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PREFACE

The Cambridge Dictionary of Judaism and Jewish Culture is an authoritative reference work for a twenty-first-century audience. Its entries, written by eminent scholars, define the spiritual and intellectual concepts and the various religious movements that distinguish Judaism and the Jewish experience. Their subjects include central personalities, formative events, and enduring literary and cultural contributions. Essays outline Jewish history from ancient times to the present, and they also illuminate the daily lives of Jewish women and men in many eras and locations. Contributions discuss legal teachings and legendary traditions, and they explain the roles of rationalism, mysticism, and messianism within Jewish thought. The religious rituals and customs of Judaism – and the texts and contexts that explain, expand, and animate them – are a major focus as well. Many entries focus on geographic regions, countries, and cities, documenting the distinctive characteristics of Jewish life and cultural production in these specific places. Yet what makes this reference different from many others is that it also explores Jewish activities and contributions outside the religious boundaries of Judaism.

Articles in this dictionary explore Jewish secular and political movements, Jewish achievements beyond the confines of the traditional Jewish world, and the often disregarded lives of Jewish women. Discussions of numerous events of the modern era, including the Holocaust, Zionism, and the founding of the State of Israel, and Jewish involvement in numerous aspects of mainstream culture, demonstrate the inadequacy of defining Jews only from a religious viewpoint. Entries in this book consider manifestations of religious disaffection and secularism, as well as the impact of intellectual, social, and political tendencies in the larger societies of which Jews have been a part. Authoritative essays delineate Jewish expressions and achievements in a variety of languages and literatures and in the visual and lively arts. Readers of this compendium will find new and compelling approaches both to Judaism and to the intellectual and cultural development of the Jewish people.

The Cambridge Dictionary of Judaism and Jewish Culture reviews Jewish participation in a wide variety of areas, including journalism, literature, art, music, theater, dance, film, sports, travel, and other forms of popular culture from periodicals, radio, and television to the graphic novel and the Internet. Topics of interest include the involvement of Jews in medicine, politics, science and mathematics, ecology and the environmental movement, and the academic world of higher education. Authors of articles in this volume employ the insights of art history, cinema studies, musicology, social sciences, cultural studies, women’s studies, and gender studies, in addition to more traditional approaches centered on historical, philosophical, literary, religious, and textual scholarship and analysis.

A one-volume dictionary of Judaism and the Jewish experience could never claim to be fully comprehensive, and this work is no exception. However, the sixteen subeditors have endeavored to provide coverage of topics ranging from the ancient Near East to Jewish demography in the twenty-first century. Most important, The Cambridge Dictionary of Judaism and Jewish Culture is designed for ease of use. Its articles are succinct, clearly written, and accessible to general readers.

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In many cases, authors have suggested further reading from reliable and readily available primary and secondary sources in English for those who would like to explore a topic in more depth.

This volume would not have been possible without the contributions of the subeditors, who chose the subjects to be covered in their areas of expertise and who recommended colleagues as potential authors. I am grateful for their efforts in helping make this dictionary a reality. Most essential to this project’s success, of course, are the hundreds of contributors whose entries reflect both cutting-edge scholarship and perceptive analysis. I am in their debt, as are all who make use of this book. Special thanks are due to my assistants over the years: Peter Calley, Noah Mullin, Moshe Rachmuth, Brianna Bridegum, Kate Friedman, Elizabeth Shulman, and Sara Waltemire. Without their much appreciated help, this volume would never have been completed.

I am most grateful for a very generous gift from the Harold and Arlene Schnitzer Care Foundation of Portland, Oregon, which made possible the inclusion of color plates. These images significantly enhance a number of the articles on art and ceremonial objects. Harold Schnitzer died on April 27, 2011, just a few months before the publication of this volume. His vision in establishing the Harold Schnitzer Family Program in Judaic Studies at the University of Oregon was typical of his many extraordinary acts of philanthropy. Certainly it transformed my life and I will always be grateful to Harold and his family for bringing me to Oregon in 2000 to head this exciting academic program and for their ongoing support of my academic endeavors. I know that Harold’s memory will be a blessing for many generations to come. A research leave in 2007 and a sabbatical in 2009 allowed me to do essential work on this project. I am grateful to the University of Oregon and particularly the College of Arts and Sciences for providing me with these gifts of time. As always, I am deeply appreciative of the sustaining love and patience of my husband and children, Warren, Sam, and Shira Ginsberg; they help make the impossible possible.

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HOW TO USE THIS BOOK

Entries in this volume are arranged alphabetically. Within each entry, asterisks (*) identify people, places, literary works, and concepts and movements for which separate articles exist. Often, in the course of an essay or at its conclusion, references to other relevant entries are indicated in UPPERCASE letters. Articles often refer to interesting and important individuals for whom there are no designated entries. A comprehensive Index of Names at the end of the volume directs readers to all the entries in which a particular person is mentioned. The Contributors listing at the beginning of the book identifies each author and the entry or entries she or he has written.

Some articles have been grouped by topic for the reader’s convenience. For example, substantive entries about Jewish writers and writings in various times and places appear alphabetically under Literature. Similar groupings are found under Art, Bible, Film, Holocaust, Israel, State of, Journalism, Middle Ages, Music, Poetry, Sports, Theater, United States, and Women, among others. Articles related to one or more of these topics also stand alone, but cross-references direct readers to them.

The entries in this volume are relatively brief; none is longer than 3,000 words and most are far shorter. They are also highly focused, exploring specific subjects in some detail. In many ways, this book complements The Cambridge Guide to Jewish History, Religion, and Culture (ed. Judith R. Baskin and Kenneth Seeskin, 2010), whose far longer historical and thematic essays provide comprehensive overviews of particular eras and subjects. The entries in The Dictionary address in detail topics that essays in The Guide could only mention in passing. Together the two volumes provide in general and specific ways a sense of the immense richness and diversity of Judaism and the bountiful expressions of Jewish culture and creativity through the ages.
A NOTE ON TRANSLITERATION

Generally, the Hebrew letter "het" is represented in this volume by "h", the Hebrew letter "khaf" by "kh", and "tzadei" by "tz". However, an effort has been made to balance the demands of consistency with those of familiarity. Thus, biblical names and places are spelled here as they are in *The Jewish Bible: Tanakh: The Holy Scriptures. The New Jewish Publication Society Translation according to the Hebrew Text* (1985). Similarly, the names of individuals from the eighteenth century on are spelled as they most commonly appear in English. The name Ḥayyīm, for instance, may be spelled Chaîm, Chayim, Haim, or Haym depending on the individual involved. Names of individuals have been standardized as much as possible across entries, although this occasionally leads to inconsistencies in transliteration within entries. Names of places in the State of Israel generally follow conventional English spellings. Transliterations of other languages, such as Arabic, Ladino, Russian, and Yiddish, usually respect the choices of the authors of specific entries.
ABBREVIATIONS

Abbreviations appear throughout the volume in the following categories:

**CHRONOLOGY**

<table>
<thead>
<tr>
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<th>Description</th>
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<tr>
<td>b</td>
<td>Born</td>
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<tr>
<td>BCE</td>
<td>Before the Common Era</td>
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<td>CE</td>
<td>Common Era</td>
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<tr>
<td>ca</td>
<td>Latin <em>circa</em> (&quot;approximately&quot;)</td>
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<tr>
<td>d</td>
<td>Died</td>
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<td>fl</td>
<td>Latin <em>floruit</em> (&quot;was active&quot;)</td>
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<td>r</td>
<td>Reigned</td>
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**BIBLICAL BOOKS** (in the order in which they appear in the Hebrew Bible)

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**APOCRYPHAL BOOKS**

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### ABBREVIATIONS

#### NEW TESTAMENT BOOKS

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#### RABBINIC LITERATURE (these abbreviations precede the names of specific tractates of the Mishnah and Talmuds; a chart of these tractates appears in the entry MISHNAH: ORDERS AND TRACTATES)

- b. Hebrew *ben* ("son of")
- BT Babylonian Talmud
- JT Jerusalem Talmud
- M. Mishnah
- R. Rabbi
- T. Tosefta
Map 2. Divided Monarchy (ca. 920–730 BCE)
Map 3. Hasmonean Dynasty under Alexander Jannaeus (ca. 176–103 BCE)