

# THE SAVAGE IN JUDAISM



An Anthropology of Israelite Religion  
and Ancient Judaism

Howard Eilberg-Schwartz

# Savage In Judaism The An Anthropology Of Israelite Religion And Ancient Judaism

**Simcha Fishbane**



## **Savage In Judaism The An Anthropology Of Israelite Religion And Ancient Judaism:**

The Savage in Judaism Howard Eilberg-Schwartz, 1990 Since the Enlightenment interpreters of religion in Western culture have typically classified Judaism above other non Christian religions Though considered inferior to Christianity Judaism nonetheless could not be grouped with the savage religions The Savage in Judaism exposes and challenges the opposition between Judaism and savage religions that has shaped the conceptualization and study of Judaism in the modern period From publisher s description

**The Savage in Judaism** Howard Eilberg-Schwartz, 1990 **The savage in Judaism** , 1990 Menstruation and Childbirth in the Bible Tarja S. Philip, 2006 This book offers a careful study of biblical texts on menstruation and childbirth in the light of their ancient Near Eastern background Close reading of the biblical texts based on classical and feminist biblical interpretation and supported by comparative study of ancient Near Eastern sources and anthropology reveals a rich and varied picture of these female events Fertility and impurity are closely connected to menstruation and childbirth but their place and importance are different in priestly and nonpriestly writings of the Bible which are therefore separately dealt with This book contributes to a better understanding of physiological social cultural and religious aspects of menstruation and childbirth in the larger context of body and society and women and men

**Who Owns Religion?** Laurie L. Patton, 2019-11-27 Who Owns Religion focuses on a period the late 1980s through the 1990s when scholars of religion were accused of scandalizing or denigrating the very communities they had imagined themselves honoring through their work While controversies involving scholarly claims about religion are nothing new this period saw an increase in vitriol that remains with us today Authors of seemingly arcane studies on subjects like the origins of the idea of Mother Earth or the sexual dynamics of mysticism have been targets of hate mail and book banning campaigns As a result scholars of religion have struggled to describe their own work to their various publics and even to themselves Taking the reader through several compelling case studies Patton identifies two trends of the 80s and 90s that fueled that rise the growth of multicultural identity politics which enabled a form of volatile public debate she terms eruptive public space and the advent of the internet which offered new ways for religious groups to read scholarship and respond publicly These controversies she shows were also fundamentally about something new the very rights of secular Western scholarship to interpret religions at all Patton s book holds out hope that scholars can find a space for their work between the university and the communities they study Scholars of religion she argues have multiple masters and must move between them while writing histories and speaking about realities that not everyone may be interested in hearing

**Food and Identity in Early Rabbinic Judaism** Jordan Rosenblum, 2010-05-17 Food often defines societies and even civilizations Through particular commensality restrictions groups form distinct identities This identity is enacted daily turning the biological need to eat into a culturally significant activity In this book Jordan D Rosenblum explores how food regulations and practices helped to construct the identity of early rabbinic Judaism Bringing together the scholarship of rabbinics with that of food

studies this volume first examines the historical reality of food production and consumption in Roman era Palestine It then explores how early rabbinic food regulations created a distinct Jewish male and rabbinic identity *Give Me Children Or I Shall Die* Laurel W. Koepf-Taylor,2013-11-01 In the subsistence agricultural social context of the Hebrew Bible children were necessary for communal survival In such an economy children s labor contributes to the family s livelihood from a young age rather than simply preparing the child for future adult work Ethnographic research shows that this interdependent family life contrasts significantly with that of privileged modern Westerners for whom children are dependents This text seeks to look beyond the dominant cultural constructions of childhood in the modern West and the moral rhetoric that accompanies them so as to uncover what biblical texts intend to communicate when they utilize children as literary tropes in their own social cultural and historical context *The Oxford Handbook of Ritual and Worship in the Hebrew Bible* Samuel E. Balentine,2020-09-16 Ritual has a primal connection to the idea that a transcendent order numinous and mysterious supranatural and elusive divine and wholly other gives meaning and purpose to life The construction of rites and rituals enables humans to conceive and apprehend this transcendent order to symbolize it and interact with it to postulate its truths in the face of contradicting realities and to repair them when they have been breached or diminished This Handbook provides a compendium of the information essential for constructing a comprehensive and integrated account of ritual and worship in the ancient world Its focus on ritual and worship from the perspective of biblical studies as opposed to religious studies highlights that the world of ritual and worship was a topic of central concern for the people of the Ancient Near East including the world of the Bible Given the scarcity of the material in the Bible itself the authors in this collection use materials from the ancient Near East to provide a larger context for the practices of the biblical world giving due attention to historical anthropological and social scientific methods that inform the context of biblical worship The specifics of ritual and worship life the sacred spaces times and actors in worship are examined in detail with essays covering both the divine and human aspects of the sacred dimension The Oxford Handbook of Ritual and Worship in the Hebrew Bible considers several underlying concepts of ritual practice and closes with a theological outlook on worship and ritual from a variety of perspectives demonstrating a fruitful exchange between biblical studies ritual theory and social science research *Ritual Dynamics in Jewish and Christian Contexts*,2019-07-08 *Ritual Dynamics in Jewish and Christian Contexts* investigates questions that arise in modern ritual studies concerning Jewish and Christian religious communities How did their religious rituals develop Where did different ritual communities and their ritual texts interact How did religious communities and their authoritative texts respond to change and how did change influence religious rituals The volume is a product of the interdisciplinary and international research efforts taken by the Research Centre Dynamics of Jewish Ritual Practices in Pluralistic Contexts from Antiquity to the Present at the Universit t Erfurt Germany and unites the voices of important senior and emerging scholars in the field It focuses on antiquity and the medieval period but also considers examples from the early

modern and modern period in Europe      **Jewish Passages** Harvey E. Goldberg, 2003-10-17 Goldberg's breadth of knowledge is particularly impressive. Here is a scholar who has read everything and has produced a rich first rate book that is both comprehensive and accessible making Jewish customs meaningful even to non specialists. A scholarly achievement that is also a great bar mitzvah gift with tremendous value for anyone in Jewish Studies including rabbis and members of synagogue study groups. Jack Kugelmass, Irving and Miriam Lowe Professor and Director Jewish Studies Program at Arizona State University. Sweeping in its reach and richly informative in its details, *Jewish Passages* offers a treasury of wonderfully interesting information. This is a work that will not be lost. Samuel C. Heilman, author of *When a Jew Dies*      **A Lifetime of Genesis** Henry A. Zoob, 2016-12-22 For many readers of the Bible there are two major obstacles to the enjoyment of scripture: comprehension and relevancy. In *A Lifetime of Genesis*, Rabbi Zoob seeks to help the reader overcome these obstacles. In clear logical prose, Rabbi Zoob explains the course of the Covenant of Abraham in Genesis and how each major player—Abraham, Isaac, Jacob, Joseph, Sarah, Rebekah, Rachel, and Leah—has an impact on the development and continuity of the Covenant of Abraham. He solves the relevancy problem by sharing stories from his life that are connected to the patriarchal and matriarchal events and themes in each previous chapter. For example, following an analysis of the challenge of infertility that Abraham and Sarah faced, he tells the story of how he and his wife Barbara struggled through thirteen years of childlessness. And after the chapter on how Jacob wrestled with the angel and the many challenges in his life, Rabbi Zoob recalls his sibling struggles with his brother and his wrestling with seasonal depression. Rabbi Zoob hopes that his use of this midrashic process to discover personal insights will encourage the reader to do the same.      **Carnal Israel** Daniel Boyarin, 1993-09-17 Beginning with a startling endorsement of the patristic view of Judaism that it was a carnal religion in contrast to the spiritual vision of the Church, Daniel Boyarin argues that rabbinic Judaism was based on a set of assumptions about the human body that were profoundly different from those of Christianity. The body, specifically the sexualized body, could not be renounced; for the Rabbis, believed as a religious principle in the generation of offspring and hence in intercourse sanctioned by marriage. This belief bound men and women together and made impossible the various modes of gender separation practiced by early Christians. The commitment to coupling did not imply a resolution of the unequal distribution of power that characterized relations between the sexes in all late antique societies. But Boyarin argues strenuously that the male construction and treatment of women in rabbinic Judaism did not rest on a loathing of the female body. Thus, without ignoring the currents of sexual domination that course through the Talmudic texts, Boyarin insists that the rabbinic account of human sexuality, different from that of the Hellenistic Judaism and Pauline Christianity, has something important and empowering to teach us today.      *Deviancy in Early Rabbinic Literature* Simcha Fishbane, 2007 This study of early Rabbinic texts provides fresh and fascinating insights into the attitudes of the Rabbis towards outsiders.      **Holiness and Community in 2 Cor 6:14-7:1** J. Ayodeji Adewuya, 2011-02-01 This book examines 2 Cor 6:14-7:1 and argues that its

theological message is communal holiness. It culminates in an attempt to posit a Pauline theology of corporate sanctification in the Corinthian correspondence. Paul's view of sanctification, it is argued, should be seen as multifaceted: relational, communal, ethical, and mission oriented. Thus, a coherent picture of Pauline teaching on holiness in the Corinthian correspondence emerges from this book. For Paul, the focus of God's redemptive activity is primarily the community and not the individual. Paul's view on holiness has to do with communal holiness within the people of God, the goal of which is to make God known to the wider society. In sum, this book argues that the teaching on holiness should not be and cannot be satisfactorily explained in terms of the individual but only as the individual stands in relation to the community of faith. Thus, the conclusion offers a corrective to some strands of modern interpretation that emphasize the individualistic experiential aspects of Christian holiness, thus tending to reduce Christian holiness to morality.

*Feasting and Fasting* Aaron S. Gross, Jody Myers, Jordan D. Rosenblum, 2020-01-07

How Judaism and food are intertwined. Judaism is a religion that is enthusiastic about food. Jewish holidays are inevitably celebrated through eating particular foods or around fasting and then eating particular foods. Through fasting, feasting, dining, and noshing, food infuses the rich traditions of Judaism into daily life. What do the complicated laws of kosher food mean to Jews? How does food in Jewish bellies shape the hearts and minds of Jews? What does the Jewish relationship with food teach us about Christianity, Islam, and religion itself? Can food shape the future of Judaism? *Feasting and Fasting* explores questions like these to offer an expansive look at how Judaism and food have been intertwined both historically and today. It also grapples with the charged ethical debates about how food choices reflect competing Jewish values about community, animals, the natural world, and the very meaning of being human. Encompassing historical, ethnographic, and theoretical viewpoints and including contributions dedicated to the religious dimensions of foods including garlic, Crisco, peanut oil, and wine, the volume advances the state of both Jewish studies and religious studies scholarship on food. Bookended with a foreword by the Jewish historian Hasia Diner and an epilogue by the novelist and food activist Jonathan Safran Foer, *Feasting and Fasting* provides a resource for anyone who hungers to understand how food and religion intersect.

*Jewish Eating and Identity Through the Ages* David C. Kraemer, 2020-07-24

This book explores the history of Jewish eating and Jewish identity from the Bible to the present. The lessons of this book rest squarely on the much-quoted insight: you are what you eat. But this book goes beyond that simple truism to recognize that you are not only what you eat but also how, when, where, and with whom you eat. This book begins at the beginning with the Torah and then follows the history of Jewish eating until the modern age and even into our own day. Along the way, it travels from Jewish homes in the Holy Land and Babylonia, Iraq, to France and Spain and Italy, then to Germany and Poland, and finally to the United States of America. It looks at significant developments in Jewish eating in all ages: in the ancient Near East and Persia, in the Classical age, throughout the Middle Ages, and into Modernity. It pays careful attention to Jewish eating laws (halakha) in each time and place, but it does not stop there; it also looks for Jews who bend and break the law, who eat like Romans or Christians.

regardless of the law and who develop their own hybrid customs according to their own laws whatever Jewish tradition might tell them In this colourful history of Jewish eating we get more than a taste of how expressive and crucial eating choices have always been

**David's Truth** Walter Brueggemann, In this completely revised edition of a classic the author thoughtfully examines four different David narratives

Wholly Woman, Holy Blood Kristin De Troyer, 2003-04-01 Addresses central questions regarding the ways that religion regards the role of women

*The JPS B'nai Mitzvah Torah Commentary* Jeffrey K. Salkin, 2017 For too many Jewish young people bar bat mitzvah has been the beginning of the end of their Jewish journeys When students perceive the Torah as incomprehensible or irrelevant many form the false impression that Judaism has nothing to say to them Enter the game changer The JPS B nai Mitzvah Torah Commentary shows teens in their own language how Torah addresses the issues in their world The conversational tone is inviting and dignified concise and substantial direct and informative The narrative summaries big ideas model divrei Torah haftarot commentaries and discussion questions will engage teens in studying the Torah and haftarot writing divrei Torah and continuing to learn Torah throughout their lives making it the book every rabbi cantor parent and tutor will also want to have Jewish learning for young people and adults will never be the same

*Dinah's Daughters* Helena Zlotnick, 2013-04-19 The status of women in the ancient Judaism of the Hebrew Bible and Rabbinic texts has long been a contested issue What does being a Jewess entail in antiquity Men in ancient Jewish culture are defined primarily by what duties they are expected to perform the course of action that they take The Jewess in contrast is bound by stricture Writing on the formation and transformation of the ideology of female Jewishness in the ancient world Zlotnick places her treatment in a broad comparative Mediterranean context bringing in parallels from Greek and Roman sources Drawing on episodes from the Hebrew Bible and on Midrashic Mishnaic and Talmudic texts she pays particular attention to the ways in which they attempt to determine the boundaries of communal affiliation through real and perceived differences between Israelites or Jews on one hand and non Israelites or Gentiles on the other Women are often associated in the sources with the forbidden and foreign women are endowed with a curious freedom of action and choice that is hardly ever shared by their Jewish counterparts Delilah for instance is one of the most autonomous women in the Bible appearing without patronymic or family ties She also brings disaster Dinah the Jewess by contrast becomes an agent of self destruction when she goes out to mingle with gentile female friends In ancient Judaism the lessons of such tales were applied as rules to sustain membership in the family the clan and the community While Zlotnick s central project is to untangle the challenges of sex gender and the formation of national identity in antiquity her book is also a remarkable study of intertextual relations within the Jewish literary tradition

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