

אגרת

איגוד הפרופסורים לעברית בארצות-הברית

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Editor: Zev Garber, Los Angeles Valley College

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Presidential Perspective



One of the stranger experiences I have had since moving to South Florida a few years ago has been learning about the "communities" in which everyone here lives. If you've ever watched "Seinfeld," you probably know what I'm talking about. They are actually sub-divisions, each with a single entrance where a guard lets only invited guests in and, even that, after checking for photo-identification. Signposts at major intersections point to these developments, which serve as landmarks. Directions, therefore, often take the form, "Turn right at Vista Del Mar," or "Drive past Duckworth Lake," or "Let's meet at the Target behind Pleasant Acres," instead of "Go north on Westwood Ave., then turn left at the Chevron station." In fact, if you ask people where they live, they will usually name their development rather than the city or street address. As a result, they don't identify with the city as a whole, much less the metropolitan area. What matters is their sub-division. The fences that surround these communities segregate as much as they protect.

That aspect of life here resembles our shared field of Hebrew, which has become so compartmentalized that we risk losing sight of the larger context in which we work. Some of us teach biblical Hebrew; others, modern Hebrew, not to mention those engaged with rabbinic or medieval Hebrew, and, of course, grammar and various kinds of literature. Each of these has become a little sub-development of its own: There are those who live in Bible Del Vista, while others inhabit Israel Rio, and still others reside in Linguistics Cove, carefully and blissfully pretending not to notice those other neighborhoods just over the fence.

Of course, those neighborhoods are right next door, for, like all languages, Hebrew is not a rigid, self-contained entity, but a conveyor of meaning within several different communities. As such, it does not exist in a pure and abstract form, but as an ever-changing vehicle for communication.

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PRESIDENTIAL PERSPECTIVE (CONTINUED) . . .

So I can't help wondering what would happen if we opened the gates and looked around, daring to venture outside our "comfort zone," where everybody is just like us. What new sights would we see, and what new discoveries would we make about things we thought we understood?

Imagine the kinds of conversations we might have with our neighbors (the ones on the other side of the fence) and what could come of them: For example, what could we learn by comparing the vowel letters (matres lectionis) that developed in antiquity with those that are current today or by exploring how the tenses have evolved or particles, such as *asher* and *et*, changed? What if we looked at the fossilized images that are embedded in the language, terms like *asherah* (in the Bible) and *Yom Sylvester* (in modern Israel) or if we compared the influence of foreign languages, such as English and Polish, with that of Aramaic and Greek?

A broader perspective on Hebrew might lead us to think about the people who have studied it. I have often wondered, for example, how it happened that the *Sefer Yetsirah* was the first to describe similarities in consonant articulation or why Christian hebraists were so interested in kabbalah. Exploring such issues might lead us to think about the ways in which modern teaching methods and effectiveness are affected by departmental (or institutional) setting. We might even compare the pedagogical methods that are used for Hebrew with those for Spanish and French or, perhaps, lesser-taught languages, such as Chinese and Latin. From a more sociological perspective, we could also consider parallels between those communities that try to preserve Hebrew with those that are devoted to the survival of Arabic or Korean.

Fences are supposed to make people safe by keeping the "riffraff" out. However, that may be an illusion; the walls around some developments look like they could be rather easily scaled, maybe without anyone noticing. What they really accomplish is to isolate those on the inside, imprisoning residents in an artificial environment, while depriving them of access to valuable and enriching insights. That's no way to learn about the real world nor, in the end, to gain a full understanding of our own.

Frederick E. Greenspahn, Florida Atlantic University, greenspa@fau.edu

Notes From Here & There

I. Tale of Two Tombs

At a news conference at the Mount Scopus campus of Hebrew University of Jerusalem, May 8, 2007, Professor Ehud Netzer announced the discovery of the grave of Herod the Great, the Roman appointed king of Judea from 37 – 4 BCE, at the Herodium, about eight miles south of Jerusalem. The Herodium, a cone-shaped hill 2,230 feet high, was the location of a palace and fortress built by Herod to commemorate his victory over the Parthians and Hasmoneans in 40 B.C.E. and was destroyed by Roman forces in 71 C.E. Herod died in Jericho, but left instructions to be buried in the area of his Judean winter palace. An account of Herod's funeral by the first century Jewish historian Josephus Flavius inspired archaeologists to search for Herod's tomb at the site named after himself, suggesting his final resting place.

In April, Netzer and his team unearthed hundred of limestone fragments on the northern side of the Herodium at the end of a monumental flight of stairs 6.5 meters wide, from which emerged the picture of an ornately carved sarcophagus with decorative urns of a type never before found in Eretz Israel. Though no bones nor inscription were found, Netzer reasoned that a combination of the location, type of work at the tomb (e.g., a large funeral route), the decoration and pieces of the coffin – bones and coffin

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Notes from Here & There (continued)...

deliberately pulverized and broken during the Jewish war against Rome (66-70) ? -- suggested that this was the location of Herod's mausoleum. Of course, full verification depends on finding an inscription. And the dig goes on.

On March 3, 2007, the Discovery Channel presented "The Lost Tomb of Jesus." Days before, at a news conference at the central New York Public Library, producer James Cameron ("Titanic" fame) proclaimed that the film will show conclusively that the tomb unearthed in the Jerusalem neighborhood of East Talpiot in 1980 is the family tomb of Jesus of Nazareth. The evidence presented here and in the related book, *The Jesus Family Tomb* (HarperSan Francisco, 2007) suggest that *Yeshua bar Yehosef* was not resurrected, and that he married *Mariamenu e Mara* (Mary Magdalene), who bore him a son, *Yehuda bar Yeshua`* (Juda). But the argument that the Aramaic names inscribed on five of the ossuaries represent Jesus and his nuclear family is speculative. That is to say, the names *Yeshua bar Yehosef*, *Marya*, *Matya*, *Yose*, *Yehuda bar Yeshua`* are common names in first century Judea. Also, scholarship on Jewish tombs around Jerusalem of this era show data of bodily remains from extended families. May this cryptically explain the Greek *Mariamne* in the Jesus family crypt? Finally, the DNA samples from the Jesus and Mariamne's ossuaries and an alleged patina match to the questionable James, Brother of the Lord ossuary are systematically rejected.

II. Remembering Shoah, The Iranian Factor

In December, 2006, a Holocaust deniers' conference was held in Teheran under state sponsorship. Against the backdrop of wall hung photographs of corpses and laughing freed prisoners from the concentration camps, with the word "Myth" and "Truth" inscribed on them, Manucher Mottaki, Iranian foreign minister, delivered the opening address which linked the existence of the State of Israel to the Shoah. He proposed that if the Shoah is a fabrication then the statehood of Israel is bogus. A loathsome group of Holocaust revisionists, including, a delegation of anti-Zionist Neturei Karta Rabbis, then proceeded to deconstruct and debunked the Shoah. The extreme anti-Semitism that prevailed in the Teheran conference drew from Ayatollah Khomeini's early 1960s rhetoric that the Jews control everything and are determined to "emasculate Islam." Similarly persuasive were the mean spirited words delivered in a speech on November 16, 2006, by Mohammad Hassan Rahimian, representative of the Iranian Supreme Leader Ali Khamenei: "The Jew is the most obstinate enemy of the devout. And the main war will determine the destiny of mankind ... The reappearance of the Twelfth Imam will lead a war between Israel and the Shia." In terms of realpolitik, the Teheran deniers gathering was meant to serve as a diversion to Iran's support of terror, development of nuclear weapons, and its confrontation with the United States and Israel. Additionally, to deny the historicity of the most documented genocide in history in a Muslim country hosted by a Muslim head of state is demeaning for the religion of Islam and tragic for the people of Iran.

The obscene voice from Tehran was countered by the *vox mundi* heard on the shores of the Hudson. In January 2007, the United Nations condemn the oldest ongoing hatred in the world, anti-Semitism, and expressed support of "keeping memory (Shoah) alive." And among the early supporters of this significant landmark resolution was the ambassador from Egypt, a complete turn about from his government's denunciation of the original U.N. resolution establishing January 27 as international Holocaust Memorial day. How come?

Despite peace accords with the State of Israel, Cairo via media and print spews endless anti-Semitism into the popular Arab culture. Regrettably, anti-Semitism and anti-Zionism are a constant in the Arab world.

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Notes from Here & There (continued)...

The need for the Arab public to study and learn the lessons of the Shoah if only to respond responsibly to the mass killings of non-Arabs in Arab lands (e.g., Darfur and Halabja) are often dismissed by a tirade against the Jewish state and the “real genocide” practiced by Israelis against Palestinians. The former Egyptian President Gamal Abdel Nasser once said that “no person, not even the most simple one, takes seriously the lie of the 6 million Jews that were murdered” – sentiments reechoed by Iranian president Mahmoud Ahmadinejad before, during, and after the Teheran fiasco. Never mind the religious differences between Egypt (Sunni) and Iran (Shiite) they agree on the Big Lie that the Shoah is Jewish fabrication and manipulation.

Alas, the current Middle East crisis has altered the world of Arab Islam. The 2006 August War in Southern Lebanon, the divisiveness caused by the hollow “victories” of Hizbullah and Hamas, the worsening situation in Iraq, and, especially, the aggressive pursuit of national interests by Iran have parsed the Arab Self to the abyss. Enmity between Arab Sunni and Shiite is extensive, and the Sunni Arab fear of Iranian political power lionizes ethical and philosophical differences between Sunni and Shiite. And may this not explain Egypt’s support of the U.N. resolution to condemn Holocaust denial, sparked by the Teheran revisionists’ conference?

III. The Indifferent Observer

In his novel, *The Oath* (Random House, 1973), Elie Wiesel tells the story of a survivor of yore, who years after the event, returns to his native town in Galicia where together with all other Jews was rounded up by the Nazis and taken to a death camp. Besides the narrator who knows every house of the little town, every street and square, there is another person who was there before the Nazis came, and still is there when all was, as one says so easily, “over and forgotten.”

This individual watched from the window overlooking the market place when Jews were fetched from their homes and lined up for their death march. He saw how men, women, and children were beaten, abused, mocked, and debased. He stood at his window and looked with unflinching eyes. He still stands there observing, a non-participant who knows neither compassion nor hate. But, of course, he reports the return of the narrator to the authorities and causes his arrest.

Arguably the observer is the bystander, who is indifferent or accusatory or both. For example, on Israeli-Palestinian matters, far-Left leaning academics may argue that this individual symbolizes complacency by Europe and America to the encroachment on Palestinian rights and territory made by the post-1967 Israeli army and government thereby justifying Britain’s University and College Union right to call on its members to support a proposal to condemn the complicity of Israeli academia in the occupation of Palestinian land, which “has seriously damaged the fabric of Palestinian society through annexation, illegal settlement, collective punishment, and restriction of movement.” A legitimate concern, perhaps; but, in my opinion, a wrong response. Why? The UCU’s proposal for an academic boycott of Israeli academics across the discipline is hypocritical (no protest against Palestinian terror), short sighted (pursuit of knowledge ought not be politicized) and downright anti-Semitic (no condemnation of regional and global human rights violation outside the Jewish state). Simply put, reading the boycotters is inviting revisionists’ historicide. Truly, a pox again on British higher education. When will they ever learn?

Zev Garber, Los Angeles Valley College and American Jewish University, zevgarber@juno.com

Meetings and Conferences

NAPH ANNUAL MEETING IN CONJUNCTION WITH AAR/SBL

Minutes of the 2006 Annual Meeting of NAPH Officers

Washington, D.C.
November 19, 2006

Fred Greenspahn presided. Officers present: Gary Arbino, David Baker, Edward Goldman, Gilead Morahg, Pamela Scalise, Marvin Sweeney, Ziony Zevit.

1. Gilead Morahg, NAPH Executive Vice President, presented the following report: The Association is continuing to do very well. Membership remained stable, with 401 individual members and 51 institutional members. Income from membership dues and *Hebrew Studies* subscriptions keeps NAPH operating well in the black. *Iggeret* came out on schedule. We continue to be grateful for **Zev Garber's** diligent work on the newsletter and on the program for the NAPH sessions at the SBL meeting. Unfortunately, Zev was not able to attend this meeting. He sends his best wishes and regards. The 2006 issue of *Hebrew Studies* is at the printers. At 460 pages, it is another wide-ranging, high quality volume and a true tribute to the initiative and effectiveness of its new editor, **Marvin Sweeney**. Marv is clearly upholding the legacy of our journal's previous editors: **Fred Greenspahn**, **Ziony Zevit** and **Michael Fox**, who transformed *Hebrew Studies* into a world-class scholarly journal and set the standard for the outstanding editors who succeeded him.

For a while I was concerned that we may lose **Rick Painter**, the long-time and highly effective *Hebrew Studies* production manager, who got a full-time teaching position in Milwaukee. Fortunately, he has agreed to stay on and continue his work on the journal from there. **Jared Henson** replaced the excellent **Suzanna Smith** as the NAPH office manager and is proving to be equally excellent at this job.

Our new Spring Conference Coordinator, **Esther Raizen**, also did an outstanding job in putting together the program for the 2006 conference which was held at the University of Minnesota in Minneapolis on June 11-13, and was chaired by **Renena Schneller**. There were 110 participants in the conference, which was somewhat smaller than the 2005 Stanford conference but certainly equal in the quality of presentations and level of discussions. The schedule for future spring conferences is: 2007: Sydney, Australia, July 2-4, chaired by **Rifaat Eibid** of the University of Sydney; 2008: Montreal, June 30-July 2, chaired by **Lea Fima** of McGill University; 2009: London, chaired by **Tsila Ratner** of London University College; 2010: New York, chaired by **Zafrira Lidovsky-Cohen** of Stern College.

Adina Ofek is hard at work on the next issue of *Hebrew Higher Education*, which should be ready in the spring.

2. **David Baker**, Eta Beta Rho Coordinator, reported that new EBR chapters were established at the University of Oklahoma and at City College of New York.

3. At last year's meeting we approved **Gordon Harris's** proposal that future NAPH 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 should be revised accordingly at the 2006 meeting. Gilead Morahg moved that the revised by-law should read as follows:

**BY LAW IX:
The Advisory Council**

Section A. Members of the Advisory Council shall consist of 12 representatives from the area of Biblical Hebrew and 12 representatives from the Modern Hebrew area, irrespective of geographical location and may include international members.

Section B. Nominations for the Advisory Council shall be submitted by a Nominating Committee consisting of the NAPH President, the three most recent Past Presidents and the Executive Vice President.

Section C. Nominations for the Advisory Council shall be submitted by the Nominating Committee for consideration at the annual meeting. Nominees are to be current members concerned for and actively involved in NAPH programs.

Section D. Advisory Council members shall be eligible for re-election to subsequent three-year terms.

Section E. Advisory Council members will meet in joint session with the Executive Committee prior to the Annual Meeting.

Section F. During the rest of the year members of the Advisory Council will communicate on issues that may arise.

The motion passed.

Prepared by: Gilead Morahg
Executive Vice President

Upcoming NAPH Annual Meeting

The NAPH 2007 Annual Meeting will be held in conjunction with the joint meeting of AAR/SBL in San Diego, CA. Sessions of the 2007 NAPH Meeting are below...

San Diego, CA – November 18-19, 2007

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

Sunday, November 18

S18-1

7:00 AM to 8:45 AM

Room 28a

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
Business Meeting (105 min)

S18-27

9:00 AM to 11:30 AM

Torrey 2

Interpretation and Translation

Zev Garber, Los Angeles Valley College, Presiding

Wilma Ann Bailey, Christian Theological Seminary

The Hebrew New Testament of Franz Delitzsch (40 min)

Frederick E. Greenspahn, Florida Atlantic University

Jewish Biblical Theologies (40 min)

Zev Garber, Los Angeles Valley College

The Term "Shoah" in the Hebrew Bible: A Teaching Lesson (40 min)

Discussion (30 min)

S18-72

1:00 PM to 4:00 PM

Torrance

Theme: The Hebrew Verb: Advances in Linguistics and Pedagogy

Pamela Scalise, Fuller Theological Seminary, Presiding (10 min)

Barry L. Bandstra, Hope College

Multi-functionality of the Biblical Hebrew Verb: Theory and Pedagogy (25 min)

Discussion (5 min)

Naama Zahavi-Ely, College of William and Mary

Teaching the Biblical Hebrew Verb (25 min)

Discussion (5 min)

John A. Cook, Eisenbrauns

What's a Subjunctive? Teaching Verb Modality to Elementary Hebrew Students (25 min)

Discussion (5 min)

Jeremy Thompson, University of Stellenbosch

Properly "Phrasing" Verbal Instruction in Biblical Hebrew (25 min)

Discussion (5 min)

Sheri Klouda, Taylor University

The Poetic Verb in Biblical Hebrew: Research, Reflection, and Pedagogy (25 min)

Discussion (5 min)

S18-124

4:00 PM to 7:00 PM

Leucadia

Theme: Assessing Proficiency in Biblical Hebrew

Helene Dallaire, Denver Seminary, Presiding (5 min)

Jennifer Quast, Hebrew Union College, Jewish Institute of Religion

Defining Proficiency in Biblical Hebrew (30 min)

Randall Buth, Biblical Language Center, Jerusalem

Testing Half a Language: A Language Neutral, Standardized Biblical Hebrew Exam (30 min)

Donald R. Vance, Oral Roberts University

The Role of Institutional Objectives in Evaluating Proficiency in Classical Hebrew: Two Case Studies (30 min)

Miles V. Van Pelt, Reformed Theological Seminary

Assessing Proficiency in Biblical Hebrew: Seminary and the Pastor (30 min)

Discussion (40 min)

Monday, November 19

S19-26

9:00 AM to 11:00 AM

Orlando

Timothy David Finlay, Azusa Pacific University, Presiding

Brian L. Webster, Dallas Theological Seminary

TekScroll: An Interactive Program for Learning Biblical Hebrew (35 min)

David E. S. Stein, Redondo Beach, CA

The Grammar of Social Gender in Biblical Hebrew (35 min)

John F. Hobbins, Trinity United Methodist Church

How Well Do You Know Biblical Hebrew? Reflections on the Pedagogy of Menahem Mansoor
(35 min)

Discussion (15 min)

2008 NAPH ANNUAL MEETING

The 2008 Annual Meeting of NAPH will be held in Boston, MA, during the annual meeting of the SBL, November 22-25, 2008. 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, 2008, 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

2008 Spring Conference on Hebrew Language and Culture

The 2008 NAPH Conference on Hebrew Language, and Culture will be held at McGill University in Montreal, Canada, June 30 - July 2. The conference will be chaired by Professor Lea Fima of McGill University. A Call for Papers will be sent to all NAPH members and posted on the NAPH web-site.

REPORT OF THE 2007 INTERNATIONAL CONFERENCE ON HEBREW LANGUAGE, LITERATURE, AND CULTURE

The University of Sydney, Australia, July 2-4, 2007

NAPH's 25th International Conference on Hebrew Language, Literature, and Culture was held at the Sydney University Village on the Camperdown campus between July 2 and 4, 2007. Skillfully planned by Rifaat Ebied, Sydney University's Foundation Professor of Semitic Studies and a long-time member of NAPH, the conference events began with a day-long tour of the Sydney Harbor. The conference was organized in eight sessions, with forty-three talks on different topics in pedagogy, language, linguistics, biblical Hebrew, drama, and literature. Participants spent the first evening at the Sydney Jewish Museum, dedicated to the Holocaust and to Jewish life in Australia from the first days of European settlement. Following a tour of the museum, the group was greeted by the Museum CEO, Norman Seligman, and by Suzanne Rutland, Chair of the Department of Hebrew, Biblical and Jewish Studies. Gilead Morahg, NAPH Executive Vice President, spoke about the central role of Hebrew in preserving the vitality of Jewish culture for future generations.

The closing session of the second day was dedicated to the memory of Gershon Shaked, who passed away in December 2006. Gilead Morahg, Hillel Weiss, Uzi Shavit, and Yigal Schwartz reminisced about Shaked as a colleague and mentor, and spoke about his contributions to the field of Hebrew literary criticism and his support of NAPH. Malka Shaked provided closing remarks. During an evening banquet, participants were greeted by Gavin Brown, Vice-Chancellor and Principal, Stephen Garton, Dean of the Faculty of Arts, and Jeffrey Riegel, Head of the School of Languages and Cultures at The University of Sydney. Rifaat Ebied, the Conference Chair, and Esther Raizen, the Conference Coordinator, thanked the hosting institution.

The conference business meeting opened with a report on NAPH finances and the various foundations supporting the organization. Participants heard a report on *Hebrew Higher Education* and held a discussion on professional development opportunities for NAPH members similar to the grammar workshop held at UT Austin in April 2007 and a seminar on learner-centered instruction of Hebrew, scheduled to take place at Emory in August 2007. A decision was made to explore options for online submission of conference proposals and abstracts. The last session on Wednesday afternoon included a lecture by Suzanne Rutland on the development of Jewish education in Australia. An evening tour of Moriah War Memorial College, the largest Jewish day school in Sydney, and a reception at the school concluded the conference.

Conference participants were treated to two days of post-conference tours in and around Sydney, including the Olympic Village, the Blue Mountains, Manly, and the Taronga Zoo. Congratulations, Rifaat, for an exciting and well organized conference, and many thanks for your warm hospitality and enthusiasm!

The conference committee for 2007 included Edna Amir Coffin (University of Michigan), Nancy Berg (Washington University at St. Louis), Shmuel Bolozky (University of Massachusetts at Amherst), Gilead Morahg (University of Wisconsin-Madison), Hannah Naveh (Tel Aviv University), Adina Ofek (Jewish Theological Seminary of America), Esther Raizen (University of Texas), Renana Schneller (University of Minnesota), Yigal Schwartz (Ben-Gurion University of the Negev), and Vered Shemtov (Stanford University).

The 2008 NAPH Conference will take place between June 30 and July 2 at McGill University in Montreal. The Conference will be chaired by Lea Fima.

Esther Raizen The University of Texas at Austin, raizen@mail.utexas.edu

News From Our Members

Recent Publications

Ruth Adler, Baruch College, "The Jewish Immigrant Experience: Male and Female Perspectives," *Yiddish*, 14.4 (2006) 25-33.

Ehud Ben Zvi, University of Alberta: *History, Literature and Theology in the Book of Chronicles* (London: Equinox, 2006); ed. *Perspectives in Hebrew Scriptures: Comprising the Contents of Journal of Hebrew Scriptures, Volumes 1-4* (Piscataway, NJ: Gorgias Press, 2006); Yairah Amit, Ehud Ben Zvi, Israel Finkelstein and Oded Lipschits. eds., *Essays on Ancient Israel in Its Near Eastern Context: A Tribute to Nadav Na'aman* (Winona Lake, Ind.: Eisenbrauns, 2006); "The House of Omri/Ahab in Chronicles," in *Ahab Agonistes. The Rise and Fall of the Omri Dynasty* (ed. L. L. Grabbe; LHBOTS, 421/ESHM 6; London and New York: T. & T. Clark, 2007) 41-53; "De-historicizing and Historicizing Tendencies in the Twelve Prophetic Books: A Case Study of the Heuristic Value of a Historically Anchored Systemic Approach to the Corpus of Prophetic Literature," in *Israel's Prophets And Israel's Past: Essays on the Relationship of Prophetic Texts And Israelite History in Honor of John H. Hayes* (eds. Brad E. Kelle and Megan Moore; LHBOTS, 446; London and New York: T. & T. Clark, 2006) 37-56; "Observations on Josiah's Account in Chronicles and Implications for Reconstructing the Worldview of the Chronicler," in *Essays on Ancient Israel in Its Near Eastern Context: A Tribute to Nadav Na'aman* (eds., Yairah Amit, Ehud Ben Zvi, Israel Finkelstein and Oded Lipschits; Winona Lake, Ind.: Eisenbrauns, 2006) 89-106; "Revisiting 'Boiling in Fire' in 2 Chron. 35.13 and Related Passover Questions Text, Exegetical Needs, Concerns, and General Implications," in *Biblical Interpretation in Judaism and Christianity* (eds., Isaac Kalimi and Peter J. Haas; LHBOTS, 439; London and New York: T. & T. Clark, 2006) 238-50; "Arm," in *The New Interpreter's Dictionary of the Bible* (eds. K. D. Sakenfeld et. al.; Abingdon: Press, Nashville, 2006), vol. 1, 269; "Obadiah," in *The Harper Collins Study Bible* (eds. H. W. Attridge et. al.; San Francisco: Harper Collins Publishers, 2006) 1229-32.

Marc S. Bernstein, Michigan State University: *Stories of Joseph: Narrative Migrations between Judaism and Islam* (Wayne State University Press, 2006); "Like a Woman Forsaken: On the Story 'Agunah'" in *Gender, Judaism and Modernity: Critical Essays on Dvora Baron*, ed. Sheila E. Jelen & Shachar Pinsker (College Park, Maryland: University of Maryland Press, 2007), 117-144; "Agunah," annotated translation of story by Dvora Baron in *ibid.*, 279-287.

James E. Bowley, Millsaps College: *Introduction to Hebrew Bible: a Guided Tour of Israel's Sacred Library* (Prentice Hall, 2007).

A. Philip Brown II, God's Bible School and College: *A Reader's Hebrew Bible* (Zondervan, 2008).

Edith Covensky, Wayne State University: *Black Rain* (Tel Aviv: Eked Publishers, 2007).

Carol Dempsey, University of Portland: *Jeremiah: Preacher of Grace, Poet of Truth* (Collegeville: Liturgical Press, 2007); *Justice: A Biblical Perspective* (Chalice Press, in press); "Turn Back, O People: Repentance in the Latter Prophets," in *Penitence in Canonical and Christian Perspective* (eds. Mark Boda and Gordon T. Smith; Collegeville: Liturgical Press, 2006) 47-66; "Micah," in *The Harper Collins Study Bible* (eds. Harold W. Attridge et al.; San Francisco: Harper Collins Publishers, 2006) 1238-1248.

Marco Di Giulio, University of Perugia: "Pragmatics as a Theoretical Framework for Interpreting Ancient Hebrew Texts: An Appraisal," *Materia Giudaica*, XII/1-2 (2007) 51-61, on the web at http://www.humnet.unipi.it/medievistica/aisg/AISG_05Materia/AISG_Materia.html.

Sara Feinstein, independent Scholar: "'Ha-Meshorer Ha Ivri shel New-Orleans," *Hador* 2 (forthcoming).

Avital Feuer, University of Maryland: "Right on Target? Rethinking the Concept of the TL Group in a Canadian Hebrew Language Class," *Language, Culture and Curriculum* 20 (2007) 1-12; "We Didn't Learn Grammar, We Learned Hebrew: Divisions and Displacement in the Language Classroom," *Language and Literature* 9 (2007); "How Qualitative Research Changed Me: An Autoethnographic Narrative of Personal Growth," *The Qualitative Report* 12 (2007).

Lee M. Fields, Roanoke Bible College: "Proverbs 11:30 – Soul Winning or Wise Living," *Journal of the Evangelical Theological Society* (forthcoming); *Hebrew for the Rest of Us* (Grand Rapids: Zondervan, forthcoming).

Yehuda Friedlander, Bar-Ilan University: *Bein Halakhah Le-Haskalah* (Hebrew Satire and Polemics in Europe in the 18th-20th centuries) (Ramat Gan: Bar-Ilan University Press, 2004); "Decadent and Menippean Elements in *bi-ne'areinu u-vi-zequneinu* of S.Y. Agnon," *The Jerusalem Anthology* 22 (2005) 11-22 (H); "The Haskalah Period Olive Oil Controversy Between Lithuanian Rabbis and *Maskilim*," *Mar'e*, 1 (2006) 43-54 (H); "The Literary Works of B.Z. Herzl – From Decadence to Revival" (H), *An Anthology on Herzl*, edited by Y.Z. Stern (in press); "On an Aramaic Translation of a Paragraph from Dante by M.D. Cassuto" (Heb.), *Italia*, edited by Robert Bonfil (in press); "Instandsetzung der Halacha oder Abriss des Judentums – Eine Polemik Zwischen Mose Leib Lilienblum, Jechiel Michal Pines und Josef Secharja Stern," *Trumah* 16 (in press).

Zev Garber, Los Angeles Valley College and American Jewish University: "The Vision and Language of the Other: Jedwabne versus the Auschwitz Convent Controversy," in D. Glowacka and J. Zylinska, *Imaginary Neighbors: Mediating Polish-Jewish Relations after the Holocaust* (Lincoln and London: University of Nebraska Press, 2007) 236-252; "Words, Words, Words," *Hebrew Studies* XLVIII (2007) 237-254; "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; "Michel Fishbane," "Jon D. Levenson," "Steven T. Katz," "James L. Kugel," and 52 reprinted articles from *Encyclopaedia Judaica*, First Edition, in *Encyclopaedia Judaica*, Second Edition (Jerusalem: Keter Publishing House; Detroit: Thomson-Gale, 2007). Reviews in *ARBA*, *CBQ*, *Choice*, and *Shofar*.

Mayer I. Gruber, Ben-Gurion University of the Negev in Beersheba: "Amora" and "Baraita" in the New Interpreter's Dictionary of the Bible (2006); a revised version of H. L. Ginsberg's "Job" in *Encyclopaedia Judaica*, Second Edition (Jerusalem: Keter Publishing House; Detroit: Thomson-Gale, 2007); "Fahrenheit 451: Whose Thermometer?" in *Mentalities/Mentalités* 20.2 (2006-2007) 46-47; and "Women's Voices in the Book of Micah," in the on-line journal *Lectio Dificilior*.

Yael Halevi-Wise, McGill University: "The 'Double Triangle' Paradigm in Hebrew Fiction: National Redemption in Bi-generational Love Triangles from Agnon to Oz," *Prooftexts* 26 (2006) 309-343.

Hagit Halperin, Tel Aviv University: Edited, *Poems*, two volumes (Hakibbutz Hameuchad Publishers and the Laura Schwartz-Kupp Center for Hebrew Literature and Culture, Tel Aviv University, 2005), with Alexander Pen; ed., Amir Gilboa, *The Days are Coming, Poems 1942-1942* (Hakibbutz

Hameuchad Publishers and the Laura Schwartz-Kupp Center for Hebrew Literature and Culture, Tel Aviv University, 2007); "Neither 'Mythological Sabra' nor 'Diasporic New Comer': The Novel Two Friends on the Road by Yemima Avidar-Tshernovitz and Mira Lobbe," in *Olam Katan* (Small World), A Journal of Children's Literature Study (Kinneret, Zmora-Bitan - Publishing House Ltd., 2007) 135 – 147; *The Color of Life, The Life and Works of Alexander Pen* (Hakibbutz Hameuchad Publishers and the Laura Schwartz-Kupp Center for Hebrew Literature and Culture, Tel Aviv University, 2007).

Benjamin Hary, Emory University: *Esoteric and Exoteric Aspects in Judeo-Arabic Culture* (E. J. Brill, 2006), co-editor with H. Ben-Shammai; "Lexicography and Dialectology in Spanish *Maqre Dardeqe*," in *Esoteric and Exoteric Aspects in Judeo-Arabic Culture*, (E. J. Brill, 2006: 227-256), with M. Gallego; "Karaites at the Rabbinical Court: A Legal Deed from Mahdiyya Dated 1073 (T-S 20.187)," *Gizei Kedem* (2, 2006: 9*-36*), with M. Rustow.

Roy L. Heller, Perkins School of Theology/Southern Methodist University: *Power, Politics, and Prophecy: The Character of Samuel and the Deuteronomistic Evaluation of Prophecy* (Library of Hebrew Bible/Old Testament Studies; T&T Clark, 2006).

Harold E. Hosch, Church of the Lutheran Brethren Seminary (retired): "A Textlinguistic Analysis of Isaiah 25," *Hebrew Studies* XLVII (2006) 49-65.

David C. Jacobson, Brown University: *Creator Are You Listening? Israeli Poets on God and Prayer* (Indiana University Press, 2007). A study of six Israeli poets with the original Hebrew poems and English translations and commentaries by the author.

Robert E. Longacre, University of Texas at Arlington (Professor Emeritus): "A Discourse-Modular Approach to the Meanings and Functions of Verb Forms in Biblical Hebrew" (in press), with Andrew Bowling.

Lamontte M. Luker, Lutheran Theological Southern Seminary: "Beth-ezel," "Beth-millo," "Beth-horon," "Beth-rehob," "Beth-le-aphrah," *New Interpreter's Dictionary of the Bible* (2006, vol. 1); "Herodian Army," "Herodium," NIDB (2007, vol. 2).

Yair Mazor, University of Wisconsin- Milwaukee: *Hounding the Hound of the Bakersvilles: Poetic Portrait of the Detective Novel* (in press).

Christo H.J. van der Merwe, University of Stellenbosch, SA: "The Contribution of Wolfgang Richter to Current Developments in the Study of Biblical Hebrew," *Journal of Semitic Studies* 50/1 (2005) 59-82, with Hans Rechenmacher; (with L C Jonker) "Kan ons God Manipuleer in Gebed?" (Can We Manipulate God in Prayer?) *Nederduits Gereformeerde Teologiese Tydskrif* 46/1-2 (2005) 140-148, with L.C. Jonker; "Lexical Meaning in Biblical Hebrew and Cognitive Semantics: A Case Study," *Biblica* 87/2 (2006) 85-89; "Translating Metaphors in a Source Language Oriented Translation of the Hebrew Bible in Afrikaans," *SPIL Plus* 33 (2006) 43-69, with L. Hendriks; "Biblical Hebrew Lexicology: A Cognitive Linguistic Perspective," *Kleine Untersuchungen zur Sprache des Alten Testaments und seiner Umwelt* 6 (2006), 87-112; "Biblical Exegesis, Cognitive Linguistics and Hypertext, in A. Lemaire, A (ed.) *VTS109/Congress Volume Leiden 2004*. (Leiden: E J Brill, 2006) 255-280.

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; "La nouvelle littérature de la Shoah: le roman *Voir ci-dessous: amour* de David Grossman." *Revue D'histoire De La*

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Takamitsu Muraoka, Leiden University (Professor Emeritus): P. Joüon & T. Muraoka, *A Grammar of Biblical Hebrew*, revised English edition (Pontifical Biblical Institute Press, Rome, 2006). Revised substantially from 1991 edition. Hard cover and in a single volume.

Thomas P. Nass, Martin Luther College: *Let's Study Hebrew* (Northwestern Publishing House, 2006). A new elementary Biblical Hebrew course with worksheets, tests, and DVD's.

Gilah O. Safran Naveh, University of Cincinnati: "From Biblical Quotations to Ethical Quest: A Semiotic Perspective on S.Y. Agnon's Short Stories," *Frontiers in Semiotics* (2007); "Anzia Yeziarska" and "Melvin Bukiet," in G. Cronin and A. Berger, eds., *Anthology of Jewish American Literature* (2007); "From Din to Discourse: Reflecting on Belated Writing in Cynthia Ozick's 'The Din in the Head'," in Sarah Cohen Blacker, ed., *Cynthia Ozick Anthology* (2007).

Ranen Omer-Sherman, University of Miami: *Israel in Exile: Jewish Writing and the Desert* (The University of Illinois Press, 2006); "Yehuda Amichai's Exilic Jerusalem," *Prooftexts* 26:1-2 (Winter 2006) 212-239; Editor, author of "Introduction: The Cultural and Historical Stabilities and Instabilities of Jewish Orientalism" for *Jewish Orientalism*, a special issue of *Shofar: An Interdisciplinary Journal of Jewish Studies* 24.2 (Winter 2006) 1-10.

Yaron Peleg, George Washington University: *Between Two Intifadas: Israeli Literature in a Post-National Age* (University of Texas Press, 2008); "Heroic Conduct: Homoeroticism and the Creation of Modern, Jewish Masculinities," *Jewish Social Studies* n.s. 13.1 (Fall 2006) 31-58.

Moshe Pelli, University of Central Florida: *Haskalah Umodernism: Hatalot Vehemshechem* [Haskalah and Modernism: Beginnings and Continuity, The Reception of the Early Haskalah in the 19th Century], Hillal ben Hayim Series, Hakibutz Hameuchad, Israel, 2007); "Biqqur Ha-Ittim Are the First Fruits ... Which Include Some Nice Things and Matters of Knowledge and Benefit in Galicia," *Zutot: Perspectives on Jewish Culture* IV (2004; published in 2006) 122-131; "The First Hebrew Periodicals of the Hebrew Haskalah: The Transition from *Hame'asef* to *Bikurei Ha'itim* (1820-1831)," *Kesher* 34 (2006) 61-77, 72-8e (H); "How a Cultural Renaissance Preceded a National Renaissance: The Revival of Hebrew and the Rejuvenation of the Jewish People," *Other Renaissances, a New Approach to World Literature* (New York: Palgrave Macmillan, 2006) 87-112; "Ktav Ha'et *Hame'asef* Beterem Shki'at Hahaskalah Begermanyah" [An unknown Prospectus on the Revival of *Hame'asef* in 1809], *Kesher* 35 (Winter 2007) 57-62 (H); "Venomar Lefanav Shirah Hadashah" [The Center of Haskalah in Germany: A New Approach to Hebrew Literature], *Hador* (2006) 100-108 (H).

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Gary A. Rendsberg, Rutgers University: "Israelian Hebrew in the Song of Songs," in S. E. Fassberg and A. Hurvitz, eds., *Biblical Hebrew in Its Northwest Semitic Environment: Typological and Historical*

Perspectives (Publications of the Institute for Advanced Studies 1; Jerusalem: Magnes Press; and Winona Lake, IN: Eisenbrauns, 2006) 315-323; "Moses as Equal to Pharaoh," in G. M. Beckman and T. J. Lewis, eds., *Text, Artifact, and Image: Revealing Ancient Israelite Religion* (Brown Judaic Studies 346; Providence: Brown Judaic Studies, 2006) 201-219; "Aramaic-like Features in the Pentateuch," *Hebrew Studies* 47 (2006) 163-176; "Ebla," in *Encyclopaedia Judaica*, Second Edition, vol. 6 (Jerusalem: Keter Publishing House; Detroit: Thomson-Gale, 2007) 85-87; "The Biblical Flood Story in the Light of the Gilgameš Flood Account," in J. Azize and N. Weeks, eds., *Ancient Near Eastern Studies*, Supplement 21, *Gilgameš and the World of Assyria: Proceedings of the Conference held at Mandelbaum House, The University of Sydney, 21-23 July 2004* (Leuven: Peeters, 2007) 115-127; "Ancient Hebrew Morphology," in A. S. Kaye, ed., *The Morphologies of Asia and Africa* (Winona Lake, IN: Eisenbrauns, forthcoming); "Israel Without the Bible," in F. E. Greenspahn, ed., *Reading the Bible in the 21st Century* (New York: New York University Press, forthcoming); "No Stelae, No Queens: Two Issues Concerning the Kings of Israel and Judah," in D. Edwards and T. McCullough, eds., *Festschrift for Eric M. Meyers* (forthcoming). Review of Sue Groom, *Linguistic Analysis of Biblical Hebrew*, in *JQR* 97 (2007), available online at http://muse.jhu.edu/journals/jewish_quarterly_review/ (under vol. 97, no. 2).

Raymond P. Scheindlin, JTS: *The Song of the Distant Dove: Judah Halevi's Pilgrimage* (Oxford University Press 2007).

Ora R. Schwarzwald, Bar Ilan University: "Teaching Hebrew in Teachers' Colleges," *Talpiot* 13-14 (2006).149-160; "Between Last Year and Next Year: The Loss of the Definite Article and the Particle *be-*," *Helkat Lashon* 37-38 (2006) 165-174 (H); "The Linguistic Unity of Hebrew: Colloquial Trend and Academic Needs," *Materia Giudaica* XI(1-2) (2006) 355-368; "From Discontinuous to Linear Word Formation in Modern Hebrew," *SKASE Journal of Theoretical Linguistics* (<http://www.skase.sk>), 3(3) (2006), 1-11; "Morphemes, Stems and Alternants in Rosén's Theory: Origin and Developments," *Halvrit Weaúyoteha* 6-7 (2007) 295-313 (H); "Types of Passover Haggadoth in Ladino," *Proceedings of the Thirteenth British Conference on Judeo-Spanish Studies* (London, 7-9 September 2003. Department of Hispanic Studies, London 2006) 105-118.; "Géneros en Judeoespañol Según las Características Externas e Internas del Texto. *Ladinar* (Actas del primer encuentro académico programático "El español saluda al judeoespañol (Ladino)") VI (2006) 57-82; Traduksiones del *Tanah* i Traduksion de la Megila de Ester al Ladino," in Ben Sion Nahmias and Tamar Alexander, eds. *Alegria de Purim* (Beer Sheva: Gaon Center & Ben Gurion University Press, 2007) 70-79; "The Study of Eastern Judeo-Spanish," *Mikan* 8 (*El Presente* 1, 2007) 149-158. (H).

Reuven Shoham, University of Haifa: *Haim Gouri - Bein Hanodrim u-vein Hanedarim - Poetics, Thematics and Rhetoric Research in his Poetry* (Ben Gurion University of the Negev Press, 2006). (H)

Andrew Steinmann, Concordia University Chicago: *Daniel* Concordia Commentary (Concordia, forthcoming 2008); *Proverbs* Concordia Commentary (Concordia, forthcoming 2009); "Using the English Standard Version: A Few Notes of Caution," *Lutheran Education Journal* (forthcoming 2007); "Walk This Way: A Theme from Proverbs Reflected and Extended in Paul's Letters," *Concordia Theological Quarterly*, (2006, 70), 43-62 (with Michael Eschelbasch).

Current Research in Progress

Marc S. Bernstein, Michigan State University, is currently working on a book of essays on modern Hebrew authors' evocative and at times subversive use of traditional motifs, as well as the ensuing "conversation" between and among these authors surrounding their alternative interpretive strategies. One such essay entails a comparison of the treatment by Micha Joseph Berdyczewski (1865–1921) and Amos Oz (1939–) of the medieval kabbalistic tale of Joseph della Reina in two works each bearing the title *Eish zarah* ("strange fire").

Oded Borowski, Emory University, completed the first field season of the Lahav Research Project, Phase IV at Tell Halif (Lahav). Among the discoveries are several cult vessels and objects from the Iron Age II and Persian Period and a weaving and dying workshop from the late 8th century BCE.

Helene Dallaire, Denver Seminary, is current involvement in Hebrew Pedagogy research project: Field Test Team member for CoHeLeT project (Communicative Hebrew Learning and Teaching project).

Carol Dempsey, University of Portland, is working on the following manuscripts: "Isaiah 1-39," Berit Olam Series (under contract with Liturgical Press); "Isaiah: A Commentary" (under contract with Chalice Press); "Jeremiah: One Question at a Time" (under contract with Paulist Press); and editing with Russel A. Butkus, "Theology in Dialogue: An Interdisciplinary Series," (under contract with St. Mary's Press, Winona).

Lee M. Fields, Roanoke Bible College, is a Member of the Field Test Team of the CoHeLeT (Communicative Hebrew Learning and Teaching) Project, led by Dr. Paul Overland, Ashland Theological Seminary.

Yehuda Friedlander, Bar-Ilan University, is investigating literary polemics in the writing of Y.L. Gordon (YaLaG) and Rabbi Joseph Secharya Stern; and also the sermon as a literary genre.

Yael Halevi-Wise, McGill University, is researching history and fiction in contemporary Jewish fiction from Israel, North America, and Latin America.

Roy L. Heller, Perkins School of Theology/ Southern Methodist University, is presently working on a book for the *Conversations with Scripture* series on Judges.

Lamonte M. Luker, Lutheran Theological Southern Seminary, is working on a theology of the Hebrew Bible based on the theme, Immanu-el, God in the midst of life.

Gilah O. Safran Naveh, University of Cincinnati, is preparing for press her book length study on "Unpacking the Heart with Words: Women in the Holocaust."

Paul Overland, Ashland Theological Seminary; Project Director for "Modern Methods for an Ancient Language: A Workshop on Second Language Acquisition and Biblical Hebrew" (a.k.a. Communicative Hebrew Learning and Teaching [the "Cohélet" Project]) reports that the Workshop entered the second of three years with the addition of six professors who will field test classroom materials in Brazil, Canada, and USA during the 2007-08 academic year. Results to follow in June 2008. The project is funded by Wabash Center for Teaching and Learning in Theology and Religion.

Peursen, W.Th. (Wido) van, 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.

Alan Yuter, Institute for Traditional Judaism, is currently completing a study of political rhetoric in Haredi polemics.

Recent Promotions or Change in Position

Avital Feuer, University of Maryland, recently began an appointment as visiting faculty at the University of Maryland's Gildenhorn Institute for Israel Studies and the School of Languages, Literatures, and Cultures.

Lee M. Fields, Roanoke Bible College, has been promoted to full Professor of Bible and Biblical Languages.

Zev Garber, Los Angeles Valley College, has retired from full time teaching at LAVC (since 1970) on July 31, 2007. At LAVC, he founded the first awarded degree program in Jewish Studies and Hebrew Studies in the two-year college system in the State of California. As Professor Emeritus, he will continue to offer classes at LAVC. Also, he accepted an appointment to teach at the American Jewish University (formerly, University of Judaism) beginning in the Fall 2007.

Mayer I. Gruber, Ben-Gurion University of the Negev in Beersheva, has completed a two-year term as chair of the Department of Bible, Archaeology and Ancient Near East. He has accepted a visiting scholar appointment at Lady Doak College in Madurai, India for November 2007 through February 2008 and an appointment as a Fellow of the Centre for Jewish Studies at the University of Manchester in the UK for March-June 2008.

Yael Halevi-Wise, McGill University, promoted to Associate Professor with Tenure (2007).

Roy L. Heller, Perkins School of Theology/ Southern Methodist University, was promoted to the rank of Associate Professor with Tenure in May 2007.

Takamitsu Muraoka, Recently elected Honorary Fellow (*chaver kavod*) of the Academy of the Hebrew Language, Jerusalem.

Hannah Pressman, a PhD candidate in Modern Hebrew Literature at New York University, was named the 2007-2008 Hazel D. Cole Fellow in Jewish Studies at the University of Washington.

Ghil'ad Zuckermann, University of Queensland, has been appointed Associate Professor. Also, he has been awarded the prestigious 5-year ARC Discovery Fellowship. His website is <http://www.zuckermann.org/>.

Curriculum Innovations and Awards

Ruth Adler, Baruch College, was one of the faculty members from Baruch College selected to participate in the conference on “What Best College Teachers Do” with Ken Bain of Montclair University. She has also been chosen for a fourth time to be a speaker for the NYS Council for the Humanities. Her present topic is "Faces of Jewish Humor"

Ehud Ben Zvi, University of Alberta, was awarded the 2007 Research Excellence Award (Full Professor Level) – Faculty of Arts.

Marc S. Bernstein, Michigan State University, was awarded the 2006 Fintz Teaching Excellence Award in Arts and Humanities for his English-language course on Israeli culture & society.

Edith Covensky, Wayne State University, received the Editor's Choice Award in May, 2007 by Poetry.com and The International Library of Poetry for her poem, “I’m Creating a Flower.”

Shiri Goren, Yale University, was awarded a research grant from the A. Whitney Griswold Faculty Research Fund (2007-2009) for her project, “Terror at Home: Literary Engagement with Political Crises in Israel”; and a Course Development Award from the Council on Middle East Studies at Yale University (2007) for developing a course on contemporary Israeli culture.

Yael Halevi-Wise, McGill University, received research grants from Social Sciences and Humanities Research Council of Canada (2006-2009), Fonds de recherche sur la société et la culture (2006-2009), and Memorial Foundation for Jewish Culture (2007).

Zafira Lidovsky-Cohen, Stern College for Women (Yeshiva University), received the Dean Karen Bacon Award to a Senior Faculty Member, in recognition of her superior leadership and contributions to the Hebrew Program and to the students of Stern College.

Gilah O. Safran Naveh, University of Cincinnati, was co-recipient of NEH Grant (with European Studies): “Visualizing Europe”(2006). Also, she received the Distinguished University George C. Barbour Award for Outstanding Faculty Student Relations (2006-7) and was nominated for University Distinguished Teaching Award (runner up, 2006-07). Finally, she was appointed to the board of American Literary and Holocaust Studies Association (2006).

In Memory

Risa Domb Z”L (1937-2007)

On Thursday, 11 January 2007, Risa Domb passed away at her home surrounded by her loving husband, children and sister. If it is of any consolation to her friends and colleagues, this is how she would have preferred to die as she had told me a few days earlier. Risa’s illness seemed inconceivable, being so alien to the passionate and energetic woman she was. It was this zeal of hers that had enabled the realization of the many projects she was involved in. Deeply rooted in Israeli cultural and social life, Risa was driven by a sense of mission – to raise the profile of Modern Hebrew language and literature among Jews and non-Jews in Britain.

She was actively involved in numerous aspects of Jewish life in the UK, the most noticeable of which was her role in the establishment and running of The Jewish Book Week, the annual event that brings together Jewish authors and their readership. Risa’s principal contribution to the Jewish Book Week was the promotion of Israeli authors and their books, introducing to the public the wealth and diversity of Israeli literature. Whether mainstream or not, Israeli writers were given a platform to present their views, quite often unknown to the British public.

This same conviction has guided Risa’s academic life. She was the first appointed lecturer of Modern Hebrew at Cambridge University where she had also founded a Centre for Modern Hebrew. Due to Risa’s relentless efforts to establish Hebrew and Israeli studies in Britain, Hebrew literature is now acknowledged as a solid academic discipline in Cambridge. The activities of the Centre for Hebrew Studies expand beyond the degree studies, promoting Hebrew literature and culture among the academic and non-academic communities of Cambridge.

Risa’s last publications, *Identity and Modern Israeli Literature* (Vallentine Mitchell, 2006) and the second volume of Israeli women’s writing, which alas will be published posthumously, reflect her intellectual pursuits and passion for Israeli literature.

More than anything else, Risa will be remembered for her generosity, her ability to embrace each one of her friends and colleagues. We shall miss this special gift.

May her name be of blessed memory.

Dr Tsila Ratner
University College London

Eta Beta Rho Honor Society

Pamela Barmash, faculty advisor, reports that the following students were inducted as full member of Eta Beta Rho at Washington University in 2006: Alona Banai, Jennifer Feder, Joshua Straus, and Sara Mizrahi.

Timothy Crawford, faculty advisor, reports that Joshua Trautman and Cassidy Lenhart were inducted as full members of Eta beta Rho at Bluefield College in 2006.

Yaron Peleg, faculty advisor, reports that the following students were inducted as full members of Eta Beta Rho at George Washington University: Aliza King, Jill Flashner, Josh Abrams, Josh Whisler, Naama Wrightman, Shira Wrightman, Harry Baumgarten, Rachel Hollander, Anna Phillips, Amy Rothberger, Julian Nimmer, Aaron Leong, Dahlia Mattahede, Martine Katz, Ayelet Katz, Rebecca Sanfield, Lance Levinson, Tzviah Dullin, Tamar Schimmel, Wendy Dohlenberg Benjy Davis, and Rana Nosair (Honorary).

Nili Levy, faculty advisor, reports that the following students were inducted as full members of Eta Beta Rho at the University of Maryland: Joshua Alter, Rachel Antonof, Rachel Bergstein, Kevin, Laliberte, Arielle Nathan, and Benjamin Panitz.

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
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 Seminary
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, Harris Lenowitz kathar7@comcast.net
 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 Ringwald
 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

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.

TECHNOLOGY and עברית

Site-Seeing and More

The 25th International Conference on Hebrew Language, Literature, and Culture (Sydney, July 2-4) included a number of talks on multi-media and technology related issues. Internet resources figured prominently in talks by Nili Adler ("I'hitkaseax ba-internet: The Discourse of Talkback in Online Israeli Newspapers and its Place in the Hebrew Classroom"), Avner Even Zohar ("Hebrew Pedagogy with Technology and Humor"), and Levana Polate ("Israeli Sites and Ancient Texts"). Ruth Ben-Yehuda Adler and Benjamin Hary presented the project "Daily Life in Israel: Listening and Viewing Comprehension," and Gali Huminer presented the Shom'im Ivrit audio programs, part of the "Sfatarbut" project. Edna Lauden spoke about special radio programs for olim, "On the Air".

Esther Raizen provided some observations on language instruction and the smart classroom. The main premise of her talk, in which she presented the results of a number of studies on the use of technology in the classroom at the University of Texas at Austin, was the call for direct and active involvement of language instructors in the design of smart classrooms, and the need for pedagogy to drive the technology planned for such classrooms. An informative 2002 article by Kathy Murphy on the topic, *ABCs of Smart Classrooms*, can be found in http://www.softwaresecure.com/pdf/ABCs%20of%20Smart%20Classrooms_Sylbus2002_.pdf.

Hadassah Nemovicher spoke about Hebrew assessment and practice tools. She presented materials created for students of the Jewish Theological Seminary using two authoring tools: Hot Potatoes by Half-Baked Software Inc. (<http://hotpot.uvic.ca/>), and newSLATE by Zig Zag (www.newslate.com), both of which allow the design and sharing of web-based exercises and games and are intended for use by instructors with little or no background in technology or in web design. One of the useful tools offered by Zig Zag is the Hebrew Keyboard Tutor (<http://www.zigzagworld.com/HKTutor/>) which provides an animated activity for learning the layout of the letters on the Hebrew keyboard, and a multilingual text editor with support for typing Hebrew and bidirectional text and for saving the text in PDF format.

A discussion on using vocalized Hebrew in web pages ensued following Levana Polate's talk. While Unicode (על-דודק) allows comprehensive representation of vocalized Hebrew, and many sites nowadays include vocalized Hebrew text [see, for example, the Hebrew Bible section of מאגר ספרות הקודש (<http://kodesh.snunit.k12.il/>) and פרויקט בן יהודה (<http://benyehuda.org/>)], vocalized Hebrew is still a major challenge to web designers. Small segments in vocalized Hebrew are often embedded in web pages as images, to avoid the need for special encoding. Many instructors who want to post vocalized text resort to preparing the text in a word processor like Microsoft Word and posting it as a PDF document. Instructions for producing vocalized Hebrew in Windows and Unix environments can be found in http://benyehuda.org/h_nikud.html. A free vocalization ruler for Word, which appears as a toolbar, can be downloaded from the סנופי site, <http://www.snopi.com/ptp/ptp.asp>. The same site provides automatic vocalization for short texts, up to 160 characters, as a demo for a commercial vocalizer, נקדן. The demo, which can be used only once a day, is limited in its accuracy, but may still save some time for users who would rather check for such inaccuracies and correct them than type the full vocalized text.

Esther Raizen, The University of Texas at Austin, raizen@mail.utexas.edu

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Key Addresses

Frederick Greenspahn
President, NAPH
Florida Atlantic University
777 Glades Road
P.O. Box 3091
Boca Raton, FL 33431
greenspa@fau.edu

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

Marvin Sweeney
(Editor, *Hebrew Studies*)
Claremont School of Theology
1325 N College Ave
Claremont, CA 91711
msweeney@cst.edu

Adina Ofek
(Editor, *Hebrew Higher Education*)
Jewish Theological Seminary
3080 Broadway
New York, NY 10027
adofek@jtsa.edu

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

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

Esther Raizen
(Coordinator, NAPH
Methodology Conference)
University of Texas at Austin
Department of Middle Eastern
Studies
1 University Station F9400
Austin, TX 78712-0527
raizen@mail.utexas.edu

National Association of Professors of Hebrew
University of Wisconsin-Madison
Department of Hebrew and Semitic Studies
1346 Van Hise Hall
1220 Linden Drive
Madison, WI 53706-1558

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