

# אגרת

## איגוד הפרופסורים לעברית בארצות-הברית

Newsletter of the National Association of Professors of Hebrew

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Editor: Zev Garber, Los Angeles Valley College

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### Presidential Perspective



Some time ago, a colleague in biblical studies assured me that biblical Hebrew is a different language from modern Hebrew. Although I wasn't convinced at the time, I was reminded of that view recently, when I began to encounter college students taking classes in modern Hebrew who couldn't read the Bible.

Those of us for whom Hebrew is a profession and, often, a vocation in the fullest sense of that word are likely to understand how this could be. But putting these all too familiar experiences into a less charged idiom

may sharpen their significance: What would you think of a professor of Shakespeare who claimed that Elizabethan English is a different language from that of the New York Times? Or, conversely, if you couldn't read Hamlet, even with a dictionary, after having passed a university-level course in English. Most of us, I suspect, would conclude that something was very wrong with the training that had allowed that to happen. People who can't read Shakespeare don't really know English, even if they can order a hot dog at Yankee Stadium; and the same goes for those who can manage a menu but not a novel. If that is true for English, then surely it holds for Hebrew as well. Too many courses in "Hebrew" don't really teach Hebrew at all, but something else, whether it's the Bible or modern Israel. In other words, too many courses that are labeled "Hebrew" are really teaching texts or identity, whether it be ethnic or religious.

That is not entirely bad; after all, both of these are worthy subjects. In fact, good language programs strive to inculcate exactly the kind of cultural appreciation that brings so many of our students into our classrooms in the first place. However, that hardly exempts us from the responsibility to teach the language itself and the fullness of the cultural heritage it represents. Shouldn't we be using our students' interest to broaden their horizons (and, perhaps, our own), especially if we consider ourselves to be professors of Hebrew and the courses we teach to be language classes?

Biblical and modern Hebrew are really expressions of different facets of the same culture, as are the Mishna and Judah Halevi. Too many biblical

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**PRESIDENTIAL PERSPECTIVE (CONTINUED) . . .**

scholars cannot read Yehezkel Kaufmann in the original, just as there are too many Israelis who can't grasp the nuances of Isaiah or Ezekiel. As professors of Hebrew, we have a responsibility to expose our students to the breadth of the culture which it is used to convey in all of its classical and contemporary phases.

If that idea feels uncomfortable, then perhaps we should be reexamining our own biases and assumptions, for there is nothing parochial about any phase of the Hebrew language. Modern Hebrew, like all of the language's post-biblical phases, is permeated by the Bible, as is Western culture and a fair bit of non-Western culture, too, in much the same way that biblical language is laced with echoes from other ancient Near Eastern cultures (think of the way it expresses "death" and "husband," not to mention "ocean" and "grain"). It may be written in a "high" Hebrew, but its authors surely did not intend their readers to perceive it as a "foreign" tongue. Indeed, it should be self-evident that the Bible is most deeply appreciated by those who can read it fluently.

The diversity of Hebrew studies today -- which is not without historical precedent -- should be a welcome opportunity for all of us to broaden our appreciation of the language through exposure to the multiple forms in which it is found. That can only deepen our awareness of those phases on which we choose to focus.

Over a century ago, the eminent philologist Max Müller observed that "he who knows one religion knows none." A similar principle applies to those of us who limit ourselves to one period of Hebrew. Just as we are able to perceive depth by virtue of having two eyes, so will our comprehension and appreciation of those periods of the language on which we choose to focus be enriched by recognizing them as manifestations of a much larger reality. But that can only happen if we are willing to open ourselves and not settle for the comfort of the familiar.

*Frederick E. Greenspahn, Florida Atlantic University, [greenspa@fau.edu](mailto:greenspa@fau.edu)*

## Notes From Here & There

### I. Papal Symbology

In the year 1095 Pope Urban II proclaimed a military expedition against the Muslims to recover Jerusalem and the Holy Sepulcher. The following year, in the spring of 1096, bands of burghers, adventurers, run-away serfs, and criminals, led by zealous monks and soldiers, ravaged the historic Jewish communities of Speyer, Worms, Trier, and Cologne on their way to Jerusalem. The murderous mob was fed on the slogan, "kill a Jew, and save your soul." Nazi Germany tapped into theological antisemitism and applied this hatred to the murder of Jews. In a post-Auschwitz age, however, the Roman Catholic Church confronted and fully rejected Christian imperialism, which validated and intensified Christian antisemitism, through the advocacy of reconciliation and fraternity with the Jewish People. The Second Vatican Council's 1965 declaration, "Nostra Aetate," was the first document in this church's history that takes seriously the Jews as God's ongoing covenantal people, and whom the Holy See, in its understanding of God's Word in Scripture and tradition, is morally bound to defend and support. Indeed, ever since 1965, Catholic efforts to combat worldwide antisemitism, teach the Shoah and its lessons, and reconcile the Vatican and the State of Israel are impressive.<sup>1</sup>

Many *apologetica* and *polemica* found in centuries of Vatican supersessionist teaching are now corrected. Jews are not seen as "ancient" Israel; the Hebrew Bible is not referred to as the "Old"

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Covenant; and antisemitism is soundly condemned. Still, not all facets of the replacement theology are properly focused upon nor criticized in a scholarly fashion. For example, at the beatification ceremony of Edith Stein (Carmelite nun, Sister Teresa), on May 1, 1987, Pope John Paul II invoked, "Salvation is from the Jews," but in the Johannean context this is limited by salvation in the spirit and in truth, that is to say, in Christ.<sup>2</sup> Or his comments following a Jewish incident at the Carmelite convent built in the vicinity of Auschwitz which suggest that Jews have failed in their divinely charged mission.<sup>3</sup> Also, why the heavens did not darken over the heart of Christendom during the Shoah is explained in Christ-like image; that is to say, God's presence in suffering. Alas, from my Jewish perspective, this proclamation is understandable but not accepted.

Nonetheless, Pope John Paul II was a confessing Christian, committed to and engaged in *teshuvah* (repentance, return). Most memorably, in his powerful talk at Yad Vashem, he said that "we wish to remember (the Shoah) to ensure that never again will evil prevail, as it did for millions of innocent victims of Nazism." His profound identification with Jewish suffering at Christian hands was also in the note he left at the Western Wall (March 26, 2000): "God of our fathers, you chose Abraham and his descendents to bring your Name to the Nations: We are deeply saddened by the behavior of those who in the course of history have caused these children of yours to suffer and, asking your forgiveness, we wish to commit ourselves to genuine brotherhood with the people of the Covenant."

Confronting the legacy of religious anti-Judaism and racial antisemitism is a requisite for Church's reconciliation with the Jewish People. In this context, when Pope Benedict XVI, the first German pope in 500 years, was in Germany for the Roman Catholic Church's World Youth Day (August 18-21, 2005), he visited the synagogue in Cologne, Germany that was destroyed by Nazis. On this occasion, he joined the congregation in Hebrew prayer. In his address, he recalled the words of his predecessor for the liberation of Auschwitz (15 January 2005); remembered the crime committed against seven thousand named Cologne individuals during the Nazi era; and in the words of *Nostra Aetate*, deplored "feelings of hatred, persecutions and demonstrations of anti-Semitism directed against the Jews at whatever time and by whomsoever" (No.4). He also affirmed that the Nazi racist ideology derived from neo-paganism, which did not recognize the holiness of God, and "consequently contempt was shown for the sacredness of human life," created in the image of God (Genesis 1:26).

Arguably, deep-rooted antisemitism is the matrix around which the crooked cross of the Kingdom of the Night is spun. But deep-seeded Christian "teaching of contempt" contributed immeasurably to the *Endlösung*. Disturbingly, in his visit to Auschwitz-Birkenau (May 28, 2006), Pope Benedict XVI failed to condemn the participatory role of Catholic and Protestant leadership (religious and secular), including, German and Polish bishops, in carrying forth *des Führers Wunsch*. In his public meditation at Jewry's greatest death field, he said that "the rulers of the Third Reich wanted to crush the entire Jewish people," but failed to see this in racist terms. Instead, he Christianized the Shoah. He began with a Jewish thought ("Why, Lord, did you remain silent? How can you tolerate all this?"), and proceeded to condemn a ruthless state policy, guided by "spurious and godless reason," which "used and abused" the German nation, which ultimately was an attack of the Christian faith. Not a proclamation of conscious malice, but a misguided spiritual soliloquy slightly tinged with historical revisionism.

On Rosh Chodesh Sivan 5766, in remembering the Event, the German Pope made an errant mistake. Still we ought not to condemn but teach and correct.

## II. Gnostic Awakening

The Twenty Century theologian Paul Tillich defined religion as a system of beliefs, rituals, symbols, and myths directed towards an ultimate concern of a society. Religion has meaning in the sense of

absolute interpretation of the central values of a society, and it has force as sacred power which stands behind these values. In addition, a religion provides important integrative functions for its members and manages tensions within the threats from without by establishing important defensive mechanisms. 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 and political forces and religious ideology. Indeed, the many Christian fragments and texts discovered in the last 65 years disclose the diversity of the early Christian movement. The enormous publishing success of Dan Brown's historical fiction, *The Da Vinci Code* (now a movie), tapped into the Gnostic gospels of Mary Magdeline and Phillip, and portrayed the holy union of Jesus and Mary Magdalene, by which the divine feminine is celebrated. The National Geographic Society mega-promotion of the Coptic Gospel of Judas (press, documentary, book, exhibit) revealed Judas Iscariot as the facilitator of salvation.<sup>4</sup> That is to say, Judas Iscariot is not the villainous enemy of Jesus so believed in centuries of Christian thought but he is the one apostle who understood well the message of his death. Interestingly, non-canonical sources and pop culture venue have made accessible the complexity of ancient Christianity to millions of readers and viewers.

Many Catholics and Christians accept the age-old authorized Christian teaching that salvation comes through the death and resurrection of Jesus and not by special knowledge imparted by the Christian Savior to select people during his time on earth (as suggested in the Gospel of Judas). But for scholars and others, re-discovering Gnosticism is correctly restoring the maligned "other story." In our view, however, both sides are necessary to tell the whole story. And by all accounts, truth must be distinguished from fiction and agendas (ecclesiastical, conspiratorial, feminist), realized or fantasized.

### III. WWW. Information. Con

Electronic communication has become a staple in Academia. It is the quickest, surest way academic institutions, faculty and students reciprocally communicate. It is also used for submitting manuscripts, sending e-proofs, searching for information, and writing bites on myriad topics. During the summer of 2006, I discovered how bites from mainstream media and reports from agenda-laden journalists doublespeak the sweeping changes that are reshaping the entire Middle East. Hezbollah's human shields are "innocent victims"; Hamas and Hezbollah are freedom fighters and soldiers of the IDF are baby killers; the leveling of Lebanon, driven by Zionist expansionism and state terrorism, is the beginning of a Muslim Holocaust; same characters are duplicated in different photographs showing smoke bellowing from buildings following an air strike in Beirut, rescue workers holding bodies of children in Qana, civilians running over blown-up bridges, etc.

The truth, however, is that Hamas and Hezbollah, supported by Iran and Syria, are committed to the elimination of the Jewish state at all costs. Their education for martyrdom and conduct of terror warfare reject Western logic and models. Their deliberate sacrifice of innocents and capitulation of innocence represent submission to a higher authority, which advocates Arab-Islam honor *über alles*. To argue that the policy of the governments of Israel is *the* reason of Hezbollah (since 1982) and Palestinian (since 1967) bellicose behavior against the State is not accurate. In fact, it contributes heavily to the making of historicide found on [www.information.con](http://www.information.con).

#### IV. The Baton Passes

Kudos to Professor Michael Fox who has completed his tenure as President of NAPH. Sagacity and serenity characterized his leadership. We welcome Professor Frederick E. Greenspahn, to serve and lead. Both have served with distinction as editors of *Hebrew Studies* (see *Iggeret* 77, p.3). Michael managed to transfer his scholarly acumen to a successful presidency. We have no reason to doubt that Fred will not do the same.

We also extend a hearty *barukh ha-ba'* to Professor Marvin A. Sweeney, our new editor of *Hebrew Studies*. Sweeney is Professor of Hebrew Bible at the Claremont School of Theology and Professor of Religion at Claremont Graduate University. He is the author of nine volumes, including monographs on *Isaiah 1-4* (BZAW), *King Josiah of Judah* (Oxford), and the *Prophetic Literature* (Abingdon); commentaries on *Isaiah 1-39* (FOTL), the *Twelve Prophets* (2 vols.; Berit Olam); *Zephaniah* (Hermeneia), *1-2 Kings* (Old Testament Library, in press); and a volume of collected essays on *Prophetic and Apocalyptic Literature* (FaT Series; Mohr Siebeck). He is currently writing a volume on *Reading the Bible after the Shoah* (Fortress). Future projects include a co-authored volume on *Eschatology and Salvation in the Hebrew Bible* (Library of Biblical Theology, Abingdon) and *Jewish Biblical Theology* (Fortress). He is the co-editor of the *Cambridge History of Ancient Religions*, *Mitarbeiter* for the *Encyclopaedia of the Bible and its Reception* (de Gruyter), co-editor of five volumes on various topics, and past-editor of the *Review of Biblical Literature*. A capsule bio of a seasoned scholar, whose scholarly achievements suggest that our primary publication is in good hands.

**Zev Garber**, Los Angeles Valley College, [zevgarber@juno.com](mailto:zevgarber@juno.com)

<sup>1</sup> Relevant documents include *We Remember: A Reflection on the Shoah* (1998); *The Pontifical Biblical Commission Statement on the Jewish People and its Sacred Scriptures in the Christian Bible* (2002); and the *Reflections on Covenant and Mission* issued by the Consultation of the National Council of Synagogues and the Bishops Committee for Ecumenical and Interreligious Affairs (August 12, 2002). See Zev Garber, "Religious Intolerance and Prejudice: What's Love Got To Do With It?" in James Moore, ed., *Post-Shoah Dialogues: Re-thinking Our Texts Together* (Lanham, MD: 2004) 181-193.

<sup>2</sup> See Chapter 5 in Zev Garber, *Shoah: The Paradigmatic Genocide* (Lanham, MD: UPA 1994), and discussed in William Cardinal Keeler's "Advisory on the Implications for Catholic-Jewish relations of the Canonization of St. Edith Stein" (September, 1998).

<sup>3</sup> See "The Furor Over the Auschwitz Convent: The Inside and Outside of the Language of Bias," in Z. Garber and B. Zuckerman, *Double Takes: Thinking and Rethinking Issues of Modern Judaism in Ancient Contexts* (Lanham, MD: 2004) 57-78.

<sup>4</sup> Jesus says to Judas: "Lift up your eyes and look at the cloud and the light within it and the stars surrounding it. The star that leads the way is your star." (cited in R. Kassler, M. Meyer, and G. Wurst, *The Gospel of Judas* [Washington, DC: The National Geographic, 2006]).

## Meetings and Conferences

### NAPH ANNUAL MEETING IN CONJUNCTION WITH AAR/SBL

#### Minutes of the 2005 Annual Meeting of NAPH Officers

Philadelphia, Pennsylvania

November 20, 2005

**Michael Fox**, presided. Officers present: Gary Arbino, David Baker, Zev Garber, Edward Goldman, Fred Greenspahn, Gordon Harris, Gilead Morahg, Pamela Scalise, Marvin Sweeny, Ziony Zevit.

1. **Gilead Morahg**, NAPH Executive Vice President, presented the following report: Our Association is continuing to do very well. Individual membership has increased significantly: from 388 last year to 434 this year. This unprecedented growth of close to 12% comes from a combination of new memberships drawn from participants in this conference, the spring conference, but primarily, from people who find their way to us through the web-site, which now makes it possible to join and pay dues on-line. There has also been a 20% increase in income from *Hebrew Studies*. So we are continuing to be in good financial shape and to increase our surplus cushion. Next year, some of this surplus will go toward replacing the NAPH office computers and printers.

Another dimension of stability and improvement has been the efficiency and effectiveness with which the NAPH office has been run. **Wendy Widder**, who took over as office manager last year had the office running more smoothly and more wisely than it had ever been. Wendy, who is a graduate student in our department, was awarded a teaching position this year and had to leave NAPH. But she did an excellent job in training her successor, **Suzanna Smith**, also one of our graduate students, who took over with great dedication and great competence, so things continue to operate very well. Someone else who deserves to be recognized for outstanding work is **Rick Painter** who continues to serve as production manager for *Hebrew Studies*.

The 2005 volume of *Hebrew Studies* is just about ready and should be printed and mailed out before the end of the year. One of the reasons it is taking a little longer this year is because it is the largest volume we have ever published and a strong testament to the initiative and effectiveness of the *Hebrew Studies* editor, **Ziony Zevit**. Ziony intends to step down as editor after this volume is completed. The nominating committee will have a recommendation for who should replace Ziony, but before they do, I want to express our deep gratitude and high regard for the job Ziony has done in sustaining the high quality of the journal, in expanding its range and in maintaining a meticulous production schedule.

Another person who maintains a meticulous production schedule is, of course, **Zev Garber**, who always delivers the complete copy for the *Iggeret* ahead of the beginning of the academic year so that every member can be brought up to date as early as possible. Zev has also continued to coordinate the NAPH sessions at the AAR/SBL meeting and we have all been witness to his creativity and effectiveness in this respect.

This turned out to be a year of several transitions. The fall issue of *Iggeret* included a tribute to **Edna Coffin** who had also decided to step down as the coordinator of the spring conferences and co-editor of *Hebrew Higher Education*. Edna and I collaborated closely on various NAPH activities for close to 25 years. She was a major force in everything in which she was involved and it is strange not having her at my side. But she decided that she now wishes to be fully retired and she seems to be enjoying doing just

that. We honored Edna at an event held at the Stanford conference and did our best to express the Association's gratitude for her leadership and great contributions.

The conference committee asked **Esther Raizen** from the University of Texas to coordinate the next conference. She agreed and has been serving in this capacity as preparations for the 2006 conference proceed. This conference will be held at the University of Minnesota in Minneapolis on June 11-13 and will be chaired by **Renena Schneller**. The 2005 spring conference at Stanford University, which was chaired by **Vered Shemtov**, was another fine success. The program was rich and diverse. Vered's organization and local hospitality were outstanding. There were about one hundred and twenty participants that included a good number of colleagues from Israel and a growing number of presentations by advanced graduate students. Increased participation by graduate students is made possible by a generous grant from the Dorot Foundation.

Following Edna's departure from *HHE*, her co-editor, **Adina Ofek**, has been working on restructuring the editorial board and infusing it with new energy. But the journal is clearly struggling and there is a real question as to whether there are sufficient high-quality contributions in the areas of methodology and pedagogy to sustain the regular publication of this journal. This brings me to another area of concern on which I think we need to take some action. In preparation for this meeting, I reviewed the roster of the NAPH Advisory Council and found that it includes several people who have not been active in our Association for some time. According to our by-laws, members of the Advisory Council shall consist of about 24 members representing three regions: East, West and Central. Nominations for the Advisory Council shall be submitted by the Nominating Committee for consideration at the annual meeting. Elected Council members are eligible for re-election to subsequent three-year terms. The regional distribution seems anachronistic and impractical. We have not been re-considering the Advisory Council at our annual meetings. This is a matter that requires discussion.

2. **Zev Garber**, editor of *Iggeret*, reported that the newsletter continues to appear on schedule and that members have responded well to the call to submit information on publications, promotions and innovations by electronic mail. There has also been a good response to the electronic version of *Iggeret* that is posted on the NAPH web-site. <http://polyglot.lss.wisc.edu/naph>

3. Following a discussion of the desired structure of the NAPH advisory Council, **Gordon Harris** moved that future Advisory Boards would consist of 12 representatives from the area of Biblical Hebrew and 12 representatives from the Modern Hebrew area, irrespective of geographical location and, possibly, include international members. The NAPH By-Laws be revised accordingly. The motion passed. Action to be taken at the 2006 meeting.

4. The NAPH Nominating Committee, consisting of President **Michael Fox** and immediate past presidents, **Shmuel Bolozky** and **Pamela Scalise** presented the following slate of nominees: President: Fred Greenspahn; Vice President: Ziony Zevit; National Conference Coordinator: Esther Raizen. Slate approved by unanimous vote.

5. **Fred Greenspahn**, the new NAPH President, thanked **Michael Fox**, the outgoing President, for his outstanding leadership and great contributions to the Association both as its president and in his earlier role as editor of *Hebrew Studies*. He also thanked **Ziony Zevit** for maintaining the journal's record of excellence, taking it in new directions and expanding its readership.

Prepared by: Gilead Morahg, Executive Vice President

## Upcoming NAPH Annual Meeting

The NAPH 2006 Annual Meeting will be held in conjunction with the joint meeting of AAR/SBL in Washington DC. Sessions of the 2006 NAPH Meeting are below..

**Washington, DC – November 19-20, 2006**

*The NAPH Annual Meeting will be held in conjunction with the joint meeting of AAR/SBL.*

**Sunday, November 19**

**7:00 AM to 9:00 AM**

**Renaissance Washington, Meeting Room 4  
Annual Breakfast and Business Meeting**

NAPH members are encouraged to join NAPH's Officers and advisory Council for the annual business meeting of the organization. A light breakfast will be provided.

Frederick E. Greenspahn, Florida Atlantic University, Presiding

**1:00 PM to 3:45 PM**

**Convention Center, Room 156  
Theme: Jerusalem, The Holy City**

Richard Libowitz, Temple University, Presiding

Richard Libowitz, Temple University  
[Jerusalem of Gold: Holy City Through the Ages](#) (30 min)

Sheri Klouda, Southwestern Baptist Theological Seminary  
[The Wolf and the Lamb Will Feed Together: Reflections on Isaiah's Jerusalem in Isaiah 60-66](#)  
(30 min)

Gary Stansell, Saint Olaf College  
[The Political Economy of the 'New Jerusalem' in Trito-Isaiah, Haggai and Zechariah](#) (30 min)

Edward A. Goldman, Hebrew Union College - Jewish Institute of Religion  
[Jerusalem of Gold](#) (30 min)

Zev Garber, Los Angeles Valley College  
[Interpreting "Jerusalem" in the Passover Haggadah](#) (30 min)

Discussion (15 min)

**4:00 PM to 6:45 PM**

**Convention Center, Room 147B  
Theme: Evaluating Elementary Hebrew Grammars for Biblical Hebrew**

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

Helene Dallaire, Denver Seminary  
[Weighing the Pros and Cons in Choosing a Grammar of Biblical Hebrew](#) (25 min)

Discussion (5 min)



Jeremy Thompson, University of Stellenbosch (DLitt student)  
[Listen up: Proposing a 'Silent Period' for Elementary Grammars](#) (25 min)

Discussion (5 min)

Panel: Elementary Hebrew Grammars

Frederick Greenspahn, Florida Atlantic University, Panelist

Marc Brettler, Brandeis University, Panelist

Victoria Hoffer, Yale University, Panelist

Nancy L. DeClaisse-Walford, McAfee School of Theology, Panelist

Arthur Walker-Jones, University of Winnipeg, Panelist

Andrew Steinmann, Concordia University, Panelist

Laurence Vance, Pensacola Junior College, Panelist

### Monday, November 20

**9:00 AM to 11:45 AM**

**Convention Center, Room 101**

**Theme: Dating Biblical Texts by Non-Linguistic Means (but not Exclusively)**

Ziony Zevit, University of Judaism, Presiding

Ziony Zevit, University of Judaism

[Scatched Silver and Painted Walls: Dating Biblical Texts Archaeologically](#) (40 min)

David McLain Carr, Union Theological Seminary

[Method in Dating Biblical Texts: The Case of "Solomonic" Literature](#) (40 min)

Marvin A. Sweeney, Claremont School of Theology

[Dating Prophetic Texts](#) (40 min)

Alexander Rofé, Hebrew University of Jerusalem

[Non Linguistic Criteria in Dating Biblical Texts](#) (40 min)

**1:00 PM to 3:00 PM**

**Renaissance Washington, Meeting Room 12**

**No Theme**

Zev Garber, Los Angeles Valley College, Presiding

Timothy David Finlay, Azusa Pacific University

[How Different Genres of Lists Function within the Hebrew Bible](#) (40 min)

R. Christopher Heard, Pepperdine University

[What Does the Mob Want Lot to Do in Genesis 19:9?](#) (40 min)

Mayer I. Gruber, Ben Gurion University of the Negev

[Job 31:1, 9-12 Recosidered](#) (40 min)

*2007 NAPH ANNUAL MEETING*

The 2007 Annual Meeting of NAPH will be held in San Diego, CA, during the annual meeting of the AAR/SBL, November 17-20, 2007. 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, 2007, 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](mailto:zevgarber@juno.com).

**HEBREW LANGUAGE, LITERATURE AND CULTURE CONFERENCE****2007 Spring Conference on Hebrew Language and Culture**

The 2007 NAPH Conference on Hebrew Language, and Culture will be held at the University of Sydney in Australia on July 1-6, 2007. Regular conference sessions will be held on July 2-4. Pre-and post-conference activities, including excursions, are planned for July 1 and July 5-6, 2007. The conference will be chaired by Professor Rifaat Ebied of the University of Sydney. A Call for Papers will be sent to all NAPH members and posted on the NAPH web-site.

**REPORT OF THE 2006 INTERNATIONAL CONFERENCE ON HEBREW LANGUAGE, LITERATURE, AND CULTURE**

June 11-23, 2006; University of Minnesota, Minneapolis

The International Conference on Hebrew Language, Literature and Culture took place on June 11-13, 2006, at The University of Minnesota and the Minneapolis Marriot City Center Hotel. The conference was chaired by Renana Schneller, who created an impressive support base within the university community and the community at large, and put together an exciting event, well planned to its very last detail.

This year's conference was attended by over a hundred participants, seventeen of them from area schools and the rest from various parts of the United States and Canada, Israel, Europe, Mexico, and Australia. The presentations were organized in sessions on Biblical and post-Biblical Hebrew language and literature, Hebrew language and linguistics, Modern Hebrew prose and poetry, culture in the Hebrew classroom, and pedagogy.

A special discussion of pragmatics, with Andrew Cohen and Julie Sykes (University of Minnesota) opened the conference, and the first day was concluded with a powerful performance by Henry Greenspan, "Remnants," the product of many years of listening to Holocaust survivors, that was followed by a conversation with the audience. The second day featured a special panel on Hebrew Drama, moderated by Dan Kaynar of Tel Aviv University, with Shulamit Lev-Aladgem and Dorit Yerushalmi (Tel Aviv University) and Zahava Caspi (Ben Gurion University). The intense panel discussion, which combined comments by the participants with screenings of segments from Israeli

plays, continued late that evening with additional screenings and discussions, following a screening of Dan Katzir's film *יצאתי להפיש אהבה—תיכף אשוב*.

The last day of the conference opened with a meeting of an interest group on using film in the classroom led by Rina Donchin (University of South Florida), and concluded with two workshops at the University of Minnesota: Second Language Acquisition: Basics for Teachers with Elaine Tarone, and Developing Material and Using Technology for Less Commonly Taught Languages with Louis Janus, both from CARLA, the Center for Advanced Research on Language Acquisition.

The conference business meeting was dedicated primarily to *Hebrew Higher Education* and to strategies that will allow NAPH to raise the level of the journal and enhance the pedagogy component of the conference. Adina Ofek (JTSA) will spearhead these initiatives.

Tours of Minnesota and a lovely dinner reception at the home of Renana and Amos contributed to the welcoming atmosphere. The conference committee for the 2006 included Hannah Naveh (Tel Aviv University) Shmuel Bolozky (University of Massachusetts), Nancy Berg (Washington University), Gilead Morahg (University of Wisconsin), and Esther Raizen (University of Texas). Yigal Schwartz (Ben-Gurion University) and Edna Amir Coffin served as special event coordinators.

The 2007 NAPH Conference on Hebrew Language, Literature, and Culture will take place on July 1-6 at University of Sidney. Chaired by Rifaat Ebied, it will include a number of pre and post conference excursions and events. Regular sessions will be held between July 2 and 4. Sites for the upcoming annual conferences include Montreal, Canada (2008), London, England (2009), and Tel Aviv, Israel (2010).

Esther Raizen, Conference Coordinator, raizen@mail.utexas.edu

## News From Our Members

### RECENT PUBLICATIONS

**Wilma Bailey**, Christian Theological Seminary: *“You Shall Not Kill” or “You Shall Not Murder: the Assault on a Biblical Text* (Liturgical Press, 2005).

**Ehud Ben Zvi**, University of Alberta: *Hosea*, (FOTL 21A/1; Grand Rapids, MI: Eerdmans, 2005); ed., *Utopia and Dystopia in Prophetic Literature* (PFES, 92; Helsinki/Göttingen: Finnish Exegetical Society/Vandenhoeck & Ruprecht, 2006); “Utopias, Multiple Utopias, and Why Utopias at All? The Social Roles of Utopian Visions in Prophetic Books within Their Historical Context,” in *Utopia and Dystopia in Prophetic Literature* (ed. E. Ben Zvi; PFES, 92; Helsinki/Göttingen: Finnish Exegetical Society/Vandenhoeck & Ruprecht, 2006) 55-85; “Biblical Books as Sources for the Study of Ancient Israelite History,” *Zmanim* 96 (2006) 64-73 (H); “Beginning to Address the Question: Why were the Prophetic Books Produced and ‘Consumed’ in Ancient Israel,” in *Historie og Konstruktion – FS Niels-Peter. Lemche* (ed. Mogans Müller and Thomas L. Thompson; Forum for Bibelsk Eksegese 14; Copenhagen: Museum Tusulanums Forlag, Københavns Universitet, 2005) 30-41; “Josiah and the Prophetic Books: Some Observations,” in *Good Kings and Bad Kings* (ed. L. L. Grabbe; LHBOTS 393; European Seminar in Historical Methodology 5; London: T & T Clark International, 2005) 47-64; “‘The Prophets’ - Generic Prophets and their Role in the Construction of the Image of the ‘Prophets of Old’ within the Postmonarchic Readership of the Book of King,” *ZAW* 116 (2004) 555-67; “Ahab to the

Writers of the Book of Kings,” in *Yours Faithfully. Virtual Letters from the Bible* (ed. P. R. Davies; London: Equinox, 2004) 79-83; “The Big Fish to Jonah,” in *Yours Faithfully. Virtual Letters from the Bible* (ed. P.R. Davies; London: Equinox, 2004) 89-90; “Observations on Prophetic Characters, Prophetic Texts, Priests of Old, Persian Period Priests and Literati,” in *The Priest in the Prophets. The Portrayal of the Priests, Prophets and Other Religious Specialists in the Latter Prophets* (ed. L. L. Grabbe and A. O. Bellis; JSOTSup 408; London: T&T Clark International, 2004) 19-30; “The Twelve Minor Prophets. Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi,” in *The Jewish Study Bible* (ed. L.L. Grabbe and A. O. Bellis; New York: Oxford University Press, 2004) 1139-1274; “Observations on Women in the Genealogies of 1 Chronicles 1-9,” *Biblica* 84 (2003) 457-78 (with Antje Labahn)

**Hamutal Bar-Yosef**, Ben Gurion University: *Kri'ot u-shrikot: massot u-ma'amarim* (Essays on modern Jewish culture), (Jerusalem: Carmel 2005); “Yekhasim bein-ishyim ke-ya'ad mysti ba-sifrut ha-ivrit ha-tshionit” (Interpersonal Relations as a Mystical Goal in Zionist Hebrew Literature), in *Creation and Re-Creation in Jewish Thought: Festschrift in Honor of Joseph Dan on the Occasion of his Seventieth Birthday* (ed. Rachel Elior and Peter Schaffer; Tübingen: Mohr Siebeck, 2005) 197-224; *Al shirat Zelda (On Zelda's Poetry): A Revised Edition* (Tel Aviv: Hakibbutz Hameuchad, in press); (translator), Vladimir Solovyov, *Mashma'ut ha-ahava* (The Meaning of Love) [poems and three essays: ‘Sophia’; ‘The Meaning of Love’; ‘The Polemic on the Talmud’] Jerusalem: Carmel, in press); *Mysticism in Modern Hebrew Poetry*, in press).

**Shmuel Bolozky**, University of Massachusetts: *A Reference Grammar of Modern Hebrew* (Cambridge University Press, 2005), with Edna Amir Coffin; “Ha'araxa pretonit be'ivrit yisre'elit meduberet (Pretonic lengthening in colloquial Israeli Hebrew),” *Mexkarim Belashon* (Hebrew University of Jerusalem, 2006) 10: 1-7; “Hametafora basleng uvasifrut (“Metaphors in Hebrew Slang and in Hebrew literature),” Proceedings of a Conference on Hebrew Slang, posted by the Hebrew Language Department at Bar-Ilan University (electronic publication, 2006); “The Role of Casual Speech in Evaluating Naturalness of Phonological Processes: The Phonetic Reality of the Schwa in Israeli Hebrew.” *SKASE Journal of Theoretical Linguistics* (electronic publication, 2005). 2.3: 1-13; “Linear First-time Derivation of Verbs and Consonant Cluster Preservation in Israeli Hebrew,” in *Perspectives on Language and Language Development* (ed. D. Ravid & H. Bat-Zeev Shyldkrot; Kluwer, 2005) 35-43.

**Oded Borowski**, Emory University: "Water and Water Systems." in *Dictionary of the Old Testament: Historical Books* (DOTHB) (ed. Bill T. Arnold and H.G.M. Williamson; Downer Grove, IL / Leicester, England: InterVarsity Press, 2005) 980-984.

**Edith Covensky**, Wayne State University: *Variations on a Theme by Albert Camus* (bi-lingual edition Hebrew-English with a preface in English by Edward Codish; Tel Aviv: Eked, 2006).

**Zev Garber**, Los Angeles Valley College: Editor and contributor, *Mel Gibson's Passion: the Film, the Controversy, and Its Implications* (West Lafayette: Purdue University Press, 2006); “Review Essay on *The Jewish Study Bible*, ed. by A. Berlin and M.Z. Brettler, *RBL* 7 (2005) 13-19; “Language Violence: Auschwitz Convent Controversy.” in *Studies in Jewish Civilization 16: The Jews of Eastern Europe* (ed. L. J. Greenspoon, R. A. Simkins, and G. Shapiro; Omaha: Creighton University Press, 2005) 329-338; “An Interfaith Dialogue on Post-Shoah Jewish-Christian Scriptural Hermeneutics, with a Report on the Case Colloquium (April 10, 2005),” *CSSR Bulletin* (The Council of Societies for the Study of Religion) 34.4 (2005) 76-79; “Introduction to ‘A Family Lost Forever’” in Steven L. Jacobs, *In Search of Yesterday: The Holocaust and the Quest for Meaning* (Lanham: University Press of America, 2006)

3-6; "Shoah's Apocalypse: Three Talking Points," *Hakirah: Journal of Jewish and Ethnic Studies* 2 (2006) 5-16; "The Flood and the Fig Tree: Teaching, Text, and Theology," *CSSR Bulletin* (The Council of Societies for the Study of Religion) 35. 3 (2006) 52-55. Reviews in *ARBA*, *Choice*, *RBL*, and *Shofar*.

**Nurit Govrin**, Tel Aviv University: *The Forgotten Traveler. Shlomith F. Flaum: Her Life and Work* (Jerusalem: Carmel Publishing House, 2005). (H)

**Benjamin Levy**, The Queens College: "Chaim Nachman Bialik", *JJS* 7 (Spring 2005) 224-230.

**Robert E. Longacre**, University of Texas at Arlington (Professor Emeritus): "On the Psycho-Sociological Reality of Discourse Templates" (LACUS Forum 2005, in press); "A Discourse-Modular Approach to the Meanings and Functions of Verb Forms in Biblical Hebrew" (electronic entry, Summer Institute of Linguistics, 2006), with Andrew Bowling.

**Yair Mazor**, University of Wisconsin- Milwaukee: *Love in the Back Sea: Hebrew Poetry in the Sixties*," in art album format, with color paintings and drawings by Michael Kovner (Tel Aviv: Zmora-Bitan, 2006) (H); *Hounding the Hound of the Bakersvilles: Poetic Portrait of the Detective Novel* (in press).

**Gilead Morahg**, University of Wisconsin-Madison, "Borderline Cases: National Identity and Territorial Affinity in A. B. Yehoshua's *Mr. Mani*." *AJS Review*, Vol. 30, No. 1 (April 2006) 167-182.

**W.Th. (Wido) van Peursen**, Leiden University: Leiden University: *Corpus Linguistics and Textual History. A Computer-Assisted Interdisciplinary Approach to the Peshitta* (SSN 48; Assen: Van Gorcum, 2006; with Percy S.F. van Keulen); *Text, Translation, and Tradition. Studies on the Peshitta and Its Use in the Syriac Tradition Presented to Konrad D. Jenner on the Occasion of His Sixty Fifth Birthday* (MPIL 14; Leiden: Brill, 2006; with R.B. Ter Haar Romeny ); 'Que vive celui qui fait vivre: le texte syriaque de Sirach 48:10-12', in *L'enfance de la Bible Hébraïque. Histoire du Texte de l'Ancien Testament* (ed. A. Schenker and Ph. Hugo; Le Monde de la Bible 52; Genève: Labor et fides, 2005) 286-301; "Clause Hierarchy and Discourse Structure in the Syriac Text of Sirach 14:20-27," in Van Peursen-Ter Haar Romeny, *Text, Translation and Tradition*, 135-148; Review of Z. Talshir and D. Amara (ed.), *On the Border Line. Textual Meets Literary Criticism. Proceedings of a Conference in Honor of Alexander Rofé on the Occasion of his Seventieth Birthday* (in Hebrew; Beer-Sheva 18; Beer-Sheva 2005), *Journal for the Study of Judaism* 37 (2006) 150-153.

**Yoran Peleg**, George Washington University: *Orientalism and the Hebrew Imagination* (Ithaca and London: Cornell University Press, 2005); "Love at First Sight? David, Jonathan and the Biblical Politics of Gender," *Journal of Studies of the Old Testament*, Vol. 30.2 (2005) 171-189.

**Moshe Pelli**, University of Central Florida: *The Age of Haskalah: Studies in Hebrew Literature of the Enlightenment in Germany* (Lanham: UPA, 2006); *In Search of Genres: Hebrew Enlightenment and Modernity – An Analytical Study of Literary Genres in 18th- and 19th-Century Hebrew Enlightenment* (Lanham: UPA 2006); *Bikurei Ha'itim – Bikurei Hahaskalah: An Annotated Index to Bikurei Ha'itim, the Hebrew Journal of the Haskalah in Galicia (1820-1831)* (Jerusalem: The Hebrew University Magnes Press, 2005) (H); "Periodization in the Conceptualization of Language and Literature in Haskalah Author Yehuda Ben Zeev's Writings," *Leshonenu La'am*, LIV (No. 4, 2005) 170-178; "Bikurei Haitim: The Hebrew Periodical of Haskalah in Galicia," *Reeh, Revue Européenne des Etudes Hébraïques*, 8 (2003), pp. 95-108; "'Besorat Measfim Hadashim': An Unknown Prospectus for the

Renewal of *Hame'asef*, the First Hebrew Periodical, in 1808/9: An Innovative Perspective of Jewish History," *Dappim Lemehkar Besifrut*, 14-15 (2006) (H).

**Elliott Rabin**, 92nd Street Y: *Understanding the Hebrew Bible: A Reader's Guide* (Jersey City: Ktav, 2006).

**Gary A. Rendsberg**, Rutgers University: "Cyrus H. Gordon, the First American-Born, American-Trained Jewish Bible Scholar to Accede to a University Position: In Commemoration of the 350th Anniversary of Jews in North America" (2004), on the web at <http://www.sbl-site.org/Article.aspx?ArticleId=343>; "The Vegetarian Ideal in the Bible," in *Food and Judaism* (A special issue of *Studies in Jewish Civilization*, volume 15; ed. L. J. Greenspoon, R. A. Simkins, and G. Shapiro; Omaha: Creighton University Press, 2005) 319-334; "Israelian Hebrew in the Song of Songs," in *Biblical Hebrew in Its Northwest Semitic Environment: Typological and Historical Perspectives* (Publications of the Institute for Advanced Studies 1; ed. S. E. Fassberg and A. Hurvitz; Jerusalem: Magnes Press; and Winona Lake, IN: Eisenbrauns, 2006) 315-323.

**Aaron Rubin**, Penn State University: *Samuel David Luzzatto: Prolegomena to a Grammar of the Hebrew Language* (Piscataway, NJ: Gorgias Press, 2005). The book is an annotated translation of Luzzatto's 1836 original (the first ever complete English translation), with the addition of an appendix containing biographical sketches of approx. 250 Hebrew scholars.

**Ora R. Schwarzwald**, Bar Ilan University: "Modern Hebrew Dictionaries," *Kernerman Dictionary News* 12: 2004, 18-22; "Modern Hebrew Consonant Clusters" in *Perspectives on Language and Language Development* (ed. Dorit Ravid & Hava Bat-Zeev Shyldkrot; Kluwer 2004) 45-60; "Inflection and Derivation, Stems and Suffixes in Hebrew Nouns," *Halvrit Weaúyoteha* 4-5 (2004-2005) 229-246 (H); "Spelling and Orthography in Ladino Translations of the 16<sup>th</sup> Century," *Peamim* 101-102 (2005) 173-185 (H); "Reflections of Language Through Current Generation," *Panim* 33 (2005) 4-14 (H); "Three Related Analyses in Modern Hebrew Morphology" in *Egyptian, Semitic and General Grammar (Workshop in Memory of H. J. Polotsky [8-12 July 2001])*, (ed. Gideon Goldenberg and Ariel Shisha-Halevy; Jerusalem: The Israel Academy of Sciences and Humanities, 2006) 277-301.

**Naomi Sokoloff**, University of Washington: "Aharon Appelfeld and the Translingual Imagination," in *The World of Aharon Appelfeld/ 'olamo shel Aharon Appelfeld* (ed. Risa Domb, Ilana Rosen, Itzhak Ben-Mordechai; Cambridge University, Merkaz Heksherim, and Keter 2005) [for a Hebrew version see "Lemidat 'ivrit beyitzirato shel Aharon Appelfeld" on the website of the International Center for University Teaching of Jewish Civilization, <http://jewishcivilization.huji.ac.il> ]; "Children's Literature and the Holocaust," *Prooftexts* 15: 1-2 (Winter 2006); "Gila Almagor's Aviya: Remembering the Holocaust in Children's Literature," in *Under Fire: Childhood in the Shadow of War* (ed. Elizabeth Goodenough and Andrea Immel; Wayne State University Press, forthcoming).

**Andrew Steinmann**, Concordia University Chicago: Editor and contributor, *Called to Be God's People: An Introduction to the Old Testament*. Called by the Gospel 1. (Eugene, OR: Wipf and Stock, 2006); *Fundamental Biblical Hebrew and Aramaic: Workbook and Exercises* (with Andrew H. Bartelt; St. Louis: Concordia Academic Press, 2006); "Teaching the Familiar in a New Way: Strategies for Teaching Daniel in High School Religion Classes," *Lutheran Education Journal* 140 (2006) 186-199; "The Mysterious Numbers of the Book of Judges," *Journal of the Evangelical Theological Society* 48 (2005) 491-500; Reviews in *RBL*.

## CURRENT RESEARCH IN PROGRESS

**Lev Hakak**, UCLA, plans on bringing forth the first volume of *Hador: The Hebrew Annual of America* in early Fall 2006.

**Yoran Peleg**, George Washington University, is working on Hebrew literature between the two Intifadas as well as an anthology of Hebrew literature in American with Alan Mintz.

**W.Th. (Wido) van Peursen**, Leiden University, is director of the project 'TURGAMA: Computer-Assisted Analysis of the Peshitta and the Targum: Text, Language and Interpretation', a research project on the interrelationship of language and interpretation in the Peshitta and Targum Jonathan on Judges. See [www.leidenuniv.nl/gg/turgama](http://www.leidenuniv.nl/gg/turgama).

**Gary Rendsburg**, Rutgers University, is doing research on the Song of Songs and on the literary device of alliteration in biblical prose and poetry.

## RECENT PROMOTION OR CHANGE IN POSITION

**Oded Borowsky**, Emory University, completed his 2005-2006 Annual Professorship at the W.F. Albright Institute for Archaeological Research in Jerusalem where he worked on preparation for publication of materials from the Iron Age II cemetery at Tell Halif.

**Edith Covensky**, Wayne State University, has been appointed the editor of *Psefas* in America for the publication of poetry and essays on poetry written in the U.S.A in Hebrew or English.

**Rina Donchin**, University of South Florida at Tampa, was appointed Coordinator of Semitic Languages in the Department of World Languages in 2006.

**Shiri Goren**, doctoral candidate at New York University, was appointed as Lector in Modern Hebrew Language and Literature by Yale University. She will be teaching in the Department of Near Eastern Language and Civilizations and the Program in Judaic Studies.

**Lev Hakak**, UCLA, was promoted to Professor, Step VII, off-scale (off scale is equivalent to Prof. Step VIII).

**Gary Rendsburg**, Rutgers University, accepted a new position in July 2004 at Rutgers University as the inaugural holder of the Blanche and Irving Laurie Chair of Jewish History in the Departments of Jewish Studies and History. His inaugural lecture, entitled "The Genesis of the Bible," is available online at <http://jewishstudies.rutgers.edu/faculty/grendsburg/genesis.pdf>.

**Andrew E. Steinmann**, Concordia University Chicago, was promoted to Professor of Theology and Hebrew.

## CURRICULUM INNOVATIONS AND AWARDS

**Ehud Ben Zvi**, University of Alberta, has been awarded the McCalla Professorship (2005).

**Rina Donchin**, University of South Florida at Tampa, developed a new course entitled “Israeli Films and Fiction,” taught in English. The course, which has been very well received, examines the cultural history of Israel as reflected by Hebrew Literature (in translation) and by films and documentaries.

**Yaron Peleg**, George Washington University, received the Bender Teaching Award for 2005.

**Moshe Pelli**, University of Central Florida, was awarded in 2006 the Distinguished Researcher of the Year, College of Arts and Humanities and the University of Central Florida Research Incentive Award.

## In Memory

### David Patterson(1922-2005)

**Editor’s Note:** Dr. David Patterson ז”ל was a long time member of NAPH. The source of the first obituary is the Association for Israel Studies and the second is from Moshe Pelli (University of Central Florida).

David Patterson (1922-2005) the founding and long-serving President of the Oxford Centre for Hebrew and Jewish Studies passed away on Saturday, December 10, 2005. After teaching at Manchester he came to Oxford as the Cowley Lecturer in post-Biblical Hebrew. His research focused on Haskalah Literature and he was an accomplished and active translator of modern Hebrew literature into English.

He touched the lives of legions of scholars by establishing at Oxford one of the most important centers for Jewish Studies outside of Israel. Under his leadership, the Oxford Centre became a creative and fertile crossroads for scholars particularly from Israel, Europe, and the United States. Israel Studies was an area of great personal interest. During his presidency the Centre probably hosted more scholars of the literature, culture and history of Israel than any academic institution outside Israel. His own interests lead to the establishment of a visiting Hebrew authors program that attracted Amos Oz, A.B. Yehoshua, Aharon Appelfeld and a galaxy of the best-known and creative writers of modern Israel. Not a few contemporary classics took shape in the environment he created. A natural consequence of his interests was the sponsorship of lectures, seminars and conferences on topics germane to the diverse interests of students of Israel. Indeed, the journal “Israel Studies” was spawned at one of the international workshops at Yarnton Manor, the Oxford Centre’s campus a few miles north of the University. He was a visionary who understood the academic validity and intellectual need of the subject and consistently nurtured it. It was for this and for his encouragement to Jewish Studies generally that in the Queen’s Honours List of 2003 he was awarded the CBE “for services to Jewish Studies,” the only individual ever to be so recognized. May his memory be a blessing.

Prof. David Patterson’s lifetime work was devoted to the study of Hebrew Haskalah literature, especially the phenomena of the Haskalah novel in the second half of the 19th century. He first published a booklet titled *The Foundations of Modern Hebrew Literature* in 1961 on the works of Mendele Mocher Sfarim (S. J. Abramowitz) and Hayim Nahman Bialik. Subsequently, he published his book on Abraham Mapu,



the first Hebrew novelist, titled *Abraham Mapu: A Literary Study of the Creator of the Modern Hebrew Novel*, in 1964. It contains besides an evaluation of Mapu's works, also selections of Mapu's novels translated into English. In the same year (and republished in 1999), he published his *The Hebrew Novel in Czarist Russia*, exploring the fiction writings of eleven Haskalah writers from 1868 to 1888. Among them are Mendele Mocher Sfarim, Peretz Smolenskin, and Reuven Asher Braudes. He examined their literary art, and cultural, social and religious themes highlighted in their novels. It was followed in 1988 by his *A Phoenix in Fetters* in which he presented various studies in 19th and early 20th century Hebrew fiction ranging from the epistolary aspects of Mapu's novels, to the portrayal of the Hasidim and the Tzadik, aspects of language, and the theme of sickness and death in the Haskalah literature.

David Patterson was a prolific translator. As early as 1958 he translated Moshe Shamir's historical novel *The King of Flesh and Blood*. Later, he collaborated with Ezra Spicehandler in the translation of Bialik's short stories, published in 1999 under the title *Random Harvest: The Novellas of Bialik* (paperback edition in 2002). Before his death, David Patterson and Ezra Spicehandler have completed a translation of several of Yoseph Hayim Brenner's novellas; they will be published in the summer of 2007 by Toby Press.

In addition to his books, his list of scholarly articles has over sixty articles and numerous books reviews. He also edited and co-edited several books and was an editor of several series; he also initiated major literary projects.

David Patterson's work opened up the Haskalah novels and Hebrew literature in general to the English speaking audience. His public activities, founding and directing the Oxford Centre for Hebrew Studies, enhanced his literary and scholarly impact and contribution much beyond the English speaking public.

*Haval al de'avdin velo mishtakhin. Yehi zichro baruch.*

### **Isaac Barzilay Z'L (1915–2006)**

Prof. Isaac Barzilay, Professor Emeritus at Columbia University, where he taught for some 26 years, passed away April 15, 2006, at the age of 91.

Prof. Barzilay was a prolific researcher and writer on modern Hebrew literature, having published four books and scores of articles in Hebrew and in English. His books: *Between Reason and Faith: Anti Rationalism in Italian Thought*, 1967; *Shlomo Yehudah Rapoport –Shir– and His Contemporaries*, 1969; *Yoseph Shlomo Delmedigo*, 1974; *An Early Voice: Menasseh of Ilya*, 1996/7. His seminal articles on the Berlin and Italian Haskalah provided insights into the complex study of the Hebrew and Jewish Enlightenment.

Prior to Columbia, Barzilay taught at Herzliah Hebrew Teachers College, Brooklyn and Queens Colleges in New York, and at Wayne State University in Detroit. He also taught at the Jewish Theological Seminary in New York. He published many articles on modern Hebrew literature in *Hadoar*, *Bitzaron*, and *The Proceedings of the American Academy for Jewish Research*, *Jewish Quarterly Review* and *Jewish Social Studies*.

Barzilay received an Honorary doctorate degree from the Jewish Theological Seminary and was awarded the Abraham Friedman Prize for his literary and research in Hebrew literature by the Histadruth Ivrit of America.

He served as the president of the American Academy for Jewish Research for six years and the editor of its *Proceedings*.

May his name be of blessed memory. *Haval al de'avdin velo mishtakhin.*

**Moshe Pelli**, University of Central Florida, pelli@pegasius.cc.ucf.edu

## Announcements

### ***Psefas* - An Israeli Journal of Poetry in America**

Hebrew poets and/or professors in America who wish to publish their individual poems or essays on poetry in *Psefas* are invited to send their manuscripts to: Prof. Edith Covensky 3816 Columbia Drive Bloomfield Hills, Michigan 48302.

The manuscripts could be written either in Hebrew or English, and should be typed and double spaced. They will not be returned. Manuscripts should be sent by mail only and not via the Internet. To read about *Psefas* on the Internet go to: <http://www.eked.co.il>.

*Psefas* is published in Israel and all the selected manuscripts will be sent there for publication. The issues will be mailed to all subscribers and participants by order.

Edith Covensky, [edithpoet@al.com](mailto:edithpoet@al.com); (248) 855-0949

### **Bard College Announces Endowed Professorship Endowed Professor in Honor of Renowned Scholar and Teacher Jacob Neusner**

Bard College, Annendale-On-Hudson, has received a \$2,000,000 gift for the creation of an endowed chair in honor of the internationally renowned scholar of religion and Bard faculty member Jacob Neusner. "The College is delighted to have received this generous gift in recognition of the historic contributions by Jacob Neusner. It has been an honor for us to have Professor Neusner on our faculty, and to now have his name associated with Bard in perpetuity," said Bard College President Leon Botstein. "He sets a high standard of excellence in teaching and scholarship." Neusner will hold the chair beginning July 1, 2006. Upon his retirement, the holder of the endowed chair will be named the Jacob Neusner Professor of the History and Theology of Judaism.

### **A New Resource in Modern Hebrew Literature**

An online Bio-Bibliographic Lexicon of Modern Hebrew Literature, compiled by Prof. Joseph Galron-Goldschläger of the Ohio State University, is now available to all. The Lexicon is dedicated to authors of original Hebrew prose, poetry, and drama (including children's literature) as well as translators of belle-letters into Hebrew and authors of literary criticism that contribute to Modern Hebrew literature. Each entry includes a short biography of the author, a list of the author's books in Hebrew and translations into foreign languages and a bibliography of books and articles about the author and his literary works. It also includes online links to third party sources, such as web-sites devoted to an author and online articles in e-journals.

The Lexicon is continuously updated and is available free of charge. As of July 2006, there are almost 1000 authors represented in the Lexicon and new entries are added every day. *The Lexicon of Hebrew Literature* can be found on <http://hebrewlit.notlong.com>.

## Eta Beta Rho Honor Society

**Pamela Barmash**, faculty advisor, reports that the following students were inducted into Eta Beta Rho at Washington University in St. Louis in 2005: Corey Helfand, Marilyn Kincaid (MA graduate), Callie Richman, Navit Robkin, Joy Rosenthal, Evan Weiner.

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](mailto:dbaker@ashland.edu).

## TECHNOLOGY and עברית

### Site-Seeing and More

The 2006 NAPH conference had only one presentation dedicated to the use of technology— Hadassah Nemovicher and Rivka Halperin (JTSA) reported on their use, with advanced students, of the Blackboard learning system. Much of the discussion was devoted to ways in which one can circumvent the internal mechanisms of the system in order to incorporate Hebrew content—a sad statement on a program that has been around for a very long time (the current release is 7.0), and is broadly used on campuses across the US as a course management tool.

Following conversations during the conference on internet sites with Hebrew text that can be copied and used in preparation of class materials, I would like to highlight in this column a number of sites that may be useful for teachers and students.

First, a general note: Hebrew is a bi-directional (BiDi) language-- a language that incorporates text written from right to left and numerals written from left to right. There are two methods for encoding Hebrew when preparing it for web display. In visual Hebrew, the text is entered backwards and the line breaks are hard coded, with the browser on the user site reversing the text and presenting it from right to left. In logical Hebrew the text is entered in its logical order, that is, right to left and left to right as needed. The problem of seeing Hebrew backwards on the web is pretty much an issue of the past. Occasionally, however, a situation arises where Hebrew text copied off the web and pasted into a Word document, for example, appears backwards. I encountered this problem when preparing the database for my study on mondegreens in Hebrew—any text copied from the mondegreen site [avatiach.com](http://avatiach.com), written in Visual Hebrew, and pasted into my excel sheet appeared backwards (בצה הרמיי תדלומ רועישבו pasted as ובישעור מולדת יימרה הצב). A user-friendly tool for such situations is provided by Bananot.Com – an online magazine for Israeli young women. <http://www.bananot.com/hebflip.html> allows users to paste a reversed text into a box, click “הפוך לי”, and have the text flipped, at which point it can be copied and pasted onto other documents. A little cumbersome, but beats having to re-type the text!

### Some Suggestions Regarding Biblical Hebrew

The internet provides a wealth of resources that allow direct access to Biblical text, with or without ניקוד and טעמים. The Snunit site includes a portal that focuses on the study of the Bible at the high school level (<http://kodesh.mikranet.org.il/>). One of the most impressive and useful components of the portal is

מאגר ספרות הקודש, developed by Mechon Mamre. The מאגר provides access to texts from the Bible, Mishna, Talmud (Bavli and Yerushalmi), Tosefta, and Mishne Torah. The תנ"ך section includes, in addition to a fully-vocalized text, a Hebrew-Hebrew dictionary (Galim), Hebrew/English dictionary (Morfix), lists of references in rabbinic literature to Biblical verses, and some references to commentaries by Rashi and others. MP3 files are included with the Biblical chapters, allowing users to listen to the Bible read by a speaker of Modern Hebrew.

The Mechon Mamre site itself (<http://www.mechon-mamre.org/>) provides a variety of download options for these texts in both Hebrew and English, including a version of the Hebrew Bible with a full set of טעמים, and a powerful search engine for all the texts combined. Mechon Mamre also provides a virtual keyboard that allows users to type vocalized Hebrew (<http://www.mechon-mamre.org/searchfh.htm>). The text can then be copied and pasted onto text document. This tool, connected to the search engine, can be particularly useful for students who wish to incorporate vocalized Hebrew in their papers.

A vocalized version of the Hebrew Bible in which each verse begins on a separate line is available at <http://www.mikragesher.org.il/titles/tanach/index.html#>. This version, which is very convenient for copying and pasting short segments of Biblical text, is provided by Gesher. The mikragesher site has a number of other tools, among them a timeline (in Hebrew) of world history and Jewish history, and a database of idioms and expressions taken from the Bible, explained in their original context and given a modern interpretation.

The World Ort Union has developed a resource CD with a parallel site called “Navigating the Bible II” (<http://bible.ort.org/>). The site includes weekly reading portions with הפטרות and ברכות and a collection of דברי תורה provided by Ohr Somayach International. Segmented for easy presentation, the weekly readings include the text with ניקוד and טעמים, without them (as it would appear in a Torah scroll), sound files for each verse chanted, translation, and transliteration. Other tools in the site are a calendar for finding the reading portion for a particular bar/bat mitzvah date, a search engine for the Bible (in English), a guide to people, places, plants and animals occurring in the Bible, and a guide to chanting with musical notations and accompanying sound files. Unlike the sites mentioned above, the text in bible.ort.org does not allow the option of copying the Biblical text into a text document, and can be used online only. Images of short segments may be created using the “print screen” function and incorporated as graphics in text documents.

Use and enjoy—please consult the copyright statements before you copy segments from these sites!

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