

אגרת

איגוד הפרופסורים לעברית

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Presidential Perspective

In the last issue of this publication, my predecessor, Prof. Marvin A. Sweeney, brought to the fore the many challenges facing teaching of Judaism and Hebrew in universities, colleges, and seminaries, urging all of us to reflect on the aims and goals of the Hebrew studies while facing enrollment declines and

funding cutbacks. Judaism has a long history of innovative thinking and practices, Sweeney asserts, asking us to embrace these traditions and work together to open new horizons in the study of Hebrew language and literature.

Sweeney's appeal reminded me of a remarkable book I read many years ago, *The Future of the Humanities* (1977) by Walter Kaufmann, a German-American philosopher. Foreseeing an age of specialization and the rise to prominence of the sciences, Kaufmann presents in the book a compelling argument for strengthening all academic fields dedicated to developing students' critical as well as speculative aptitudes. Regaining the autonomy and prestige humanities once enjoyed without sounding quaint or even obscurantist, he argues, requires regeneration, innovative thinking as well as innovative practices. The refusal to reflect on the goals of the humanities and consider what is valuable in the humanities in his words, "invites disaster."

The health crisis we face since mid-March has only magnified the concerns Kaufmann articulated so many years ago. The spread of Covid-19 generated an unprecedented public interest in science. Sequestered at home and glued to news, websites, and TV channels, the public has become immersed in concepts such as the immune system, diagnostic and antibody tests, trajectories, and "flattening the curve." Complex scientific and epidemiological concepts have infiltrated daily conversations of ordinary folks. While this crash course in global health, public health, pathology, virology, genetics, immunology and epidemiology has been involuntary, the increased scientific literacy is

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likely to lead to a greater interest in science, technology, engineering, and mathematics – undermining further the future of the humanities in colleges and universities.

The mission of NAPH since its inception was to foster scholarship and academic teaching of human disciplines – Hebrew language, literature, and culture of all periods – in institutions of higher learning. We have grown and expended our activities in the face of many obstacles in the past through innovative thinking and collaborative actions. And yet the concerns Sweeney voiced last year were already clear and present. These concerns have been magnified tenfold by a novel virus and its impact on the future of American academia is yet unknown. We can choose to sit back and wait for the crisis to blow over and see what it holds for our disciplines. Or consider this moment as an opportunity to pause and reflect upon our ideals, our goals and aspirations, and reimagine a future of Hebrew scholarship and academic teaching of Hebrew language and literatures in a changed world.

Best wishes of health and safety to all.

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Notes From Here & There

Note from the Editor

Personal Lessons from COVID-19

Limmud hadash taḥat ha-shamesh appeared notably for all teaching instructors when Covid-19 appeared globally in Spring 2020. Notably, at many American colleges and universities, classroom instruction shut down at Spring break which encompassed Passover week and Easter Sunday. Obligatory switch to online teaching was a harrowing experience for most instructors; nonetheless, many prevailed for better or worse underscoring the confidence to overcome *kol haṭḥalot ḳashot*. Face-to-face classroom instruction declined immensely. Hybrid instruction – combination of in-person and on-line instruction – affected not language instruction which was strictly online-only instruction. And SURVEY questions pour like a dr/ip of NOACHIDE f/blood: How much online teaching experience did you have prior to the pandemic? How difficult and time consuming was the transition from person-person instruction, including prepping for a new teaching challenge? Institutional affect (clarity, guidance, support)? Gain or pain in converting part of

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home or remote space to online teaching? Student reaction to virtual learning, better, worst, no different than in person instruction? What new strategies are employed to ensure that students are truly engaged online, particularly, if technology in Hebrew writing presents a problem to *most* of the students' learning basic Hebrew language writing skills? How engaged are the students online vs. in person? How much have you grown as a teacher as a result of the changes caused by the pandemic on the teaching profession? If the pandemic continues for a few or more years, how should schools prepare for future instruction and needs of students, instructors, and staff? In sum, the dawning of virtual learning has begun but at what cost to administration, staff, faculty, and students?

Personally speaking, the pandemic on the teaching profession hit when I was assigned my Fall 2020 classes at Los Angeles Valley College. Though retired from fulltime teaching at LAVC (1970-2010), I continue to offer a JS/HEB class every semester since retirement. Rarely two classes as in Fall 2020 with notices that are birthed by Internet and Corona and plagued by COVID-19.

Hebrew Language, Due to Covid-19 pandemic, this class will be conducted remotely and online with REQUIRED virtual scheduled meetings. Jewish Thought, Due to Covid-19 pandemic, this class will be conducted remotely and online with NO required virtual scheduled meeting.

One month into the semester I learned that the Hebrew language course is presentation via Zoom, videotaped, and requires student participation (synchronous presentation). The Jewish thought class is asynchronous presentation, meaning, self-study from viewing class presentation and interaction by video playback; no direct interaction with the professor and class instruction is required. The centric dynamic in language instruction is active interaction between instructor and students however restrictive computer teaching interaction may prove to be. Not to expect this dynamic in thought classes is understandable from the view of the Administration (teaching by rote, work-school conflict, increased enrollment, etc) but not from my decades tested teaching methodology rooted in professor-student dynamic. So suggested / proposed / demanded and success accomplished. JS thought class scheduled for Spring 2021 includes the refrain, "This class requires students to be online and interacting with their instructor during the time shown in class schedule in addition to completing assignments." Lesson learned, *'im tirtsu 'in 'agadah*. COVID -19 has launched virtual learning which in turn has created new possibilities in pedagogy and in higher education. It will widen access for students near and far from school site to enroll and to better balance study and work demands from the comfort-privacy-safety of one's home study or office. It will open up unlimited for both synchronous (live) and asynchronous (recorded) participation. And the dynamics from traditional classroom *limmud*, teaching methodology and student participation, is suspended. *Haval*

A Student's Experience

It's 12:50 pm on a Monday and I'm trying to connect to my Hebrew 1 class on zoom. Since I'm 10 min early, the dialogue box encourages me to have some *savlatut* till the administrator admits me in. It's a nice thing to sit quietly for few minutes after having a crazy Monday morning consisting of taking care of all urgent matters for my small business as well as making lunch for my children. Since 7 am, my house has been the high school for my 2 teenage sons and for 15 minutes, the hallway used as the gym, was filled with the echoes of my son running in place while videotaping himself for his PE class. My dining table served as a desk of my visiting *bachura*, doing her art editing job, as well as listening to taped LSAT instructions whenever she had few minutes of break in her job. Different rooms have been tried as the college for my other daughter, who gets very frustrated when the Wi-Fi in her room gets weak, interrupts her lesson and sends her in search of a better room. My home has become my newest college too, and I'm experiencing what my children have had for the past 8 months. Like, Millions of other households in the U.S and around the globe, our home has become too crowded while our schools and offices are empty.

While waiting, I review my notes of the lesson that I had missed last Monday, but finally finished watching it yesterday on zoom's Previous Lessons' *section*. It was such an important lesson covering so many rules & details of syllabication, so it took me almost 4.5 hours to watch that 2.5 hour of class, but I made sure that I've written down all the different vowels correctly & haven't misheard a *shwa nach* for *shwa na`*. This is the biggest advantage of having our class online: being able to complete missing notes or a whole lesson. The video's voice activated transcription on the side would have been a perfect tool, if this wasn't a foreign language class. The dialogue box shows me that I have been admitted and asks me to choose between connecting with video or without it. In the few seconds that it takes to wake up the computer mouse and before I make my choice, my phone rings and it's a very important call that I can't miss. Since I'm still a novice about zoom's functions, I'm not even sure if my name is shown as participating in the class or not, since I still haven't clicked on either choice. I wrap up the phone call as fast as possible and join my class "without the video" since my computer doesn't have a camera. I feel so guilty for missing the first 10 minutes, and I plan to watch it later on. All the other students are also signed in without the video, despite our professor asking us several times if we could show our faces and explaining his reasons for it. There's only one student who has her video on and she joins us usually after 2 pm when her other class ends. I would love to make friends with her since she seems very nice and is the only other adult student in our class. It should be very difficult to join in after an hour of class has passed, and I would have offered to give her my handwritten notes to copy, but we don't have a chance to even have the most basic interactions with each other when meeting in a zoom class. Our professor is doing

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hazarah of the last 30 minutes for the high school students who have to leave early on each session. I'm usually listening very carefully to him during the *hazarah*, but today my mind starts to wander, thinking about how many students he has had during his 50 years of teaching Hebrew at LAVC and the strangeness of a class where for the first time, there are no faces to cue him about how his students are doing. For an experienced teacher like him, the face and even the postures of *talmidim* can tell him volumes about how the class is doing. It must be so hard for him to speak to his computer watching only black screens with our names instead of our faces, or to use a whiteboard 1/8 of the size that he used to have and worrying about if we can see the words written on it, or if he has to move the *luach* higher up. He just asked one of the students to syllabicate, but her voice is inaudible. It's one of the disadvantages of a zoom class, not knowing how well the other audiences are hearing us. So, our professor asks her to speak louder, and it doesn't seem that she knows much about the rules of syllables. Has she also missed the class that I missed, but hasn't had a chance to view it yet? Or is there another reason? There has been few times when he has asked a student to read a word, just to find out that the student didn't know even which page we were on! I'm amazed by his patience and his kind tone when he is dealing with these situations. I think about the few times that I've caught my sons playing on their computers, at the same time that they were using their phones to be in their classes, even with their phone camera on and showing their faces. I don't know how many years of Hebrew lessons the other students have had before taking this one, but I hope that they realize that our class is not only about earning college units, but that it is also about learning Academic Hebrew and our professor is very unique in what he teaches and shares with us. I've had number of years of schooling in Farsi language, Arabic and English as a foreign language, private tutoring in French, years of English in US colleges & Spanish 1, but none of those instructors have ever mentioned anything about phonetics which along with the subject of lost sounds of Hebrew has fascinated me so much since the first lesson that I had in this class. The only other Hebrew teacher that I have ever had before this one, taught me Hebrew Alphabet without any mention of a single vowel, while I was enrolled in a regular *kita waw* for 1.5 months in Israel, during Iran's revolution. Unfortunately, *ktiv malle*, didn't enable me to read any of our religious books in Hebrew. I'm so thrilled to know that with the rules that I'm learning, I will finally be able to read a Tehillim prose in Hebrew without triple guessing myself because finally the mystery of mischievous Shwa is over. Our teacher just asked if anyone may have noticed anything unusual about a certain word, but in a zoom class, there's no way to raise our hands or to see if anyone else has done it. My mouse is sleeping and doesn't connect me, so another student tells him her name before answering the question. He just asked another question from the student who didn't know about the syllabication, and this time when she turns on her mic to answer,

there are all these background noise of people talking to each other. It makes me realize how hard it can be for this student to concentrate, which can very well be the reason for not knowing the answer to the earlier question.

Even though having an online zoom class has its advantages of reviewing the class over, or viewing it anytime that you've time, being in my comfortable clothes, being able to attend the class while being out of town, or even living in another country, not worrying about driving, parking space, or traffic, I've wished so many times that this class wasn't online. I wish that, like the old days of my college classes, break time was the time to communicate with other students, making friends and finding out if they are as inspired and curious as I am after taking this class. I think about how much of my life, or other regular college students have changed and how they have been affected by the friends that we made in our college years. We helped each other figure out which class or even major to choose better than college counselors could. I think of my very good college friend and how, despite of us pursuing completely different majors, our friendship has endured for 32 years. I wish that I could go to my professor's desk after class is over to point out to him a word or phrase in my Siddur that I have a question about. I wish I could show him and the other students my Judeo Persian poetry book and my 100-year-old Aramaic letter.

I wish that I could meet him during office hours to have his expert opinion about some of the ideas that I have had after learning more about phonetics, or to ask him about the best way to preserve our heritage. When I was a kid, I wondered why Persian Jews didn't know Hebrew, but instead had dialects that are different from the dialect of Muslims of the same city or other Jews in other cities of Iran. After becoming an immigrant myself, I've got my answer. I also feel the tremendous amount of responsibility and the need to preserve the mentioned dialects, which can provide great clues about the old Hebrew language, before those cities' last generation of Jews who are in their 80's may be gone.

Lastly, I wish that this class wasn't online because our professor deserves to see the signs of appreciation, not only in our voices, but also in our eyes. As a mother, my heart aches to think how my college student daughter is missing all these human interactions that are the integrative part of learning and the best part of "college experience." Instead, she is having online zoom classes while deep down she's mourning the loss of her best friend who committed suicide one month after COVID's quarantine started, & she has no way of making more friends. I remember about a "Justice League" cartoon that I watched 44 years ago. It was about how the society decided to not send the kids to school anymore and instead they learned by watching TV. Eventually, the full force of Justice League's powers was needed to help the kids and change the rules in order to preserve the society and humanity. While I hope for the speedy action of our heroes in our current

situation, I notice that our professor has started a new lesson. Therefore, I focus my wandering mind back to the class where it should be. I've wanted to learn Hebrew ever since I was 8 years old and here is my chance to do it, in face of an unprecedented time, the mountain of my workload, and the strangest class that I've ever had in 23 years of being a student.

P.S. Late at night, I finally get a chance to review the 10 minutes that I've missed due to that untimely phone call. I turned red when I heard the Professor calling me twice, but didn't get an answer! At 1 am in the morning, I start writing an email to him with my sincere apologies and explain the situation.

H. Roshan-Kashani, D.C.

Publications, Editors' Reports

Hebrew Studies

Editor's Report 2020 from Pamela Barmash

Sadly, I want to express my great sorrow upon the passing of Smadar Shiffman, associate editor of the journal for many, many years. She worked tirelessly on the journal, supportive, kind, and seeking the best in scholarship. She will be missed by the many people she touched.

Much appreciation goes to Rick Painter, the managing editor of the journal, whose gentle and efficiency makes Hebrew Studies' process of vetting articles and producing journal issues top-drawer and very professional.

From December 2019 to August 2020, Hebrew Studies received forty-three articles for review. We have accepted seventeen articles. Six articles are under review, and we have rejected twenty articles. We sent comments to the authors of two articles urging them to revise their manuscripts and submit them again.

The 2020 issue features a symposium on "The Bible as Book, Anthology, and Concept," with Fred Greenspahn serving as guest editor. The nature of the Bible and attitudes towards it have been influenced by the changing media through which it has been transmitted. The books that became part of it may have been transmitted as diverse anthologies rather than a settled collection, with differing contents and divisions, and the concept of it as a unified set of books with a fixed text in a fixed order having developed later than is usually thought. This symposium on "The Bible as Book, Anthology, and Concept" for the 2020 issue of Hebrew Studies is designed to offer a fresh approach to understanding the Bible's nature and significance in Jewish and Christian culture.

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The 2021 issue will include two symposia:

1. “The Encounter between Saul and the Medium of Endor”, with guest editor Hilary Lipka.

The description of the events leading up to and the exchange between Saul and the medium of Endor in 1 Sam 28:4-24 raises several questions. What are ‘*ovot* and *yid'onim*, and why did Saul expel them (or those who consult them) from the land in 1 Sam 28:3? How common was it for people to resort to these sorts of specialists at that time? What was the difference between licit (communication by dreams, prophecy or the use of *Urim and Tumim*) and illicit forms of inquiry of occult/supernatural forces? Why is it specifically a woman Saul asks for when he seeks a medium? Were women more likely to be associated with the ability to communicate with the dead? What conception of the afterlife is reflected in this text? How does this episode relate to the rest of the Saul cycle?

2. “Drag Queens: Gender, Performance and Power in the Biblical World”, with guest editors Laura Quick and Cat Quine

Scholars increasingly recognize the construction of gender in the biblical world, not as a biological given, but as a complex of contextualized social and personal practices which individuals enact within particular social settings. This special volume focusses on alternative gender performances and power in the royal courts of the biblical world. The royal body, as a proxy for the body politic, becomes a battleground where the articulation of the health and value of the larger community coalesces in reference to the king’s beauty and masculinity. Yet certain kings and queens are presented in ways which challenge contemporary gender norms and expectations. In order to underscore this challenge, we use the term “drag” in order to focalize deliberate performances of gender. We invite contributions that interrogate the construction and articulation of gender in the presentations of royal and other powerful characters in biblical and extra-biblical texts.

We are now working with the Humanities Citation Index on incorporating our journal into the Citation Index, a project that takes much time to complete.

Pamela Barash, Washington University, St. Louis, pbarmash@wustl.edu

Hebrew Higher Education (HHE)

Editor’s Report 2020 from Nitza Krohn

Hebrew Higher Education is a NAPH-sponsored peer-reviewed journal publishing articles (in English and Hebrew) relating to applied aspects of teaching Hebrew language and linguistics, Hebrew literature in the

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original and in translation, and the teaching of Bible and rabbinic literature. Articles based on conference presentations are welcome, as are brief reports of past conferences and workshops in the journal's areas of interest. The recently expanded book review section (taken over from *Hebrew Studies*) covers all areas of Modern Hebrew and Bible.

The journal was initiated in 1986 by Rina Donchin, who edited it under the name "*Bulletin of Higher Education*" until 1997, when it was taken over by Adina Ofek, who served as editor for 18 years, until 2016.

HHE has a "rolling publication" schedule, whereby articles appear online on the journal site over the course of the year and the publication of each article is announced to NAPH members. All articles are assembled into the online annual issue before the NAPH summer conference in June. Paper reprints are available for purchase (authors of published articles receive a free issue upon demand).

To send an article for consideration, please contact the Editor, Nitza Krohn (nikrohn@jtsa.edu). For a book review, contact the Book Review Editor, Nancy Ezer (nezer@humnet.ucla.edu).

The current 2020 issue contains two articles in the area of Bible and Hebrew literature, eight articles in the field of language teaching pedagogy, two conference reports, and fifteen book reviews (including five textbook reviews). The link to *HHE* 22 (2020) issue, should you be interested in browsing, is [HERE](#).

We are already accepting article submissions for the 2021 volume, and – in the spirit of the times – are inviting contributors to share experiences and advice related to the transitioning to online teaching.

Nitza Krohn, Jewish Theological Seminary of America, nikrohn@jtsa.edu

Hador: The Hebrew Annual of America

Editor's Report 2020 from Lev Hakak

Hadoar, the Hebrew language periodical that was published by Histadruth Ivrit of America since 1921, ceased publication in 2004. I was the last editor of *Hadoar* and at the time I edited it, it became a quarterly with wide range contents. It seemed to me impossible that there will be no distinguished Hebrew publication in the United States, only few free of charge local weekly newspapers.

After the demise of *Hadoar*, I approached its subscribers with the following message:

It is with great enthusiasm and pleasure that I wish to announce the publication of *Hador: The Hebrew Annual of America*.

Histadruth Ivrit of America, the Hebrew Language and Culture Association in the USA was launched in 1916. When the organization was closed, its three publications (*Hadoar*, *Lamishpaha* and *Sulam Ya'akov*) ceased. *Hadoar* was the longest running Hebrew periodical (1921-2004). As the last editor (2002-2004) of *Hadoar*, I received numerous emails and phone calls expressing sadness when this fact became public. Our readers refused to accept that American Jewry would remain without any Hebrew periodical in the U.S.

Hadoar was a daily, then a weekly, then a bi-weekly, and at the time I edited *Hadoar* it became a quarterly.

The first volume of *Hador* appeared in 2006. In the editorial I proudly mentioned that “there has long been no Hebrew publication in America, in which about twenty Hebrew poets living in America participate in one submission.” I acknowledged that “Few are today writers of Hebrew works in America who are natives of America,” and “There are many more scholars - whether Israelis or born in America - who write research in Hebrew in America than Hebrew poets and novelists.” I quoted the late Dr. Mordechai Roshwald who painfully wrote in an article that appeared in the first volume of *Hador*: “A community of five or six million Jews, whose economic situation is generally good, cannot maintain a Hebrew magazine, which appears frequently.” I acknowledged that it is impossible to publish a Hebrew periodical in America without the contributions of the Israelis who live in America.

Looking at the ten volumes of *Hador* one can easily notice that most it is dedicated to articles in the areas of Hebrew language and literature, however, due to the fact that *Hador* is the only Hebrew periodical in the US, it also serves as a platform for US authors of Hebrew poetry and prose. For example, volume 10 has the following sections: poetry, prose, Bible, articles in Modern Hebrew Literature, Hebrew language, periodicals that have ceased to appear, the historical legend, the Story in the Sermon and book reviews. More than 30 authors participate in this volume, five of whom are from Germany and France, and the others from Israel and the US in an equal number.

Beginning *Hador* 11 (2021), we will introduce some changes to *Hador*. The scholarly portion of *Hador* will adhere to the norms of peer-reviewed publications, increasing the prestige of the journal and the value of the academic credit given to the participating authors.

Signaling greater cooperation between NAPH and *Hador*, Dr. Raizen will join the journal’s editorial board, replacing Dr. Aviva Barzel. We thank Dr. Barzel, who, together with Professors Shmuel Schneider and Benjamin Harshav ז”ל, has served on the editorial board of the journal since its inception. We thank Dr. Aviva Barzel for her dedicated service.

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In case you want to see the Tables of Contents of the published volumes of Hador, you may find them posted by the dedicated Yossi Galron of OSU in the following site: <https://library.osu.edu/projects/hebrew-lexicon/99995042.php>

We are looking forward to receiving your Hebrew scholarly articles, reviews, and creative work for publication in Hador. Those should be sent to Dr. Lev Hakak, hakak@humnet.ucla.edu

I would appreciate if you ascertain that your academic institution is a subscriber of Hador.

Lev Hakak, UCLA, hakak@humnet.ucla.edu

Meetings and Conferences

NAPH Annual Meeting in Conjunction with AAR/SBL

Minutes of the 2020 NAPH Business Meeting Virtual Meeting, November 30, 2020

1. Marvin Sweeney, NAPH Immediate Past-President, welcomed all and discussed the state of the field, including retrenchments, COVID and education, cutbacks in the humanities, and the need for advocates for Hebrew studies in higher education.

After some discussion, **Marvin Sweeney** introduced **Pamela Barmash**, Editor of *Hebrew Studies*, in absentia, and presented **Pamela's** Editor's report, for which see above. **Pamela Barmash**, Editor of *Hebrew Studies* (via **Marvin Sweeney**) nominated **Dorit Lemberger**, Bar-Ilan University, to Associate Editor of *Hebrew Studies*, to replace **Smadar Shiffman**, who recently passed away. **Marvin Sweeney** moved to nominate **Dorit Lemberger**, **Jared Henson** seconded, and those present voted to affirm.

2. Hélène Dallaire, National Coordinator of *Eta Beta Rho (EBR)* Honor Society, reported on *EBR* and informed the meeting attendees of the induction of a new chapter of *EBR* at the College of Charleston and the reactivation of the Denver Seminary chapter. **Hélène** submitted the following report.



Who could have imagined that 2020 would afflict us with a pandemic, disrupt our regular activities, and alter the way we engage academic life! This past year has been a challenge for everyone. A year that began with normal course schedules, regular curricular and extra-curricular activities, and great hopes of academic success was suddenly interrupted by an intrusive virus that threatened our lives and livelihood. The academy has been greatly impacted by COVID-19. Online education

has become the norm in many academic institutions. Extra-curricular activities came to a grinding halt or were significantly transformed into ZOOM meetings. Thankfully, some of the EBR chapters have been able to meet during a good portion of the academic year, before being forced to limit or cancel some of their activities.



New inductees into EBR chapters were welcomed during the 2019-2020 academic year at several institutions. These include: **(1) Columbia International University** (ט): Rebecca Giancana, Betsy Koon, Caleb McKillop, Liang Peng, Cameron Ramsey, Blaise Shields, Nathan Stewart, Scott Swier, Brandon Thompson; **(2) Ashland Theological Seminary** (צ): Jordan Browning, Lisa Courtwright, Anthony Leprotti, Kelsie Meyers, Dana Rowry; and **(3) Asbury Theological Seminary** (ג): Mara Reed, Keldie, Paroschi, Brandon Hammonds, Bri Russell. NAPH-EBR signed certificates were sent to all the new inductees. Additional schools that had active chapters during the 2019-2020 academic year, did not submit a EBR-report (probably due to the COVID interruption).



Activities listed in the EBR Reports for 2019-2020 include: weekly meetings to read Biblical Hebrew; viewing of the movie *Prince of Egypt*; Hanukkah party; representation at New Student Orientation; Fall induction dinner with guest speaker; Forum on *Questioning the Bible and Politics* with two faculty members; *Chevrutah* Hebrew study groups; weekly lunch and reading Hebrew; etc. Unfortunately, many events and activities had to be cancelled due to COVID. Such activities include: a biblical languages colloquium, a synagogue visit, summer tutorial, ceremony for induction of new members, etc.



In August 2020, a new chapter of EBR was added at the College of Charleston (chapter טל). Dani Gottlieb, a sophomore in Jewish Studies at the college, initiated the process to establish a chapter on the campus. Professor Noa Weinberg who teaches Hebrew is serving as the faculty supervisor. We are thankful for Dani's efforts towards establishing this new chapter. *Kol hakavod!* NAPH-EBR received additional inquiries for establishing EBR chapters on their campuses. These inquiries are welcome and will hopefully result in new chapters at academic institutions that did not previously have a chapter.



A former member of an EBR chapter at Asbury Theological Seminary sought to participate in a chapter at his new graduate academic institution. Unfortunately, the individual was denied participation in the chapter because he is not currently enrolled in the Hebrew Graduate program. This raises an interesting question. Should students who have some Hebrew training and have been members of an EBR chapter at another institution be allowed to participate in an EBR chapter at their new institution, even if they are not enrolled in Hebrew classes? In my opinion, EBR chapters should open their doors wide to students of all academic majors who wish to participate in the activities of the chapter, as long as the student have the required background, as defined in the NAPH-EBR Constitution.



Dr. Ben Noonan, faculty supervisor of the EBR chapter at Columbia International University, wrote the following comment on his report: *"I would be interested in hearing how other chapters sponsor their events financially. At our institution, we aren't considered an official student organization and therefore don't receive funding from Student Government. In the past, we have tried to rely upon membership dues, but the dues don't provide too much money for sponsored activities."* If you would like to address this questions, please contact Dr. Ben Noonan at Ben.Noonan@ciu.edu or bnoonan@ciu.edu.

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

***We welcome applications from any higher educational institution that has a program or classes in Hebrew (Biblical or Modern). Numerous institutions represented in the NAPH membership do not yet have an EBR chapter. We would like to encourage all NAPH members to establish an EBR chapter at their academic institutions.

Hélène M. Dallaire, PhD.

EBR National Coordinator, Denver Seminar

Helene.dallaire@denverseminary.edu

3. Jared Henson, Associate Director of NAPH, gave the following report on the state of NAPH.

2020 has been quite the year, but I am pleased to report that NAPH is weathering the storm as well as possible. Our membership numbers have suffered quite a bit, but this is to be expected. It is due in large part to the cancelation of the NAPH International Conference, which removed much incentive for membership renewal for many presenters. I reported last year that our membership numbers had moved back upwards to 389 members. Our current membership is 286, and our numbers by membership category are as follows:

Our numbers this year are as follows:

Regular 186 (down 80)

Retired 63 (down 16)

Student 37 (down 7)

We have had a good response so far to our first call for dues for 2021 and are thus off to a good start for the coming year.

As I state each year, the Association has a solid source of income deriving from the royalties of two subscription services with which Hebrew Studies Journal is listed: Project MUSE and JStor. These subscription services provide Hebrew Studies articles through institutional libraries and pay NAPH royalties for views and downloads.

For JSTOR's services, January through September 2019 there were 24,370 total item requests, whereas for 2018 for the same period there were 18,603 requests, an increase of more than 30%. Their usage statistics does not allow for download numbers as in the past, so our information is limited.

For Project MUSE's services, there were 6135 downloads, up from 4166 downloads, back up to 2018 numbers of 6112 downloads.

Congratulations and thanks to **Pamela Barmash**, *Hebrew Studies* Editor, and its Review Editors, **Matthew Goldstone** (JTS), **Karen Grumberg** (UT-Austin), **Jeremy Hutton** (UW-Madison) and **Philip Lieberman** (Vanderbilt) for what looks to be an excellent volume of *Hebrew Studies* Journal. I received my copy on

Friday, and members will receive them soon. Many thanks to the ever-efficient **Rick Painter**, *Hebrew Studies* Managing Editor, for his diligence in getting it to press and out to members.

The 2020 NAPH Conference, as you know, was canceled, and we are looking ahead to June 21-23, 2021 for the next conference. We are currently accepting proposals for an in-person conference to be held at York University in June. **Laura Wiseman** and **Carl Ehrlich** of York University, Toronto, have agreed to host it again. At the same time, we are discussing the potential for an all-virtual conference should the world health situation not improve. **[A fully-online conference is now planned as of the date of publication.]**

We continue to receive financial support from Institutional Sponsors, which provides a number of travel grants to upper-level graduate students. **Esther Raizen**, Executive Vice President, will be sending out requests for Institutional Membership shortly. This endeavor is especially important, since it enables a new generation to participate in the conferences and thereby to contribute to research in the variously represented fields.

Our conference subcommittees, chaired by **Viktor Golinets** (Biblical / Post-biblical), **Esther Borochofsky Bar Aba** (Language and Linguistics), **Ruth Ben Yehuda Adler** (Pedagogy), **Ilana Szobel and Dana Olmert** (Modern Hebrew Literature) and **Shiri Goren** (Chair Coordinator) will remain in their positions for the upcoming year.

The schedule of future summer conferences is as follows:

2021: York University (Virtual)

2022: Ben-Gurion University of the Negev

The new issue of our newsletter, *Iggeret*, will be coming out during December, thanks to **Zev Garber**'s diligent work. As always, it will be published online and sent to members by email soon after this meeting. Many thanks to **Zev Garber** for also arranging the program for the NAPH sessions here at SBL. We will have his report soon.

A new volume of *Hebrew Higher Education*, edited by **Nitza Krohn**, Editor, along with **Nancy Ezer**, Book Review Editor, and **Orna Goldman**, Managing Editor, was published online in June. **Nitza, Nancy and Orna** should be recognized for their diligent work in soliciting participation in the journal and bringing in quality scholarship to it. They are continually adding articles and reviews in the "rolling publication" format and have already published several reviews and an article on the NAPH website for the 2021 volume. The rolling publication format – releasing articles and reviews as they are published – continues to be working well. You may view the complete 2020 journal (and previous journals) at the NAPH website and read the newly published articles and reviews that will be included in the 2021 volume.

We elected a new slate of officers for a two-year term last year, and this year we need to renew the term for our advisory committee. Thanks to Nancy Berg for serving on the NAPH Nominating Committee. She rotates off this year, and the new Nominating Committee will be **Zafrira Lidovsky Cohen, Marvin Sweeney, Esther Raizen and Cynthia Miller-Naude**. [End of report]

Zev Garber, Editor of *Iggeret*, whose remarks concluded the meeting, spoke on online teaching during COVID. We concluded the meeting with a vote to renew the slate of Advisory Committee members, and the meeting was adjourned by **Marvin Sweeney**.

NAPH Advisory Council 2020-2021

Pre-Modern Division

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

Modern Division

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

Nominating Committee: Zafrira Lidovsky Cohen, Marvin Sweeney, Esther Raizen, Cynthia Miller-Naudé

NAPH 2020 Virtual Annual Meeting

Due to the serious risks to public health posed by COVID-19, the in-person 2020 Annual Meeting of the Society of Biblical Literature and the American Academy of Religion, scheduled to take place in Boston on 21–24 November, was cancelled. Instead, the 2020 AAR-SBL/NAPH Annual Meeting was completely virtual for the first time ever.

P30-307

National Association of Professors of Hebrew

5:00 PM to 6:45 PM

11/30/2020

Room TBD

Annual Business Meeting

Marvin Sweeney, Claremont School of Theology, Presiding (105 min)

Helene Dallaire, EBR National Coordinator, Panelist

Jared Henson, Associate Director, Panelist

Zev Garber, Editor, Iggeret, Panelist

P1-307

National Association of Professors of Hebrew

5:00 PM to 7:00 PM

12/01/2020

Room TBD

Book Event, Zev Garber and Kenneth Hanson, *Judaism and Jesus* (Cambridge Scholars Publishing, 2020).

Hélène Dallaire, Denver Seminary, Presiding (5 min)

Kenneth Hanson, University of Central Florida

[***Kashering Jesus: Christological Conundrums***](#) (20 min)

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

David Rudolph, The King's University

[***The Jewish Jesus and Messianic Judaism***](#) (20 min)

Tag(s): New Testament (Ideology & Theology), Gospels (Biblical Literature - New Testament), Jewish (Ideology & Theology)

Mark S Kinzer, Messianic Jewish Theological Institute

[***Judaism and the Divine Jesus***](#) (20 min)

Tag(s): Jewish (Ideology & Theology), Christian (Ideology & Theology)

Zev Garber, Los Angeles Valley College

[***Open Door to Close Argumentation: The Jesus Factor***](#) (20 min)

Tag(s): Jewish (Ideology & Theology), Christian (Ideology & Theology)

Discussion (25 min)

P2-110

National Association of Professors of Hebrew

10:00 AM to 12:00 PM

12/02/2020

Room TBD

Teaching Biblical Hebrew for Reading and Interpretation

The 2020 pedagogy session of the National Association of Professors of Hebrew will consider the principles and methods of classroom instruction that promote proficiency in the reading and interpretation of biblical Hebrew texts. When instruction conforms to the Grammar Translation Method (GTM), first-year Hebrew students typically learn to explain the grammatical forms of words and features of texts and then to produce native language translations as proof of comprehension. This session pursues a different aim and is devoted to the practices of Second Language Acquisition (SLA) that promote a higher goal of genuine reading of biblical Hebrew. By shifting the goal of instruction from grammatical description to meaningful engagement with the text's content, teachers aim to equip students to interpret the text better and to avoid hermeneutical faults.

Robert Stallman, Northwest University (Washington), Presiding (5 min)

Brian Schultz, Fresno Pacific University

[**Homework Activities for Bolstering Reading Comprehension**](#) (30 min)

Tag(s): Hebrew (classical) (Philology / Linguistics (incl. Semiotics)), Teaching Biblical Studies (Learning & Teaching), Other (Philology / Linguistics (incl. Semiotics))

Rahel Halabe, Unaffiliated

[**GTM and SLA: Two Valuable Resources for Effective BH Introductory Programs**](#) (30 min)

Tag(s): Pedagogical Theory (Learning & Teaching)

Paul Overland, Ashland Theological Seminary

[**Practical Strategies to Enhance Higher-Order Insights**](#) (30 min)

Tag(s): Hebrew (classical) (Philology / Linguistics (incl. Semiotics)), Hebrew Bible / Old Testament / Greek OT (Septuagint) (Biblical Literature - Hebrew Bible/Old Testament/Greek OT (Septuagint)), Pedagogical Theory (Learning & Teaching)

Discussion (25 min)

S7-211

Linguistics and Biblical Hebrew / National Association of Professors of Hebrew

1:00 PM to 3:00 PM

12/07/2020

Room TBD

Linguistic Variation in Biblical Hebrew

All papers will be read and discussed. Everyone is welcome.

Jacobus Naude, University of the Free State, Presiding

Brian Donnelly-Lewis, University of California-Los Angeles

[**The Origin of the Hebrew Nitpaal: A Sociolinguistic Proposal**](#) (25 min)

Tag(s): Hebrew (classical) (Philology / Linguistics (incl. Semiotics)), Mishnah (Early Jewish Literature - Rabbinic Literature), General Linguistics (Philology / Linguistics (incl. Semiotics))

Discussion (5 min)

Tania Notarius, Hebrew University of Jerusalem

[**Impersonal Verbal Constructions in Biblical Hebrew**](#) (25 min)

Tag(s): Hebrew (classical) (Philology / Linguistics (incl. Semiotics)), Northwest Semitic (Philology / Linguistics (incl. Semiotics)), Northwest Semitic - Ugaritic (Ancient Near Eastern Literature - Region)

Discussion (5 min)

Jesse Scheumann, Sattler College

[**A Re-examination of Verbal Agreement with Conjoined Subjects in Biblical Hebrew**](#) (25 min)

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

Discussion (5 min)

Joshua Berman, Bar-Ilan University

[*Determining the Significance of Lexical Features as Indicative of CBH and LBH: Insights from The Tiberias Stylistic Classifier for the Hebrew Bible*](#) (25 min)

Tag(s): Computer-Assisted Research (Technology), General Linguistics (Philology / Linguistics (incl. Semiotics))

Discussion (5 min)

S8-300a

Linguistics and Biblical Hebrew / National Association of Professors of Hebrew

3:00 PM to 5:00 PM

12/08/2020

Room TBD

Typological and Grammatical Categorization of Biblical Hebrew

All papers will be read and discussed. Everyone is welcome.

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

Matthew Anstey, Flinders University

[*The Syllable Typology of Tiberian Hebrew*](#) (25 min)

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

Discussion (5 min)

Dougald McLaurin III, Southeastern Baptist Theological Seminary

[*Defining Collective Nouns: How Cognitive Linguistics Helps Biblical Hebrew Grammarians*](#) (25 min)

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

Discussion (5 min)

Jun Sato, Toronto School of Theology, University of Toronto

[*A Reconsideration of Semantic Labeling for Hebrew Verbs: Interaction between Grammatical Aspect and Lexical Aspect*](#) (25 min)

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

Discussion (5 min)

Elizabeth Robar, Tyndale House

[*Caution: Morphology at Work \(Though Not as We'd Expect\)*](#) (25 min)

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

Discussion (5 min)

S3-210

Masoretic Studies / National Association of Professors of Hebrew

1:00 PM to 3:00 PM

12/03/2020

Room TBD

The Masora and Biblical Hebrew

Daniel Mynatt, University of Mary Hardin-Baylor, Presiding

David Marcus, Jewish Theological Seminary of America

[*PAGIC: A Memory Device to Introduce Students to Masoretic Notes*](#) (30 min)

Tag(s): Hebrew (classical) (Philology / Linguistics (incl. Semiotics)), Northwest Semitic (Philology / Linguistics (incl. Semiotics)), Blogs & Online Publications (Technology)

Kristine Heewon Yi, Jewish Theological Seminary of America

Distinction between the Mp and Mm: Function vs Placement (30 min)

Tag(s): Text Criticism (Interpretive Approaches)

David DeLauro, Jewish Theological Seminary of America

Tools for Masoretic Study of the Sub Loco Notes in BHS (30 min)

Tag(s): Hebrew (classical) (Philology / Linguistics (incl. Semiotics)), Hebrew Bible / Old Testament / Greek OT (Septuagint) (Biblical Literature - Hebrew Bible/Old Testament/Greek OT (Septuagint)), Latter Prophets - The Twelve (Biblical Literature - Hebrew Bible/Old Testament/Greek OT (Septuagint))

News From Our Members

Recent Publications

Scott N. Callaham, Baptist Theological Seminary, Singapore: Rethinking Biblical Hebrew Instruction,• in Ethan C. Jones, ed., *The Unfolding of Your Words Gives Light: Studies on Biblical Hebrew in Honor of George L. Klein* (Winona Lake, IN: Eisenbrauns, 2018), 235-258; Sing to the LORD a New Song (in Chinese!) An L2 Songwriting Experience at the Intersection of Faith and Scholarship, *Artistic Theologian* 7 (2019): 61-87; “Breaking through the Language Barrier in Global Theological Education,” *Didaktikos* 3.1 (2019): 14-17; “Language, Culture, and Biblical Interpretation,” in *Contextual Approaches to the Old Testament*, ed. Mark Roncace (Point of View, 2019); “The Prayer of an Exegete,” *Integrite* 19 (2020): 81; “Scripture and Worship,”• in *Dei Verbum: The Bible in Church and Society* (Singapore: Ethos Institute for Public Christianity, 2020), 45-60; Co-editor: *Mission: A Lifelong Calling* (Singapore: Baptist Theological Seminary, 2019); Lead editor and author or co-author of three chapters: *World Mission: Theology, Strategy, and Current Issues* (Bellingham, WA: Lexham, 2019).

Hélène Dallaire, Denver Seminary: *200 Devotionals from the Hebrew Bible*. Portland, OR: Wipf and Stock, 2020; Producing a Culturally Sensitive Bible Translation of ‘Emotions’ into a Target Language Using Artificial Intelligence in Oikonomia eBook entitled *Faithfully Rendering God's Word: Artificial Intelligence, Cultural Bias and the Future of Faithful Bible Translation*. <https://www.amazon.com/Faithfully-Rendering-Gods-Word-Intelligence-ebook/dp/B086BRD4KT>; “Anti-Semitic Supersessionism: The Sharp Words that Deepened the Divide,” in *The Future Restoration of Israel*. Ed. by Stanley Porter and Alan E. Kurschner. Wipf & Stock, forthcoming; “Drama in the Valley of Achor: Emotional and Corporal Responses in Joshua 7,” in *The Body: Adorned, Cultured, and Embodies. A Festschrift for Professor Nili Fox in honor of her retirement from HUC-JIR*. Cincinnati, OH: HUC Press, forthcoming.

Conference presentations November 2020:

Evangelical Theological Society (ETS) **Chair** of the *Messianic Jewish Studies: History, Theology & Praxis* Consultation. **Paper presentation**: “There Was None Left That Breathe!: Genocide or Hyperbole in Joshua?” A response to the book, *Bloody, Brutal, and Barbaric? Wrestling with Troubling War Texts* by W. J. Webb and G. K. Oeste.

Society of Biblical Literature (SBL) National Association of Professors of Hebrew (NAPH), Chair of the session on the book *Judaism and Jesus* by Zev Garber and Kenneth Hanson.

Exciting event (interrupted by COVID), I lead 2 weekly Torah Clubs in a Federal prison (FCI) in Englewood, CO

Giore Etzion, Independent Scholar: "The Routledge Introductory Course in Modern Hebrew: Hebrew in Israel, 2nd Edition" (London, New York: Routledge, 2019), 398 pages; "Routledge Modern Hebrew: Teacher's Guide, Hebrew Edition" (St. Louis: digital format, 2020), 157 pages.

Zev Garber, Los Angeles Valley College: *Judaism and Jesus* (with Kenneth Hanson; Cambridge Scholars Publishing, 2020); "Symposium on the Pittsburgh Shabbat Massacre: Reversing *Evil to Live*, 2019 Meeting of American Academy of Religion- Society of Biblical Religion. Introduction, *Journal of Ecumenical Studies* 55.3 (Summer 2020) 313-316; "The Pittsburgh Shabbat Massacre --- Terms of Depiction and Destruction: Old-New Usage," idem, 316-333; "Introduction: In Memory of Gene M. Tucker (1935-2018) and J.Z. Smith (1938-2017)," in Emily D. Crews and Russell T. McCutcheon, eds., *Remembering J.z.Z. Smith, A Career and Its Consequences* (Equinox Books, 2020) 63-65. Reviews in *Choice*, *CBQ*, and *Shofar*

Mayer I. Gruber, Professor Emeritus, Department of Bible, Archaeology and Ancient Near Eastern Studies, Ben-Gurion University: Review Essay Concerning André LaCocque, *Jesus the Central Jew. Review of Rabbinic Judaism* 22 (2019) 277-307; Review Article Concerning Leah Jacobsen, *The Legal Status of the Mother in the Ancient Near East and the Bible. Beit Mikra* 65(2020) 164-181 (in Hebrew); "Prof. Chaim (Harold Robert) Cohen of Blessed Memory (1947-2017)." *SHNATON LEHEQER HAMIQRA VEHMIZRAH HAQADUM* 27 (2020) 25-33 (in Hebrew); Review of Isaac Kalimi, *Metathesis in the Hebrew Bible: Wordplay as a Literary and Exegetical Device*, in *Reviews in Religion and Theology* 27, issue 2 (2020) 251-255.

Isaac Kalimi, Johannes Gutenberg University, Mainz (em.): *Der Kampf um die Bibel* (Jüdische Religion, Geschichte und Kultur 26; Göttingen: Vandenhoeck & Ruprecht, 2020); (ed.), *Writing and Rewriting History in Ancient Israel and Near Eastern Cultures* (Wiesbaden: Harrassowitz, 2020); "Literary-stylistic Metathesis in the Hebrew Bible," *Vetus Testamentum* 70 (2020): 1-17; "Martin Luther, the Jews and Esther: Biblical Interpretation in the Shadow of Judeophobia," *The Journal of Religion* 100 (2020): 42-74; "The Centrality and Interpretation of Psalms in Judaism Prior to and During Medieval Times: Approaches, Authorship, Genre and Polemics," *Review of Rabbinic Judaism* 23 (2020): 229-259; "An Introduction: History and Historiography," in: I. Kalimi (ed.), *Writing and Rewriting History in Ancient Israel and Near Eastern Cultures* (Wiesbaden: Harrassowitz, 2020), 3-4; "Martin Luther, die Juden und Esther: Bibelinterpretation im Schatten der Judenfeindschaft," *Zeitschrift für Religions- und Geistesgeschichte* 71 (2019): 357-394; "Salomos Thronfolge nach den Büchern der Könige und der Chronik," in: F. Hartenstein and T. Willi (eds.), *Psalmen und Chronik* (Forschungen zum Alten Testament, 2. Reihe 107; Tübingen: Mohr Siebeck, 2019), 3-38; *Encyclopedia of Second Temple Judaism* (2 volumes; edited by D. M. Gurtner and L. T. Stuckenbruck; London: T. & T. Clark, 2020): "Chronicles, the Book of," vol. 1, pp. 138-140; "Esther, the Book of," vol. 1, pp. 190-192; "High Priest," vol. 2, pp. 338-340; "Mount Moriah," vol. 2, p. 515.

Jonathan Kaplan, The University of Texas at Austin: "Pastiche, Hyperbole, and the Composition of Jonah's Prayer" in Ariel Feldman and Timothy Sandoval (eds.), *Petitioners, Penitents, and Poets: Prayer and Praying in Second Temple Times* (Berlin: De Gruyter, 2020), 27-42; "The Chronography of Daniel 9 and Jubilees in the Shadow of the Seleucid Era." *Journal of Ancient Judaism* 10 (2019) 116-135.

Adia Mendelson-Maoz, The Open University of Israel: "The Fallacy of Analogy and the Risk of Moral Imperialism: Israeli Literature and the Palestinian Other." *Humanities* 2019, 8(3), 119. Reprinted: "The Fallacy of Analogy and the Risk of Moral Imperialism: Israeli Literature and the Palestinian Other." In: *Ethics and Literary Practice*. Ed. Adam Zachary Newton, MDPI book, June 2020), 153-170; "Palestine, My Love – Place and Home in the Literary Works of Sayed Kashua," *Iyunim* 32 (2019). [Hebrew] . "An Autobiography of Her Own—Matalon's *The Sound of Our Steps*," (With Tammy Frade Galon). *The Comparatist* 43, (October 2019): 228-251; "Grotesque Reflections – Writing the Occupation through the Eyes of the Palestinian Other." In: *Poetic Structure, Cognitive Processes and Literary Intuition – Studies in Honor of Professor Reuven Tsur*. Eds Idit Einat-Nov and Uriah Kfir. Teuda XXX, (Tel-Aviv University Press, 2020) [Hebrew]; "Contemporary Israeli Television Challenges National Traumas" (with

Liat Steir-Livny). In: *Nationalism and Popular Culture*. Ed. Tim Nieguth. (Routledge, 2020), 61-78. "Minority Literatures in Israel", Encyclopedia entry. In *Oxford Bibliographies in Jewish Studies*. Ed. Naomi Seidman. (New York: Oxford University Press); Signatures of Struggle, book review, H-Net Review [H-Judaic] ; LIVES OF WARS AND TRAUMA, Review article, *Hebrew Studies* 59 (2018): 421–430.

Cynthia L. Miller-Naudé, University of the Free State (Bloemfontein, South Africa). "Theoretical Approaches to Anaphora and Pronouns in Biblical Hebrew" (and Jacobus A. Naudé). *Journal for Semitics* 26(2) (2019): [22 pages]; "Differentiating dislocations, topicalisation and extraposition in Biblical Hebrew: Evidence from negation" (and Jacobus A. Naudé) *Stellenbosch Papers in Linguistics Plus* 56 (2019): 179-199; "Trajectories of Diachronic Change in Qumran Hebrew: Evidence from the Negative Existential in Post-Predicate Position" (with Jacobus A. Naudé and Daniel J. Wilson) in *Scribal Practice, Text and Canon in the Dead Sea Scrolls: Essays in Memory of Peter Flint*, edited by John Collins and Ananda Geysler-Fouché. Studies in the Texts of the Desert of Judah (Leiden: Brill, 2019), 273-296; "Sacred Writings" (with Jacobus A. Naudé), *The Routledge Handbook of Literary Translation*, edited by Kelly Washbourne and Ben Van Wyke (London: Routledge, 2019); "Theology and Ideology in the Metatexts of Bible Translations in Muslim Contexts: A Case Study" (with Jacobus A. Naudé) in *Ancient Texts and Modern Readers: Studies in Ancient Hebrew Linguistics and Bible Translation*, edited by Gideon R. Kotzé, Christian S. Locatell, John A. Messarra (Leiden: Brill, 2019), 280-299; "Sacred Writings and Their Translations as Complex Phenomena: The Book of Ben Sira in the Septuagint as a Case in Point" (with Jacobus A. Naudé). *Complexity Thinking in Translation Studies: Methodological Studies*, edited by Kobus Marais and Reine Meylaerts. Routledge Advances in Translation and Interpreting Studies (London: Routledge, 2019) 180-215; "Alterity in Bible Translation" (with Jacobus A. Naudé) in *A Guide to Bible Translation: People, Languages, and Topics*, edited by Philip A. Noss and Charles S. Houser (Swindon, UK: United Bible Societies, 2019), 290-294; "Agency and Bible Translation" (with Jacobus A. Naudé) in *A Guide to Bible Translation: People, Languages, and Topics*, edited by Philip A. Noss and Charles S. Houser, 285-289 (Swindon, UK: United Bible Societies, 2019); "Rev. Stefanus Jacobus du Toit" (with Jacobus A. Naudé) in *A Guide to Bible Translation: People, Languages, and Topics*, edited by Philip A. Noss and Charles S. Houser, 22-24 (Swindon, UK: United Bible Societies, 2019); "Audiovisual Translation" (with Marlie van Rooyen and Jacobus A. Naudé) in *A Guide to Bible Translation: People, Languages, and Topics*, edited by Philip A. Noss and Charles S. Houser, 309-312 (Swindon, UK: United Bible Societies, 2019); "Media and Translation" (with Marlie van Rooyen and Jacobus A. Naudé) in *A Guide to Bible Translation: People, Languages, and Topics*, edited by Philip A. Noss and Charles S. Houser, 586-590 (Swindon, UK: United Bible Societies, 2019).

Jacobus A. Naudé, University of the Free State (Bloemfontein, South Africa). "Translation Studies and Bible Translation" in *A Guide to Bible Translation: People, Languages, and Topics*, edited by Philip A. Noss and Charles S. Houser (Swindon, UK: United Bible Societies, 2019); "Equivalence in Bible Translation" in *A Guide to Bible Translation: People, Languages, and Topics*, edited by Philip A. Noss and Charles S. Houser (Swindon, UK: United Bible Societies, 2019); "Globalization and Localization" in *A Guide to Bible Translation: People, Languages, and Topics*, edited by Philip A. Noss and Charles S. Houser (Swindon, UK: United Bible Societies, 2019); "Pseudo-Translation" in *A Guide to Bible Translation: People, Languages, and Topics*, edited by Philip A. Noss and Charles S. Houser (Swindon, UK: United Bible Societies, 2019); "Theoretical Approaches to Anaphora and Pronouns in Biblical Hebrew" (with Cynthia L. Miller-Naudé). *Journal for Semitics* 26(2) (2019): [22 pages]; "Differentiating dislocations, topicalisation and extraposition in Biblical Hebrew: Evidence from negation" (with Cynthia L. Miller-Naudé). *Stellenbosch Papers in Linguistics Plus* 56 (2019): 179-199; "Trajectories of Diachronic Change in Qumran Hebrew: Evidence from the Negative Existential in Post-Predicate Position" (and Cynthia L. Miller-Naudé and Daniel J. Wilson) in *Scribal Practice, Text and Canon in the Dead Sea Scrolls: Essays in Memory of Peter Flint*, edited by John Collins and Ananda Geysler-Fouché. Studies in the Texts of the Desert of Judah (Leiden: Brill, 2019), 273-296; "Sacred Writings" (and Cynthia L. Miller-Naudé), *The Routledge Handbook of Literary Translation*, edited by Kelly Washbourne and Ben Van Wyke (London: Routledge, 2019); "Theology and Ideology in the Metatexts of Bible Translations in Muslim Contexts: A Case Study" (and Cynthia L. Miller-Naudé) in *Ancient Texts and Modern Readers: Studies in Ancient Hebrew Linguistics and*

Bible Translation, edited by Gideon R. Kotzé, Christian S. Locatell, John A. Messarra (Leiden: Brill, 2019), 280-299; “Sacred Writings and Their Translations as Complex Phenomena: The Book of Ben Sira in the Septuagint as a Case in Point” (and Cynthia L. Miller-Naudé). *Complexity Thinking in Translation Studies: Methodological Studies*, edited by Kobus Marais and Reine Meylaerts. Routledge Advances in Translation and Interpreting Studies (London: Routledge, 2019) 180-215; “Alterity in Bible Translation” (and Cynthia L. Miller-Naudé) in *A Guide to Bible Translation: People, Languages, and Topics*, edited by Philip A. Noss and Charles S. Houser (Swindon, UK: United Bible Societies, 2019), 290-294; “Agency and Bible Translation” (and Cynthia L. Miller-Naudé) in *A Guide to Bible Translation: People, Languages, and Topics*, edited by Philip A. Noss and Charles S. Houser, 285-289 (Swindon, UK: United Bible Societies, 2019); “Rev. Stefanus Jacobus du Toit” (and Cynthia L. Miller-Naudé) in *A Guide to Bible Translation: People, Languages, and Topics*, edited by Philip A. Noss and Charles S. Houser, 22-24 (Swindon, UK: United Bible Societies, 2019); “Audiovisual Translation” (with Marlie van Rooyen and Cynthia L. Miller-Naudé) in *A Guide to Bible Translation: People, Languages, and Topics*, edited by Philip A. Noss and Charles S. Houser, 309-312 (Swindon, UK: United Bible Societies, 2019); “Media and Translation” (with Marlie van Rooyen and Cynthia L. Miller-Naudé) in *A Guide to Bible Translation: People, Languages, and Topics*, edited by Philip A. Noss and Charles S. Houser, 586-590 (Swindon, UK: United Bible Societies, 2019).

Paul Overland, Ashland Theological Seminary: “Wisdom Traditions of Ancient Israel,” in Jonathan S. Greer, John W. Hilber, and John H. Walton, eds., *Behind the Scenes of the Old Testament: Cultural, Social, and Historical Contexts of Ancient Israel*, (Grand Rapids: Baker Academic, 2018), pp. 499–505.

David E. S. Stein, independent scholar: “[Cognitive Factors as a Key to Plain-Sense Biblical Interpretation: Resolving Cruxes in Gen 18:1–15 and 32:23–33](#),” *Open Theology* 4 (2018): 545–89; “[Relational Meanings of the Noun שָׂרָא \(’iš\) in Biblical Hebrew](#),” Ph.D. dissertation, Department of Ancient Studies, University of Stellenbosch (March 2020).

Andrew E. Steinmann, Concordia University Chicago: *Genesis: An Introduction and Commentary*, Tyndale Old Testament Commentary (Cambridge: InterVarsity, 2019); “Daniel as Wisdom in Action,” in Mark J. Boda, Russell L. Meek, and William R. Osborne, eds., *Riddles and Revelations: Explorations into the Relationship between Wisdom and Prophecy in the Hebrew Bible*, The Library of Hebrew Bible/Old Testament Studies (London: Bloomsbury T & T Clark, 2018), 124-146; “Genesis Genealogies and the Messianic Promise,” *Bibliotheca Sacra* 176 (2019): 343-59; “The Role of the Philistines in the Establishment of the Israelite Monarchy,” *Journal of Biblical and Theological Studies* 4 (2019): 42-54; Young, Rodger C. and Andrew E. Steinmann, “Caligula’s Statue for the Jerusalem Temple and Its Relation to the Chronology of Herod the Great,” *Journal of the Evangelical Theological Society* 62 (2019): 759-774; Reviews in *Review of Biblical Literature* and *The Catholic Biblical Quarterly*.

Marvin A. Sweeney, Claremont School of Theology at Willamette University: *Jewish Mysticism: From Ancient Times Through Today* Grand Rapids, MI: William Eerdmans, 2020), xvi + 432 pp.; The Distinctive Roles on the Prophets. *The Oxford Handbook of the Historical Books* (ed. B. Strawn et al; Oxford and New York, 2020 ,published online, hard copy to follow); Ezekiel, Historical Background. *The Oxford Handbook of Ezekiel*, edited by Corrine Carvalho (Oxford and New York: Oxford University Press, 2020, published online, hard copy to follow); The Book of the Twelve and Kingship. *The Book of the Twelve: Composition, Reception, and Interpretation* (ed., L.-S. Tiemeyer and J. Wöhrle; FIOTL 184; Leiden and Boston: Brill, 2020), 489-506; Reading Isaiah after the Shoah. *The Oxford Handbook of Isaiah* (ed. Lena-Sophia Tiemeyer et al; Oxford University Press, 2020), online publication, hard copy pending; Deuteronomy and the Reigns of Kings Hezekiah and Josiah. *The Oxford Handbook of Deuteronomy* (ed., D. Benjamin; Oxford and New York, 2020), Online publication, hard copy pending; Why Moses was Barred from the Land of Israel: A Reassessment of Numbers 20 In Literary Context. *Seeking Wisdom’s Depths and Torah’s Heights: Essays in Honor of Samuel E. Balentine*. (Edited by Barry Huff and Patricia Vesely. Macon, GA; Smyth and Helwys, 2020), 75-88; Eli, A High Priest Thrown Under the Wheels of the Ox Cart. *Characters and*

Characterization in Samuel and Kings (Edited by K. Bodner and B. Johnson; LHBOTS 669; London: T and T Clark/Bloomsbury, 2020), 59-75.

Wido van Peursen, University of Amsterdam: ‘Ecclesiasticus/Ben Sira, Section 4.4: Syriac’, in F. Feder and M. Henze (eds.), *Textual History of the Bible 2B* (Leiden: Brill) 232-242; ‘Tracing Text Types in Biblical Hebrew’, *Vetus Testamentum* 70 (2020) 140–155; (with Y. van der Schans, D. Ruhe en S. Bhulai) ‘Clustering Biblical Texts Using Recurrent Neural Networks’, in: Victor de Boer et al. (eds.), *Proceedings of the Network Institute Academy Assistants program 2018/2019* <https://zenodo.org/record/4003509#.X0eWH5MzZuU>; (with J.G. Veldman) ‘Linking Syriac Liturgies: Digitizing Card Collections and Handwritten Notes from the Archives of the Peshitta Institute’ *Research Data Journal for the Humanities and Social Sciences* 5 (2020) 1-19.

Ghil‘ad Zuckermann, D.Phil. (Oxon.), Chair of Linguistics and Endangered Languages, School of Humanities, The University of Adelaide, Adelaide SA 5005, Australia: *Revivalistics: From the Genesis of Israeli to Language Reclamation in Australia and Beyond*. New York: Oxford University Press. ISBN 978–0–19–981279–0 (pbk), ISBN 978–0–19–981277–6 (hbk). <https://global.oup.com/academic/product/revivalistics-9780199812790?lang=en&cc=us>

Current Research in Progress

Zev Garber, Los Angeles Valley College: *Annotated Haggadah for Passover*.

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

David E. S. Stein, independent scholar, continues to research the semantics and pragmatics of the noun שָׂרָא in Ancient Hebrew. Recent posts along the way include: “[When Did the Biblical Hebrew Noun \$\text{שָׂרָא}\$ Become Lexically Gendered?](#)” — paper presented at the SBL Annual Meeting, San Diego, 24 Nov 2019; and “[Tabulations of the Meanings of the Masculine Noun \$\text{שָׂרָא}\$ in the Pentateuch \(Torah\)](#).” He is preparing to co-author with Reinier de Blois the articles on הַשָּׂרָא and שָׂרָא in the *Semantic Dictionary of Biblical Hebrew*. In addition, he is exploring the implications of the above work for Bible translations into English, as in his posted “[Errata for the CJPS Translation \(2006\)](#),” and in the chapter “[The Impact of Discourse Functions on Rendering the Biblical Hebrew Noun \$\text{שָׂרָא}\$ in a Gender-Sensitive English Translation](#),” forthcoming in *Bible (Re)translation as Empowerment*, edited by Sabine Dievenkorn (Berlin: Frank & Timme). He will present the paper “The Hebrew Noun שָׂרָא as a Marker of Consequential Participation” on Dec. 9th at a joint session of NAPH and the SBL Linguistics and Biblical Hebrew seminar. And starting on Dec. 15th, he will serve as project manager for a team that is revising the New Jewish Publication Society (NJPS) *Tanakh* translation for gender accuracy, to be completed in June 2022.

Marvin A. Sweeney, Claremont School of Theology at Willamette University *Jeremiah*. Illuminations Commentary Series. 2 vols. (Grand Rapids: Eerdmans, forthcoming), contract issued, due, 2024; *1 and 2 Samuel*. New Cambridge Bible Commentary Series (Cambridge and New York: Cambridge University Press), contract issued, due 2023; *Visions of the Holy: Studies in Biblical Theology and Literature*. Resources for Biblical Study. 2 vols. Atlanta: Society of Biblical Literature, Due 2021.

Recent Promotions or Change in Position

Error: The name of Isaac Kalimi was misspelled in Iggeret 91/News from Our Members: Awards. We sincerely regret the error.

Zev Garber, Los Angeles Valley College, has been appointed Co-Head Global Jewish Studies for Global Center for Religious Research (GCRR)

Isaac Kalimi, Johannes Gutenberg University, Mainz (em.): Elected as an Ordinary Member of *Academia Europaea* – The European Academy of Sciences, Humanities and Letters, the Humanities Class, section: Philosophy, Theology and Religious Studies: <https://tinyurl.com/y6bpob4v>; *Franz-Delitzsch-Preis 2019* (Giessen, Germany).

David E. S. Stein received his doctorate in Ancient Languages from Stellenbosch University.

ETA BETA RHO HONOR SOCIETY

National Scholastic Honor Society for Students of Hebrew Language and Culture

See Report above

Hélène M. Dallaire, EBR National Coordinator, Denver Seminary, Helene.dallaire@denverseminary.edu

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(* = inactive or non-responsive)

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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, Jeffrey Shandler (shandler@rutgers.edu); Azzan Yadin-Israel (azzan@rutgers.edu)
7. *Eta* Wheaton College, Illinois, Andrew Abernethy (Andrew.abernethy@wheaton.edu)
8. *Theta* *Immanuel School of Religion, Milligan College, Jason Bembry (JABembry@milligan.edu)
9. *Iota* *Lehman College, Zelda Newman, (ZELDA.NEWMAN@lehman.cuny.edu)
10. *Kappa* *Los Angeles Valley College, Zev Garber (zev.garber@juno.com)
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13. *Heh* Cincinnati Christian University and Seminary, Sara Fudge
14. *Vav* *Yeshiva University
15. *Zayin* *Florida Christian College
16. *Heth* *Stern College, Ephraim Kanarfogel (kanarfog@yu.edu)
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