



PROJECT MUSE®

Periodicals and Collected Essays

Pamela Barmash, Shachar Pinsker, Rick Painter

Hebrew Studies, Volume 51, 2010, pp. 431-446 (Article)

Published by National Association of Professors of Hebrew



➔ For additional information about this article
<https://muse.jhu.edu/article/400615>

PERIODICALS AND COLLECTED ESSAYS

Compiled by Pamela Barmash, Shachar Pinsker, and Rick Painter

ASSOCIATION FOR JEWISH STUDIES REVIEW. 33.2 (2009)

Gershon David Hundert, “The Introduction to Divre binah by Dov Ber of Bolechów: An Unexamined Source for the History of Jews in the Lwów Region in the Second Half of the Eighteenth Century,” pp. 225–269; Barak Shlomo Cohen, “In Quest of Babylonian Tannaitic Traditions: The Case of Tanna D'Bei Shmuel,” pp. 271–303; Geoffrey Goldberg, “Maazor Ha-ayyim: Life-Cycle Celebration in the Song of the Ashkenazic Synagogue,” pp. 305–339; Rebekah Klein-Pejšová, “‘Abandon Your Role as Exponents of the Magyars’: Contested Jewish Loyalty in Interwar (Czecho)Slovakia,” pp. 341–362; Gilead Morahg, “The Perils of Hybridity: Resisting the Postcolonial Perspective in A. B. Yehoshua’s *The Liberating Bride*,” pp. 363–378; Jeffrey Veidlinger, “From Ashkenaz to Zionism: Putting Eastern European Jewish Life in (Alphabetical) Order,” pp. 379–389.

Book Reviews, pp. 391–443.

ASSOCIATION FOR JEWISH STUDIES REVIEW. 34.1 (2010)

Maya Balakirsky Katz, “An Occupational Neurosis: A Psychoanalytic Case History of a Rabbi,” pp. 1–31; Richard Hidary, “Classical Rhetorical Arrangement and Reasoning in the Talmud: The Case of *Yerushalmi Berakhot* 1:1,” pp. 33–64; Jane Kanarek, “He Took the Knife: Biblical Narrative and the Formation of Rabbinic Law,” pp. 65–90; Adam H. Becker, “The Comparative Study of ‘Scholasticism’ in Late Antique Mesopotamia: Rabbis and East Syrians,” pp. 91–113.

Book Reviews, pp. 115–168.

ISRAEL STUDIES. 15.1 (2010)

Amihai Radzyner, “A Constitution for Israel: The Design of the Leo Kohn Proposal, 1948,” pp. 1–24; Nir Kedar, “Democracy and Judicial Autonomy in Israel’s Early Years,” pp. 25–46; Jeremy Forman, “Liberal Reform in an Illiberal Land Regime: The Land Settlement Ordinance Amendment of 1960,” pp. 47–72; Nelly Elias and Adriana Kemp, “The New Second Generation: Non-Jewish *Olim*, Black Jews and Children of Migrant Workers in Israel,” pp. 73–94; Dalia Gavrieli-Nuri, “Saying ‘War,’ Thinking ‘Victory’—The Mythmaking Surrounding Israel’s 1967 Victory,” pp. 95–114; Aryeh Magal, “*Al-Mirsad*: Mapam’s Voice in Arabic, Arab Voice in

Mapam,” pp. 115–146; Orit Rozin, “Israel and the Right to Travel Abroad, 1948–1961,” pp. 147–176.

Book Reviews, pp. 177–187.

ISRAEL STUDIES. 15.2 (2010)

Zionist Dialectics. Assaf Likhovski, “Post-Post-Zionist Historiography,” pp. 1–23.

Palestine Under the Mandate. Zipora Shehory-Rubin and Shifra Shvarts, “Teaching the Children to Play: The Establishment of the First Playgrounds in Palestine During the Mandate,” pp. 24–48; Ruth Kark and Seth J. Frantzman, “Bedouin, Abdül Hamid II, British Land Settlement, and Zionism: The Baysan Valley and Sub-district 1831–1948,” pp. 49–79; Arie Krampf, “Reception of the Developmental Approach in the Jewish Economic Discourse of Mandatory Palestine, 1934–1938,” pp. 80–103.

Articles. Gadi Heiman, “Diverging Goals: The French and Israeli Pursuit of the Bomb, 1958–1962,” pp. 104–126; Tamar Hermann, “Pacifism and Anti-Militarism in the Period Surrounding the Birth of the State of Israel,” pp. 127–148; Yael S. Aronoff, “From Warfare to Withdrawal: The Legacy of Ariel Sharon,” pp. 149–172; Theodore Sasson, “Mass Mobilization to Direct Engagement: American Jews’ Changing Relationship to Israel,” pp. 173–195; Esther Schely-Newman, “Constructing Literate Israelis: A Critical Analysis of Adult Literacy Texts,” pp. 196–214.

ISRAEL STUDIES IN LANGUAGE AND SOCIETY. 2.2 (2009)

Irit Kupferberg, “From the guest editor” (Hebrew and English), pp. 8–14; Rakefet Sela-Sheffy, “Between Solidarity and Alienation: Strategies of Coping with a Negative Collective Identity in Everyday Stories of ‘Israeliness’” (Hebrew), pp. 15–35; Irit Kupferberg and Ester Asher, “‘Lionesses Risking Their Lives to Defend Their Cubs’: Hebrew Ulpan Teachers Co-Construct Their Computer-Mediated Self When Crisis Threatens” [Hebrew], pp. 36–55; Nimrod Shavit and Tamar Katriel, “‘We Decided to Speak Out’: ‘Breaking the Silence’ Testimonials as Counter-Discourse” [Hebrew], pp. 56–82; Lea Kozminsky and Elda Weizman, “Towards Examination of Self-Advocacy Patterns in Context” [Hebrew], pp. 83–98; Ilana Elkad-Lehman, “‘Home is Where It All Begins’: Ronit Matalon’s (Auto) Biographical Writing” [Hebrew], pp. 99–123; Itzhak Gilat and Irit Kupferberg, “A Journey into the Future: A Computer-Mediated Conversation between a Suicidal Help Seeker and a Group of Trained Volunteers,” pp. 124–143; Yishai Tobin and Alison Stern Perez, “Linguistic Sign Systems Indicating Proximity and Remoteness in the ‘Troubled Talk’

of Israeli Bus Drivers Who Experienced Terror Attacks,” pp. 144–168; Roni Henkin, “The Cognate Curse in Negev Arabic: From Playful Punning to Coexistence Conflicts,” pp. 169–206.

Books and More, pp. 207–226.

English Abstracts, pp. 227–231.

ISRAEL STUDIES IN LANGUAGE AND SOCIETY. 3.1 (2010)

Malka Muchnik, “From the Editor” (Hebrew and English), pp. 8–9.

Articles (in Hebrew). Mattat Bunis, “Longing for a Mother, Crying and Masculinity in the Writings and Life of Zionist Men: A Psychoanalytic and Cultural Analysis,” pp. 10–30; Ilana Elkad-Lehman, “Bialik’s Children’s Poems: Gender in Poems and Illustrations 1922–2008,” pp. 31–66; Celina Mashiach, “A Female Voice in the Garden: Women Writers in Male Hegemonic Discourse: Hemda Ben-Yehuda, M. Y. Shtekelis, Nurit Zarhi,” pp. 67–83; Rina Ben-Shahar, “Representing Speech in Journalistic Interviews,” pp. 84–103; Luba Rachel Charlap, “Ultra-Orthodox ‘Pashqevilim’: Textual Syntax and Discourse Style,” pp. 104–121; Rinat Golan, “Hebrew Learning and Aspects of Identity among Russian Speakers in Israel,” pp. 122–139.

Books and More, pp. 140–165.

English Abstracts, pp. 166–169.

JEWISH QUARTERLY REVIEW. 99.4 (2009)

David N. Myers, “Editor’s Introduction: The Condition of Travel,” pp. 437–438; Elliott Horowitz, “‘Remarkable Rather for Its Eloquence Than Its Truth’: Modern Travelers Encounter the Holy Land—and Each Other’s Accounts Thereof,” pp. 439–464; Oded Irshai, “The Christian Appropriation of Jerusalem in the Fourth Century: The Case of the Bordeaux Pilgrim,” pp. 465–486; Ruth Ellen Gruber, “Beyond Virtually Jewish: New Authenticities and Real Imaginary Spaces in Europe,” pp. 487–504; Galit Hasan-Rokem, “Jews as Postcards, or Postcards as Jews: Mobility in a Modern Genre,” pp. 505–546; David N. Myers, “Kitaj’s Napkin Map,” pp. 547–550.

Review Essays, pp. 551–608.

JEWISH QUARTERLY REVIEW. 100.1 (2010)

Editor’s Introduction. Elliott Horowitz, “The Bible and Us: Biblical Scholarship in the *JQR*, Then and Now,” pp. 1–9.

Note. Judah Kraut, "The Birds and the Babes: The Structure and Meaning of Psalm 8," pp. 10–24.

Articles. Elsie R. Stern, "Esther and the Politics of Diaspora," pp. 25–53; Joshua Levinson, "Enchanting Rabbis: Contest Narratives between Rabbis and Magicians in Late Antiquity," pp. 54–94; Jordan D. Rosenblum, "'Why Do You Refuse to Eat Pork?': Jews, Food, and Identity in Roman Palestine," pp. 95–110; Hartley Lachter, "Spreading Secrets: Kabbalah and Esotericism in Isaac ibn Sahula's *Meshal ha-kadmoni*," pp. 111–138.

Review Forum: On James L. Kugel, How to Read the Bible: A Guide to Scripture, Then and Now. John C. Reeves, "Problematizing the Bible ... Then and Now," pp. 139–152; Benjamin D. Sommer, "Two Introductions to Scripture: James Kugel and the Possibility of Biblical Theology," pp. 153–182; William Kolbrener, "The 'Real Thing': How to Read *How to Read the Bible*," pp. 183–189.

JEWISH QUARTERLY REVIEW. 100.2 (2010)

Natalie B. Dohrmann, "100 Years of *JQR* and Rabbinic Judaism," pp. 193–196; Eyal Regev, "Herod's Jewish Ideology Facing Romanization: On Intermarriage, Ritual Baths, and Speeches," pp. 197–222; Tzvi Novick, "Tradition and Truth: The Ethics of Lawmaking in Tannaitic Literature," pp. 223–243; Michael L. Satlow, "'Fruit and the Fruit of Fruit': Charity and Piety among Jews in Late Antique Palestine," pp. 244–277; Jonathan Klawans, "Josephus, the Rabbis, and Responses to Catastrophes Ancient and Modern," pp. 278–309; Shai Secunda, "Reading the Bavli in Iran," pp. 310–342

JEWISH QUARTERLY REVIEW. 100.3 (2010)

Editor's Introduction. David N. Myers, "The Return of the Repressed: Modern Jewish Studies in *JQR*," pp. 345–348.

Articles. Julia Phillips Cohen and Sarah Abrevaya Stein, "Sephardic Scholarly Worlds: Toward a Novel Geography of Modern Jewish History," pp. 349–384; James Loeffler, "Do Zionists Read Music from Right to Left? Abraham Tsvi Idelsohn and the Invention of Israeli Music," pp. 385–416; Judah M. Cohen, "Rewriting the Grand Narrative of Jewish Music: Abraham Z. Idelsohn in the United States," pp. 417–453; Amos Morris-Reich, "Argumentative Patterns and Epistemic Considerations: Responses to Anti-Semitism in the Conceptual History of Social Science," pp. 454–482;

Review Essays. Jonathan Schorsch, "Sephardic Business: Early Modern Atlantic Style," pp. 483–503; Sheila E. Jelen, "Israeli Children in a European Theater: Amos Oz's *A Tale of Love and Darkness* and S. Yizhar's

Preliminaries,” pp. 504–518; Adam Mintz, “Variable, Vital, and Frequently Chaotic: American Jewry,” pp. 519–524.

JEWISH SOCIAL STUDIES: HISTORY, CULTURE, AND SOCIETY.
15.3 (2009)

Olga Litvak, “Khavé and Her Sisters: Sholem-Aleichem and the Lost Girls of 1905,” pp. 1–38; Gerald Surh, “The Role of Civil and Military Commanders During the 1905 Pogroms in Odessa and Kiev,” pp. 39–55; Adam S. Ferziger, “From Demonic Deviant to Drowning Brother: Reform Judaism in the Eyes of American Orthodoxy,” pp. 56–88; Meir Chazan, “The Dispute in Mapai over ‘Self-Restraint’ and ‘Purity of Arms’ During the Arab Revolt,” pp. 89–113; Ariella Lang, “The Double Edge of Irony in Simone Luzzatto’s *Discorso*,” pp. 114–133.

JEWISH SOCIAL STUDIES: HISTORY, CULTURE, AND SOCIETY.
16.1 (2009)

Tony Michels, “Exporting Yiddish Socialism: New York’s Role in the Russian Jewish Workers’ Movement,” pp. 1–26; Arlene Stein, “Feminism, Therapeutic Culture, and the Holocaust in the United States: The Second-Generation Phenomenon,” pp. 27–53; Avi Bareli, “Mapai and the Oriental Jewish Question in the Early Years of the State,” pp. 54–84; Jordan Finkin, “Jewish Jokes, Yiddish Storytelling, and Sholem Aleichem: A Discursive Approach,” pp. 85–110; David Slucki, “The Bund Abroad in the Postwar Jewish World,” pp. 111–144.

JOURNAL OF JEWISH STUDIES. 60.2 (2009)

Jonathan V. Dauber, “‘Pure Thought’ in R. Abraham bar Hiyya and Early Kabbalah,” pp. 185–201; Martin Goodman, “Religious Variety and the Temple in the Late Second Temple Period and Its Aftermath,” pp. 202–213; Aron Pinker, “Qohelet 6:9—It Looks Better Than It Tastes,” pp. 214–225; Joan E. Taylor, “‘Roots, Remedies and Properties of Stones’: The Essenes, Qumran and Dead Sea Pharmacology,” pp. 226–244; Naftali S. Cohn, “Rabbis as Jurists: On the Representation of Past and Present Legal Institutions in the Mishnah,” pp. 245–263; Ishay Rosen-Zvi, “Sexualising the Evil Inclination: Rabbinic ‘Yetzer’ and Modern Scholarship,” pp. 264–281; Itamar Kislev, “The Relationship between the Torah Commentaries Composed by R. Abraham Ibn Ezra in France and the Significance of This Relationship for the Biographical Chronology of the Commentator,” pp.

282–297; Avraham (Rami) Reiner, “Rabbinical Courts in France in the Twelfth Century: Centralisation and Dispersion,” pp. 298–318.

Book Reviews, pp. 319–364.

JOURNAL OF JEWISH STUDIES. 61.1 (2010)

Beth A. Berkowitz, “Allegory and Ambiguity: Jewish Identity in Philo’s ‘De Congressu,’” pp. 1–17; Jordan D. Rosenblum, “From Their Bread to Their Bed: Commensality, Intermarriage, and Idolatry in Tannaitic Literature,” pp. 18–29; Michal Bar-Asher Siegal, “The Unintentional Killer: Midrashic Layers in the Second Chapter of Mishnah Makkot,” pp. 30–47; Tzvi Novick, “The ‘For I Say’ Presumption: A Study in Early Rabbinic Legal Rhetoric,” pp. 48–61; Alexander Toepel, “When Did Adam Wear the Garments of Light?” pp. 62–71; Erica C. D. Hunter, “Hebrew-Script Tombstones from Jām, Afghanistan,” pp. 72–87; Adam S. Ferziger, “Between Catholic Israel and the ‘K’rov Yisrael’: Non-Jews in Conservative Synagogues (1982–2009),” pp. 88–116; Daniel A. Machiela, “A Brief History of the Second Temple Period Name ‘Hyrcanus,’” pp. 117–138.

Book Reviews, pp. 139–182.

PROOFTEXTS. 29.1 (2009)

Kirsten A. Fudeman, “These Things I Will Remember: The Troyes Martyrdom and Collective Memory,” pp. 1–30; Tamar Wolf-Monzon, “Uri Zvi Greenberg and the Pioneers of the Third Aliyah: A Case of Reception,” pp. 31–62; Andries Wessels, “The Outsider as Insider: The Jewish Afrikaans Poetry of Olga Kirsch,” pp. 63–85; Dean Franco, “Portnoy’s Complaint: It’s about Race, Not Sex (Even the Sex Is about Race),” pp. 86–115; Sarah Ponichtera, “Recent Works on Jewish American Modernism,” pp. 116–125.

PROOFTEXTS. 29.2 (2009)

Lital Levy, “Reorienting Hebrew Literary History: The View from the East,” pp. 127–172; Shai Ginsburg, “Politics and Letters: On the Rhetoric of the Nation in Pinsker and Ahad Ha-Am,” pp. 173–205; Dina Stein, “Let the ‘People’ Go?: The ‘Folk’ and Their ‘Lore’ as Tropes in the Reconstruction of Rabbinic Culture,” pp. 206–241; Or Rogovin, “Chelm as Shtetl: Y. Y. Trunk’s *Khelemer Khakhomin*,” pp. 242–272; Philip Hollander, “The Role of Homosociality in Palestinian Hebrew Literature: A Case Study of Levi Aryeh Arieli’s *Yeshimon*,” pp. 273–304; Wendy Zierler, “Firing a Loose Canon: The Current State of Modern Jewish Literary Studies,” pp. 305–316.

PROOFTEXTS. 29.3 (2009)

Special Issue: The Jewish Mystical Text as Literature. Don Seeman and Shaul Magid, “Mystical Poetics: The Jewish Mystical Text as Literature,” pp. 317–323; Eitan P. Fishbane, “The Scent of the Rose: Drama, Fiction, and Narrative Form in the Zohar,” pp. 324–361; Shaul Magid, “Lurianic Kabbalah and Its Literary Form: Myth, Fiction, History,” pp. 362–397; Don Seeman, “Apostasy, Grief, and Literary Practice in Habad Hasidism,” pp. 398–432.

Articles. Jacob L. Wright, “The Commemoration of Defeat and the Formation of a Nation in the Hebrew Bible,” pp. 433–472; Jennifer Glaser, “The Politics of Difference and the Future(s) of American Jewish Literary Studies,” pp. 474–484.

שנתון לחקר המקרא והמזרח הקדום SHNATON: AN ANNUAL FOR BIBLICAL AND ANCIENT NEAR EASTERN STUDIES. 20 (2010)

All articles are in Hebrew with English abstracts.

Shmuel Ahituv, “Professor Moshe Elath, ז”ל,” pp. 1–2; Robert A. Harris, “Professor Yochanan Muffs, ז”ל,” pp. 3–4; Bustenay Oded, “Professor Avraham Malamat, ז”ל,” pp. 5–6.

Biblical Studies. Yairah Amit, “Hidden Polemics in the Story of Judah and Tamar (Genesis 38:1–30),” pp. 9–24; Yitzhak (Itzik) Peleg, “Two Readings of the Vision of Peace at the End of Days: Isaiah 2:2–5 and Micah 4:1–5,” pp. 25–48; Tova Ganzel, “The Fast of Gedaliah: Its Continued Observance and Significance in the Restoration Period,” pp. 49–68; Shlomo Bahar, “What is the Difference between חלץ (*halas*) and שלף (*šalap*)? The Purpose of Recalling the ‘Form of Attestation’ in the Scroll of Ruth (4:7),” pp. 69–84.

The Bible in Relation to the Ancient Near East. Ronnie Goldstein, “Notes on Psalm 91 in Light of Akkadian Literature,” pp. 87–98.

Dead Sea Scrolls and Apocryphal Literature. Naama Baumgarten-Sharon, “Were the Greek Translations of Jeremiah and the Minor Prophets Created by the Same Translator? An Examination in the Light of Select Examples from the Book of Zephaniah,” pp. 101–112.

History of Exegesis. Jonathan Jacobs, “Was R. David Kimhi (Radak) Familiar with the Commentary of R. Samuel b. Meir (Rashbam) on the Torah?” pp. 115–134; Elazar Tuitou, “The Controversy with the Christians in Nahmanides’ Commentary on the Pentateuch,” pp. 135–164; Carmiel Cohen, “Philosopher, Talmudic Scholar, and Bible Commentator: R. Levi b. Gershom (Gersonides) and his Commentary on the Torah,” pp. 165–186;

Chanan Gafni, "Jacob Reifmann and the Textual Criticism of the Bible," pp. 187–208.

Book Reviews, pp. 209–298.

למדעי היהדות : רבעון תרביץ: A QUARTERLY FOR JEWISH STUDIES. 78.1 (2009)

All articles are in Hebrew with English abstracts.

Alexander Rofé, "Text-Criticism within the Philological-Historical Discipline: The Problem of the Double Text of Jeremiah," pp. 5–26; Jonathan Ben-Dov, "Hebrew and Aramaic Writing in the Pseudepigrapha and the Qumran Scrolls: The Ancient Near Eastern Background and the Quest for a Written Authority," pp. 27–60; Itamar Kislev, "The Commentaries of Ibn Ezra and Rashbam and the Dispute over the Ingredients of the Altar Incense," pp. 61–80; Yair Lorberbaum, "Changes in Maimonides' Approach to Aggadah," pp. 81–122; Rami Reiner, "'A Tombstone Inscribed': Titles Used to Describe the Deceased in Tombstones from Würzburg between 1147–1148 and 1346," pp. 123–158.

למדעי היהדות : רבעון תרביץ: A QUARTERLY FOR JEWISH STUDIES. 78.3 (2009)

All articles are in Hebrew with English abstracts.

David Henshke, "A Positive Commandment Overrides a Negative One: The Tannaitic Source of This Principle and Its History," pp. 279–322; Assaf Rosen-Zvi, "'Even Though There is No Proof to the Matter, There is an Indication of the Matter': The Meaning, Character and Significance of the Phrase in the Tannaitic Literature," pp. 323–344; Adiel Schremer, "'Behold, the Man has Become Like One of Us': Polemic, Silencing, and Self-Restraint in Early Rabbinic Midrash," pp. 345–370; David Shneor, "The Importance of Paris Manuscript Héb 155 for Understanding the Maps Drawn in Rashi's Commentary of Numbers XXXIV," pp. 371–382; Hannah Kasher and Charles Manekin, "The Commentary of Joseph ibn Kaspi to the *Logical Terms* of Maimonides," pp. 383–398; Esti Eisenmann, "The Role of the Medium and the Natural Place in the Explanation of the Natural Motion in Rabbi Moses ben Yehuda's Thought," pp. 399–420.

למדעי היהדות רבעון תרביץ: TARBIZ: A QUARTERLY FOR JEWISH STUDIES. 78.4 (2010)

All articles are in Hebrew with English abstracts.

Israel Knohl, "The Linking of Holiness Concepts and the Broadening of the Borders of Holiness in the Editorial Layer of the Pentateuch," pp. 427–436; Alexander Rofé, "Divorce in the Hebrew Bible and the Meaning of *Sefer Keritut*," pp. 437–446; Ishay Rosen-Zvi, "A Protocol of the Yavnean Academy? Rereading *Tosefta Sanhedrin* Chapter 7," pp. 447–478; Shlomo Toledano, "The Talmudic Methodology of Rabbi Bezalel Ashkenazi, the Author of the *Shitah Mekubbetz*," pp. 479–520; Judith Weiss, "The Two Zoharic Versions of the Legend of *The Tanna and the Deadman*," pp. 521–554; Iris Brown (Hoizman), "'The Violation of the Torah is Its True Fulfillment': Ultra-Orthodox Ruling against the Halakhah for the Emendation of the Sinners—R. Hayim of Sanz as a Case Study," pp. 555–605.

BODIES, EMBODIMENT, AND THEOLOGY OF THE HEBREW BIBLE. Edited by S. Tamar Kamionkowski and Wonil Kim. LHBOTS 465. Pp. x + 250. New York: T & T Clark, 2010. Cloth, \$120.00.

S. Tamar Kamionkowski, "Introduction," pp. 1–10.

Section 1: God's Biblical Bodies. Amy C. Merrill Willis, "Heavenly Bodies: God and the Body in the Visions of Daniel," pp. 13–37; Claudia Bergmann, "'Like a Warrior' and 'Like a Woman Giving Birth': Expressing Divine Immanence and Transcendence in Isaiah 42:10–17," pp. 38–56; Ilona Zsolnay, "The Inadequacies of Yahweh: A Re-Examination of Jerusalem's Portrayal in Ezekiel 16," pp. 57–74.

Section 2: Human Biblical Bodies. Jeremy Schipper, "Embodying Deuteronomistic Theology in 1 Kings 15:22–24," pp. 77–89; Hilary Lipka, "Profaning the Body: חלל and the Conception of Loss of Personal Holiness in H," pp. 90–113; Eve Levavi Feinstein, "Sexual Pollution in the Hebrew Bible: A New Perspective," pp. 114–145; Matthew R. Schlimm, "Emotion, Embodiement, and Ethics: Engaging Anger in Genesis," pp. 146–158.

Section 3: Divine Bodies, Human Bodies, and Today's Reader. Esther J. Hamori, "Divine Embodiment in the Hebrew Bible and Some Implications for Jewish and Christian Incarnational Theologies," pp. 161–183; Gerald West, "The Contribution of Tamar's Story to the Construction of Alternative African Masculinities," pp. 184–200; Howard Schwartz, "Does God have a Body? The Problem of Metaphor and Literal Language in Biblical Interpretation," pp. 201–237.

RELIGIOUS DIVERSITY IN ANCIENT ISRAEL AND JUDAH.

Edited by Francesca Stavrakopoulou and John Barton. Pp. xvi + 207. New York: T & T Clark, 2010. Paper, \$34.95.

Francesca Stavrakopoulou and John Barton, "Introduction: Religious Diversity in Ancient Israel and Judah," pp. 1–8.

Part 1: Conceptual Diversities. Susan Niditch, "Experiencing the Divine: Heavenly Visits, Earthly Encounters and the Land of the Dead," pp. 11–22; Herbert Niehr, "'Israelite' Religion and 'Canaanite' Religion," pp. 23–36; Francesca Stavrakopoulou, "'Popular' Religion and 'Official' Religion: Practice, Perception, Portrayal," pp. 37–58.

Part 2: Socio-Religious Diversities. Nicolas Wyatt, "Royal Religion in Ancient Judah," pp. 61–81; Diana Edelman, "Cultic Sites and Complexes beyond the Jerusalem Temple," pp. 82–103; Philip Davies, "Urban Religion and Rural Religion," pp. 104–117; Carol Meyers, "Household Religion," pp. 118–134; Rainer Albertz, "Personal Piety," pp. 135–146.

Part 3: Geographical Diversities. Jeremy M. Hutton, "Southern, Northern and Transjordanian Perspectives," pp. 149–174; Lester L. Grabbe, "'Many Nations will be Joined to Yhwh in that Day': The Question of Yhwh outside Judah," pp. 175–187.

Part 4: Postscript. John Barton, "Reflecting on Religious Diversity," pp. 191–193.

PROPHECY AND THE PROPHETS IN ANCIENT ISRAEL: PROCEEDINGS OF THE OXFORD OLD TESTAMENT SEMINAR.

Edited by John Day. LHBOTS 531. Pp. xvii + 462. New York: T & T Clark, 2010. Cloth, \$180.00.

Part 1: The Ancient Near Eastern Context of Prophecy. Martti Nissinen, "Comparing Prophetic Sources: Principles and a Test Case," pp. 3–24; Stuart Weeks, "Predictive and Prophetic Literature: Can *Neferti* Help Us Read the Bible?" pp. 25–46; Jonathan Stökl, "Female Prophets in the Ancient Near East," pp. 47–61.

Part 2: Specific Themes. H. G. M. Williamson, "Prophetesses in the Hebrew Bible," pp. 65–80; David J. Reimer, "Interpersonal Forgiveness and the Hebrew Prophets," pp. 81–97.

Part 3: Sociological, Anthropological and Psychological Perspectives. Walter J. Houston, "Exit the Oppressed Peasant? Rethinking the Background of Social Criticism in the Prophets," pp. 101–116; Lester L. Grabbe, "Shaman, Preacher, or Spirit Medium? The Israelite Prophet in the Light of Anthropological Models," pp. 117–132; Paul M. Joyce, "The Prophets and Psychological Interpretation," pp. 133–148.

Part 4: Prophecy and the Prophets in Specific Biblical Books. Ernest Nicholson, "Deuteronomy 18.9–22, The Prophets and Scripture," pp. 151–171; David T. Lamb, "'A Prophet Instead of You' (1 Kings 19.16): Elijah, Elisha and the Prophetic Succession," pp. 172–187; John Barton, "The Theology of Amos," pp. 188–201; John Day, "Hosea and the Baal Cult," pp. 202–224; John J. Collins, "The Sign of Immanuel," pp. 225–244; Reinhard G. Kratz, "Rewriting Isaiah: The Case of Isaiah 28–31," pp. 245–266; Hywel Clifford, "Deutero-Isaiah and Monotheism," pp. 267–289; Philip S. Johnston, "'Now You See Me, Now You Don't!' Jeremiah and God," pp. 290–308; Jill Middlemas, "Exclusively Yahweh: Aniconism and Anthropomorphism in Ezekiel," pp. 309–324; Tchavdar S. Hadjiev, "Zephaniah and the 'Book of the Twelve' Hypothesis," pp. 325–338; Kevin J. Cathcart, "'Law is Paralysed' (Habakkuk 1.4): Habakkuk's Dialogue with God and the Language of Legal Disputation," pp. 339–353; Elie Assis, "Structure and Meaning in the Book of Malachi," pp. 354–369; Susan Gillingham, "New Wine and Old Wineskins: Three Approaches to Prophecy and Psalmody," pp. 370–390; Gary N. Knoppers, "Democratizing Revelation? Prophets, Seers and Visionaries in Chronicles," pp. 391–409; Christopher Rowland, "Prophecy and the New Testament," pp. 410–430.

ENOCH AND THE MOSAIC TORAH: THE EVIDENCE OF JUBILEES. Edited by Gabriele Boccaccini and Giovanni Ibba. Pp. xxi + 474. Grand Rapids, Mich.: Eerdmans, 2009. Paper, \$55.00.

Gabriele Boccaccini, "Preface: The Enigma of Jubilees and the Lesson of the Enoch Seminar," pp. xiv–xxi.

Part 1: Jubilees and Its Literary Context. James C. VanderKam, "The Manuscript Tradition of Jubilees," pp. 3–21; Michael Segal, "The Composition of Jubilees," pp. 22–35; John S. Bergsma, "The Relationship between Jubilees and the Early Enochic Books (Astronomical Book and Book of the Watchers)," pp. 36–51; Matthias Henze, "Daniel and Jubilees," pp. 52–66; James M. Scott, "The Chronologies of the Apocalypse of Weeks and the Book of Jubilees," pp. 67–81; Esther Eshel, "The Aramaic Levi Document, the Genesis Apocryphon, and Jubilees: A Study of Shared Traditions," pp. 82–98; Lawrence H. Schiffman, "The Book of Jubilees and the Temple Scroll," pp. 99–115; Benjamin G. Wright III, "Jubilees, Sirach, and Sapiential Tradition," pp. 116–130; Andrei A. Orlov, "The Heavenly Counterpart of Moses in the Book of Jubilees," pp. 131–144; Lester L. Grabbe, "Jubilees and the Samaritan Tradition," pp. 145–159.

Part 2: The Melting of Mosaic and Enochic Traditions. Helge S. Kvanvig, "Enochic Judaism—A Judaism without the Torah and the Temple?" pp. 163–177; William K. Gilders, "The Concept of Covenant in

Jubilees,” pp. 178–192; Gabriele Boccaccini, “From a Movement of Dissent to a Distinct Form of Judaism: The Heavenly Tablets in Jubilees as the Foundation of a Competing Halakah,” pp. 193–210; Jacques van Ruiten, “Abram’s Prayer: The Coherence of the Pericopes in Jubilees 12:16–27,” pp. 211–228; Hindy Najman, “Reconsidering Jubilees: Prophecy and Exemplarity,” pp. 229–243.

Part 3: Jubilees between Enoch and Qumran. Aharon Shemesh, “4Q265 and the Authoritative Status of Jubilees at Qumran,” pp. 247–260; Lutz Doering, “Purity and Impurity in the Book of Jubilees,” pp. 261–275; Jonathan Ben-Dov, “Tradition and Innovation in the Calendar of Jubilees,” pp. 276–293; Loren T. Stuckenbruck, “The Book of Jubilees and the Origin of Evil,” pp. 294–308; Betsy Halpern-Amaru, “The Festivals of Pesah and Massot in the Book of Jubilees,” pp. 309–322; John C. Endres, “Eschatological Impulses in Jubilees,” pp. 323–337; Kelley Coblenz Bautch, “Amplified Roles, Idealized Depictions: Women in the Book of Jubilees,” pp. 338–352; Annette Yoshiko Reed, “Enochic and Mosaic Traditions in Jubilees: The Evidence of Angelology and Demonology,” pp. 353–368; Erik Larson, “Worship in Jubilees and Enoch,” pp. 369–383; Martha Himmelfarb, “The Book of Jubilees and Early Jewish Mysticism,” pp. 384–394.

Part 4: Where Does Jubilees Belong? David W. Suter, “Jubilees, the Temple, and the Aaronite Priesthood,” pp. 397–410; David R. Jackson, “Jubilees and Enochic Judaism,” pp. 411–425; Eyal Regev, “Jubilees, Qumran, and the Essenes,” pp. 426–440; Veronika Bachmann and Isaac W. Oliver, “The Book of Jubilees: A Bibliography, 1850–Present,” pp. 441–468.

AESTHETICS OF VIOLENCE IN THE PROPHETS. Edited by Chris Franke and Julia M. O’Brien. LHBOTS 517. Pp. xii + 187. New York: T & T Clark, 2010. Cloth, \$110.00.

Julia M. O’Brien and Chris Franke, “Introduction: Engaging Conversation about Violence,” pp. ix–xii; Cynthia R. Chapman, “Sculpted Warriors: Sexuality and the Sacred in the Depiction of Warfare in the Assyrian Palace Reliefs and in Ezekiel 23:14–17,” pp. 1–17; Robert D. Haak, “Mapping Violence in the Prophets: Zephaniah 2,” pp. 18–36; Kathleen M. O’Connor, “Reclaiming Jeremiah’s Violence,” pp. 37–49; Carolyn J. Sharp, “Hewn by the Prophet: An Analysis of Violence and Sexual Transgression in Hosea with Reference to the Homiletical Aesthetic of Jeremiah Wright,” pp. 50–71; Daniel L. Smith-Christopher, “On the Pleasures of Prophetic Judgment: Reading Micah 1:6 and 3:12 with Stokely Carmichael,” pp. 72–87; Yvonne Sherwood, “‘Tongue-Lashing’ or a Prophetic Aesthetics of Violation: An Analysis of Prophetic Structures that

Reverberate beyond the Biblical World,” pp. 88–111; Julia M. O’Brien, “Violent Pictures, Violent Cultures? The ‘Aesthetics of Violence’ in Contemporary Film and in Ancient Prophetic Texts,” pp. 112–130; Corrine Carvalho, “The Beauty of the Bloody God: The Divine Warrior in Prophetic Literature,” pp. 131–152; Mary Mills, “Divine Violence in the Book of Amos,” pp. 153–179.

מִשְׁאֵת אֶהָרֵן: מַחְקָרִים בַּלְשׁוֹן מוֹגָשִׁים לְאַהֲרֹן דּוֹתָן (Mas’at Aharon: Linguistic Studies Presented to Aron Dotan). Edited by M. Bar-Asher and C. E. Cohen. Pp. יג + 644 + vii* + 54*. Jerusalem: The Bialik Institute, 2009. Cloth.

All of the articles are in Hebrew except for the final section of the book, which contains three articles in English and one in French.

Nasir Basal, “Prof. Aron Dotan: List of Publications,” pp. 1–10.

Biblical Hebrew and Semitic Languages. Joshua Blau, “On Two Consecutive Mobile *Šawas*,” pp. 13–24; Haim Cohen, “Medieval Exegesis of Genesis and Modern Biblical Philology: Part Two,” pp. 25–46; Daniel Sivan, “The Internal Passive of G-Stems in Northwest Semitic Languages,” pp. 47–56; Elisha Qimron, “The Adjectival Suffix יָן- in Ancient Hebrew,” pp. 57–60.

Mishnaic Hebrew, Liturgical Language, and Aramaic. Gabriel Birnbaum, “The Vocalization of ל in the Particle שֶׁ- in MS Kaufmann of the Mishna,” pp. 63–74; Israel Ben-David, “Biblical הֶרְבָּה,” pp. 75–91; Moshe Bar-Asher, “The Mishnaic Noun Pattern פִּעֻלָּה,” pp. 92–101; Isaac Gluska, “The Daily Amidah Text according to *Siddur Rav Sa’adia Gaon*,” pp. 102–125; Amos Dodi, “The Reading Tradition of Biblical and Post-Biblical Words in Catalanian *Mahzorim*,” pp. 126–138; Abraham Tal, “Geniza Fragments of the Targum to Esther,” pp. 139–171; Chaim E. Cohen, “*Pu’al* and *Huf’al* Particles in Mishnaic Hebrew,” pp. 172–188; Moshe Florentin, “Another Prayer of the Samaritan Ab Isdā of Tyre,” pp. 189–195; Mordechai A. Friedman, “גִּינִי גִינִי, גִּנְתָּה גִּנְתָּה, גִּנְנִית גִּנְנִית,” pp. 196–200; Stefan C. Reif, “A Genizah Fragment of the Grace after Meals: A Textual, Theological, and Liturgical Study,” pp. 201–217; Shimon Sharvit, “The Interchange of בּ–בִּ in Mishnaic Hebrew,” pp. 218–243.

Masorah, Biblical Accentuation, and Medieval Hebrew. Nasir Basal, “The Attribute in a Judea-Arabic Adaptation of Ibn Jinnī’s *Al-luma’ fi al-‘Arabiyya*,” pp. 247–260; Dan Becker, “The Use of Augmentative Letters by Medieval Hebrew and Arab Grammarians,” pp. 261–279; Mordechai Breuer (ז”ל), “Mobile and Quiescent *Šawa* according to the Rules of Biblical

Accentuation,” pp. 280–288; Raaya Hazon, “*Sefer Tiqqun Shegagot: Its Author and Other Issues*,” pp. 289–304; Rachel Hitin-Mashiah, “A New Solution to a Riddle Poem about Biblical Accent Names,” pp. 305–315; Yosef Tob, “Lexical Elements in Sa‘adia’s Biblical Commentaries,” pp. 316–357; Aharon Maman, “New Fragments from R. Isaac Ibn Barūn’s *Kitab al-Muwāzana*,” pp. 358–391; Yosef Ofer, “A Babylonian List of Open and Closed *Parshiyot* in the Pentateuch,” pp. 392–434; Maya Fruchtman, “Medieval Hebrew Poet-Philologists,” pp. 435–441; Michael Ryzhik, “Fifteenth-Century Hebrew Letters from Tuscany,” pp. 442–452; Nurith Reich, “A Linguistic Midrash and Masoretic Comment in *Kitab al-Tajnīs*,” pp. 453–468; Ronit Shoshany, “The Original Purpose of Biblical Accentuation,” pp. 469–486; Richard Steiner, “*Pataḥ* and *Qameṣ*: On the Etymology and Evolution of the Names of the Hebrew Vowels,” pp. 487–497; Eliezer Schlossberg, “The Commentaries of Rav Sa‘adia Gaon in the Late Yemenite Midrashim,” pp. 498–521.

Modern Hebrew. Ilan Eldar, “The Revival of Spoken Hebrew,” pp. 525–544; Esther Borochofsky and Pnina Trommer, “Dictionary Definitions of Words Belonging to Different Parts of Speech,” pp. 545–564; David Doron, “A Syntactic Study of the Palestinian Authority’s Hebrew Publications,” pp. 565–589; Shlomo Izre’el, “From Speech to Syntax: From Theory to Transcription,” pp. 590–610; Isaac Zadka, “From עֲנִידָה to עֲנִידָה,” pp. 611–618; Ora (Rodrigue) Schwarzwald, “Historical and Foreign Influences on the Development of Hebrew,” pp. 619–629; Yitzhak Shlesinger, “Adjective Distribution in Persuasive Discourse,” pp. 630–644.

English and French Section. Geoffrey Khan, “The Pronunciation of Šəwa with Ga‘ya in the Tiberian Tradition of Biblical Hebrew,” pp. 3*–18*; Angel Sáenz-Badillos, “Abraham Ibn Ezra and Sa‘adia on Hebrew Grammar,” pp. 19*–32*; Michel Serfaty, “Lettres fermées au regard de la *Massora* et de la *Halakā*,” pp. 33*–45*; Josep Ribera-Florit (ז"י), “The Babylonian Tradition of Targum Ezekiel,” pp. 46*–54*.

צִפְנַת פְּעֻנָּה: מַחְקָרֵי לְשׁוֹן מְדֻבָּרִים לְאִישׁ קִימְרוֹן בְּמִלֵּאוֹת לוֹ שִׁישִׁים
 וְחֹמֶשׁ שָׁנָה (Zaphenath-Paneah: Linguistic Studies Presented to Elisha
 Qimron on the Occasion of His Sixty-Fifth Birthday). Edited by Daniel
 Sivan, David Talshir, and Chaim Cohen. Pp. כג + 397 + *170. Beer-Sheva:
 Ben-Gurion University of the Negev Press, 2009. Cloth.

The following articles are in Hebrew.

Yitzhak Avishur, “כּוֹס in Light of Archeological Finds and Epigraphic
 Texts in Semitic Languages,” pp. 1–14; Shmuel Ahituv and Ada Yardeni,

“Silver, Pistachio and Wheat: Two Letters of the Seventh–Sixth Centuries BCE,” pp. 15–28; Hanan Eshel and Shlomit Kendi-Harel, “Psalm 155: A Hymn about Repentance,” pp. 29–51; Joshua Blau, “Double-Peaked Syllables and the *mə’mar/mə’ayan* Syndrome,” pp. 53–59; Yaakov Bentolila, “Computerized Analysis of a Hebrew Text,” pp. 61–73; Moshe Bar-Asher, “Mistaken Repetitions or Double Readings?” pp. 75–87; Haim Dihi, “Aramaic Verbal Roots and Primary Nouns Initially Attested in the Hebrew Book of Ben Sira,” pp. 89–116; Devorah Dimant, “The Biblical Basis of Non-Biblical Additions: The Sacrifice of Isaac in *Jubilees* in Light of the Story of Job,” pp. 117–140; Roni Henkin, “The Poetic-Narrative Genre in the Oral Literature of the Negev Bedouins,” pp. 141–176; Cana Werman, “The First Fruit Festivals according to the Temple Scroll,” pp. 177–198; Abraham Tal, “A Witness of a Lost Manuscript of Tibåt Mårqe: Sam IX, 46 of St. Petersburg Library,” pp. 199–216; David Talshir and Zipora Talshir, “כֵּן נִאֲמָן לֶן עַם בְּתוֹלָה (Si 30,20; 20,4): Transmission and Meaning,” pp. 217–254; Alexey (Eliyahu) Yuditsky, “Innovations as a Result of Qimron’s Studies,” pp. 255–260; Chaim Cohen, “Jewish Medieval Commentary on the Book of Genesis and Modern Biblical Philology—Part III: Genesis 37–49,” pp. 261–278; Uri Mor, “On the Verbal Nouns of שָׁל in the Heavy Conjugation,” pp. 279–287; Yishai Neuman, “The Numeral שְׁתַּיִם in Biblical Hebrew,” pp. 289–318; Bilhah Nitzan, “Typical Styles in the Wisdom Literature from Qumran,” pp. 319–346; Daniel Sivan, “לִאֲרוֹת Roots in Judah Ḥayyuj’s Grammatical Works,” pp. 347–359; Steven E. Fassberg, “בֶּרֶךְ ‘Son’ in Aramaic,” pp. 361–370; Menahem Kister, “לְהוֹעִיל and Other Obscure Words in Biblical Hebrew,” pp. 371–382; Aharon Shemesh, “Common Halakhic and Exegetical Traditions Shared by DSS and Rabbinic Literature,” pp. 383–394.

Hebrew Abstracts, pp. 395–397.

The following articles are in English.

Joseph M. Baumgarten, “A Proposed Re-Interpretation of Qumran Shabbat Regulations,” pp. *9–*13; Alexander Borg, “Between Typology and Diachrony: Some Formal Parallels in Hebrew and Maltese,” pp. *15–*98; Jan Joosten, “Three Remarks on Infinitival Paronomasia in Biblical Hebrew,” pp. *99–*113; Takamitsu Muraoka, “Notae Qumranicae philologicae (4b) on the Community Rule,” pp. *115–*125; Donald W. Parry, “Verbal Imperative Variations in Qumran Texts and in Biblical Texts,” pp. *127–*142; Richard C. Steiner, “A-Coloring Consonants and Furtive *Pataḥ* in Biblical Hebrew and Aramaic according to the Tiberian Masorah,” pp. *143–*155.

English Abstracts, pp. *157–*170.

מַעֲשֵׂה סִפּוּר. כִּדּוּשִׁין בְּמַחְקָרִים בְּסִפּוּרֵי הַיְּהוּדִית (Studies in Jewish Narrative. Vol 2: Ma'aseh Sippur). Edited by Avidov Lipsker and Rella Kushelevsky. Pp. 466. Ramat Gan: Bar-Ilan University Press, 2009. Cloth.

All articles are in Hebrew.

Bible and Midrash. Uri Gershowitz and Arkady Kovelman, "Text Construction Mechanism and Metaphoric Principles in the Structure of the Mishnah: A Formalistic Analysis of Tractate *Kiddushin*," pp. 11–42; Hananel Mak, "Cain and Abel: One Murder and Four Betrayals," pp. 43–57; Admiel Kosman, "R. Akiba and Kalba Sabua's Daughter (BT *Ketubbot*) Toward a Clarification of the Concept of Love in the Talmudic Story," pp. 59–102; Ido Hevroni, "The Reed, the Cedar and the Wind: On the Relation between 'Torah' and 'Olam' in a Talmudic Story (BT *Ta'anit* 20a–b)," pp. 103–115; Tamar Meir, "The Individuals Fast: A Consideration of the Cycle of Stories in the Yerushalmi (*Ta'anit* I,4; 64b)," pp. 117–138; Yirmiyahu Malchi, "On Deeds Alluded to in the Talmud and Interpreted by Rashi and Other Sources," pp. 139–163.

Hasidism. Tzvi Mark, "The Stream of Mystical Consciousness: A Consideration of the Nature of Mystical Experience and Its Literary Shaping in R. Nahman of Braslau's '*Ore'ah Nikhnas*' (A Guest Enters)," pp. 167–206; Nicham Ross, "The Rabbi of Biala Escapes from the Yeshivah: Y. L. Peretz's '*Bein Shtei Arim*' (Between Two Cities) and the Modernistic Image of Hasidism," pp. 207–238.

Humor and Folklore. Gidi Nevo, "Jewish Humor in Hebrew Garb: On Sholem Aleichem's 'Back from the Draft' in Y. D. Berkowitz's Translation," pp. 241–278; Ravit Raufman, "The 'Feminine Metaphor': The Affinity between Magic in the Wonder Tale Genre and the Female Body," pp. 279–291.

S. Y. Agnon. Hillel Weiss, Boris Kotlerman, and Abraham Yossef, "The Uniqueness of the Story '*Ba-Mezulot*' (In the Depth) and Its Place within Agnon's Cycle of Legends about Poland," pp. 295–324; Michal Arbell, "R. Amnon of Mainz as an Exemplary Figure: The Development of a Cultural Icon in Agnon's Works," pp. 325–359; Yaniv Hagbi, "The Poetics of Plagiarism: Aspects of Plagiarism in Agnon's Works," pp. 361–370.

Modern Hebrew Literature. Roman Katzman, "The Study of Gestures in Culture and Literature," pp. 373–403; Nancy Ezer, "From Text to Context: The Reader and the Signification Process in Yuval Shimoni's '*Heder*' (A Room)," pp. 405–420; Moshe Goultschin, "Heterotopia Now: Mesopotamian Consciousness in Daniel Shalem's *Aḥim min ha-Midbar*," pp. 421–437; Tal Frenkel Alroy, "Hypertrophy: Linguistic Growths in Yoel Hoffman's Works," pp. 439–461.