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# Read PDF Intertextuality And The Reading Of Midrash Indiana

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## **KEY=INTERTEXTUALITY - JORDON PHELPS**

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**Intertextuality and the Reading of Midrash** *Indiana University Press* Proceeding by means of intensive readings of passages from the early midrash on Exodus The Mekilta, Boyarin proposes a new theory of midrash that rests in part on an understanding of the heterogeneity of the biblical text and the constraining force of rabbinic ideology on the production of midrash. In a forceful combination of theory and reading, Boyarin raises profound questions concerning the interplay between history, ideology, and interpretation. **Reading Renunciation Asceticism and Scripture in Early Christianity** *Princeton University Press* A study of how asceticism was promoted through Biblical interpretation, **Reading Renunciation** uses contemporary literary theory to unravel the writing strategies of the early Christian authors. Not a general discussion of early Christian teachings on celibacy and marriage, the book is a close examination, in the author's words, of how "the Fathers' axiology of abstinence informed their interpretation of Scriptural texts and incited the production of ascetic meaning." Elizabeth Clark begins with a survey of scholarship concerning early Christian asceticism that is designed to orient the nonspecialist. Section Two is organized around potentially troubling issues posed by Old Testament texts that demanded skillful handling by ascetically inclined Christian exegetes. The third section, "Reading Paul," focuses on the hermeneutical problems raised by I Corinthians 7, and the Deutero-Pauline and

**Pastoral Epistles.** Elizabeth Clark's remarkable work will be of interest to scholars of late antiquity, religion, literary theory, and history. *Exploring Intertextuality Diverse Strategies for New Testament Interpretation of Texts* *Wipf and Stock Publishers* This book aims to provide advanced students of biblical studies, seminarians, and academicians with a variety of intertextual strategies to New Testament interpretation. Each chapter is written by a New Testament scholar who provides an established or avant-garde strategy in which: 1) The authors in their respective chapters start with an explanation of the particular intertextual approach they use. Important terms and concepts relevant to the approach are defined, and scholarly proponents or precursors are discussed. 2) The authors use their respective intertextual strategy on a sample text or texts from the New Testament, whether from the Gospels, Acts, Pauline epistles, Disputed Pauline epistles, General epistles, or Revelation. 3) The authors show how their approach enlightens or otherwise brings the text into sharper relief. 4) They end with recommended readings for further study on the respective intertextual approach. This book is unique in providing a variety of strategies related to biblical interpretation through the lens of intertextuality.

**Paul and Isaiah's Servants Paul's Theological Reading of Isaiah 40-66 in 2 Corinthians 5:14-6:10** *A&C Black* Provides theological rationale for Paul's Old Testament reading that moves beyond pigeon-holing Paul either into his religious-historical situation or into modern conventions about the *sensus literalis*. **Lexical Dependence and Intertextual Allusion in the Septuagint of the Twelve Prophets Studies in Hosea, Amos and Micah** *A&C Black* This book explores various aspects of intertextuality in the LXX Twelve Prophets, with a special emphasis on Hosea, Amos and Micah. Divided into five parts, the first introduces the topic of intertextuality, discusses issues relating to the Twelve Prophets and their translator and concludes with various methodological considerations. Chapter two deals initially with the lexical sourcing of the prophets in their Hellenistic milieu and tests proposed theories of influence from the Pentateuch. The rest of the book examines specific cases from the books of Hosea, Amos and Micah. The third chapter deals with standard expressions used by the translator, even in places where the Hebrew does not correspond. The fourth chapter investigates the use of catchwords that the Greek translator identified in his Hebrew Vorlage and that function for him as links between two or more texts. Finally, the fifth chapter examines cases where the translator understands the text to be alluding to specific biblical stories, events and characters of particular interest in Hellenistic Judaism.

**The Liberating Image The Imago Dei in Genesis 1** *Brazos Press* Offers a deeply informed take on a key Christian doctrine and its interpretation and relevance today. **The Intertextual Reception of Genesis 1-3 in Irenaeus of Lyons** *BRILL* In *The Intertextual Reception of Genesis 1-3*, Stephen Presley examines Irenaeus' intertextual interpretation of scripture and shows how the contours of his theological arguments utilize a series of reading strategies that correlate these Genesis texts with the rest of scripture. **The Use of the Old Testament in**

**Hebrews A Case Study in Early Jewish Bible Interpretation** *Mohr Siebeck* Originally presented as the author's thesis (Ph. D.)--University of Manchester, 2007. **Current Trends in the Study of Midrash** *BRILL* This important collection of essays by leading scholars of rabbinics reflects the current methodological approaches to the study of midrash. The volume situates midrash within the broader contexts of hermeneutics, rabbinics and postmodern studies, and thus presents a comprehensive view of the kinds of issues scholars in the field are engaging. **My Psalm Has Turned into Weeping Job's Dialogue with the Psalms** *Walter de Gruyter* Drawing inspiration from the widely recognized parody of Ps 8:5 in Job 7:17-18, this study inquires whether other allusions to the Psalms might likewise contribute to the dialogue between Job, his friends, and God. An intertextual analysis reveals six psalms (1, 8, 39, 73, 107, 139) that serve as subtexts in the Job dialogue. The dialogue thus created between Job and these psalms indicates the concern the book has with the proper response to suffering and the role the interpretation of authoritative texts may play in that reaction. **Talmudic Transgressions Engaging the Work of Daniel Boyarin** *BRILL* In *Talmudic Transgressions*, scholars offer new perspectives on rabbinic literature and related areas, in essays which respond to the work of Daniel Boyarin. **A Feminist Companion to Wisdom and Psalms** *A&C Black* While the *Wisdom* volume in the first *Feminist Companion* series investigated multiple aspects of characterizations of women found in *Wisdom* literature, the 13 essays in this volume move beyond the study of the characterization of females that formed one of the first steps of modern feminist criticism--the recovery of what had been ignored or trivialized by androcentric readings dominant through the centuries. This second volume takes up questions of voice, exclusion and construction as well as the reinforcement of world views that, while perhaps necessary to the survival of the postexilic community as a whole, nevertheless left a legacy of continued gender asymmetry in Judaism and Christianity. **After Eden Church Fathers And Rabbis on Genesis 3:16-21** *BRILL* This book studies the afterlife of one of the most well known fragments of the Hebrew Bible. Following the lead of the biblical text through a number of patristic and classical rabbinic sources, it sheds new light on the way Church Fathers and Rabbis approach the themes of procreation, labour, mortality and corporeality. **Troubling Jeremiah** *A&C Black* *Troubling Jeremiah* presents essays by Jeremiah scholars who are troubled by the biblical book and give the scholarship on Jeremiah trouble in turn. Essays seek to move beyond the Duhm-Mowinckel source criticism of the book to address matters of metaphor, final form, intertextuality, and the relationship of the book to various audiences of readers. Taken together, the 24 essays in this volume press for an end to 'innocent' readings of Jeremiah inasmuch as current models prove inadequate for troubling the very Jeremiah they have already helped to reveal. **The Reform of the Frankish Church Chrodegang of Metz and the Regula Canonicorum in the Eighth Century** *Cambridge University Press* Explores the career and reforming programme of Chrodegang (c. 712-766), bishop of Metz. **As it is Written Studying**

**Paul's Use of Scripture** *Society of Biblical Lit* **Reader's Guide to Judaism** *Routledge* The Reader's Guide to Judaism is a survey of English-language translations of the most important primary texts in the Jewish tradition. The field is assessed in some 470 essays discussing individuals (Martin Buber, Gluckel of Hameln), literature (Genesis, Ladino Literature), thought and beliefs (Holiness, Bioethics), practice (Dietary Laws, Passover), history (Venice, Baghdadi Jews of India), and arts and material culture (Synagogue Architecture, Costume). The emphasis is on Judaism, rather than on Jewish studies more broadly. **The Prostitute and the Prophet Hosea's Marriage in Literary-Theoretical Perspective** *A&C Black* The only consensus that has been reached on Hosea 1-3 is that it is a notoriously 'problematic' text. Sherwood unpicks this rather vague statement by examining the particular complexities of the text and frictions between the text and reader that conspire to produce such a disorientating effect. Four dimensions of the 'problem' are considered: the conflict between text and reader over the 'improper' relationship between Hosea and Gomer; the bizarre prophetic sign-language that conscripts people into a cosmic charade; the text's propensity to subvert its central theses; and the emergent tensions between the feminist reader and the text. Aiming to bring together literary criticism and biblical scholarship, this book provides lucid introductions to ideological criticism, semiotics, deconstruction and feminist criticism, and looks at the implications of these approaches not only for the book of Hosea but for biblical studies in general. **The Genesis of Fiction Modern Novelists as Biblical Interpreters** *Routledge* This book considers a range of twentieth-century novelists who practise a creative mode of reading the Bible, exploring aspects of the Book of Genesis which more conventional biblical criticism sometimes ignores. Each chapter considers some of the interpretive challenges of the relevant story in Genesis, especially those noted by rabbinic midrash, which serves as a model for such creative rewriting of the biblical text. All the novelists considered, from Mark Twain, John Steinbeck and Thomas Mann to Jeanette Winterson, Anita Diamant and Jenny Diski, are shown to have been aware of the midrashic tradition and in some cases to have incorporated significant elements from it into their own writing. The questions these modern and postmodern writers ask of the Bible, however, go beyond those permitted by the rabbis and by other believing interpretive communities. Each chapter therefore attempts to chart intertextually where the writers are coming from, what principles govern their mode of reading and rewriting Genesis, and what conclusions can be drawn about the ways in which it remains possible to relate to the Bible. **Where to Live The Hermeneutical Significance of Paul's Citations from Scripture in Galatians 3:1-14** *BRILL* This book examines the function of Paul's citations of scripture in his argument against the law in Galatians 3: 1-14. Drawing on selected insights of intertextuality while helping to clarify its assumptions and implications as a method of biblical study, Wakefield examines the "anonymous intertexts" and "ungrammaticalities" that arise from the scriptural citations in Galatians 3: 1-14. The resulting insights lead to the

conclusion that Paul rejects the law--not only for salvation, but also as a means for Christian living--not because of any inherent defect but because its sphere of operation is the old age, not the new age initiated by Christ. Wakefield accordingly proposes a revised reading of Galatians 3: 10: "Because no one is justified in the law before God, it is clear that 'The righteous will live by faith.'" Paperback edition is available from the Society of Biblical Literature ([www.sbl-site.org](http://www.sbl-site.org)). Dictionary for Theological Interpretation of the Bible *Baker Books* For the pastor or serious layperson, the realm of biblical interpretation can be a confusing maze of personalities, communities, methods, and theories. This maze can often result in obscuring the main goal of interpreting Scripture: hearing and knowing God better. The Dictionary for Theological Interpretation of the Bible is a groundbreaking reference tool that introduces readers to key names, theories, and concepts in the field of biblical interpretation. It discusses these approaches and evaluates their helpfulness in enabling Christians to hear what God is saying to the church through Scripture. The contributors come from a variety of backgrounds, and the dictionary covers a broad range of topics with both clarity and depth. The Passions of the Matriarchs *KTAV Publishing House, Inc.* The Bible is spare in its use of dialogue when it comes to the biblical matriarchs--Sarah, Rebecca, Rachel and Leah. The written biblical text records at length, and in minute detail, the religious and national history of the Jewish people. Yet it only affords us a mere glimpse of the private and intimate lives of these strong and prophetic women. On the surface, these women--the biblical matriarchs--lived difficult and flawed lives. They endured childlessness, abduction, wearisome marriages, envy of the other woman, and difficult children. We are left wondering what they thought and how they felt, as they lived their personal lives and built a nation. This book, for the first time ever, answers these questions by drawing extensively upon classical biblical commentaries and Talmudic and Rabbinic writings which reveal the underlying emotions of the matriarchs. The reader enters the world of the matriarchs, experiencing the agony of infertility, the ecstasy of passionate love, and the pain of being unloved. Their thoughts, feelings, words and actions are fleshed out, and the women emerge not as one-dimensional figures, but as complex women possessing an array of universal passions. At the same time, these women remain grounded in Godliness, building the House of Israel as partners with the patriarchs. The Passions of the Matriarchs is a riveting and readable book that tells the story behind the passions that ruled the lives of these laudable women. The Quest for Context and Meaning Studies in Biblical Intertextuality in Honor of James A. Sanders *BRILL* This collection of studies is in honor of Professor James A. Sanders, a leading scholar in the fields of canon of Scripture, textual criticism, and intertextuality. Contributors include leading scholars in these and related fields of study. Christianity and Society The Social World of Early Christianity *Taylor & Francis* First published in 1999. Routledge is an imprint of Taylor & Francis, an informa company. Moses' Women *KTAV Publishing House, Inc.* "The complete story of

the man Moses, history's premier prophet, lawgiver and religious heroic figure, cannot be told without and understanding of the women in his life. The Bible tells us that Moses was born to Yocheved, daughter of Levi, third son of the Hebrew patriarch Jacob. He was watched over by his sister, Miriam, drawn from the Nile waters by Batya, daughter of the Egyptian Pharaoh, raised as Egyptian royalty, and married to Zipporah, daughter of the high priest of Midian." "But there is more depth to these women's lives than what appears in the spare biblical text, and it is the Jewish biblical commentaries who unveil these layered nuances. This book draws upon these sources and recounts how the Hebrew midwives resisted carnal intimidation by the Egyptian Pharaoh; what occurred between Moses, Zipporah, and the angel of death that night in the desert inn; why Moses abandoned Zipporah; how Miriam championed her sister-in-law, Zipporah, and was punished for it; and the identity of Moses' mysterious Kushite Woman." "Moses' Women weaves these biblical narratives and the commentaries into a chronicle of the women who reared Moses, bore his children, advised him, and intervened to save him time and again, when his very life was trembling in the balance."--BOOK JACKET. *Romancing the Margins? Lesbian Writing in the 1990s* Psychology Press 'Romancing the Margins?': Lesbian Writing in the 1990s explores the range of critical responses to lesbian writing on issues of gender, sexuality, and lesbian identity, in the final decade of the 20th century. Discussing contemporary texts such as Sarah Schulman's novel *Empathy*, Native American lesbian writing, biographies and autobiographies, and other texts by and about lesbians, this volume stresses the diversity of gender and sexual identity in the 1990s and raises questions about the politics of those positions. *Transforming Loss Into Beauty Essays on Arabic Literature and Culture in Honor of Magda Al-Nowaihi* American Univ in Cairo Press New studies on Arabic literature and its rich poetic heritage *Legal Friction Law, Narrative, and Identity Politics in Biblical Israel* Peter Lang *Legal Friction: Law, Narrative, and Identity Politics in Biblical Israel* tracks the mystery of narratives in the Hebrew Bible and their allusions to Sinai laws by highlighting intertextual allusions created by verbal resonances. While the second and the third parts of the volume illustrate allusions to Sinai narratives made by some narratives occurring in the post-Sinaitic era, twenty-three Genesis narratives are analyzed to show that the protagonists were bound by Sinai Laws before God supposedly gave them to Moses, anticipating the Book of Jubilees. *Legal Friction* suggests that most of Genesis was composed during or after the Babylonian exile, after the codification of most Sinai laws, which Genesis protagonists consistently violate. The fact that they are not punished for these violations implies to the exiles that the Sinai Covenant was unconditional. In addition, the author proposes that Genesis contains a hidden polemic, encouraging the Judean exiles to follow the revisions of laws of the Covenant Code by the Holiness Code and Deuteronomy. Genesis narratives, like those describing post-Sinai events, often cannot be understood properly without recognition of their allusions to biblical

**laws. Melchizedek Passages in the Bible A Case Study for Inner-Biblical and Inter-Biblical Interpretation** *Walter de Gruyter GmbH & Co KG* Melchizedek is a mysterious figure to many people. Adopting discourse analysis and text-linguistic approaches, Chan attempts to tackle the Melchizedek texts in Genesis 14, Psalm 110, and Hebrews 5-7. This seminal study illustrates how the mysterious figure is understood and interpreted by later biblical writers, "... Using the "blessing" motif as a framework, Chan also argues that Numbers 22-24, 2 Samuel 7 and the Psalter: Books I-V (especially Psalms 1-2) provide a reading paradigm of interpreting Psalm 110. In addition, the structure of Hebrews provides a clue to how the author interprets the Old Testament texts. From Sermon to Commentary Expounding the Bible in Talmudic Babylonia *Wilfrid Laurier Univ. Press* The Bible has always been vital to Jewish religious life, and it has been expounded in diverse ways. Perhaps the most influential body of Jewish biblical interpretation is the Midrash that was produced by expositors during the first five centuries CE. Many such teachings are collected in the Babylonian Talmud, the monumental compendium of Jewish law and lore that was accepted as the definitive statement of Jewish oral tradition for subsequent generations. However, many of the Talmud's interpretations of biblical passages appear bizarre or pointless. From Sermon to Commentary: Expounding the Bible in Talmudic Babylonia tries to explain this phenomenon by carefully examining representative passages from a variety of methodological approaches, paying particular attention to comparisons with Midrash composed in the Land of Israel. Based on this investigation, Eliezer Segal argues that the Babylonian sages were utilizing discourses that had originated in Israel as rhetorical sermons in which biblical interpretation was being employed in an imaginative, literary manner, usually based on the interplay between two or more texts from different books of the Bible. Because they did not possess their own tradition of homiletic preaching, the Babylonian rabbis interpreted these comments without regard for their rhetorical conventions, as if they were exegetical commentaries, resulting in the distinctive, puzzling character of Babylonian Midrash. About the King's Choice to Build His Palace Right on Top of the Dunghill Or, How to Conceptualize Jewishly *iUniverse* ISRAEL; the people, the nation, the religion. While remaining acutely aware of the shortcomings of both Heidegger and Derrida, the writer nevertheless uses insights and terminology from their discourse in the service of exposing the historical and thought trends of hegemonic proportions which have had the effect of deracinating Judaism from ISRAEL. The writer makes the claim that a "critical/spelunkative" analysis of what went into that final and anonymous redaction of the Babylonian Talmud points the way towards a retrieval of Judaism's "burning living center." The writer further contends that such a retrieval can have the effect of "returning" [teshuba] Judaism back to ISRAEL. Arabic and Hebrew Love Poems in Al-Andalus *Routledge* Arabic and Hebrew Love Poems in al-Andalus investigates a largely overlooked subset of Muslim and Jewish love poetry in medieval Spain: hetero- and homo-erotic love poems

written by Muslim and Jewish religious scholars, in which the lover and his sensual experience of the beloved are compared to scriptural characters and storylines. This book examines the ways in which the scriptural referents fit in with, or differ from, the traditional Andalusian poetic conventions. The study then proceeds to compare the scriptural stories and characters as presented in the poems with their scriptural and exegetical sources. This new intertextual analysis reveals that the Jewish and Muslim scholar-poets utilized their sacred literature in their poems of desire as more than poetic ornamentation; in employing Qur'anic heroes in their secular verses, the Muslim poets presented a justification of profane love and sanctification of erotic human passions. In the Hebrew lust poems, which utilize biblical heroes, we can detect subtle, subversive, and surprisingly placed interpretations of biblical accounts. Moving beyond the concern with literary history to challenge the traditional boundaries between secular and religious poetry, this book provides a new, multidisciplinary, approach to existing materials and will be of interest to students, scholars and researchers of Islamic and Jewish Studies as well as to those with an interest in Hebrew and Arabic poetry of Islamic Spain. *Those Outside Noncanonical Readings of the Canonical Gospels* A&C *Black* Uses film and literature to engage the biblical texts and demonstrates the ways that the boundaries of canons are artificial and unhelpful. > *Jesus the Bridegroom The Origin of the Eschatological Feast as a Wedding Banquet in the Synoptic Gospels* *Wipf and Stock Publishers* Did Jesus claim to be the "bridegroom"? If so, what did he mean by this claim? When Jesus says that the wedding guests should not fast "while the bridegroom is with them" (Mark 2:19), he is claiming to be a bridegroom by intentionally alluding to a rich tradition from the Hebrew Bible. By eating and drinking with "tax collectors and other sinners," Jesus was inviting people to join him in celebrating the eschatological banquet. While there is no single text in the Hebrew Bible or the literature of the Second Temple Period which states the "messiah is like a bridegroom," the elements for such a claim are present in several texts in Isaiah, Jeremiah, and Hosea. By claiming that his ministry was an ongoing wedding celebration he signaled the end of the Exile and the restoration of Israel to her position as the Lord's beloved wife. This book argues that Jesus combined the tradition of an eschatological banquet with a marriage metaphor in order to describe the end of the Exile as a wedding banquet. *The Figure of Joseph in Post-Biblical Jewish Literature* *BRILL* This book is a comparative study of early Jewish interpretations of the biblical outline of Joseph's character. It focuses on the treatises of Philo, who idealises the figure as a Hellenistic politician, on Josephus's autobiographical account and the Midrash Genesis Rabbah, which uses the figure mostly for religious instruction. *Approaches to Literary Readings of Ancient Jewish Writings* *BRILL* In this volume twelve contributions discuss the relevance, accuracy, potential, and possible alternatives to a literary reading of ancient Jewish writings, especially the Hebrew Bible. *The Talmud A Biography* *Princeton University Press* The life and times of an enduring work of Jewish

spirituality The Babylonian Talmud, a postbiblical Jewish text that is part scripture and part commentary, is an unlikely bestseller. Written in a hybrid of Hebrew and Aramaic, it is often ambiguous to the point of incomprehension, and its subject matter reflects a narrow scholasticism that should hardly have broad appeal. Yet the Talmud has remained in print for centuries and is more popular today than ever. Barry Scott Wimpfheimer tells the remarkable story of this ancient Jewish book and explains why it has endured for almost two millennia. Providing a concise biography of this quintessential work of rabbinic Judaism, Wimpfheimer takes readers from the Talmud's prehistory in biblical and second-temple Judaism to its present-day use as a source of religious ideology, a model of different modes of rationality, and a totem of cultural identity. He describes the book's origins and structure, its centrality to Jewish law, its mixed reception history, and its golden renaissance in modernity. He explains why reading the Talmud can feel like being swept up in a river or lost in a maze, and why the Talmud has come to be venerated--but also excoriated and maligned—in the centuries since it first appeared. An incomparable introduction to a work of literature that has lived a full and varied life, this accessible book shows why the Talmud is at once a received source of traditional teachings, a touchstone of cultural authority, and a powerful symbol of Jewishness for both supporters and critics. *The Use of Scripture in the Markan Passion Narrative* *Bloomsbury Publishing* This work examines the effect of the use of scripture on the interpretation of the Markan passion narrative, Mark 14:1-15:47. In the methodically focused section which begins the work, Kelli O'Brien first defines the term allusion and the criteria by which allusions are established and then. She then tests the allusions suggested by previous scholars. For the trial and crucifixion scenes, only eleven references have sufficient verbal and other correspondence to be considered probable or certain allusions, out of the roughly 150 references suggested. The numbers for allusions in Mark 14:1-52 are similar. Demonstrable allusions are relatively few, too few to support the theory favoured by many that the passion narrative was constructed by means of allusions to Scripture. The work assesses the interpretive impact of the allusions on the Markan passion narrative, considering how those passages are treated in Jewish and Christian traditions potentially available to the author. Allusions interpret the Markan Christology, but they also interpret other aspects of the drama, such as the opponents in the Jewish trial and the offer of vinegary wine. Most importantly, allusions in the passion narrative indicate in what sense the author understood Jesus' death to be redemptive and that the "ransom" the Son of Man gives (Mark 10:45) is eschatological. *Summoning Ideas of the Covenant and Interpretive Theory* *State University of New York Press* This book explores the variety of ways that the Jewish understanding of the Covenant relates to the notion of a contract or a shared grammar as developed in recent structural and post-structural theory. The book enters the debate on the relationship between a variety of open-ended forms of text interpretation and traditional Jewish interpretive practice,

expanding and deepening that debate. Until now, the discussion has focused primarily on Midrashic interpretation; these essays balance the assumption of the openness of interpretation with an exploration of the concurrent restrictions on interpretation imposed by a covenant. Around the Point Studies in Jewish Literature and Culture in Multiple Languages *Cambridge Scholars Publishing Around the Point* is a unique collection that brings to readers the works of almost thirty scholars dealing with Jewish literature in various Jewish and non-Jewish languages, such as Hebrew, Yiddish, Ladino, French, Italian, German, Hungarian, Serbian, Polish, and Russian. Although this volume does not cover all the languages of Jewish letters, it is a significant endeavor in establishing the realm of multilingual international study of Jewish literature and culture. Among the questions under discussion, are the problems of the definition of Jewish identity and literature, literary history, language choice and diglossy, lingual and cultural influences, intertextuality, Holocaust literature, Kabbala and Hassidism, Jewish poetics, theatre and art, and the problems of the acceptance of literature.