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new reading translation and interpretation including alternatives as well as detailed studies of some unique aspects The analysis is based on Rabbinical Jewish sources originating largely in the same historical era This results into a more reliable interpretation of the Copper Scroll which probably originates from the Priestly leaders of Jerusalem and contains a list of the hidden treasures of the Second Temple before its destruction by the Romans A Rhetorical Conversation Jordan D. Finkin,2010 Describes the role of traditional Jewish texts in the development of modern Yiddish literature as well as the closely related development of modern Hebrew literature Provided by publisher A History and Guide to Judaic Dictionaries and Concordances Shimeon Brisman,2000 This volume which constitutes the third in the series Jewish Research Literature is divided into two parts Part One offers detailed descriptions of the various Judaic dictionaries with biographical information on their compilers beginning with Rav Saadiah Gaon s early tenth century Egron and concluding with modern dictionaries compiled in recent years Bibliographical lists and summaries arranged chronologically according to date of publication supplement the text The narrative is written in nontechnical style but technical information appears in the footnotes Part Two which deals with concordances citation collections proverbs and folk sayings will appear separately

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amoraic period circa late third and early fifth centuries CE respectively and to locate their redaction in Babylonia This makes these two sources the only known rabbinic texts whose final redaction took place in Babylonia during the amoraic period and establishes them as the closest extant relatives of the Babylonian Talmud Parallels between these two sources and the Babylonian Talmud elucidate the nature of oral transmission and of the redactional processes of Babylonian rabbinic material during this critical period and thereby of the Babylonian Talmud itself In addition the author deciphers Massekhet Kallah s peculiar asceticism a concern with men s inappropriate use of or interactions with their wives charity vows and even with the group s own transmitted traditions Massekhet Kallah fears the physical and at times cosmic effects of such inappropriate behavior Brodsky finds that these items were all deemed consecrated removed from the realm of normal interaction To have mundane interaction with them was a powerful and dangerous act Brodsky explores the fascinating gender and theological implications of this unique asceticism

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