

### HEBREW BIBLE

משה ויינפלד, משפט וצדקה בישראל ובעמים.

Moshe Weinfeld, *Justice and Righteousness in Israel and Among the Nations* (Heb.). A study of equality and freedom in ancient Israel against the background of the concepts of social justice in the ancient Near East. Jerusalem: Magnes, 1985.

תנ"ך. מפורש בידי אשר ויזר.

[Tanakh] with commentary by Asher Weiser (Heb.). 17 volumes. Jerusalem, Tel-Aviv: Devir, 1981. A new edition of the entire Hebrew Bible, with a popular commentary written from an Orthodox religious view-point.

מאיר אליועני, מחקרי מקרא מן השבי הסובייטי.

Meir Elieoni (Kantrovitz) [Bible Studies from the Soviet Captivity] (Heb.). Jerusalem, 1984 (an article discussing the significance of this volume will appear in our next issue).

*History, Historiography and Interpretation. Studies in Biblical and Cuneiform Literature* (Eng.). Edited by H. Tadmor and M. Weinfeld. Jerusalem: Magnes, 1983.

עזרא-ציון מלמד, מחקרים במקרא בתרגומים ובמפרשים.

Ezra-Zion Melamed, *Biblical Studies in Texts, Translations and Commentators* (Heb.). Jerusalem: Magnes, 1984. 24 essays by one of the elder scholars in the field of literary and linguistic analysis of the Bible, its Aramaic, Syriac, Greek and Persian translations, and classical Jewish exegesis, published over the past fifty years. Includes two major studies: on the translations of Proverbs, and on Radak's commentary to the Psalms.

### NEW TESTAMENT AND FIRST CENTURIES JUDAISM

ירושלמי נזיקין.

*Yerushalmi Nezikin* (Heb.). Jerusalem: Israel Academy of Arts of Sciences, 1984. A critical edition of the Order Damages of the Palestinian Talmud. Edited by E.S. Rosenthal, with an introduction by S. Lieberman.

מדרש שמות רבה, פרשות א-י"ד. ההדיר אביגדור שניאן.

*Midrash Exodus Rabbah. Chapters I-XIV* (Heb.). A critical edition based on a Jerusalem manuscript, with variants, commentary and introduction by Avigdor Shinan. Jerusalem, Tel Aviv: Dvir, 1984.

אפרים א. אורבך, ההלכה, מקורותיה והתפתחותה.

Ephraim E. Urbach [The Halakhah. Its Sources and its Development (Heb.)]. Givatayim: Masadah, Yad La-Talmud, 1984. [Yad La-Talmud] A comprehensive study of the sources, underlying principles and development of Jewish law in its classical, formative period; the first volume in a projected thirty volume series of scholarly studies of all aspects of the Talmud.

עדין שטיינזולץ, מדריך לתלמוד. מושגי יסוד והגדרות.

Adin Steinsaltz, *Guide to the Talmud: Concepts and Definitions* (Heb.). Jerusalem: Keter, 1984. A basic handbook for the beginning student of the Talmud, containing sections on its historical

background, the structure of the work, language (including a short dictionary of basic terms), method of argumentation, and its relationship to Jewish law.

**מרד בר-כוכבא, מחקרים חדשים.**

*The Bar-Kokhba Revolt. A New Approach* (Heb.). Edited by Aaron Oppenheimer and Uriel Rappaport. Jerusalem: Yad Ben-Zvi, 1984.

**מחקרים בספרות התלמוד, בלשון חז"ל ובפרשנות המקרא.**

*Studies in Talmudic Literature, in Post-Biblical Hebrew and in Biblical Exegesis* (Heb.). [Teudah. 3.] Edited by M.E. Friedman, A. Tal and G. Brin. Tel-Aviv: Tel-Aviv University Press, 1983.

Pau Figueras, *Decorated Jewish Ossuaries* (Eng.). Leiden: E.J. Brill, 1983. [Documenta et Monumenta Orientis Antiqui. 29.] (An article summarizing the author's approach here will appear in our next issue.)

**היהודים והיהדות בחוקי הקיסרות הרומית. ערך ותרגום אמנון לינדר.**

*Roman Imperial Legislation on the Jews* (Heb.). Edited and translated by Amnon Lindner. Jerusalem: Israel Academy of Sciences and Humanities, 1983. Texts from the Codex Justinianus and the Codex Theodosianus and other codes pertaining to the Jews, in the original Greek or Latin and in Hebrew translation, with explanatory notes and a comprehensive introduction. An English-Latin edition is currently in preparation.

## JEWISH THOUGHT AND SPIRITUALITY

**ידידיה א. דינרי, חכמי אשכנז בשלהי ימי הביניים. דרכיהם וכתביהם בהלכה.**

Yedidya A. Dinari, *The Rabbis of Germany and Austria at the Close of the Middle-Ages* (Heb.). Jerusalem: Mossad Bialik, 1984. A study of the major halakhic trends and figures in Ashkenaz at the end of the period of the *rishonim* (i.e., 1350–1450) — such as the *Maharil* and R. Yoel Isserlin, author of *Terumat ha-Deshen* — and the impact on their thought of the historical upheaval brought about by the Black Plague.

**עזרא פליישר, היוצרות בהתהוותם ובהתפתחותם.**

Ezra Fleischer, *The Yozer, Its Emergence and Development* (Heb.). Jerusalem: Magnes, 1984. A full-scale study of the *yozer*, one of the basic forms of the *piyyut* (classical Jewish liturgical poetry), beginning with the classical form in 6th century Byzantine Palestine, tracing its development through Spain and Franco-Germany, as well as in the Mediterranean communities — Italy, Greece and Turkey. Includes more than 200 textual examples, many taken from rare or recently-discovered manuscripts.

**אליהו דל-מדיגו, ספר בחינת הדת. מהדורת יעקב י. רוט.**

Elijah Del-Medigo, *Sefer Behinath ha-Dath* (Heb.). Critical edition based on manuscripts, with full introduction and notes, by Yaakov Yehoshua Ross. Tel-Aviv: Chaim Rosenberg School of Jewish Studies, Tel-Aviv University Press, 1984. A critical edition of an anti-Kabbalistic polemical text by a 15th century Italian Jewish radical exponent of rational religion, the “last of the Maimonists.” Contains previously censored material critical of Christian Kabbalah (a review will appear in *Immanuel* 19).

**יונה בן-ששון, משנתו העיונית של הרמ"א.**

Yonah Ben-Sasson, *The Philosophical System of R. Moses Isserles* (Heb.). Jerusalem: Israel Academy of Sciences and Humanities, 1984. An attempt to systematically analyze the theology and world-view of the ReMA, a major halakhic figure of 16th-century Germany, primarily on the basis of his book, *Torat ha Olah*, in which he expounds his philosophy of the significance of the *mizvot*.

יוסף חיים ירושלמי, "דברי שפינוזה על קיום העם היהודי."

Yosef Hayim Yerushalmi, "Spinoza's Comments on the Existence of the Jewish People," with an Appendix: "Spain and the Spanish Language in Spinoza's Library" (Heb.). Jerusalem: Israel Academy of Sciences and Humanities, 1983. [Proceedings of the Academy. VI: 10].

יואב אלשטיין, פעמי בת-מלך. חקרי תוכן ויצירה.

Yoav Elstein, *In the Footsteps of the Lost Princess* (Heb.). A structural analysis of the first tale of Rabbi Nahman of Breslav. Ramat-Gan: Bar-Ilan University Press, 1984.

———, מעשה חושב. עיונים בספרות החסידיה.

———, [*Studies in Hasidic Tales* (Heb.)]. Tel-Aviv: Eked, 1983.

דן מנור, קבלה ומוסר במרוקו. דרכו של ר' ישראל אבוהצירא.

Dan Manor [Kabbalah and Ethics in Morocco. The Path of R. Israel Abu-Hazeira (Heb.)]. Jerusalem: Yad Ben-Zvi, 1982. A study of the founder of this noted dynasty of North-African charismatic wonder-rabbis.

יששכר בן-עמי, הערצת הקדושים בקרב יהודי מרוקו.

Issachar Ben-Ami. *Saint Veneration Among the Jews in Morocco* (Heb.). [Folklore Research Center Studies. 8.] Jerusalem: Magnes, 1984. A study of the North African Jewish cult of saints, one of the major manifestations of traditional folk-religion, with a discussion of the customs of pilgrimages to holy graves, the liturgy of the *hilula*, including extensive texts, lists, etc.

*Studies in Judaism and Islam, presented to Shlomo Dov Goitein on his eightieth birthday...* (Eng.). Jerusalem: Magnes, Misgav Yerushalayim, 1982.

שירת המאור, פיוטי ר' זרחיה הלוי. ההדיר יצחק מייזליס.

*Shirat ha-Ma'or. The Poems of Rabbi Zerahya ha-Levi* (Heb.). Critical edition with commentary by Isaac Meiseles. Jerusalem: Rubin Mass, 1984.

פירוש לבראשית רבה. ר' יוסף בן-שלום (האר"ך) אשכנזי. מהד' משה חלמיש.

Joseph ben Shalom Ashkenazi, *A Kabbalistic Commentary... on Genesis Rabbah* [Sections 1–29]. Edited, with an introduction and notes, by Moshe Hallamish. Jerusalem: Magnes, 1984.

## JEWISH-CHRISTIAN RELATIONS, PAST AND PRESENT

יעקב כ"ץ, גוי של שבת.

Jacob Katz, *The Sabbath Gentile* (Heb.). Jerusalem: Israel Historical Society and Zalman Shazar Center, 1984. An historical study of the socio-economic and halakhic background to the employment of non-Jews on the Sabbath, the institution of the so-called *Shobbes Goy*.

Laurenz Volken, *Jesus der Jude und das Jüdische im Christentum* (Ger.). Düsseldorf: Patmos Verlag, 1983. An original contribution to the discussion of the break between Judaism and Christianity in terms of the Jewish origins and messianic task of Jesus, by a prominent Benedictine scholar at the Dormition Abbey in Jerusalem.

ברוך מבורך ומרסל דבואה, הינריך היינה בין יהדות לנצרות.

Barouch Mevorah and Marcel Dubois, *Heinrich Heine Zwischen Judentum und Christentum*. Jerusalem: Hebrew University, Department of Philosophy, 1984. Texts in German and Hebrew with introductory notes, concerning the ambiguities of the great German Romantic poet's relationship to his Jewishness.

Marcel Dubois, *L'exil et la Demeure. Journal de bord d'un chrétien en israël (1972–1983)* (French). Jérusalem: Editions de l'Olivier, Maison Saint Isaïe, 1984.

*A Dictionary of the Jewish-Christian Dialogue* (Eng.). Edited by Leon Klenicki and Geoffrey Wigoder. New York: Stimulus Foundation; Ramsey, N.J.: Paulist Press, 1984. Brief articles

defining, respectively, the Jewish and Christian positions on such basic religious concepts as "faith," "covenant," "holiness," "salvation," etc.

## CONTEMPORARY RELIGIOUS LIFE AND THOUGHT IN ISRAEL

ספר היובל לכבוד [מוהר"ג] יוסף דב הלוי סולוביצ'יק.

[Rabbi Joseph B. Soloveitchik Festschrift (Heb.)]. 2 v. Jerusalem: Mossad Ha-Rav Kook; New York: Yeshiva University Press, 1984. Studies in honor of the eightieth birthday of this leading American Orthodox scholar, rabbinical leader, teacher and thinker, embracing four different areas: Soloveitchik's own thought; halakhic studies; Maimonides; and Judaica in general.

שלמה גורן, תורת שבת ומועד.

Shlomo Goren [The Torah of Sabbath and Holiday (Heb.)]. Jerusalem: Jewish Agency; Alon Shevut: Yad Shapira, 1982. Responsa and halakhic discussions of problems relating to Sabbath and festival observance in modern society, by the former Chief Ashkenazic Rabbi of Israel.

—, —, —, משיב מלחמה.

———, [To Answer / Return War (Heb.)]. Responsa on matters concerning Army, war, and security. Jerusalem: "Ha-Idra Rabba", 1983.

אליעזר שביד, ספר מחזור הזמנים. משמעותם של חגי ישראל.

Eliezer Schweid, *The Cycle of Appointed Times. The Meaning of Jewish Holidays*. (Heb.). Tel-Aviv: Am Oved, 1984. A modernist interpretation of the philosophy underlying the cycle of the Jewish year, by a prominent Israeli thinker and historian of ideas.

משה אונא, הקהילה החדשה. עיונים במשנת הקיבוץ הדתי.

Moshe Unna [The New Community. Studies in the Thought of the Religious Kibbutz Movement (Heb.)]. Tel-Aviv: ha-Kibbutz ha-Dati, 1984. Collected essays by one of the veteran thinkers and ideologists of ha-Kibbutz ha-Dati, written during the period 1940–1983, in which the original and unique elements of this movement, combining traditional-Jewish and socialist thought, are clearly articulated.

הקיבוץ בהלכה.

[The Kibbutz in Halakhah (Heb.)]. Ed., R. Auerbach, S. Wieser, S. Emmanuel. Sha'alabim: Kibbutz Sha'alabim, 1984. A collection of articles on aspects of Jewish law as they relate to the religious kibbutz, including both over-all ideological discussions and specific problems such as the role of women in a kibbutz, the problematics of Sabbatical year observance, and the Sabbath. Published by one of the Poalei Agudat Yisrael kibbutzim, the volume tends to reflect a rather conservative religious outlook.

—J.C.

## ERRATA

The Bulletin section of *Emmanuel* 17 included an entry for Alex (sic) Barzel's *To Be a Jew*. The correct bibliographical details are as follows:

אלכסנדר ברזל, להיות יהודי.

Alexander Barzel [To Be a Jew — on Identity and on World-View (Heb.)]. Tel-Aviv: Kibbutz ha-Meuhad, 1978. The book includes essays on Jewish identity and weltanschauung from the viewpoint of Jewish Philosophy.