related issues.

**Takamitsu Muraoka**, Leiden University (em.), is continuing to work on a philological, text-critical study of Ben Sira comparing its Septuagint version with the Hebrew fragments, Peshitta and Syro-Hexapla.

**Paul Overland**, Ashland Theological Seminary: *Proverbs*, Apollos Old Testament Commentary Series (IVP-UK).

## Recent Promotions or Change in Position

**Zev Garber**, Los Angeles Valley College (em.), has been selected by Advisors and Editorial Board of the Journal of Ecumenical Studies (JES) to serve as the incoming Book Review Editor of JES Appointment officially starts in January 2022.

## National Scholastic Honor Society for Students of Hebrew Language and Culture

See Report above

Hélène M. Dallaire, EBR National Coordinator, Denver Seminar, [Helene.dallaire@denverseminary.edu](mailto:Helene.dallaire@denverseminary.edu)

## National Scholastic Honor Society for Students of Hebrew Language and Culture

(\* = inactive or non-responsive)

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3. *Gamma* \*Butler University
4. *Delta/Dalet* University of Maryland, Nili Levy ([nlevy@umd.edu](mailto:nlevy@umd.edu))
5. *Epsilon* \*Temple University
6. *Zeta* \* Rutgers University, Jeffrey Shandler ([shandler@rutgers.edu](mailto:shandler@rutgers.edu)); Azzan Yadin-Israel ([azzan@rutgers.edu](mailto:azzan@rutgers.edu))
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14. *Vav* \*Yeshiva University
15. *Zayin* \*Florida Christian College
16. *Heth* \*Stern College, Ephraim Kanarfogel ([kanarfog@yu.edu](mailto:kanarfog@yu.edu))
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| 50. | Lamed-heth        | College of Charleston, Noa Weinberg   |



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