

אגרת

איגוד הפרופסורים לעברית

Newsletter of the National Association of Professors of Hebrew

Editor: Zev Garber, Los Angeles Valley College

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In This Issue:

Notes From Here
and There 3

Meetings and
Conferences 5

NAPH Annual
Meeting 9

News from Our
Members 14

Eta Beta Rho 19

Notes from
the Field 22

In Memory 25

NAPH Officers and
Addresses 28



PRESIDENTIAL PERSPECTIVE

Although by the time you read this, the end of June might seem far in the past, our latest international conference on Hebrew language, literature and culture deserves to be remembered.

Conference organizer Zafi Lidovsky Cohen (Yeshiva University), local hosts (Alan Mintz, Nitza Krohn, and Barbara Mann, all of JTS), and conference committee members did a wonderful job

preparing our 31st annual conference with the steadfast support of our Executive Vice President Gilead Morahg and Associate Director Jared Henson. With more than 190 presentations in over two dozen sessions, and more panels in biblical and other premodern studies than ever before, we had our largest conference to date. We hope to continue to build on that success at next year's conference (Ben-Gurion University in the Negev, June 24-26) and beyond. The first call for papers has already been distributed; please consider submitting a proposal, and encourage your colleagues to do so as well.

The NAPH is in good shape, and poised to take on the challenges facing us. We have, I think, three major challenges. The first is to strengthen the NAPH, to make and keep it relevant and significant to the profession by contributing to the professional development of each of us, and the development of the field. We need to continue efforts to integrate the two branches, Biblical and Modern. We need to find ways to bring together different interest sections of the NAPH in more than a token fashion, to integrate the Biblical and Modern, language and literature, pedagogy and scholarship. We need to continue to make the conference comfortable for English-speakers, even while we attract more Israeli scholars, and to bring in colleagues from more parts of the world. We need to continue our efforts to encourage younger and newer scholars to invest in our organization, to participate, to bring new ideas and new energy.

We are working on coordinating with other organizations of interest to our membership, in an attempt to limit scheduling conflicts and even, if possible, benefit from synergy. Our collaboration with the Society for Biblical Literature (SBL) and the American Academy of Religion (AAR) is well established; we are also working on coordinating with the Association for Israel Studies (AIS) whose annual conference often takes place around the same time as ours.

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Presidential Perspective (Continued) . . .

Our second challenge is larger than the organization itself. In the face of the current status of the humanities, declining enrollments in language, and draconian cuts to - and of - language programs at universities in the US and abroad, we need to think of ways to make and keep the study and teaching of Hebrew language, literature, and culture relevant and significant beyond our field. Our traditional constituents are no longer flocking to us, thus we need to cast a wider net. We also need to consider what we as teachers and scholars can contribute beyond our field, however broadly defined. Last year my column began with a brief exploration of our field's early contributions to Transatlantic Studies, an increasingly important discipline studying the linkages across the Atlantic. I could, just as easily, have mentioned any number of other disciplines, from the connection between rabbinic Literature and deconstructivism, or the social and linguistic phenomenon of the revival of Hebrew, and so forth.

The new media presents a third challenge to us. Instead of seeing the new media as competition for our attention and that of our students, how can we best make use of the various new options – from the internet to twitter, face time, and beyond – to enrich our classes? How can we get ahead of the curve with MOOCs (massive on-line open courses) and administrators' enchantment with everything on-line? Those of us in language teaching and in the humanities understand that the best teaching is based in relationships, and dependent on face-to-face small group interaction. How can we either adapt to new models, or convince budget-oriented deans that our model is still the most efficacious?

I encourage everyone to share ideas, innovations, and successes. We have multiple venues for doing so, in addition to the aforementioned conferences and this newsletter. Submit scholarly articles to *Hebrew Studies*, articles that focus on pedagogy or have clear pedagogical implications to the *Journal of Higher Hebrew Education* now available on-line (and in-print by request), ideas and inquiries to the NAPH list-serve. We also hope to have a repository of resources once the website is redesigned.

Still ahead of us are several steps that may seem minor, but could yield major results. These include:

1. Overhauling the website, to make it more attractive, useful, and informative, and include more opportunities for sharing resources.
2. Finding a way acceptable to the majority of the members to change the name of the organization to reflect our international status
3. Establishing and organizing our own institutional archives, including membership lists, programs from earlier conferences, etc.

Thirty years ago my professor, Edna Coffin, invited me as an undergraduate to one of the very first conferences of the NAPH. It was not yet international. In fact, it may have been the presence of one or two from the eastern part of the United States who kept it from being entirely regional. It focused on pedagogy, on the practical aspects of teaching Hebrew to Americans in the states. I wish my memory were sharper so that I could recall specific details other than the small conference room in which we all met together. But the meeting did impress me enough to commit to the NAPH, although little did I imagine one day becoming an officer. (As an undergraduate I don't think I realized that professional organizations had officers.) Whether or not this was Edna's intention, I don't know. I am, however, grateful to her for including me, and to Gilead Morahg, Shmuel Bolozky and others for treating me as a colleague well before my time.

For many years we have discussed "dor haba" and continuity; yet the answer has been in front of us for more than a generation. Bringing our students with us to the conference, seeing them as colleagues even before they feel ready, and mentoring them to be active participants in the field all help to assure the

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Presidential Perspective (Continued) . . .

continuity of the organization. We need to reach out and continue to include more voices in our conferences, publications, and resources, in planning and implementation. In this way we will grow from strength to strength.

Looking forward to hearing from you on-line, seeing you in person, learning about your work through publications, and/or meeting you at next year's conference at Ben Gurion University June 24-26th.

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

Notes From Here & There

Teaching Torah and Testament

Remarks presented at the Chicago 2012 AJS Annual Meeting at a session devoted to "Higher Criticism of the Bible and NT."

Teaching Torah in the Academy

Successful teaching, I believe, is a learning exchange. Learning involves not only information given but the recipient's critical application of what that knowledge means to oneself as an individual and as a member of a community (faith-bound, or not). As a classroom teacher, my major concern is that I am less of a knowledge-dispenser and more of a knowledge-facilitator, who leads his student to make discoveries and articulate values and conclusions. From my teaching experience, I find that students learn better and appreciate more their understanding of the subject matter if they are actively involved in learning rather than being passively taught.

Flexibility, innovation, implementation, enthusiasm, and relevancy are characteristic of a good teaching methodology. The college classroom should not serve as a podium for intellectual exhibitionism or be a forum for undisciplined free for all ranting. Some information and delight may result from such activities but they are achieved at the expense of compromising student learning and scholarship. Instruction in the classroom ought to be student-oriented so that students are involved in comprehension, application, analysis, synthesis, and evaluation rather than becoming amen-sayers to authoritative professorial ranting.

My pedagogic philosophy in teaching the Hebrew Bible is infused with a binary *midrashic* model: *midrash `atsmi* (self exegesis and eisegesis) and *midrash tsiburi* (explorations of others). In teaching the Hebrew Bible, for example, I encourage my students to engage the text as is (*p'shat*), and in return, the Scripture begs, *darshani* (*d'rash*; "expound me"); and by sharing research and by learning from class discussion, seeds of *midrashic* activity are planted. Furthermore, the student gains self-respect from such an exposure, his/her germane ideas are able to sprout, dialogical learning commences, and a relaxed teacher-student symbiosis is created. Also, I grow in stature as an educator. By playing the role of a class catalyst, I have opportunities to present my own contribution and to refine it in light of class feedback to a greater degree than by the straight lecture method. My goal is to integrate teaching and learning, rooted in the way of Midrash, and the reward is in the participatory doing.

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I respect *torah mi-sinai*. The doctrine of the eternity of the Torah is implicit in verses that speak of individual teachings of Torah in phrases such as the following: “A perpetual statute throughout your generations in all your (lands of) dwellings” (Lev. 3:17) and “throughout the ages as a covenant for all time” (Exod. 3:16). Biblical (Proverbs, in which Torah equals wisdom), Apocryphal (the wisdom of Ben Sira), and Aggadic (Genesis Rabbah) traditions speak of the preexistence of Torah in Heaven. Though the Talmud acknowledges the pre-revelatory Heavenly Torah, which the Sages claimed was revealed to Moses at Sinai, it concentrates more on the Torah’s eternal humanistic values. Indeed, the rabbinic mind speaks of two strains: revelation (“everything which a scholar will ask in the future is already known to Moses at Sinai”; see BT Menach. 29b) and the power of intellectual reasoning, as suggested in BT Pes. 21b, Ketub. 22a, B.K. 46b, Chul. 114b, Nid. 25a, B.M. 59b, and so forth. And by twinning the two dialectics, it appears, the Sages taught more Torah than received at Sinai.

So do I with a twist. I combine modern biblical scholarship and classical Jewish learning to make sense of the *Tanakh* in the life of the people then and now. I conflate profane and sacred ways to return to Sinai and back. Source criticism to unravel complexities in transmission (composition, dating, events) and perplexities in thought (Israelite religion, biblical theology) but wholly concerned with faith questions such as what does the wholistic Torah teach?

In sum, my teaching *Tanakh*, critically speaking, at a public community college, accepts the existential position that God’s teaching was shared at Sinai/Horeb, face *into* face (Deut. 5:4), with all of Israel, present and future. Present, implies that God’s primary revelation occurred and that the Torah is the memory of this unique theophany; future hints that Israel’s dialogue with God is an ongoing process. This view holds that people know only a part of divine truth and that each generation seeks, makes distinctions, categorizes, and strives to discover more. My preferential Torah rallying cry: *Na`aseh ve-Nishma`*. (“We shall do and we shall hear [reason]. [Exod 24:7])..*Na`aseh* alone permits no ultimate questions; *nishma`* alone provides no ultimate answers. *Na`aseh* and *nishma`* together ask questions and attempt answers but leave many uncertainties unanswered. Yet uncertainty is truth in the making and the inevitable price for intellectual academic freedom.

Dvar Yeshua

Religious beliefs and practices **are** often couched in religious creeds and outlooks which for many traditionalist Jews and Christians are rooted in the Bible, seen as monolithic and complete. Decades of academic biblical scholarship, however, show that the biblical canon is a product of historical, political, and social forces, in addition to religious ideology. Recent quests for the historical Jesus are eroding the teaching of contempt from the Cross at Calvary by finding the New Testament Jesus in the context of the Judaism of Erets Israel in first century. Thus the continuity of the historical Jesus with the Christ of faith is found only in cultic belief. By viewing Jesus as a proto-pharisaic rabbi-nationalist closely aligned with the anti-Roman zealot insurrection is a proper though controversial *learning* topic in the *Yeshiva* (Jewish academia).

Teaching about Jesus and New Testament related issues in Jewish settings of higher education is proper in classes covering Second Temple Judaism and/or Jewish-Christian relations through the generations. In the inaugural 2011-12 Faculty/Student Seminar Series sponsored by the UCLA Center for Jewish Studies (October 10, 2011), I spoke on the Synoptic Jesus in the context of history and tradition. Among the perspectives I presented were establishing the historicity of Jesus, seeking ways of understanding Jesus in the religious and cultural milieu of Second Temple Judaism, and in the spirit of reconciliation, encountering the Jewish Jesus in a dialogue between Jews and Christians. I also shared that a number of contributors to Zev Garber, ed., *The Jewish Jesus: Revelation, Reflection, Reclamation* (West Lafayette: Purdue University Press, 2011) reacted vehemently about the cover that depicts Jesus reading from the Torah. Why? Concern over Jewish triumphalism and/or fear of Christian backlash supersessionism.¹

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My reasoning for advocating the legitimacy of *dvar Yeshua* in Jewish Studies classes is straightforward and transforming: dialogue, celebrating uniqueness without polemics and apologetics. As a practicing Jew who dialogues with Christians, I have learned to respect the covenantal role that Christians understand to be the way of the scriptural Jesus on their confessional lives. Also, Jew and Christian in dialogical encounter with select biblical texts can foster mutual understanding and respect as well as personal change and growth within their faith affirmation. Moreover, interfaith study of Scriptures acknowledges differences and requires that the participants transcend the objectivity and data driven detachment of standard academic approaches, and encourages students at whatever level to enter into an encounter with Torah and Testament without paternalism, parochialism, and prejudice. My *dvar Yeshua* is infused with the teachings of the Sages: *talmud torah `im derekh eretz* here meaning, study Torah and respect ideological differences (*derekh erets*). Critically speaking, teaching, *dvar Yeshua* by conversation not conversion twists and winds to the wellspring of Torah (Teaching)..

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

¹ See Z. Garber, et al., "That Jesus Cover." *Shofar* 30, no. 3 (2012): 121-141.

Meetings and Conferences

NAPH Annual Meeting in Conjunction with AAR/SBL

Minutes of the 2013 Annual Meeting of NAPH Officers

Baltimore

November 24, 2013

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

1. **Gilead Morahg**, NAPH Executive Vice President, welcomed all present and presented the following report: The Association is continuing to do well. Current membership stands at 444 members, a slight decline from the 458 we had last year, but essentially the same. The number of regular members went down from 320 to 309, while the number of retired members went up from 67 to 74, a sign, perhaps, of an aging generation. But there is a new generation coming up, as indicated by the fact that the number of NAPH student members went up from 61 to 71.

Income from membership dues, the NAPH summer conference, *Hebrew Studies* subscriptions and royalties from online services keeps us operating comfortably in the black. Right now most of the royalties come from Project MUSE, which has been offering digitized *Hebrew Studies* articles for the past two years. We have also contracted with JSTOR to provide a similar service. They are now almost done digitizing all the *Hebrew Studies* volumes and should go online soon.

In the preparation of this report, I, once again, asked MUSE to generate a usage report for Hebrew Studies, for the last 12 months. The report provides a number of statistical perspectives and to my mind the data are quite stunning. During that period *Hebrew Studies* Tables of Content were viewed by 4,460 people, and the number of full-text articles that were actually downloaded in the past year

is 4,261. The report also specifies how many days during this period the journal was accessed. Out of the 366 days that the report covers, *Hebrew Studies* was accessed online on 366 days. Every single day people were looking at our journal and an average of 12 articles were downloaded each day! MUSE also provides a list of countries from which *Hebrew Studies* articles were downloaded. Last year it was 51 countries. This year it was 66. The USA tops the list with 2,334 articles, followed by Canada, the UK, Israel, Australia and India. So, if we are in the business of producing and disseminating knowledge, it is clear that we are doing our job better than ever before and that HS has become a highly regarded international journal.

Serge Frolov, the editor of *Hebrew Studies*, will give a full report on this year's volume. So I will just mention that the 2012 volume is just back from the printer and will be mailed to all members and subscribers after Thanksgiving. I did get an advance copy and can attest that it's a terrific volume. We should all be grateful to Serge for the excellent work he and his board have done. We should also be grateful to **Rick Painter** for his continuing devotion and superb execution as the managing editor of the journal. We also published a new issue of our online journal *Hebrew Higher Education*. The editor, **Adina Ofek**, should be recognized for her excellent work in putting this volume together. It is a very useful compendium of articles on the academic teaching and learning of Hebrew. *Iggeret* will come out in December, as scheduled. As always, **Zev Garber** has done a fine job of putting the newsletter together and, once these minutes are complete, it will be distributed to members electronically, in addition to being posted on the NAPH website. We continue to be grateful for Zev's diligent work on the newsletter and on the program for the NAPH sessions at the SBL meeting. We will have his report on both, but I wanted to thank him in advance.

Jared Henson, our Associate Director, and **Vered Shemtov** from Stanford University, are working with a UW-Madison web designer on modernizing the NAPH website, which has become quite dated both in design and in function. This is one of the many things Jared is working on. He continues to be a terrific asset to the Association and has been taking on additional responsibilities every year.

The 2013 summer conference at JTS was another great success. **Zafi Lidovsky Cohen** did an excellent job in putting together the program, together with the professional subcommittees chaired by **Shmuel Bolozky**, **Nancy Berg**, and **Nitza Krohn**. Nitza also served as co-chair of this conference, together with **Alan Mintz** and they pulled off their roles as hosts and local organizers superbly. This was no mean challenge since this was our largest conference ever, with some 240 participants and close to 60 sessions. The schedule for future summer conferences is: **2014: Ben-Gurion University, June 24-26, 2014**, chaired by **Yigal Schwartz**, **2015: University of Memphis, June 22-24**, chaired by **Shaul Bar**.

This year we elect new officers. The Nominating Committee will present its slate of nominees and we will have the election at the end of the meeting.

2. **Zev Garber** described the process of editing the *Iggeret* newsletter and noted the increasing frequency of requests to publish obituaries in it. He discussed the pros and cons of the matter and concluded that each request will be considered individually and will be subject to the editor's discretion. Zev noted that, although there was greater participation by others in contributing to *Iggeret*, he is still seeking additional contributions to the "Notes from the Field" section. Zev also reported on the predictable challenges, frustrations, and ultimate satisfaction of putting together a successful program of NAPH sessions at the SBL conference.

3. **Serge Frolov** gave the following report: *Hebrew Studies* continued to do well in 2013. This year's volume includes 21 articles and two review essays; this is the highest-ever number of article-length items published in a single year. Importantly, this record did not even come close to emptying the journal's portfolio; on the contrary, just like last year, *Hebrew Studies* already has more than enough accepted articles to fill the next volume, plus several under review. And even more importantly, all the while the journal's quality standards have been gradually but constantly raised, with the rejection rate approaching 40% this year – something that, of course, will contribute to the journal's prestige and hopefully to the rate and quality of submissions. *Hebrew Studies* has also been making strides with regard to even coverage of all subject areas under its purview. In this year's volume, only one area, Hebrew literature of the rabbinic and medieval periods, has not been adequately covered, but that should dramatically improve in 2014, with three articles on the subject already accepted for publication.

Another major development of 2013 is the update of the journal's book review section designed and implemented by **Pamela Barmash**. *Hebrew Studies* will continue to publish standard 1000-word reviews, but increased attention, and space, will be given to substantially longer review essays that discuss an important topic, issue, or trend, in scholarly literature. As already mentioned, the 2013 volume includes two such essays, one of which is devoted to a subject that has been widely discussed and hotly debated in the last few years – the possibility of isolating well-defined diachronic strata in Biblical Hebrew. Hopefully, this and other reviews will generate lively polemics thus not only advancing our understanding of the issue but also generating additional readership for *Hebrew Studies* and raising its profile in the field. The journal has also continued, and plans to continue in the future, to publish materials of NAPH colloquia and sessions. Along these lines, the 2013 volume offers a series of papers devoted to David Grossman's latest novel *To the End of the Land*. Finally, *Hebrew Studies* has begun to plan a major overhaul of its "Periodicals and Collected Essays" section. The plan is either to dramatically expand this section or to scrap it altogether. The decision will be made by the journal's editorial board in consultation with NAPH leadership and all its readers.

4. **Pamela Scalise** reported that methodology sessions on teaching the Biblical Hebrew, which were introduced by NAPH, have been getting good attendance. She invited participants to attend the 2013 NAPH session on "The Flipped Classroom."
5. **David Baker**, *Eta Beta Rho* Coordinator, presented the following report: During the past year we accepted a new chapter, designation yod-tet, at the University of Denver under the supervision of Sari Havis. We also had an inquiry from another institution, but it has not yet proposed a constitution nor been assigned a chapter designation. I again urge all NAPH members to consider forming an EBR chapter at their institution, and also request that any chapter news regarding new inductees or chapter activities be sent to me for inclusion in *Iggeret*.
6. The NAPH Nominating Committee submitted its slate of nominees for the new NAPH Officers. Gilead Morahg moved that the slate be accepted by the current officers. Zev Garber seconded. The motion passed. The slate of the 2013-2015 NAPH officers is posted below.

NAPH Officers 2013-2015

President: Cynthia Miller-Naudé, University of the Free State of Bloemfontein
Executive Vice President: Gilead Morahg, University of Wisconsin-Madison
Vice President: Esther Raizen, University of Texas at Austin
Vice President: Marvin Sweeney, Claremont School of Theology
National Conference Coordinator: Zafrira Lidovsky Cohen, Stern College
Editor of *Hebrew Studies*, Serge Frolov, Southern Methodist University
Editor of *Hebrew Higher Education*: Adina Ofek, Binghamton University
Editor of *Iggeret*: Zev Garber, Los Angeles Valley College
Eta Beta Rho Coordinator: David Baker, Ashland Theological Seminary

NAPH Advisory Council 2012-2014:

Pre-Modern Division

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

Modern Division

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

Submitted by the **NAPH nominating Committee:**

Nancy Berg, Fred Greenspahn, Gilead Morahg, Moshe Pelli, Ziony Zevit

Minutes prepared by

Gilead Morahg

NAPH Executive Vice President

NAPH 2013 Annual Meeting

The NAPH 2013 Annual Meeting was held in conjunction with the annual meeting of AAR/SBL in Baltimore, MD. Sessions of the 2013 NAPH meeting are below ...

P24-101

National Association of Professors of Hebrew

7:00 AM to 9:45 AM

11/24/2013

Maryland Ballroom A

Annual Breakfast and Business Meeting

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

P24-131

National Association of Professors of Hebrew

9:00 AM to 11:30 AM

11/24/2013

316

New Testament Jesus in Modern Jewish Literature

Zev Garber, Los Angeles Valley College, Presiding

Aryeh Wineman, Independent Scholar

[*Overtones of Isaac and Jesus in Modern Hebrew Narrative*](#) (30 min)

Discussion (10 min)

Melissa Weininger, Rice University

[*A Question of Truth: Form, Structure, and Character in Der Man Fun Natseres*](#) (30 min)

Discussion (10 min)

Neta Stahl, Johns Hopkins University

[*Was Jesus a Rabbi? Modern Hebrew Literature and Its Jesus*](#) (30 min)

Discussion (10 min)

Zev Garber, Los Angeles Valley College, Respondent (20 min)

Discussion (10 min)

P24-239

National Association of Professors of Hebrew

1:00 PM to 3:30 PM

11/24/2013

Stadium Ballroom IV

Linguistic Change in Biblical Hebrew

Cynthia L. Miller-Naude, University of the Free State - Universiteit van die Vrystaat, Presiding

Cynthia L. Miller-Naude, University of the Free State - Universiteit van die Vrystaat
[Introduction to Language Change and Variation](#) (10 min)

Geoffrey Khan, University of Cambridge
[Morphological Diachrony in Biblical Hebrew Reflected by the Tiberian Vocalization](#) (30 min)

David Lambert, University of North Carolina at Chapel Hill
[Linguistic Change Within the Domain of Concepts: The Case of "Shub"](#) (30 min)

Nili Samet, Bar-Ilan University
[Dating the Book of Proverbs on Diachronic Grounds: Challenges and Opportunities](#) (30 min)

Tania Notarius, Hebrew University of Jerusalem
[The Problems of the Historical Syntax of BH: The Second Person Jussive in an Affirmative Saying as a Case Study](#) (30 min)

Discussion (20 min)

P24-329

National Association of Professors of Hebrew

4:00 PM to 6:30 PM

11/24/2013

Key 6

Teaching Biblical Hebrew in the 'Flipped' Classroom

Pamela J. Scalise, Fuller Theological Seminary (Northwest), Presiding

Pamela J. Scalise, Fuller Theological Seminary (Northwest)
[Teaching Hebrew in the "Flipped" Classroom](#) (5 min)

Vivian L. Johnson, United Theological Seminary
[Flipping Biblical Hebrew in Intensive Formats](#) (25 min)

Discussion (10 min)

David W. Baker, Ashland Theological Seminary
[The Flipped Classroom, Videos, and the Struggling Student](#) (25 min)

Discussion (10 min)

Robert Williamson, Jr., Hendrix College
[A Flipped-Classroom Approach to Teaching Biblical Hebrew](#) (25 min)

Discussion (10 min)

Paul Overland, Ashland Theological Seminary
[Communicative Language Teaching in a 'Flipped' Classroom](#) (25 min)

Discussion (10 min)

P25-133

National Association of Professors of Hebrew

9:00 AM to 11:15 AM

11/25/2013

Salon A&B

Subtle Citation, Allusion, and Translation in the Hebrew Bible: Evidence, Evaluation, and Implications — The Ancient Near East as Context

Ziony Zevit, American Jewish University, Presiding

Ziony Zevit, American Jewish University

[*Discerning Subtle Citations . . . and Describing Worlds of Knowledge*](#) (15 min)

Christoph Uehlinger, Institute of Religious Studies, University of Zürich

[*Subtle Citations? Identifying and Evaluating Interplays between Images and Texts*](#) (25 min)

Ada Taggar-Cohen, Doshisha University

[*Subtle Citation, Allusion, and Translation in the Hittite Texts*](#) (25 min)

David P. Wright, Brandeis University

[*Method in the Study of Textual Source Dependence*](#) (25 min)

Discussion (35 min)

P24-330

National Association of Professors of Hebrew

4:00 PM to 6:15 PM

11/24/2013

Stadium Ballroom II

Subtle Citation, Allusion, and Translation in the Hebrew Bible: Evidence, Evaluation, and Implications — "Tanakh" as Context

Adele Berlin, University of Maryland, Presiding

Dalit Rom-Shiloni, Tel Aviv University

[*Allusions to Priestly Legal Traditions in the Poetry of Jeremiah: Jer 2:20–25 as a Test-Case*](#) (25 min)

Jonathan G. Kline, Harvard University

[*Defiling the Name of YHWH: Wordplay and Innerbiblical Allusion in Malachi*](#) (25 min)

Joseph Ryan Kelly, Southern Seminary

[*Inner-Biblical Influence: An Assessment of Methods*](#) (25 min)

Leonard Greenspoon, Creighton University

[*Interpretation, Intimidation, and Internationalization: Recognition of the Need for Translation in the Hebrew Bible*](#) (25 min)

Discussion (35 min)

2014 NAPH Annual Meeting

The 2014 Annual Meeting of NAPH will be held in San Diego, CA, during the annual meeting of AAR-SBL, November 22-25, 2014. Members in good standing are invited to submit titles and abstracts of papers to be read at the meeting. Papers must be in the area of, or have a bearing on, *Biblica*, *Hebraica*, or Hebrew teaching methodology. The length of the paper should be 20-25 minutes. If you propose to

read a paper, send the title and a summary of 100-150 words after January 1 but no later than March 1, 2014, to: Professor Zev Garber, Program in Jewish Studies, Los Angeles Valley College, 5800 Fulton, Ave., Valley Glenn, CA 91401-4096. Phone, (818) 947-2384; Fax, (818) 947-2620; e-mail: zevgarber@juno.com.

Hebrew Language, Literature and Culture Conference 2014 International Conference on Hebrew Language, Literature and Culture

The 2014 NAPH International Conference on Hebrew Language, Literature and Culture will be hosted by Ben-Gurion University of the Negev, Be'er Sheva, Israel, on June 24-26 and will be chaired by Yigal Schwartz. A Call for Papers has been sent to all NAPH members and is posted on the NAPH website. <http://vanhise.lss.wisc.edu/naph>

Report on the 2013 International Conference on Hebrew Language, Literature, and Culture Jewish Theological Seminary, New York City, June 24-26, 2013

NAPH's International Conference on Language, Literature, and Culture held its 31st meeting at Jewish Theological Seminary on June 24-26, 2013. The conference was chaired by Alan Mintz and Nitza Krohn, and was sponsored by The Amos and Zvia Ginor Chair in Israeli Society and Culture at JTS with additional support from NAPH institutional membership. With over 200 participants and 175 different presentations – it was NAPH's biggest conference, and by all accounts well-organized and academically challenging, reflecting accurately the state of the field and allowing for ample collegiate interactions.

All of the presentations this year were grouped into thematic sessions, many of them organized by colleagues and others by the conference committee. Some of the thematic sessions were offered as continuous seminars focusing on themes such as "Home and Migration in Modern Hebrew Literature," organized by Barbara Mann (JTS) and Naama Tsal (HU); "Representations of Personal and Collective Violence in Hebrew Literature," organized by Yael Feldman (NYU); "The Theater of the Yishuv Era," organized by Dorit Yerushalmi (University of Haifa); and "Topics in the Historiography of Modern Hebrew Literature," organized by Yigal Schwartz and Chen Strass (BGU). A special continuing seminar on "Patterns in Hebrew Media Rhetoric, Past and Present" – was dedicated to the memory of our esteemed colleague, Prof. Rafael Nir Z"L, organized by Rina Ben-Shahar (University of Haifa & Oranim College of Education). Single sessions were organized around themes such as "The Zohar in relation to Christian and Muslim Cultures in the 13th and 14th Centuries," organized by Ruth Kara-Ivanov (BGU); "Forging an Israeli-Jewish Identity," organized by Nancy Ezer (UCLA); "The 'Psychological Reality' of Words Patterns in Modern Hebrew," organized by Shmuel Bolozky (UMASS-Amherst); "Evaluating Learners' Progress and Achievements," organized by Gallia Porat and Vered Shemtov (Stanford); "A Tribute of Natan Zach's Poetic Oeuvre," organized by Ruth Kartun-

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Blum (HU & BGU); “The Story of Naboth’s Vineyard,” organized by Yairah Amit (TAU); “Hebrew Literature in Comparative Context,” organized by Karen Grumberg (University of Texas-Austin); “Imagining the Beloved Country,” organized by Shirli Sela-Levavi (Rutgers); “At Home and on the Way Home in Hebrew Literature,” organized by Iris Milner and Hannah Naveh (TAU); “Jewish Wandering and Migration Across European Spaces,” organized by Michael Gluzman (TAU); “New Directions in Masorah Research,” organized by David Marcus (JTS); “Religiosity in Popular Hebrew Culture,” organized by Yaron Peleg (Cambridge); “Challenges in the Hebrew Verb System,” organized by Rikki Bliboim (HU); “Jewish Grammarians and Commentators,” organized by Chaim R. Cohen (BGU); “Mnemo-Fiction of Holocaust Survivors in Israel,” organized by Roxana Ghită (West University of Timisoara); “Literature and Sovereignty,” organized by Vered Shemtov (Stanford); “Practice, Norm, and Linguistic Editing,” organized by Moshe Florentin (TAU). A special thematic panel, composed of 4 Bar Ilan University graduate students, was organized and chaired by their advisor, Dorit Lemberger, on “Self-Constitution through Poetic Language.” Chana Kronfeld (UC Berkeley) organized a special round table discussion offering three ways of looking at Yehuda Amichai’s epic poem “The Travels of the Last Benjamin of Tudela” featuring Sidra DeKoven Ezrahi (HU), Alan Mintz (JTS), and herself. The text was distributed to members prior to the conference, allowing for a well-informed discussion.

In the area of Hebrew pedagogy, we offered 4 different workshops this year for Hebrew instructors on technology-enhanced instruction: on “Creating on-line audio assignments using VoiceThread.com,” led by Hadassah Nemovicher (JTS); “Creating Various Online Games,” led by Rivka Weiner (Stern College, YU); “Creative Online Homework Assignments,” led by Mira Angrist (Boston U); and “Practical Use and Applications of a Spaced-Repetition Learning Model Using Anki,” led by David Delauro (JTS).

The first day of the conference ended with a lively cocktail reception co-sponsored by JTS and the generous support of Brill Publishing House. It was followed by a banquet dedicated to Prof. Uzzi Ornan on the occasion of his 90th birthday. With Ornan present with his wife, Michal Ephratt (University of Haifa), the festivities included a brief presentation of his academic achievements followed by heartfelt words of appreciation and good wishes delivered by his former students and present-day colleagues. At the end of the second day, a JTS graduate student, Saul Noam Zaritt, hosted a graduate student happy hour in a local pub, sponsored by Prooftexts. The conference concluded on the third day with roundtable discussion on “Modern Hebrew Literature Current Issues and Future Directions,” organized and moderated by Barbara Mann (JTS), featuring Sidra Ezrahi (HU), Hannan Hever (HU), and Chana Kronfeld (UC Berkeley).

Many thanks to Alan Mintz and Nitza Krohn for their gracious hospitality. JTS’s unique campus provided a superbly elegant setting for an amicable interaction between members in spite of the large number of participants.

The 2013 conference committee included Emmanuel Allon (Beit Berl College), Esther Borochofsky Bar Aba (Tel Aviv University), Rina Ben Shahar (University of Haifa and Ornam College of Education), Nancy Berg (Washington University at St. Louis), Shmuel Bolozky (University of Massachusetts Amherst), Ronit Engel (University of Pennsylvania), Nancy Ezer (University of California, Los Angeles), Karen Grumberg (University of Texas at Austin), Benjamin Hary (Emory University), Sari Havis (University of Denver), Nitza Krohn (Jewish Theological Seminary), Zafirra Lidovsky Cohen (Stern College, Yeshiva University), Gilead Morahg (University of Wisconsin-Madison), Adina Ofek (Binghamton University, SUNY), Esther Raizen (University of Texas at Austin), Yael Reshef (Hebrew University Jerusalem), Chaya Shacham (University of Haifa), Vered Shemtov (Stanford University), Tamar Sovran (Tel Aviv University), and Eric Zakim (University of Maryland, College Park). Their contribution to the success of the conference is greatly appreciated. The continuous

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support of NAPH's institutional members allowed us to support 12 graduate students' travel to the conference. We look forward to increasing the funding and to drawing more young scholars to future conferences. We urge all supporters of NAPH to encourage graduate students and young PhDs to join the association and consider active participation in its various activities.

I'm thrilled to announce that the 32nd NAPH annual conference will take place in Israel. It will be held at Ben-Gurion University of the Negev on June 24-26, 2014 and will be chaired by Yigal Schwartz.

For information please visit our website <http://vanhise.lss.wisc.edu/naph/>

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News From Our Members

Recent Publications

Bill T. Arnold, Asbury Theological Seminary: "Aramean Origins: The Evidence from Babylonia," *Archiv für Orientforschung* 52 (2011 [appeared 2013]): 179-85; "The Holiness Redaction of the Flood Narrative (Gen 6:9-9:29)," in *Windows to the Ancient World of the Hebrew Bible: Essays in Honor of Samuel Greengus*, edited by Bill T. Arnold, Nancy L. Erickson, and John H. Walton. Winona Lake, Ind. Eisenbrauns, [in press]; "Adversative (Biblical Hebrew)," "Comparative Clause (Biblical Hebrew)," "Number (Biblical Hebrew)," "Conjunctions (Biblical Hebrew)." *Encyclopedia of Hebrew Language and Linguistics*. Edited by Geoffrey Khan, Shmuel Bolozky, Steven Fassberg, Gary Rendsburg, Aaron Rubin, Ora Schwarzwald, and Tamar Zewi. Leiden and Boston: Brill, [in press]; "The Genesis Narratives." *Foundations for a History of Israel*, edited by Bill T. Arnold and Richard S. Hess. Grand Rapids, Mich.: Baker Academic [in press]

Nehama Aschkenasy, University of Connecticut: "Recreating the Canon," *The Posen Library of Culture and Civilization*, vol. 10, (Yale University Press, 2013); "Agnon's Dickensian Moment," in John O. Jordan and Nirshan Perrera, eds., *Global Dickens* [in the series A Library of Essays on Charles Dickens] (London: Ashgate, 2012); "Literature, Hebrew: Women Writers, 1882-2010" in Judith Baskin (ed.) *Dictionary of Judaism and Jewish Culture* (Cambridge University Press, 2011).

David W. Baker, Ashland Theological Seminary: "Evil" and "Nahum, Book of." Pages 193-196 and 560-563 in *Dictionary of the Old Testament: Prophets*, edited by Mark J. Boda and J. Gordon McConville. Downers Grove, Ill.: InterVarsity Press, 2012; *Isaiah*. Zondervan Illustrated Bible Backgrounds Commentary, softcover edition. Grand Rapids, Mi.: Zondervan, 2013; *Genesis 37-50: A Handbook on the Hebrew Text*. Baylor Handbook on the Hebrew Bible. Waco, Tx.: Baylor University Press (forthcoming)

Leila Leah Bronner, formerly of Witswatersrand University: "Immortality of the Soul in Judaism," *Encyclopedia of the Bible and its Reception* (forthcoming).

Zahava Caspi, Ben Gurion University: *Behold, The Days Come: Apocalypse and Ethics in Israeli Theater*, Assaf Press of Tel Aviv University and Safra Press of the Hebrew Writers Association in Israel 2013 [H]; and Gad Kaynar, eds., *Another View: Israeli Drama Revisited*, Ben-Gurion University Press, 2013 [H].

Zafira Lidovsky Cohen, Stern College/Yeshiva University: "The Non-Chosen Body: Poetics and Politics in Alona Kimhi's *Lily La Tigresse*," *Hebrew Studies* LIV (2013), forthcoming.

Hélène M. Dallaire, Denver Seminary: "Joshua" in *Expositor's Bible Commentary*. Vol. 2 (revised; Grand Rapids: Zondervan, 2012); "Messianic Judaism from the 6th to the early 20th century AD: Textual Evidence" in *Caspari Center 30th Anniversary Volume*. Edited by Jakob Wilms Nielsen and Knut Helge Høyland (Jerusalem: Caspari Center for Biblical and Jewish Studies, 2012); *Biblical Hebrew: a Living Language* (Grand Rapids, MI: Eerdmans, forthcoming) a grammar of Biblical Hebrew & CD with Teaching Powerpoints, Visual Vocabulary Powerpoints, Charts, Teaching tools, Audio files; "Joshua and Israel's Exodus from the Desert Wilderness," with Denise Morris in *The Exodus and Its Reverberations in Scripture*. Edited by D. J. Bradley and R. M. Fox (Eugene, OR: Wipf & Stock, forthcoming)

Zev Garber, Los Angeles Valley College: "Shoah Theology in America: First Responses and Interfaith Statement." Themes in the Thought of Eliezer Berkovits. *Shofar* 31.4 (Summer 2013) 37-47; "Birth, Judaism" in *Encyclopedia of the Bible and its Reception*; reviews in *CBQ*, *Choice*, *H-Net Reviews*, *HS*, *JES*, and *Shofar*

Shiri Goren, Yale University: "Writing on the Verge of Catastrophe: David Vogel's Last Work of Prose," in *Choosing Yiddish: New Frontiers of Language and Culture*, Lara Rabinovitch, Shiri Goren and Hannah Pressman, eds. Wayne State University Press, 2013.

Robert D. Holmstedt, University of Toronto: *Linguistic Studies in Phoenician Grammar: In Memory of J. Brian Peckham* (edited with Aaron Schade; Winona Lake, IN: Eisenbrauns, 2013); *Beginning Biblical Hebrew: A Grammar and Illustrated Reader* (with John A. Cook; Grand Rapids, MI: Baker Academic, 2013); "The Syntax and Pragmatics of Subject Pronouns in Phoenician" in *Linguistic Studies in Phoenician Grammar*, edited by Holmstedt and Schade (Winona, Lake, IN: Eisenbrauns, 2013) (84-110); "The Grammar of װ and ן װ ם in Qohelet," in *The Words of the Wise Are Like Goad: Engaging Qohelet in the 21st Century*, edited by Mark Boda, Tremper Longman III, and Cristian Rata (Winona Lake, IN: Eisenbrauns, 2013) (283-307); "The Nexus between Text Criticism and Linguistics: A Case Study from Leviticus." *JBL* 132:3 (2013): 473-94; "Historical Linguistics and Biblical Hebrew," in *Diachrony in Biblical Hebrew*, edited by Cynthia Miller-Naudé and Ziony Zevit (Winona Lake, IN: Eisenbrauns, 2012) (97-124); "1-2 Samuel" (with Herbert M. Wolf) in *The Baker Illustrated Bible Commentary*, edited by Gary Burge and Andrew E. Hill (Grand Rapids, MI: Baker Books, 2012) (254-313); "Reviews in The Journal of Hebrew Scriptures and RBL

Lily Kahn, University College London: *The Routledge Introductory Course in Biblical Hebrew* (Routledge, 2013, 368pp); 'The Evolution of Modern Hebrew and its Relationship to Biblical Hebrew', *Encyclopedia of Biblical Reception* (in press); 'Construct State: Hasidic Hebrew', 'Hasidic Hebrew', 'Maskilic Hebrew', and 'Melitsa' in *The Encyclopedia of Hebrew Language and Linguistics*, ed. Geoffrey Khan (Brill, 2013); 'Nominal Possessive Constructions in the Early Modern Hasidic Hebrew Tale', *Bulletin of the School of Oriental and African Studies* (in press, 2013)

Lamontte M. Luker, Lutheran Theological Southern Seminary of Lenoir-Rhyne University: *An Illustrated Guide to the Holy Land for Tour Groups, Students, and Pilgrims* (Nashville Abingdon Press, 2013). See www.AbingdonAcademic.com/HolyLand.

Yair Mazor, University of Wisconsin, Milwaukee: *Broken Twig: The Poetry of Daliah Ravikov and Modern Hebrew Poetry*; *Bridled Bird: The Poetry of Nathan Zach and Modern Hebrew Poetry*; *Nocturnal Lament: The Poetry of David Fogel, The Harbinger of Modern Hebrew Poetry*; *The Flower and the Fury: The Poetry of Yonah Wollach and Modern Hebrew Poetry*. Four separate volumes, written over three years, and published by Milwaukee: Maven Mark Books, 2013 in a series dedicated to Modern Hebrew Poetry.

Ranen Omer-Sherman, University of Miami: "Guests and Hosts in A. B. Yehoshua's *The Liberated Bride*." *Shofar: An Interdisciplinary Journal of Jewish Studies* 31.3 (2013): 25-63; "Paradoxes of Identity: Jewish/Muslim Interpenetration in Almog Behar and Sayed Kashua," In *Israeli Identity: Between Orient and Occident*, edited by David Tal (Routledge, 2013): 264-278.

Moshe Pelli, University of Central Florida: *Michtevei Ya'itim: The Journals of the Haskalah 1820 to 1845*, Monographs and Annotated Indices to Eight Hebrew Periodicals in Holland, Galicia, Germany and Lithuania, Magnes Press of the Hebrew University in Jerusalem; 437 pp.; bibliography, index, English abstract, 2013. The periodicals: *Bikurei To'elet* (1820), *Hatzfirah* (1823/4), *Pri To'elet* (1825), *Zion*, I, II (1840/1–1842/3), *Zion* [III] (1845), *Pirhei Tzafon*, I, II (1841, 1844), *Bikurei Hashanah* (1844), *Sefer Bikurei Ha'itim* (1844), *Bikurei Ha'itim Ha-Chadashim* (1845/6) [H]. Articles: "Bikurei To'elet: The Benefit, True Knowledge, and Aesthetic Pleasure, Emanating from this Publication," *Kesher*, Journal of Media and Communications History, 43 (Summer, 2012), pp. 119–127, 12e [H]; "Bikurei Hashanah: To Raise the Statue of Torah and the Holy Tongue Among the Hebrews," *Hador* (2012), pp.50-59 [H]; "Kohelet Musar," *Enzyklopädie jüdischer Geschichte und Kultur*, III (2012), pp. 379-382 [German]; "Hatzfirah (1823/24), Edited by Meir Halevi Letteris, is the New Measef for the Israelites," *Kesher*, Journal of Media and Communications History, 44 (Winter, 2013), pp. 29–38, 5e [H].

Gary A. Rendsburg, Rutgers University: 1) "Late Biblical Hebrew in the Book of Haggai," in *Language and Nature: Papers Presented to John Huehnergard on the Occasion of his 60th Birthday*, edited by Rebecca Hasselbach and Na'ama Pat-El (Studies in Ancient Oriental Civilization 67; Chicago: The Oriental Institute of the University of Chicago, 2012), pp. 329-344; 2) "Northern Hebrew through Time: From the Song of Deborah to the Mishnah," in *Diachrony in Biblical Hebrew*, edited by Cynthia L. Miller-Naudé and Ziony Zevit (Winona Lake, Ind.: Eisenbrauns, 2012), pp. 339-359; and 3) "פְּרָוֹן (Deut 33:21)," *Hebrew Union College Annual* 81 (2010) [appeared 2013], pp. 17-42.

Ora R. Schwarzwald, Bar-Ilan University, Israel: "From learned language to learning language". *Mizimrat Halashon: Collective Articles on Language Education*, edited by Irit Haskel-Shaham, Ruth Burstein, Aliza Amir and Hilla Atkin (Jerusalem: The Ministry of Education 2012), 139-146 (Hebrew); "On Vowel Polarity in Hebrew". *Leshonenu* 74: 2012, 79-92 (Hebrew); "Discourse aspects in *Meam Loez*". *Mahbarot Liyehudit: Studies Presented to Professor Judith Dishon*, edited by Ephraim Hazan and Shmuel Refael (Ramat Gan: Bar Ilan University 2012), 291-309 (Hebrew); "Las palabras hebreas en la prensa judeo-española en Grecia". *Rumbos del hispanismo en el umbral del Cincuentenario de la AIH*, vol. VIII *Lengua*, edited by Patrizia Botta y Sara Pastor (Roma: Bagatto Libri 2012), 65-72; "The Typology of Nonintegrated Words in Hebrew". *SKASE Journal of Theoretical Linguistics* 10(1): 2013, 41-53 (<http://www.skase.sk/Volumes/JTL22/index.html>); "Review of *Literacy and Language* 4 (2012)". *Hebrew Higher Education* 15: 2013, 227-231.

Chaya Shacham, University of Haifa: *Bedek Bayit – Al Livtei Zehut, Ideologya Veheshbon Nefesh Basifrut Ha'ivrit Hahadashah* (Ben-Gurion institute, Ben-Gurion University of the Negev, Israel, 2012) 284 pp. bibliography, index, English contents [Heb]; "Christians, Jews, Journeys, and Salvation – Intertextuality and Inversion in *Laish* by Aharon Appelfeld and *Crusade* by Amos Oz", *Orbis litterarum, International Review of Literary Studies*, Vol. 67 No. 3 (June 2012) 219-240; "La tension identitaire dans trois récits d'initiation: le *sabra* et la diaspora en héritage", *Tsafon: Revue d'etudes Juives du Nord*, Université Lille Nord de France, 63 (2012) 139-161 [French]; " 'Cloths of Mystery': Writing About the Land of Israel Differently – On the Story "The Haj From Heftzibah" by Yaakov Shteinberg", *Ma'ase Sippur: Studies in Jewish Literature*, No. 3, (2012) Bar-Ilan University Press, 333-349 [Heb]

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

Michael B. Shepherd, Louisiana College: *The Textual World of the Bible* (New York: Peter Lang, 2013).

Reuven Shoham, University of Haifa and Oranim - College for Education: *In Natan Zach's World A Familiar Face is Also a Stranger – Thematics, Poetic and Rhetoric Studies in the Poetry of Natan Zach* (The Ben-Gurion Research Institute For the Study of Israel and Zionism, Sde Boker, Ben-Gurion University of the Negev, 2013).

Robert C. Stallman, Northwest University: "Exodus and Work" and "Leviticus and Work," *Theology of Work Project* (<http://www.theologyofwork.org/>)

Andrew Steinmann, Concordia University Chicago: "Gazelles, Does, and Flames: (De)Limiting Lovde in Song of Songs," *Journal for the Evangelical Study of the Old Testament* 2.1 (2013) 25—39.

Wildo van Peursen, Leiden University: *Grip op grillige gegevens. De exegeet als systematicus* (Inaugural lecture, VU University Amsterdam, 2013). Available online at <http://dare.ubvu.vu.nl/handle/1871/40750>

Current Research in Progress:

Bill T. Arnold, Asbury Theological Seminary: "Deuteronomy 12 and the Law of the Central Altar *noch einmal*," work in progress; "Graf and Wellhausen and Their Contribution to Biblical Interpretation" (with David B. Schreiner), *History of Biblical Interpretation, Volume 3: The Rise of Modern Biblical Criticism in the Eighteenth and Nineteenth Centuries*, edited by Alan J. Hauser and Duane F. Watson. Grand Rapids, Mich.: Eerdmans, [in process]

David W. Baker, Ashland Theological Seminary: *1&2 Kings*. Teach the Text Commentary Series, edited by John H. Walton. Grand Rapids, Mi.: Baker (forthcoming); *Genesis*. Apollos Old Testament Commentary. Downers Grove, Il./Leicester, UK: InterVarsity Press (forthcoming); *1&2 Samuel*. Believers Church Bible Commentary. Harrisonburg, Va.: Herald Press (forthcoming); a project on women and their role in public and private life in the ancient Near East.

Hélène M. Dallaire, Denver Seminary: *The Syntax of Volitives in Biblical Hebrew and Amarna Canaanite Prose*. LSAWS. Edited by Cynthia Miller-Naudé and Jacobus Naudé (Winona Lake, IN: Eisenbrauns, submission August 2013); “Joshua” in *Hearing the Message of Scripture Commentary*. Edited by Daniel I. Block (Grand Rapids: Zondervan, submission August 2015); *Devotionals from the Hebrew Scripture*. Edited by Hélène Dallaire (in conversation with publisher); Hebrew devotionals for *Devotions from the Hebrew Bible*. Edited by L. Fields and M. Eng (Grand Rapids, MI: Zondervan, submission October 2013).

Ken Frieden, Syracuse University, is completing a book about early modern Hebrew sea narratives, juxtaposing maskilic adventure stories to hasidic accounts of pilgrimage to the Land of Israel. In the new series linked to the endowed lectures in Judaic Studies at Syracuse University, the next volume to appear is a book of three essays by Hannan Hever. In *Nativism, Zionism, and Beyond*, which is the seventh *B. G. Rudolph Lecture in Judaic Studies* (2013), Ken Frieden contributed a preface called “Before the Storm: Readings of Nativist Hebrew Poetry.”

Lily Kahn, University College, London, is working on a bilingual edition with linguistic commentary of the six Shakesperian plays translated into Maskilic Hebrew in the Nineteenth Century Eastern Europe.\

Paul Korchan, Briar Cliff University, current research for publication is informed by the cognitive science of religion, and includes studies of suspense and authority in Biblical Hebrew, as well as self-deception in the Hebrew Bible.

Yair Mazor. University of Wisconsin, Milwaukee, is currently working on “The Cryptic Bible: The Bible Surrenders its Aesthetic Secrets.” The project is a sequel to Mazor’s *Who Wrought the Bible?: Unveiling the Bible’s Aesthetic Secrets* (University of Wisconsin Press, 2009)

Ranen Omer-Sherman, University of Miami, is working on a book that addresses literary and cinematic portrayals of the kibbutz from the 1920s to the present.

Moshe Pelli, University of Central Florida, continues research on the Hebrew periodicals of the Haskalah in the second part of the nineteenth century: *Bikurim*, *Hehalutz*, *Kochvei Yitzhak*, in my series of monographs and annotated indices of Haskalah periodicals [H].

Robert C. Stallman, Northwest University: "Genesis 12-50 and Work" and "Numbers and Work," *Theology of Work Project* (<http://www.theologyofwork.org/>)

Recent Promotions or Change in Position

Paul Korchin, formerly adjunct Professor of Religion at the University of Alaska Fairbanks, has undertaken a tenure-track position as Assistant Professor of Theology at Briar Cliff University in Sioux City, Iowa. His current research for publication is informed by the cognitive science of religion, and includes studies of suspense and authority in Biblical Hebrew, as well as self-deception in the Hebrew Bible.

Curriculum Innovations and Awards

Ken Frieden, Syracuse University, communicates that the series Judaic Traditions in Literature, Music, and Art, which he edits with Harold Bloom at Syracuse University Press, is flourishing. Focusing on

Hebrew and Yiddish literature, the series has published more than 50 volumes, which NAPH members can view at <http://www.syracuseuniversitypress.syr.edu/books-in-print-series/judaic-traditions.html>. The most recent addition is David Ehrlich's collection *Who Will Die Last: Stories of Life in Israel*, ed. Ken Frieden (Syracuse: Syracuse University Press, 2013). Frieden was one of fifteen different translators who contributed their work.

Andrew Steinmann, Concordia University Chicago, was named Distinguished Professor of Theology and Hebrew (Fall 2012).

Wildo van Peursen, Leiden University, has received a scholarship from the Netherlands Organization for Scientific Research (NWO) for the project *Does Syntactic Variation reflect Language Change? Tracing Syntactic Diversity in Biblical Hebrew Texts* (with Dr. J.W. Dyk). This project will include two senior researchers, a postdoctoral researcher, two PhD students and a programmer. He also received scholarship from CLARIN (Common Language Resources and Technology Infrastructure) for the project *SHEBANQ (System for HEBrew Text: ANnotations for Queries and Markup)*. This project will make the database of the Eep Talstra Centre of VU University (formerly known as the WIVU) available online and build a web application with a query saver around it. For the workshop 'Electronic Tools for Biblical Hebrew Teaching and Research', 2–3 May 2013, preceding his inaugural lecture as Professor of Old Testament at VU University, he received grants from the European Association of Digital Humanities (EADH) and the Netherlands School for Advanced Studies in Theology and Religion (NOSTER).

ETA BETA RHO HONOR SOCIETY

This year a new chapter was added to EBR at the University of Denver (chapter designation ט). It is under the faculty direction of Sari Havis, who had previously established a chapter at the University of Kansas. We welcome applications from any higher educational institution which has a program in Hebrew (see information on the NAPH website). Over the years we have had some enquiries from several high schools interested in forming chapters. Our organization is not structured to support institutions at that level, but the Board at the November meeting offered to assist those interested in forming a sister organization at the high school level. Feel free to contact me at the e-mail address below.

Several institutions informed us of their class of 2013 inductees to the Society. Ashland Theological Seminary (chapter designation ט) inducted the following students: Sara Marie Carlisle, Beth Ellen Hoffman, Michael William Karoly, Mei Lin Lam, and June Carlotta Rivers.

Bethel Seminary (chapter designation ט) inducted Nick James Brannen, Jake D. Eyler, John Robert Hann, Cara Joy Koski, Erin Elizabeth Marth, and Felisha Aspen Whitney.

Washington University in St. Louis (chapter designation ט) inducted Rivka L. Feinberg and Gideon Z. Palte.

Wheaton College (chapter designation H) inducted: Meghan J. Gegner, Ellen M. Richard, Jonathan G. Sumulong, Kurt W. Klinger, and Kathryn E. Steely.

Please feel free to send any reports of chapter activities, especially a list of new inductees, so we can include them in future issues of *Iggeret*.

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

ETA BETA RHO

National Scholastic Honor Society for Students of Hebrew Language and Culture

Chapters

(* = inactive or non-responsive)

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* *Cumberland College
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
(swyrick@umhb.edu)
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)

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

Hebrew Higher Education

I am writing to all NAPH members to draw your attention to our Vol. 15 currently available on line. <http://vanhise.lss.wisc.edu/naph/?q=node/10>

We opened the volume with a thorough retrospect of the journal's years of appearance and continuous struggle to exist and improve. Our history was explored by Edna Amir-Coffin, one of the founders of NAPH and a long time contributor to the journal. Her enlightening review of the history of the organization and the journal deserves even further thought, but I would like to direct our attention (davka) to her closing remarks. Six points were put forth by the author as pointers and directions and each deserves further development and exploration. We have taken some steps toward implementation of some and hope they will take off soon.

Issue 15 is only the second one published on line, and one that proved to allow various new and innovative ways of expressing ideas and venues for teaching. One good example is Nili Adler's paper on using filmed theater performances to teach language and culture. The technical possibilities afforded by the electronic version were clearly utilized in her paper and demonstrated where they can lead. Naomi Sokoloff's paper on the graphic novel also used some visual images enabled by the electronic version. Nevertheless, as requested by many, we will also enable those interested to order a bound hard copy for a reasonable fee.

The other papers in literature and linguistics were all outstanding and drew many positive comments. I wish we had more papers in Bible; our next issue (16) already promises to correct this.

Our recently introduced format, "From the Workshop" developed proceedings of papers presented in conference, has also taken off and even at this early stage we have been receiving a large number of papers.

With warm wishes for a productive year.

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Notes From the Field

Two New Projects at the Eep Talstra Centre for Bible and Computer Wido van Peursen

When I was appointed Professor of Old Testament at the Faculty of Theology of VU University Amsterdam on 1 September 2013, I had the privilege of becoming part of an active and productive research group of Old Testament scholars working in the field of Bible and Computer in the Eep Talstra Centre for Bible and Computer, formerly known as the “Werkgroep Informatica Vrije Universiteit (WIVU)”. In my first year at this faculty, two new projects were started up, one sponsored by the Netherlands Organization for Scientific Research (NWO), the other by “Common Language Resources and Technology Infrastructure (CLARIN)”. It is a pleasure to share with the *Iggeret* readers some of the aims we want to realize in these projects and the ambitions we have to contribute to Hebrew studies by applying computational methods.

1. Syntactic Diversity in Biblical Hebrew Texts

The linguistic diversity within the Hebrew Bible—visible at all levels from spelling through discourse composition—has led to a broad range of explanations. Some assume a continuum of development between one stage of the language and another, while others emphasize the presence of variety in Hebrew at any given time.

The discoveries of epigraphic material from the first millennium BCE, providing insight into synchronic differences, and of post-biblical Hebrew texts (including the Dead Sea Scrolls), giving a new impulse to the research into the diachronic development of Biblical Hebrew, have not led to a consensus in the interpretation of the observed variation. Rather they have evoked an emotionally heated debate, not in the least because of the relevance of these issues to the origin and historicity of the Bible. Meetings of Hebrew scholars at the Annual Meetings of the Society of Biblical Literature and other scholarly meetings abundantly attest to this. See, for example, also Z. Zevit’s presidential’s address in *Iggeret* 2010 on this hotly debated issue.

The explanations for the variation that assume a continuum of development include: chronology (Archaic BH, Standard BH, Late BH), dialects, genre, oral versus written layers, transmission history, and the influence of foreign languages. Recently a continuum has been denied in favour of an explanation in terms of multiple varieties of Hebrew accessible not only to authors of the Persian period but also to later scribes who copied and changed words and syntax randomly so that the variation provides no basis for linguistic dating, so that “non-chronological explanations might provide an equally probable or even superior explanation for the linguistic variety” (Young, Rezetko and Ehrensverd)

Our project, which is about to start on 1 October 2013, will approach these questions anew, making use of the database of the Hebrew Bible of the Eep Talstra Centre for Bible and Computer. This project, called “Does Syntactic Variation reflect Language Change? Tracing Syntactic Diversity in Biblical Hebrew Texts”, proposes to complement existing studies by researching syntactic parameters with as scope the whole Hebrew Bible, using selected extra-biblical texts as points of comparison. Only after quantifying the presence and frequencies of a broad set of structures evidencing variation in Biblical Hebrew at phrase, clause, and text-compositional levels is it permissible to hypothesize as to the reasons for the differences. Once inventoried, the data can be searched for clustering of characteristics which could point to a specific explanation, whether that be dialect, dating, genre, transmission history or the influence of a foreign language. Conclusions of this nature have thus far primarily been based on word choice and set phrases; this project investigates whether these conclusions are supported or contradicted by syntactic parameters. Implementing insights from and instruments developed in the linguistic study of language variation and change, and separately analysing syntactic contexts which

could affect the choice of variants, the project will ascertain whether the texts show a random use of multiple variants or whether shift and change can be traced.

We are aware that this is an ambitious project, and that it is an immense challenge to realize our aim to make a significant contribution to the discussion on the basis of our computational corpus analysis. I am glad to be part of a strong research team, including Dr Janet Dyk (the main applicant of this project), Marjan Kajaan, MA (PhD student for the project constituent dealing with phrase structure), Martijn Naaijer, MA (PhD student for the project constituent dealing with clause structure), and Dr Dirk Bakker (postdoctoral researcher for the study of syntactic variation in text grammar). The advisory board includes not only the esteemed Hebrew scholars Steven Fassberg (Hebrew University of Jerusalem) and Frank Polak (Tel Aviv University), but also a famous expert in statistics and linguistics, namely Harald Baayen (Eberhard Karls Universität Tübingen).

2. Database of the Hebrew Bible from Question to Query

The Hebrew Text Database of the Eep Talstra Centre contains the Hebrew text of the Old Testament enriched with many linguistic features at the morpheme level up to the discourse level. This work of decades is currently represented in an object database that is optimized for linguistically relevant queries. However, this resource is not readily available to researchers, and moreover, work based on this resource cannot be linked to it on the web. This is a situation we want to improved in another project, made possible by a generous grant that we received from CLARIN (Common Language Resources and Technology Infrastructure). CLARIN is a European project that aims to build and maintain an infrastructure for Humanities research, with a special focus on linguistics. Our project, called SHEBANQ (System for HEBrew Text: ANnotations for Queries and Markup), involves the curation of the ETC database as well as making it accessible through a web application.

The database contains a wealth of linguistic information at word, phrase, clause and text level. But how can querying the database help answering questions that readers of the text have? How to build a bridge between the questions that biblical scholars have about language, meaning and textual relations and the potential of querying the database to answer those questions?

The SHEBANQ project aims at building such a bridge. In this project we are making the first steps by developing a web application that provides access to the database, allows for queries, and can save these queries as annotations. This project is rooted in the conviction that queries are powerful forays in landscapes of data and that annotations are promising vehicles for preserving and reusing. In the SEHBANQ application, queries will be linked to their results in the text database as annotations, together with the questions that motivated them. With “questions” we refer to uncertainties such as: How should we translate this verb form? Does this sudden change in person/number/gender reflect a textual break? “Queries” that can contribute to answering these questions may include searches for patterns of sequences of verb forms or patterns of person/number/gender shifts. The annotations should make the step from “question” to “query” insightful to biblical scholars.

In this project we cooperate with the DANS Institute (Data Archiving and Networked Services) in The Hague. For me as a Hebrew scholar it is exciting to cooperate with programmers and data specialists. I should mention here especially Dr Dirk Roorda of DANS and the scientific programmers Constantijn Sikkel and Pierre Thierry, without whose expertise it would have been impossible for me to carry out this rather technical project. It is a wonderful experience to see how interdisciplinary research can support Hebrew studies and how Hebrew studies with its longstanding grammatical and philological tradition can contribute to the larger field of E-humanities.

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From Bucaecz to Crakow

Aryeh Wineman

Following a book consisting of readings of several of Agnon's stories in which the master drew from traditions of Jewish lore and texts while utilizing them in highly creative ways (*Agada va'omanut*, Rubin Mass, 1982), my interests turned more to those kinds of texts in their own right. I worked on three volumes, each consisting of translations with notes and commentary, *Beyond Appearances—Stories from the Kabbalistic Ethical Writings* (JPS, 1988), *Mystic Texts from the Zohar* (JPS, 1997; soft-cover edition, Princeton, 1998), and *The Hasidic Parable—A Collection with Commentary* (JPS, 2001).

Some of those areas naturally propelled my interest in the Hasidic homily-literature and in the nature of Hasidic interpretation, resulting in a number of articles, including some which appeared in *Hebrew Studies*, and one larger study on Isaac of Radvil's *Or Yitzhak* which appeared in *HUCA* (Vol. 77, 2006). The latter focused upon an interesting and perhaps very relevant but little-known work due to the fact that the manuscript was lost for well over a century until it was discovered and printed for the first time in 1961. Reflecting on this range of interests, my underlying attraction perhaps is to the phenomenon of Midrash in its broadest sense, as older, hallowed texts lend themselves to even radical re-creation over time.

More currently I have been fascinated by one particular example of the Hasidic homily-literature, *Ma'or va-shemesh*, an edited commentary on the Torah based upon the homilies of Kalonymus Kalman Epstein of Crakow (1765-1823) which appeared nineteen years after the death of the Crakow master and preacher.

While the various volumes comprising the classical Hasidic homily-texts assume various forms and all share, to a great extent, in a common complex of values marking Hasidism in its earlier years, and though those volumes have drawn interest mainly as a statement of Hasidic teachings and beliefs, my interest in *Ma'or va-shemesh* has been also directed toward literary considerations. Common to many of the more striking passages in that work is a specific avoidance of all that would be expected and even obvious in favor of a thoroughly unexpected understanding of a toraitic verse, passage or episode.

Passages from the legal, including the cultic sections, of the Torah acquire a revolutionary interpretation. While the general trend in such Hasidic homiletical interpretations of the various skin-afflictions mentioned in *Vayikra* and calling for seclusion of victims from the camp due to the danger of contagion, rests upon midrashic comments viewing such diseases as the consequence of moral defects, the commentary in *Ma'or va-shemesh* goes further: the diseases themselves which require priestly attention are moral, not physical in nature. The equation is significantly tightened.

And in a brilliant, hypothetical re-interpretation of the Cities of Refuge (*'arei miklat*), the preacher completely bypassed the point that they apply to those who had inadvertently caused a death and are allowed to flee to one of those designated cities to avoid becoming victims of blood-revenge (*nikmat-dam*), and he chose to read them as designated precisely for those who killed *with intent*. They are allowed to make their way to one of those designated cities in order to seek to understand what brought them to an act of murder, what seemingly inconspicuous deed or emotion in the culprit's makeup became a turning-point in his character and is in dire need of repair. He might remain in such a city, presided over by a holy man, for years and years as that kind of time-span is required for his introspection and self-examination. Although Kalonymus Kalman and Sigmund Freud greatly differed concerning the nature of their inquiries, their sharing the feature of such long-range introspection boldly stands out when we consider that the Crakow preacher died some decades before Freud was born!

While many of his interpretations, seemingly remote from the plain sense of the toraitic text, resemble homilies in other such collections, it might be possible to locate a basic paradigm in the interpretations found in *Ma'or va-shemesh*. The preacher made the effort to ground his interpretation in the text of the toraitic passage or in the body of commentary associated with the source, in this way

creating a trust and space allowing him rather subtly to bypass key-elements in the very passage he was expounding. In other words, he went out of his way to establish lines of continuity extending from the text and its more normative understanding in order then to be able to introduce a basic discontinuity with the more obvious and accepted meaning of the text.

Certain themes reverberate throughout *Ma'or va-shemesh* including a pronounced and repeated accent upon the uniqueness of each individual –as well as of each blade of grass! The Crakow preacher read that theme into a number of toraitic passages which, themselves, would hardly seem to bear his interpretation. He maintained emphatically that one's faith and sense of meaning is rooted precisely in a deep place within the self, grounded in that person's own individuality. And the Torah's likening the seed of Abraham to the stars of the heavens is presented, in *Ma'or va-shemesh*, in terms referring not to their number but rather to their individuality –“because a star shines by its own light.”

While Kalonymus Kalman Epstein was Hasidism's pathfinder in the hostile atmosphere in Crakow, it appears that he was not blind to the potential dangers lurking in the very nature of many such groups. Followers often tend to express their loyalty and veneration of a holy man in a way in which they erase their own individuality and its connection with the very source of one's faith, imitating even the very mannerisms of the holy man. As a result, their holy deeds could become something simply “learned from another person” rather than flowing from the truer, unique self of the person.

Ma'or va-shemesh, I believe, merits examination and consideration as a significant Hebrew literary text.

Aryeh Wineman, Northampton, MA, aryehwineman@gmail.com

In Memory

Mishael M. Caspi: Professor Mishael Maswari Caspi, retired professor of Religion and Middle East Civilization at Bates College, Lewiston, Maine, expired suddenly on Sunday, August 4, 2013 in Haifa, Israel at his home. Born in the village of Nah(a)liel near the coastal town of Hadera, he was laid to rest in the Garden of Eden Cemetery of Kibbutz Ein HaKarmel near his birthplace. Professor Caspi earned the doctorate in ancient Near Eastern Studies from the University of California at Berkeley. A prolific writer, engaged scholar and educator, he promoted the knowledge of poetry, especially Yemenite poetry, on the Arabian Peninsula, provided leadership in the National Association of Professors of Hebrew, and was co-convener of the Seminar in Biblical Characters in Three Traditions (Judaism, Christianity, Islam) at the Annual International Meetings of the Society of Biblical Literature. He is survived by his wife, Gila, their son, Avshalom (Terrie), a professor at Duke University, and a host of distraught colleagues and friends. <http://www.sbl-site.org/assets/pdfs/Caspi-Obituary.pdf>

James S. Diamond's tragic death on March 28 was a shocking blow to all who knew him, the world of Jewish scholarship and student mentoring. It cut short the life of a vibrant and engaging colleague whose life's work underscore the breadth and depth of his contribution in the field of Hebrew literature, Jewish life and education.

Jim embodied the confluence of that rare combination of scholar, spiritual mentor and guide to students. Jim exhibited a passion for ideas. His studies of the Israeli literary scholar Barukh Kurzweil, the poet and Canaanite ideologue Yonatan Ratosh and his group, and also a fascination with Torah -- about which he thought and wrote, the complexity that was Micha Yosef Berdichevsky, of whom he dreamt of writing extensively but never did, and his recent work on S.Y. Agnon attest to an open mind and a curiosity about traditional and radical ideologies crisscrossing the Jewish experience.

Born and raised in Winnipeg, Canada, Jim received his B.A. from Roosevelt University in Chicago (1959), and an M.A. in Hebrew Literature and a rabbinical ordination in 1963 from the Jewish Theological Seminary of America. Diamond began his career that was to last for 36 years as director of Hillel foundations rabbi in 1968, at Indiana University where, while directing the Hillel student organization (1968-1972), he also taught Hebrew literature at the Department of Near Eastern Languages and Literatures (1971-72), was instrumental in the establishment of its Jewish Studies Program and did a PhD in the university's Comparative Literature Program. His dissertation, "The literary criticism of Barukh Kurzweil : a study in Hebrew-European literary relationships" (1978) was directed by Professor Hillel Barzel, Breon Mithcell and Henry A. Fischel, with outside advice by Arnold Band and Avraham Holtz, and represents the earliest evaluation of Kurzweil's seminal position as intellectual and literary critic. Later, it gave rise to his first scholarly book, Barukh Kurzweil and Modern Hebrew Literature.

From 1972 to 1995 Diamond served as Executive Director of Hillel at Washington University in St. Louis (WUSTL), where he was also adjunct professor in Asian and Near Eastern language and literature, and Jewish, Islamic and Near Eastern studies (since 1975). While there, he researched and published his seminal study of the Canaanite movement in twentieth-century Israel, [Homeland or Holy Land? : the "Canaanite" critique of Israel](#).

Many at WUSTL spoke appreciatively of his contribution as Hillel director and as a member of the faculty (1972-1995). His influence on students and faculty is still remembered. Nancy Berg, professor of Modern Hebrew language and literature and of comparative literature, at WUSTL, remembers Diamond's influence:

"Jim Diamond was a huge presence on campus," Berg said, in words that are echoed by others. "As director of Hillel, he contributed greatly to student life, and not just the Jewish students. Administrators also relied on his moral compass and good judgment.

"Under his direction, Hillel began many of the interfaith programs that are continued today. He developed strong connections with faculty, offering the entire community a significant added intellectual dimension. This was no doubt due to his own intellectual strength. His adjunct status belies the important position he held. His scholarship, including his two seminal monographs, is very highly regarded."

In 1995, the Diamonds moved to New Jersey so that Jim can be director of the Center for Jewish Life-Hillel at Princeton. There, too, he remained engaged with students, faculty and members of the community. It was there that his teaching gave rise to another book, Stringing the Pearls: How to Read the Weekly Torah Portion (Philadelphia: Jewish Publication Society of America, 2008). In 2003 Jim retired from his position as director and teacher at Princeton but continued to teach there. It was on his return from a learning session that he was the victim of the events that led to his death.

Jim's scholarship continued beyond retirement. His most recent project brought him back to one of his beloved authors, S.Y. Agnon. He and Professor Alan Mintz of the Jewish Theological Seminary of America have teamed up to bring major portions of *Ir umeloah* in English. His participation was not difficult to obtain, says Alan Mintz. Jim prepared an extensively annotated translation of Agnon's story, "Hamashal vehanimshal" (The parable and its meaning), which will be published by Stanford in December, with Mintz's introduction and long interpretive essay. "He already had drafts of two or three other major stories;" adds Mintz, "the week before he died we met to set out a plan for his translating about a dozen others. I'm pleased for his family that the Stanford book will appear soon and document this later phase of his work."

A funeral service was held March 30 at The Jewish Center in Princeton. Burial was at the Washington Cemetery in South Brunswick, N.J. A memorial service was held at Washington University on Tuesday, July 30. St. Louis Hillel has created a memorial page on facebook: www.facebook.com/RabbiJimSDiamondStlHillelMemorialPage?ref=ts&fref=ts

Memories of Jim Diamond by family, friends, and colleagues, the learning he bequeathed all his students accompanied by his scholarship will keep him before us for many years to come. It is regrettable that he left so much undone; we can truly add that he died before his time and that we will miss him. May his memory be for a blessing.

Among the survivors are his wife of 52 years, Judith Litman Diamond; two daughters, Shifra Diamond of New York and Gila Shusterman of Chevy Chase, Md.; a son, Etan Diamond of Efrat, Israel; a sister, Beth Goodman of Montreal and the Bahamas; a brother, Gary Diamond of Toronto and six grandchildren.

Stephen Katz, Indiana State University, katzs@indiana.edu

Rena Lee Kofman: a Hebrew poet, storyteller, and essayist, a former Professor of Hebrew at Queens College, and a long-time member of NAPH, Rena Lee Kofman passed away in New York, on August 12, 2013, surrounded by her family -- her husband, Absalom Kofman, announced on Monday, August 16, 2013. Rena Lee was born March 14, 1932, in Bialystok. An active poet in Hebrew as well as in English, Rena Lee published some seven books of poetry in Hebrew, one in English, two books of essays, one memoir, and two books of short stories, all in Hebrew.

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