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Judith R. Baskin is Philip H. Knight Professor of Humanities and Associate Dean for Humanities in the College of Arts and Sciences at the University of Oregon. Her books include Pharaoh's Counsellors: Job, Jethro, and Balaam in Rabbinic and Patristic Tradition (1982) and Midrashic Women: Formations of the Feminine in Rabbinic Literature (2002). She is the editor of Jewish Women in Historical Perspective (1991; 2nd edition, 1998) and Women of the Word: Jewish Women and Jewish Writing (1994) and is coeditor of The Cambridge Guide to Jewish History, Religion, and Culture (with Kenneth Seeskin, 2010), which received the 2010 National Jewish Book Award for anthologies and collections.
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6. BRIDAL CASKET (cofanetto) represents from right to left the three duties incumbent on Jewish women: halakah (putting aside a portion of the Sabbath dough); niddah; and hadlakat ha-ner (kindling Sabbath lights). North Italy, late 15th century. Cast and engraved silver, niello, partly gilt. The Israel Museum, Jerusalem. Gift of Astorre Mayer, Milan. Accession number: B51.04.0207; 131/030. Photo © The Israel Museum Jerusalem. See ITALY; NIDDAH; SABBATH; IMMERSION, RITUAL: WOMEN; MIKVEH; and WOMEN, ANCIENT: RABBINIC JUDAISM.

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CONTRIBUTORS

Philip I. Ackerman-Lieberman, Vanderbilt University: Masorah, Masoretes, Nagid

Howard Tzvi Adelman, Queen’s University, Kingston, Ontario: Ascarelli, Devorà; Modena, Leon; Sulam, Sarra Copia

Eliyana Adler, United States Holocaust Museum: Prostitutes, Prostitution: Modern Era

Reuben Aharoni, The Ohio State University, Emeritus: Yemen


Natalia Aleksiun-Madrzak, New York University: Yizkor Books

Elizabeth Shanks Alexander, University of Virginia, Charlottesville: Mishnah

Rebecca T. Alpert, Temple University: Judaism, Reconstructionist; Reconstructionist Rabbinical College

Ziva Amishai-Maisels, Hebrew University of Jerusalem: Holocaust Representation: Art

Joyce Antler, Brandeis University: Szold, Henrietta

Yaakov Ariel, University of North Carolina, Chapel Hill: Interfaith Dialogue: United States

Allan Arkush, Binghamton University, SUNY: Strauss, Leo; Zionism


Dianne N. Ashton, Rowan University: Philadelphia

Karen Auerbach, University of Michigan: Poland; Warsaw

Ilan Avisar, Tel Aviv University: Holocaust Representation: Film

Merle Lyn Bachman, Spalding University: Poetry, Yiddish

Gershon Bacon, Bar-Ilan University: Agudat Israel

Carol Bakhos, University of California, Los Angeles: Ishmael: Rabbinic Traditions; Rabbinic Literature: Midrash

Daphne Barak-Erez, Tel Aviv University: Israel, State of: Judicial System

Israel Bartal, Hebrew University: Council of Four Lands and Council of Lithuania

Judith R. Baskin, University of Oregon: Abortion; Abraham; Adoption; Adultery; Agunah; Alphabet of Ben Sira: Amos, Book of; Balaam; Beruriah; Betrothal; Brandeis, Louis Dembitz; Bride and Bridegroom; Chagall, Bella Rosenfeld; Death and Mourning; Divorce: Historical Development; Education, Girls: Medieval and Early Modern; Eve; Exilarch; Glückel of Hameln; Hagar; Hanukkah and Women; Hasidism, Europe: Women; Head Covering: Women; Herem Ha-Yishuv: Immersion, Ritual: Women; Infertility; Isaac the Blind; Israel,
CONTRIBUTORS

Land of; Israel, State of: Immigration before 1948; Jacob ben Asher; Jethro; JEWISH STUDIES; Job: Rabbinic Traditions; Jonas, Regina; Judaism; Kallah; Months; Ketubbah; Leeser, Isaac; Lilith; Marriage, Levirate; Palestine; Purity and Impurity; Rebbetzin; Rossi, Azariah de; Samuel ibn Naghreha ha-Nagid; Sanhedrin; Simhah Bat; Tikkun Olam:

Contemporary Understandings; Torah; Verbermacher, Hannah Rachel; Wengeroff, Pauline Epstein; Women: Early Modern Europe; Women: Middle Ages; Women, Modern: Britain and North America; Women: Pre- and Post-State Israel; Zephaniah

Samantha Baskind, Cleveland State University; Art, American: Before 1940; Art, American: Since 1940

Sigrid Bauschinger, University of Massachusetts, Amherst; Lasker-Shüler, Else

Diane Baxter, University of Oregon; Anthropology

Michael J. Bazyler, Chapman University School of Law: Holocaust Reparations and Restitution

Daniel Beer, University College London: Beilis Trial

Michael Beizer, Hebrew University of Jerusalem: Dubnow, Simon; Joint Distribution Committee; Saint Petersburg; Soviet Union: Jewish Movement, 1967–1989

Dean Phillip Bell, Spertus Institute of Jewish Studies: Conversion: Early Modern Period; Court Jews; Messianism: Early Modern

Elissa Bemporad, Queens College, CUNY; Belorussia

Mara H. Benjamin, St. Olaf College: Rosenzweig, Franz

Evelyn Rose Benson, Independent Scholar: Nursing: United States

Michael Berenbaum, Sigi Ziering Institute: Holocaust Representation: Television

Nancy E. Berg, Washington University: Memoir and Life Writing: Mizrahi

David Berger, Yeshiva University: Middle Ages: Jewish–Christian Polemics

Wendy H. Bergoffen, Mount Holyoke College: Crime and Criminals: United States

Joel Berkowitz, University of Wisconsin, Milwaukee: Theater, Yiddish

Andrew Berns, University of Pennsylvania: Medicine

Paul F. Bessemer, Hillel Foundation, University of Oregon: Sabbateanization (Ottoman Empire and Turkey)

Henry Bial, University of Kansas: Television: United States

Asher D. Biemann, University of Virginia: Buber, Martin

Gideon Biger, Tel Aviv University: Israel, State of: Agricultural Settlements, 1878–1948

Ellen Birnbaum, Independent Scholar: Philo of Alexandria

Miriam Bodian, University of Texas, Austin: Amsterdam

Linda J. Borish, Western Michigan University: Sports, United States: Women

Olga Borovaya, Stanford University: Journalism, Ladino (Ottoman Empire)

Ra’anan Boustan, University of California, Los Angeles: Temple, Second

Steven R. Bowman, University of Cincinnati: Byzantine Empire

Zachary Braiterman, Syracuse University: Aesthetics; God; Rubenstein, Richard L.

Ross Brann, Cornell University: Dunash ben Labrat; Ibn Gabirol, Solomon: Poetry, Medieval: Muslim World

Michael Brenner, Ludwig Maximilian University, Munich: Graetz, Heinrich; Zunz, Leopold

Marc Brettler, Brandeis University: Aramaic: Bible: Prayer Language: Hebrew, Biblical: Psalms, Book of

Tobias Brinkmann, Pennsylvania State University: Chicago

Adriana M. Brodsky, St. Mary’s College of Maryland: Argentina
CONTRIBUTORS

Robert Brody, Hebrew University of Jerusalem: Gaon, Geonim, Geonic Academies; Hai ben Sherira; Pumbedita; Saboraim

Daniel M. Bronstein, Congregation Beth Elohim, Brooklyn, New York: Comedy and Comedians; United States: Military Chaplaincy

Judith Bronstein, University of Haifa: Middle Ages: Crusades

Emily Budick, Hebrew University of Jerusalem: Literature: United States (since 1900)

Stephen G. Burnett, University of Nebraska, Lincoln: Christian Hebraism; Reconstruction

Sean Burt, University of Arizona: Chronicles, Books of; Ezra and Nehemiah, Books of; Jacob; Jonah, Book of; Moses; Phoenicia, Phoenicians; Solomon

Lisa Rubenstein Calevi, Independent Scholar: Luzzatto, Samuel David; Mortara Affair

Eric Caplan, McGill University: Prayer Books: United States

Nina Caputo, University of Florida: Nahmanides (Moses ben Nahman)

Michael Carasik, Independent Scholar: Bible: Wisdom Literature; Ecclesiastes, Book of; Job, Book of: Proverbs, Book of

Shalom Carmy, Yeshiva University: Berkovits, Eliezer; Soloveitchik, Joseph B.: Religious Thought

Jerome A. Chanes, Brandeis University: Organizations: North America

Yael Chaver, University of California at Berkeley: Literature, Yiddish: The Yishuv

Robert Chazan, New York University: Middle Ages: Demography

Carmel U. Chiswick, University of Illinois at Chicago, Emerita: United States: Economic Life

Adina Cimet, YIVO Institute for Jewish Research: Mexico

Amos Cohen, Independent Scholar: Film: Europe (Post–World War II)

Beth B. Cohen, California State University, Northridge: Holocaust Survivors: United States

Judah M. Cohen, Indiana University: Music: Popular

Lisa Cohen, Abraham Joshua Heschel High School, New York: Shtetl; Women, Modern: Eastern Europe

Michael R. Cohen, Tulane University: Boston; Marshall, Louis; Straus Family; United States: Fraternal Societies; United States: Sephardim

John J. Collins, Yale University: Bel and the Dragon; Eschatology: Second Temple Period; Sibylline Oracles

Sandra Collins, Byzantine Catholic Seminary: Esther, Book of; Lamentations, Book of

Olivia Remie Constable, Notre Dame University: Benjamin of Tudela

David M. Crowe, Elon University: Auschwitz; Belżec; Chelmno; Holocaust; Holocaust: Camps and Killing Centers; Holocaust Rescuers; Holocaust: Roma; Kristallnacht; Majdanek; Oskar Schindler; Sobibor; Theresienstadt; Treblinka; Wannsee Conference

Joseph Dan, Hebrew University of Jerusalem: Abulafia, Abraham; Adam Kadmon; Baal Shem; Baltin, Sefer Ha-; Breaking of the Vessels; Cordovero, Moses; Devekut; Dybbuk; Ein Sof; Golem; Kabbalah; Kabbalah, Lurianic; Luria, Isaac; Luzzatto, Moses Hayyim; Metatron; Moses de Leon; Mysticism: Ancient; Mysticism: Hekhalot and Merkavah; Nahman of Bratslav; Numerology (Gematria); Safed; Samael; Scholem, Gershom Gerhard; Sefer Yetzirah; Tikkun Olam; Tzimtzum; Zalman, Schneur ben Baruch, of Liady; Zohar

Robert Daum, Vancouver School of Theology: Tosefta

Marni Davis, Georgia State University: Banking and Banking Houses; Baron de Hirsch Fund
Sergio Della Pergola, Hebrew University of Jerusalem and The Jewish People Policy Planning Institute: Demography
David deSilva, Ashland Theological Seminary: Apocrypha
Elliot N. Dorff, American Jewish University: Capital Punishment; Courts; Ethics, Medical; Ethics, Sexual; Halakhah
Jean Duhaime, University of Montreal: Dualism: In Ancient Judaism
James D. G. Dunn, Durham University: New Testament
Aminadav Dykman, Hebrew University of Jerusalem: Hebrew, Translation into
Glenn Dynner, Sarah Lawrence College: Family and Marriage: Early Modern Period; Frank, Jacob, and Frankism; Hasidism: Europe
Marsha Bryan Edelman, Gratz College: Cantor, Cantorate: Contemporary; Music: Synagogue
Martin Edelman, University at Albany, SUNY, Emeritus: Israel, State of: Political Institutions; Israel, State of: Political Parties
Carl S. Ehrlich, York University: Archeology, Land of Israel: Ancient Times to Persian Period; Philistines
Susan Einbinder, Hebrew Union College–Jewish Institute of Religion, Cincinnati: Poetry, Medieval; Christian Europe
Ellen Eisenberg, Willamette University: United States: Agricultural Settlements
David Engel, New York University: Antisemitism
Marc Michael Epstein, Vassar College: Art: Medieval Manuscript Illustration
Harley Erdman, University of Massachusetts, Amherst: Theater: United States
Ruth Eshel, University of Haifa: Dance: Pre- and Post-State Israel
Anat Feinberg, College of Jewish Studies, Heidelberg: Theater: Europe
Shmuel Feiner, Bar-Ilan University: Haskalah
Marjorie N. Feld, Babson College: Social Work: United States; Wald, Lillian D.
Michael Feldberg, The History Consultancy: Center for Jewish History
Jackie Feldman, Ben-Gurion University: Tourism
Steven Fine, Yeshiva University: Art: Late Antiquity; Synagogues, Ancient
Sylvia Barack Fishman, Brandeis University: Film: United States
K. E. Fleming, New York University: Balkans; Greece
Jerold C. Frakes, University at Buffalo, SUNY: Literature, Yiddish: Beginnings to 1700
Barry Freundel, Baltimore Hebrew Institute, Towson University: Beit Din; Confession of Sin; Eruv; Head Covering: Men; Omer; Omer, Counting of the; Shaving
Ken Frieden, Syracuse University: Literature, Yiddish: 1800 to Twenty-First Century
Harriet Pass Friedenreich, Temple University: Women, Modern; Central Europe
Kate Friedman-Kohl, Beth Tzedec Congregation, Toronto: Arama, Isaac; Dina de-Malkhuta Dina; Gersonides (Levi ben Gershon); Halevi, Judah; Thought, Medieval
Kirsten A. Fudeman, University of Pittsburgh: France: Middle Ages
Michael Galchinsky, Georgia State University: Human Rights

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CONTRIBUTORS

Adam Gregerman, Institute for Jewish and Christian Studies, Baltimore: Hellenism; Jerusalem:
Biblical and Rabbinic Sources; Pharisees; Sadducees
Grace Cohen Grossman, Skirball Cultural Center, Los Angeles: Museums
Samuel D. Gruber, Jewish Heritage Research Center, Syracuse, New York: Synagogues, Europe:
Medieval to Eighteenth Century; Synagogues: Twentieth Century
Naomi Grunhaus, Yeshiva University: Kimḥi Family
Jeffrey S. Gurock, Yeshiva University: Sports and Americanization
Aviva Halamish, The Open University of Israel: Israel, State of: Youth Movements
Chaya T. Halberstam, Indiana University: Bible: Prophets and Prophecy; Law: Ancient Near East
and Hebrew Bible
David J. Halperin, University of North Carolina, Chapel Hill, Emeritus: Shabbatai Zevi
Mark W. Hamilton, Abilene Christian University: Israelites: Kingship; Kings, Books of
Rachel S. Harris, University of Illinois at Urbana-Champaign: Holocaust Literature: Poetry;
Literature, Hebrew: The Yishuv, 1880–1948; Poetry, Modern Hebrew
Steven Harvey, Bar-Ilan University: Science and Mathematics: Middle Ages and Early Modern
Period
Rachel Havrelock, University of Illinois at Chicago: Israelites: Tribes; Joshua, Book of; Judges,
Book of; Samuel, Books of
Kenneth Helphand, University of Oregon: Gardens; Israel, State of: Landscape Architecture
Marc Hirshman, Hebrew University of Jerusalem: Epikoros
Leah Hochman, Hebrew Union College–Jewish Institute of Religion, Los Angeles: Krochmal, Nachman;
Maimon, Salomon; Mendelssohn, Moses
Brian Horowitz, Tulane University: Society for the Promotion of Enlightenment among the Jews
of Russia (OPE)
Sara R. Horowitz, York University: Holocaust Literature; Holocaust Literature: Fiction; Wiesel,
Elie
Thomas C. Hubka, University of Wisconsin, Milwaukee: Synagogues, Wooden
Tal Ilan, Freie Universität, Berlin: Talmud Study: Feminist Approaches; Women, Ancient:
Rabbinic Judaism; Women, Ancient: Second Temple Period
Stanley Isser, University at Albany, SUNY: David
Andrew S. Jacobs, Scripps College: Church Fathers: Attitudes toward Jews and Judaism
Benjamin M. Jacobs, University of Minnesota, Twin Cities: Education, North America: Day Schools
Martin Jacobs, Washington University: Travel Writing: Middle Ages and Early Modern Period
Jenna Weissman Joselit, George Washington University: Menorah Association
Ava Fran Kahn, California Studies Center, Berkeley: Los Angeles; San Francisco; United States,
Western
Ephraim Kanarfogel, Yeshiva University: Education, Boys: Medieval and Early Modern; Meir
ben Baruh (Maharam) of Rothenburg: Middle Ages: Ḥasidai Ashkenaz; Tosafists
Dana Evan Kaplan, Temple B’nai Israel, Albany, Georgia: Judaism, Reform: North America
Edward K. Kaplan, Brandeis University: Heschel, Abraham Joshua
Gregory Kaplan, Rice University: Secularism
Jonathan Karp, Binghamton University, SUNY: Commerce: Modern Europe (1700–1900);
Emancipation
Claire Katz, Texas A&M University: Levinas, Emmanuel
Martin Kavka, Florida State University: Messianism: Modern Approaches

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CONTRIBUTORS

Robert S. Kawashima, University of Florida: Bible: Narrative Literature
Ari Y. Kelman, University of California, Davis: Radio: United States
Mark Kligman, Hebrew Union College–Jewish Institute of Religion, New York: Music, Folk; Music, Religious
Daniel P. Kotzin, Medaille College: Magnes, Judah L.
Carol Herselle Krinsky, New York University: Synagogues: Nineteenth Century
Robert Kugler, Lewis and Clark College: Alexandria, Ancient; Aristaeus, Letter of; Egypt: Heracleopolis Papyri; Pseudepigrapha; Ptolemies
Jenny R. Labendz, Jewish Theological Seminary: Dietary Laws
Gail Labovitz, American Jewish University: Marriage and Marriage Customs
Matthew LaGrone, University of Delaware: Chosenness
Berel Lang, Wesleyan University: Levi, Primo
Ruth Langer, Boston College: Worship
Daniel J. Lasker, Ben-Gurion University: Karaism; Saadia ben Joseph Gaon
Aliza Lavie, Bar-Ilan University: Prayer: Women’s Devotional
Eric Lawee, York University: Abravanel Family
Peter Lawson, Open University, United Kingdom: Poetry: Britain; Theater: Britain
Anson Laytner, Seattle University: China
Arlene Lazarowitz, California State University, Long Beach: United States: Political Involvement; United States Presidents
Oliver Leaman, University of Kentucky: Evil and Suffering
Jeffrey Lesser, Emory University: Brazil
Mark Leuchter, Temple University: Israelites: Religion; Temple and Temple Cult
Vladimir Levin, Hebrew University of Jerusalem: Chmelnitzki, Bogdan; pogrom; Ukraine
Stephanie Wellen Levine, Tufts University: Hasidism: North America; Schneerson, Menachem Mendel
Avigdor Levy, Brandeis University: Mendes-Nasi Family; Ottoman Empire
Judith Lewin, Union College: Literature: Women Writers (Europe and North America)
Gideon Libson, Hebrew University of Jerusalem: Responsa Literature
Tatjana Lichtenstein, University of Texas, Austin: Czechoslovakia
Laura S. Lieber, Duke University: Poetry, Liturgical (Piyyut): Song of Songs, Book of
Yehiel Limor, Tel Aviv University: Journalism: Israel
Naomi Lindstrom, University of Texas, Austin: Latin America
Vivian Liska, University of Antwerp: Kafka, Franz; Literature: Contemporary Europe
Elizabeth Loentz, University of Illinois, Chicago: Pappenheim, Bertha
Steven M. Lowenstein, American Jewish University: Berlin
Anthony MacFarlane, MD, Independent Scholar: Caribbean; Jamaica
Shaul Magid, Indiana University: Antinomianism; Kook, Abraham Isaac
David Marc, Syracuse University: Broadcasting: Radio and Television; Sports, United States: Baseball; Sports, United States: Basketball; Sports, United States: Football; Sportscasters
Evyatar Marienenberg, University of North Carolina, Chapel Hill: Baraita de-Niddah; Mikveh; Niddah
Steve Mason, York University: Josephus, Flavius
Mary McCune, State University of New York, Oswego: Organizations, Women’s: North America
Keren McGinity, University of Michigan: Intermarriage: Historical Perspectives; Intermarriage: Twenty-First-Century United States
Rafael Medoff, David S. Wyman Institute for Holocaust Studies: Holocaust: United States Jewish Response
Esther Meir-Glitzenstein, Ben-Gurion University: Israel, State of: Jewish Immigration Post-1948
Yitzhak Y. Melamed, Johns Hopkins University: Crescas, Ḥasdai ben Abraham
Renée Levine Melammed, Schechter Institute, Jerusalem: Inquisition, Spanish
Adam Mendelsohn, College of Charleston: Australia; New Zealand; South Africa; United States: African American–Jewish Relations; United States: Civil Rights Movement
Amithai Mendelsohn, Israel Museum, Jerusalem: Art, Israeli
Ted Merwin, Dickinson College: Entertainment
Michael A. Meyer, Hebrew Union College–Jewish Institute of Religion, Cincinnati, Emeritus: Geiger, Abraham; Germany; Hebrew Union College–Jewish Institute of Religion; Judaism, Reform: Germany
Carol Meyers, Duke University: Adam; Bible: Ancestral Narratives; Bible: Music and Dance; Hannah; Illness and Disease: Bible and Ancient Near East; Israelites: Marriage and Family; Menorah; Miriam; Rebekah; Women. Ancient: Biblical Representations; Women, Ancient: Israelite
Eric M. Meyers, Duke University: Babylonian Exile; Daniel, Book of; Malachi, Book of; Zechariah, Book of; Zerubbabel
Deborah Dash Moore, University of Michigan: New York City; World War II: Impact on American Jews
Menachem Mor, University of Haifa: Jewish War, Second
Milton Moreland, Rhodes College: Archeology, Land of Israel: Second Temple Period
Samuel Morell, Binghamton University, SUNY: Karo, Joseph
Michael L. Morgan, Indiana University: Fackenheim, Emil Ludwig
Daniel Morris, Purdue University: Poetry: United States
Robin R. Mundill, University of St Andrews; Glenalmond College: England: Middle Ages
Yael Munk, The Open University of Israel: Film: Israeli
Pamela S. Nadell, American University: Priesand, Sally; Rabbinic Ordination of Women
Allan Nadler, Drew University: Judaism, Orthodox: Ultra-Orthodox
Steven Nadler, University of Wisconsin: Spinoza, Baruch
Beth Alpert Nakhai, University of Arizona: Ammon; Beth El; Edom; Hazor; Hebron; Lachish; Moab; Samaria; Shechem; Shiloh
Alice Nakhimovsky, Colgate University: Literature: Russia and Soviet Union (in Russian)
Chaim Meir Neria, University of Chicago, Divinity School: Musar Movement; Talmud Study: Modern Approaches; Vilna Gaon, Elijah ben Solomon Zalman
Susan Niditch, Amherst College: Bible: Representations of War and Peace
Vered Noam, Tel Aviv University: Megillat Ta’anit
Thomas Nolden, Wellesley College: Literature: France
Julius Novick, Purchase College, SUNY, Emeritus: Theater, United States: Playwrights
Dalia Ofer, Hebrew University of Jerusalem, Emeritus: Holocaust: Role of Gender
Adri K. Offenberg, Bibliotheca Rosenthaliana, Amsterdam University, Retired: Printing

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CONTRIBUTORS

Jess Olson, Yeshiva University: Frankfurt am Main; Friedländer, David; Hirsch, Samson Raphael
Ranen Omer-Sherman, University of Miami: Arabs: Representations in Israeli Literature; Literature: Graphic Novels; Oz, Amos; Yehoshua, A. B.
Aharon Oppenheimer, Tel Aviv University: Bar Kokhba
Michal Palgi, University of Haifa and Emek Yezreel College: Israel, State of: Kibbutz Movement
Avinoam J. Patt, University of Hartford: Displaced Persons
Moshe Pelli, University of Central Florida: Literature, Hebrew: Haskalah
William Plevan, Princeton University: Revelation
Eddy Portnoy, Rutgers University: Internet
Hannah S. Pressman, University of Washington: Memoir and Life Writing: Hebrew
Alon Raab, University of California, Davis: Israel, State of: Peace Movements; Sports: Israel
Moshe Rachmuth, University of Oregon: Bialik, Hayyim Nahman; Isaac; Joseph Amnon Ramon, Jerusalem Institute for Israel Studies: Jerusalem: Since 1967
Randi Rashkover, George Mason University: Redemption; Theology
Lucia Raspe, Goethe-Universität, Frankfurt am Main: Cemeteries: Medieval and Early Modern Europe
Benjamin Ravid, Brandeis University: Venice
Martha A. Ravits, University of Oregon: Frank, Anne
Jonathan Ray, Georgetown University: Conversos/Crypto Jews; Spain, Christian
Uzi Rebhun, Hebrew University of Jerusalem: United States: Demography
Annette Yoshiko Reed, University of Pennsylvania: Christianity and Second Temple Judaism
Stefan C. Reif, University of Cambridge: Amram bar Sheshna; Genizah, Cairo
David M. Reis, Bridgewater College: Alexander the Great; Gnosticism; Ptolemies: Impact on Jewish Culture and Thought; Samaritans; Seleucids
Ira Robinson, Concordia University: Adler, Cyrus; Judaism, Orthodox: Modern Orthodox
Meri-Jane Rochelson, Florida International University: Zangwill, Israel
Leonard Rogoff, Jewish Heritage Foundation of North Carolina: United States, Southern
Freddie Rokem, Tel Aviv University: Theater: Israel
Lilach Rosenberg-Friedman, Bar-Ilan University: Hebrew: Modern Revival; Israel, State of: Military Roles of Women
Dale Rosengarten, College of Charleston: Charleston, South Carolina
Laurence Roth, Susquehanna University: Literature: Popular Fiction
Adam Rovner, University of Denver: Literature, Hebrew: Israeli Fiction
Marsha L. Rozenblit, University of Maryland: Intermarriage: Modern Europe and United States; Vienna
Joshua Rubenstein, Amnesty International and Davis Center, Harvard University: Ehrenburg, Ilya; Jewish Anti-Fascist Committee; Trotsky, Leon
Jay Rubin, Jewish Community Association of Austin: Hillel Foundations
Marina Rustow, Emory University: Egypt: Middle Ages
Leonard V. Rutgers, Utrecht University: Catacombs
Yona Sabar, University of California, Los Angeles: Kurdistan

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CONTRIBUTORS

Angel Sáenz-Badillos, Universidad Complutense, Madrid, and Real Colego Complutense, Harvard University: Grammarians and Lexicographers

Jeffrey K. Salkin, The Temple, Atlanta, Georgia: Judaism: Jewish Renewal Movement

Rivanne Sandler, University of Toronto, Emerita: Iran; Iraq; Judeo-Persian Language and Literature

Marianne Sanua, Florida Atlantic University: Fraternities and Sororities: North America

Marc Saperstein, Leo Baeck College, London: Ethical Will; Sermons

Jonathan D. Sarna, Brandeis University: Columbus, Christopher; Jewish Publication Society; United States: Civil War

Lawrence H. Schiffman, Yeshiva University: Dead Sea Scrolls

Jonathan Wyn Schofer, Harvard University: Avot De Rabbi Natan; Ethics, Rabbinic

Laura S. Schor, Hunter College: British Mandate over Palestine; Rothschild, Baroness Betty de; Rothschild Family

Daniel J. Schroeter, University of Minnesota: North Africa

Yechiel Y. Schur, University of Pennsylvania: Communal Organization: Medieval and Early Modern Eras; Councils and Synods: Medieval and Early Modern

Diane Tickton Schuster, Claremont Graduate University: Education, North America: Adult

Daniel R. Schwartz, Hebrew University of Jerusalem: Maccabees, Books of

Dov Schwartz, Bar-Ilan University: Thought, Early Modern

Marcus Mordechai Schwartz, Jewish Theological Seminary: Mitzvah; Rabbinic Ordination

Jan Schwarz, University of Chicago: Memoir and Life Writing: Yiddish

Ora Rodrigue Schwarzwald, Bar-Ilan University: Ladino; Literature, Ladino

Kenneth Seeskin, Northwestern University: Autonomy and Heteronomy; Maimonides, Moses (Moses ben Maimon); Reason

Alan F. Segal, z”l: Afterlife: Hebrew Bible and Second Temple Period; Messianism: Biblical and Second Temple Eras; Resurrection

Zohar Segev, University of Haifa: Silver, Abba Hillel

Jonathan Seidel, University of Oregon: Magic

Shlomo Sela, Bar-Ilan University: Abraham bar Ḥiyya; Astrology

Robert M. Seltzer, Hunter College and the Graduate Center, CUNY: Kaplan, Mordecai M.; Thought, Modern

B¨ulent S¸enay, Uludag University, Turkey: Turkey

Arvi Sepp, University of Antwerp: Kafka, Franz; Literature: Contemporary Europe

Jeffrey Shandler, Rutgers University: Celebrities

Joshua M. Shanes, College of Charleston: Bund; Galicia

David Shatz, Yeshiva University: Soloveitchik, Joseph B.

Shmuel Shepkaru, University of Oklahoma: Martyrdom

Rona Sheramy, Association for Jewish Studies: Holocaust Education: North America

Ira M. Sheskin, University of Miami: United States: South Florida

Avigdor Shinan, Hebrew University of Jerusalem: David: Post-Biblical Traditions; Elijah: Biblical and Post-Biblical Traditions; Targum; Torah Reading

Ephraim Shoham-Steiner, Ben-Gurion University: Pilgrimage

Marcy Shore, Yale University: Bolshevism: Russian Empire and Soviet Union; Communism: Eastern Europe

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CONTRIBUTORS

Devorah Shubowitz, Indiana University: Film: Europe (Post–World War II)
Elizabeth Shulman, Editorial Assistant: Aaron; Abraham ben David of Posquières; Akiva ben Joseph; Arabia; Assyria; Babylon/Babylonia; Barak, Ehud; Begin, Menachem; Belgium; Blessing of the Moon; Covenant; Decapolis Cities; Denmark; Elisha; Film: Yiddish-Language; Firstborn Son, Redemption of (Pidyon ha-Ben); France, Contemporary; Galilee; Haftarah; Havdalah; Herod and Herodian Dynasty; Herzl, Theodor; Hillel; Judah, Kingdom of; Kaddish; Kiddush; Kindertransport; Leo Baec Institute; Meir, Golda; Menasseh ben Israel; Mezuzah; Rabin, Yitzhak; Sharansky, Nathan; Sharon, Ariel; Shofar; Tabernacle; Tallit; Tefillin; Tel Aviv; United States: American Revolution; Yahrzeit; YIVO Institute for Jewish Research; Yizkor; Yom Ha-Atzma’ut; Yom Ha-Shoah or Yom Ha-Shoah Veha-Gevurah

Efraim Sicher, Ben-Gurion University: Literature: Britain
Laurence J. Silberstein, Lehigh University: Post-Zionism
Edward Silver, Wellesley College: Jeremiah, Book of; Joel, Book of
Larry Silver, University of Pennsylvania: Art, Europe: Nineteenth Century; Art, Europe: Twentieth Century
Shlomo Simonsohn, Tel Aviv University, Emeritus: Sicily
Helene J. Sinnreich, Youngstown State University: Holocaust: Ghettos
Alexei Sivertsev, DePaul University: Zealots
Robert Skloot, University of Wisconsin: Holocaust Representation: Drama
Mark Slobin, Wesleyan University: Cantor, Cantorate: Historical Development
Naomi Sokoloff, University of Washington: Agnon, S. Y.
Moshe Sokolow, Yeshiva University: Ibn Ezra, Abraham; Ibn Ezra, Moses
Benjamin D. Sommer, Jewish Theological Seminary: Habakkuk, Book of; Haggai, Book of; Hosea, Book of; Isaiah, Book of; Micah, Book of; Obadiah, Book of
Daniel Soyer, Fordham University: Journalism, Yiddish: North America; United States: Labor Movement
Nina Spiegel, American University: Dance: United States
David Starr, Me’ah Hebrew College, Newton, Massachusetts: Education, North America: Hebrew Colleges; Schechter, Solomon
Ilan Stavans, Amherst College: Literature: Latin America
Richard Stein, University of Oregon, Emeritus: Disraeli, Benjamin
Naomi Steinberg, DePaul University: Dinah; Leah; Rachel; Sarah; Tamar (Genesis 38); Tamar (2 Samuel)
Paul Steinberg, Valley Beth Shalom, Encino, California: Fast Days; Festivals; Firstborn, Fast of; Five Scrolls (Hamesh Megillot); Hallel; Hanukkah; High Holidays; New Years; Passover; Purim; Repentance; Rosh Ḥodesh; Shabbat ha-Gadol; Shavuot; Simḥat Torah; Sukkot; Tu B’Shevat
Günter Stemberger, University of Vienna, Emeritus: Rome, Roman Empire; Tannaim
Christopher M. Sterba, San Francisco State University: World War I: Impact on American Jews
Gregg Stern, University of Massachusetts, Amherst: France, Southern: Middle Ages
Michael Stern, University of Oregon: Literature: Scandinavia
Sacha Stern, University College London: Calendar
Kenneth Stow, University of Haifa: Ghetto; Italy

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CONTRIBUTORS

Marvin A. Sweeney, Claremont School of Theology and Claremont Graduate University: Ezekiel, Book of; Leviticus, Book of; Numbers, Book of
Susan L. Tananbaum, Bowdoin College: Britain: Early Modern and Modern
Magda Teter, Wesleyan University: Ritual Murder Accusation
Hava Tirosh-Samuelson, Arizona State University: Ecology; Ethics, Environmental; Israel, State of: Ecology
Michael Toch, Hebrew University of Jerusalem: Commerce: Medieval and Early Modern Europe; Money Lending: Medieval and Early Modern Europe
William Toll, University of Oregon: United States: Immigration
Emanuel Tov, Hebrew University of Jerusalem: Septuagint
Amram Tropper, Hebrew University of Jerusalem: Avot
Gerald Tulchinsky, Queen’s University, Kingston, Ontario: Canada
Ellen M. Umansky, Fairfield University: Jewish Science; Judaism, Feminist
Christine Schmidt van der Zanden, University of Maryland: Holocaust Denial; Holocaust Documentation; Holocaust Resistance; Holocaust Trials
Sharon Vance, Northern Kentucky University: Judeo-Arabic Language and Literature
Kati Vörös, University of Chicago: Habsburg Empire; Hungary
Saul Wachs, Gratz College: Blessings; Blessings Before and After Meals
David A. Wacks, University of Oregon: Literature, Hebrew: Medieval Spain
Felicia Waldman, University of Bucharest: Romania
Barry Dov Walfish, University of Toronto: Biblical Commentary: Middle Ages to 1800; Encyclopedias; Rashi
Harold S. Wechsler, New York University: United States: Higher Education
Judith Romney Wegner, Connecticut College: Islam and Judaism
Shalva Weil, Hebrew University of Jerusalem: Bene Israel; Cochin Jews; Ethiopia; India; Tribes, Ten Lost
David Weinberg, Wayne State University: Urban Life
Robert Weinberg, Swarthmore College: Birobidjan
Dvora E. Weisberg, Hebrew Union College–Jewish Institute of Religion, Los Angeles: Aggadah; Amoraim; Rabbinic Hermeneutics
Kalman Weiser, York University: Journalism, Yiddish: Eastern Europe; Yiddish Dictionaries
Andrea L. Weiss, Hebrew Union College–Jewish Institute of Religion, New York: Bible: Poetry
Anton Weiss-Wendt, Center for the Study of the Holocaust and Religious Minorities, Oslo, Norway: Baltic States
Steven H. Werlin, University of North Carolina, Chapel Hill: Jewish War, First; Masada; Qumran
Libby K. White, Baltimore Hebrew Institute, Towson University: Bulgaria; Periodicals: Canada (English Language); Periodicals: United States (English Language); Vilna
Stephen J. Whitfield, Brandeis University: Journalism: United States (English Language)
Shohama Wiener, Academy for Jewish Religion: Academy for Jewish Religion
Barry Wimpfheimer, Northwestern University: Rabbinic Literature; Mishnah and Talmuds; Talmud, Babylonian
Ora Wiskind-Elper, Lander Institute of Jewish Studies, Jerusalem: Folktales
Diane Wolfthal, Rice University: Art: Illustrated Yiddish Books
Yaakov Yadgar, Bar-Ilan University: Judaism, Israeli Forms of

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CONTRIBUTORS

Bracha Yaniv, Bar-Ilan University: Ceremonial Objects: Islamic Lands
James E. Young, University of Massachusetts, Amherst: Holocaust Memorials
Michael Zank, Boston University: Atonement; Cohen, Hermann
Joshua Zimmerman, Yeshiva University: Marx, Karl
Steven J. Zipperstein, Stanford University: Aḥad Ha-Am; Pale of Settlement; Pinsker, Leon; Russia
Gary Phillip Zola, Hebrew Union College-Jewish Institute of Religion, Cincinnati: Summer Camping
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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PREFACE

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 Waltémire. 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 ה is represented in this volume by ה, the Hebrew letter כ by כ, and צ by צ. 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 Ḥayyım, for instance, may be spelled Chaim, 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.