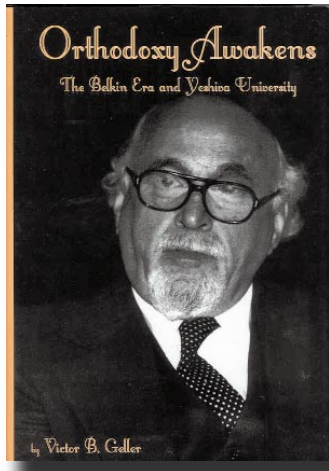


Orthodoxy Awakens: The Belkin Era and Yeshiva University

By Victor B. Geller



Urim Publications
Jerusalem, 2003

291 pages

Reviewed by Zalman Alpert

The Talmudic sages inform us that the deceased are forgotten by future generations, and that this fate befalls even great rabbis and personalities. Such is the case with the subject of the volume under review, Rabbi Dr. Samuel Belkin, the second president of Yeshiva College, which is now known as Yeshiva University (YU). Although Dr. Belkin accomplished much during his tenure as president, his reputation and record have been overshadowed by both his predecessor, Rabbi Dr. Bernard (Dov) Revel, and by his successor, Rabbi Dr. Norman Lamm.

In addition, Dr. Belkin had the “misfortune” to serve as president

Mr. Alpert is the reference librarian at the Mendel Gottesman Library of Hebraica/Judaica at Yeshiva University.

while his colleague, as the de facto spiritual head and *rosh hayeshivah*, was the larger-than-life figure of the *gaon*, Rabbi Dr. Joseph B. Soloveitchik, the founding father of Modern Orthodoxy in North America. The Rav’s authority and aura always overshadowed that of Dr. Belkin. When reflecting on YU and on Modern Orthodoxy in the second half of the twentieth century, most think of the Rav rather than of Dr. Belkin. Thus, this volume comes to fill an important lacuna in the study

Dr. Belkin's reputation and record have been overshadowed by both his predecessor and his successor.

of Modern Orthodoxy and YU—the life and times of Dr. Belkin. The author of this well-researched monograph, Victor Geller served in many important executive positions on the staffs of YU, the Orthodox Union and the National Council of Young Israel. As such, he played a crucial role in building the vibrant and strong Modern Orthodoxy that emerged in the 1970s. Geller was a close associate of Dr. Belkin and was able not only to observe him up close, but also to intimately participate in his activities on behalf of the Orthodox community in the United States.

As a trained and veteran Jewish communal professional, Geller offers his learned and sagacious insights into events and situations involving Dr. Belkin’s work in building American Modern Orthodoxy after World War

II. Geller’s observations, recollections and discussions make for interesting and highly rewarding reading. Geller offers the reader a host of recollections about the makers and shakers of Modern Orthodoxy that are not well known. Amongst these are his efforts on behalf of Dr. Belkin to have *LIFE* magazine, during the Eisenhower years, include an article about Orthodox Jewish life in a special issue on religion in America. Although the task seemed fairly easy at first, it took the steady hand of Geller, with Dr. Belkin’s guidance, to bring this project to fruition. The article, along with accompanying photographs, was able to demonstrate that Orthodoxy in America was not relegated to the dying immigrant community, but that tens of thousands of otherwise acculturated American families lived their daily lives guided by the values and guidelines of traditional Judaism. Projects such as this brought Judaism “to the streets” and showed the eternal values inherent in Orthodox Judaism.

Geller also offers a fascinating account of the history of the first Orthodox synagogue in Great Neck, New York. Here Geller played the role of catalyst, providing learned advice to a small group of laymen seeking to break away from a Conservative congregation. The leader of this group was none other than the famed author Herman Wouk. We now take it for granted that many suburban communities and areas of second and third settlements have Orthodox synagogues and communities. But that such congregations exist is largely due to the dedication of men like Geller, Dr. Belkin and Wouk. In fact, Geller’s description of Wouk’s struggle in Great Neck is evocative of the mid-

nineteenth-century battle Rabbi Samson Raphael Hirsch led, with a small number of families, to establish an independent Orthodox congregation in Frankfurt.

In general, the twenty-five years after the conclusion of World War II were rough times for Orthodox Jewry. Conservative Judaism (claiming to be loyal to *halachah*) was on the rise, and the American congregational scene was marked by constant strife over such issues as *mechitzah* and driving to services on Shabbat. Orthodoxy was on the defensive in those years. Yet with the help of men like Geller, Dr. Belkin and YU succeeded in helping to create a strong American Orthodoxy. This was accomplished through outreach efforts to congregations and the training of young English-speaking, college-educated rabbis who were able to meet the needs of the new post-War American community. Among those rabbis were men such as the late Rabbi David Stavsky of Columbus, Ohio, who traveled to various communities and succeeded in generating interest in traditional Judaism.

Geller also provides the reader with much interesting information about the history of YU. Among the subjects he touches on are Dr. Belkin’s attempt to bring the late *gaon* Rabbi Eliezer M. Shach to YU as a senior *rosh yeshivah* of the Rabbi Isaac Elchanan Theological Seminary (RIETS). (Geller, however, does not mention Dr. Belkin’s invitation to the late Rabbi Yaakov Kamenetsky to join RIETS in a similar capacity.) He also discusses the fact that the Rav gave serious thought to leaving YU to become head of the Hebrew Theological College in Chicago. Had he accepted the position, Chicago would probably not be the “second city” as far as American Orthodoxy was concerned. In fact, years later the Rav’s younger brother, the *gaon* Rabbi Ahron Soloveichik, did accept the position. Ultimately, he created his own yeshivah in Skokie, Illinois, Yeshivas Brisk of Chicago. Yet, the book’s most important contribution is

its discussion of Dr. Belkin’s impact on YU and, ultimately, on the wider arena of American Orthodoxy.

Dr. Belkin was a pioneer of higher education for Jewish women. In the fifties, against significant opposition, he established Stern College for Women. As such, Dr. Belkin’s actions were as revolutionary as the creation of the Beth Jacob schools for women was in Eastern Europe after World War I. Not only did Dr. Belkin bring about the creation of a cadre of educated Orthodox Jewish women in America, but these same women were responsible for raising halachic standards in

Dr. Belkin treated the Rav with the greatest respect, and their relationship was a model of how executive and spiritual leadership can work in harmony.

the Modern Orthodox community in many areas of Jewish life in which women played a central role. For this alone, Dr. Belkin deserves the collective thanks of American Jewry.

Dr. Belkin was a firm proponent of the *Torah Umadda* school of Jewish theology. As such, he was committed to the creation of professional schools of higher Jewish education, and to the training of professional laymen dedicated to the ideals of *Torah Umadda*. Dr. Belkin not only did much to ensure the vitality of RIETS, which trained rabbis and educators, but he established professional schools under the auspices of YU, such as the Albert Einstein College of Medicine and the Benjamin N. Cardozo School of Law. These schools have produced thousands of men and women whose daily lives serve as a study in *Kiddush*

Hashem.

Dr. Belkin was also a pioneer in the *ba'al teshuvah* movement. Together with the late Rabbi Moshe Besdin, he established YU’s James Striar School of General Jewish Studies (JSS) for newcomers to Judaism. JSS offered an intensive course of Jewish studies to those who were not yet Orthodox. It was a model for various other schools created in the United States and in Israel in the wake of the Six-Day War. Thousands have since graduated from this school, including more than a few prominent rabbis and scholars.

But above all, Dr. Belkin never forgot his roots as a yeshivah “man” from Radin. He never forgot his days as a *rosh mesifita* (lecturer in Talmud) in the Yeshiva of New Haven, under the leadership of the chief rabbi of New Haven, Rabbi Yehuda Levenberg, nor did he forget his service as a *rosh yeshivah* at RIETS, under Dr. Revel and the *gaon* Rabbi Moshe Soloveichik.

Although at times he had policy differences with the Rav, Dr. Belkin always deferred to him. Dr. Belkin treated the Rav with the greatest respect, and their relationship was a model of how executive and spiritual leadership can work in harmony. Dr. Belkin was directly responsible for the hiring of such European scholars as Rabbis David Lifshitz, Avigdor Cyperstein, Shimon Romm (a friend from his days at the yeshivah in Slonim), Yeruchem Gorelik (a top student of the Brisker Rav, Reb Velvele) and other staff members at RIETS. Although not mentioned by Geller, in the late fifties, Dr. Belkin established a *kollel* for European scholars at YU. But Dr. Belkin also helped to develop American-born scholars to eventually take their places in the leadership ranks at YU. Thus, Dr. Belkin was extremely dedicated to the well-being and growth of RIETS. Without the foresight and executive talent of Dr. Belkin, American Orthodoxy would have a different look today. While the Rav was the developer of the soul of American Orthodoxy, Dr. Belkin was the developer of the body of American

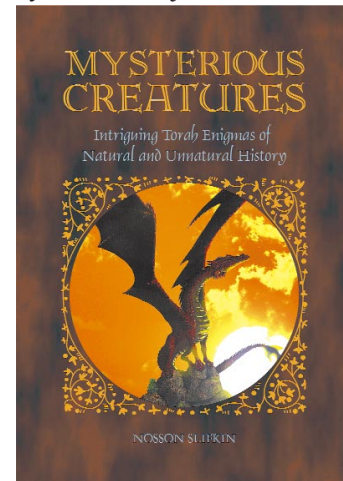
Orthodoxy.

As with all books of this sort, there are some omissions. I would have been interested in learning more about Dr. Belkin's halachic outlook and about his relationship with the European *roshei yeshivah* at the other American *yeshivot*. His roles as *rosh yeshivah* and *lamdan* (Talmudic scholar) need explication too.

Contrary to the doomsayers, Modern Orthodoxy is growing; it is proud of its past and confident of its future. Hopefully, this fine volume will bring Dr. Belkin's work to the attention of the wider American Jewish community, and his personality and record will be recognized by a wider range of people. It is my wish that Geller's work will inspire others to record and document their experiences in creating a vibrant and dedicated Orthodox Jewish life in America. **IA**

Mysterious Creatures

By Nosson Slifkin



Targum Press
Jerusalem, 2003
232 pages

Reviewed by Edward Reichman

Few topics are as fascinating, intriguing and theologically challenging as the interface between Torah and science throughout the ages. As science evolves, scientific beliefs are dispelled, theories are discarded, and paradigm shifts occur. Some of these discarded theories or beliefs can be found in rabbinic literature throughout the cen-

turies. How do we address the fact that rabbis have incorporated into their discussions notions that we now believe are obsolete? If these beliefs are mentioned in the context of homiletic or *aggadic* statements, then few theological problems arise, as many of these passages are metaphorical and have no practical ramifications for religious observance. However, if they appear to serve as the foundation of a halachic decision, how are we to view this decision today? Does our observance of the law change?

The larger issue is the place of scientific knowledge in rabbinic literature. Is the scientific information discussed by *Chazal* considered an integral part of the halachic corpus? Is it infused with the same theological import, and given the same weight and credence as, for example, *halachah leMoshe miSina*? Or is the body of scientific information found in *Chazal* merely a supplement to the halachic discussions, having no independent theological status?

The answer to this question may depend on a number of different factors: 1. The author and date of the original rabbinic statement, 2. The particular area of science under discussion (astronomy, anatomy, physics, et cetera), 3. Whether the rabbinic statement is halachic or *aggadic* in nature, 4. The philosophical approach of the authority addressing the conflict.

In a number of areas of conflict, the phrase *nishtaneh hateva*, nature has changed, has been invoked. The exact definition or interpretation of this phrase is unclear, but it alludes to a different reality between the past and

Dr. Reichman is an assistant professor of emergency medicine at Montefiore Medical Center and assistant professor of philosophy and history of medicine at the Albert Einstein College of Medicine of Yeshiva University in New York. He received his rabbinic ordination from the Rabbi Isaac Elchanan Theological Seminary of Yeshiva University, and writes and lectures about Jewish medical ethics.

present.

Much of the study of the conflict between Torah and science has been subsumed under the heading of *nishtaneh hateva*. Research in this field has included many scientific disciplines, including cosmology, evolution,¹ astronomy² and medicine.³

Zoology has also received some disparate treatment, and it is in this area that Rabbi Nosson Slifkin brings his considerable zoological knowledge to bear in his work *Mysterious Creatures*. This welcome addition to the *nishtaneh hateva* literature deals with such fantastic creatures as the unicorn, mermaid, phoenix, dragon and tree goose.

Rabbi Slifkin is cognizant of, and sensitive to, the theological complexity of this topic and begins his work with an overview of the basic approaches to resolving areas of seeming conflict between Torah and science. The author enumerates five basic approaches, which I excerpt from the book:⁴

1. *Divine Knowledge Approach*—*The Sages possessed superior (or perfect) knowledge of the natural world, which they derived from the Torah or from Divine inspiration; scientists, on the other hand, are fallible.*

2. *Changes of Nature Approach*—*Both the Sages and the scientists are correct; the physical nature of the world has changed since the time of the Sages.*

3. *Different Meaning Approach*—*Both the Sages and the scientists are correct; we have simply misunderstood [the Sages'] intent.*

4. *Metaphor Approach*—*The Sages used metaphors when speaking; we have simply misunderstood their intent.*

5. *Empirical Knowledge Approach*—*Although great in Torah knowledge, the Sages did not possess better knowledge of the natural world than did other people of their era. [Scientific knowledge in those times was limited.]*

For the specific advocates and sources for these approaches, the reader will be well served by consulting Rabbi Slifkin's book. I would, however, like to suggest some additional sources for the various approaches.

Following the "Divine knowledge" approach, Dr. Chaim Zimmerman maintains that the words of *Chazal* are ultimately proven correct by science:

*For the Torah man, the seeming contradictions remained a temporary dilemma until a new scientific truth was discovered and the truth of the halakha was clarified by scientific predictions empirically demonstrated. Every time that a new scientific proof is established, Torah assertions are verified, and questions of discrepancy that perplex generations are cleared up.*⁵

To the list of advocates of the "metaphor" approach, I would add a prominent place for the Maharal. One of the major themes running through the Maharal's work is that the natural and spiritual worlds represent two completely distinct, though coexistent, spheres of reality. Many of the passages in *Chazal* that appear to conflict with science would be interpreted by the Maharal as being part of the spiritual dimension, and possibly as metaphors. As these passages address a different sphere of understanding, it is simply impossible for them to conflict with scientific beliefs.⁶

The remainder of the book addresses the specific histories of a variety of "mysterious" creatures. With each chapter Rabbi Slifkin attempts, with varying degrees, to return to these aforementioned approaches and integrate them into his research. For some creatures he posits a tentative identification, while for others he explains the rabbinic passages as metaphors. The author, by his own admission, clearly aligns himself with the "empirical knowledge" approach. This is evident throughout the book, which marshals a wealth of evidence that many of the mythical creatures found in rabbinic sources were based on beliefs that were commonly held at the time of the writing. In describing this approach, Rabbi Slifkin states that "*Chazal* did not possess superior knowledge of the natural world over anyone else in their era. They were experts in Torah, not in the natural sciences." While the author works hard to identify many of the

"mysterious" creatures, and does so successfully, there are places where he states unequivocally that the statements of *Chazal* are based on erroneous, contemporaneous knowledge, and that these creatures may never have existed. (See, for example, the chapter on sweat lice and spontaneous generation.) He acknowledges that "such a solution may not be ideal, but, in many cases, it may be the only valid one."

"Chazal did not possess superior knowledge of the natural world.... They were experts in Torah, not in the natural sciences."

The chapters are highly informative, with wonderful pictures and illustrations. One such chapter deals with a creature in rabbinical literature called the tree goose. The author alludes to two traditions explaining the origins of the spontaneously generated goose—one was that the birds emerged from trees at the water's edge, while the other was that they arose from floating timber. Rabbi Slifkin mentions the existence of the gooseneck barnacle, which was thought to be partially responsible for the latter legend. While the picture of the barnacle in Rabbi Slifkin's book does not give the impression of a tree goose, the picture of one type of gooseneck barnacle,



which appears below, does seem to resemble geese "growing from timber."

The rabbinic literature of the barnacle goose could be supplemented with the work of Rabbi Tzvi Yaakov Zimmels, who collected all the rabbinic sources discussing this creature.⁷

Rabbi Slifkin, in his discussion of the "wild men" (*adnei hasadeh*), discusses the tradition, based on the *Yerushalmi*,⁸ that this species was a form of a human being tethered to the ground by a cord from which it received nourishment. Upon severance of the cord, the creature was believed to die instantly. Daniel Sperber, professor of Talmud at Bar-Ilan University, provides another theory as to how this notion of the tethered humanoid evolved.⁹

Rabbi Slifkin identifies the Biblical *tachash* as the giraffe and briefly mentions the theory that the giraffe may have been the *zemer* mentioned in the Biblical list of kosher animals. In January 2002, a group of scientists, rabbis, veterinarians and *shochetim* (ritual slaughterers) performed a halachically oriented dissection of a giraffe. In a recently published account of this unique event, the authors provide additional evidence to support the identification of the giraffe as the *zemer*.¹⁰

The text of the book is followed by a brief bibliography. Given the seriousness of this topic, I would suggest expanding the bibliography to include articles as well as books, especially since the list of books is so limited.¹¹ (See sidebar for additional relevant works.)

There will perhaps be readers for whom Rabbi Slifkin's book may present difficulty. Indeed, many great rabbinic scholars would simply never entertain the idea that *Chazal* could ever have erred in their statements about scientific matters, regardless of the halachic or historical context. They maintain that all the statements of *Chazal* are products of *ruach hakodesh* (Divine spirit). While the book was dedicated to an inquisitive Bar Mitzvah boy, I do not believe the aver-

age thirteen-year-old boy is capable of dealing with such a complex topic without rabbinic or parental guidance. However, this book is an excellent addition to the library of the informed reader.

Professor Sperber's comments regarding Talmudic study could be equally applied to Rabbi Slifkin's work:

*A fuller understanding of all aspects of the text is not only legitimate, but essential. Hence, we should approach any given Talmudic passage with all new-found disciplines available to us. At the same time, we must be humble enough to realize that ultimately our conclusions will never move out of the realm of conjecture. Nonetheless, we may have understood the sugya a little more, a little deeper, and a little better. We may have solved some additional problems that irked the earlier authorities. And we will have advanced in our limud Torah.*¹²

Rabbi Slifkin's *Mysterious Creatures* demystifies many rabbinic passages dealing with zoology and helps us understand rabbinic literature a little more, a little deeper and a little better. It will generate further discussion and debate about the identity of many animals, but, after reading this book, you will surely have advanced in your *limud Torah*.

For updates and corrections on Rabbi's Slifkin's book, please see <http://zootorah.com/books/creatures/frame.htm>.

Notes

1. See Nathan Aviezer, *In the Beginning: Biblical Creation & Science* (New Jersey, 1990); idem., *Fossils and Faith: Understanding Torah and Science* (New Jersey, 2002); Herman Branover and Ilana Coven Attia, eds., *Science in the Light of Torah* (New Jersey, 1994); Aryeh Carmell and Cyril Domb, *Challenge: Torah Views on Science and its Problems* (Jerusalem, 1978); Abraham Korman, *Evolution and Judaism* (Tel Aviv, 5762) (Hebrew); Chaim Schimmel and Aryeh Carmell, eds., *Encounter: Essays on Torah and*

Modern Life (Jerusalem, 1989); Gerald L. Schroeder, *Genesis and the Big Bang* (New York, 1990); idem., *The Hidden Face of God: Science Reveals the Ultimate Truth* (New York, 2002); idem., *The Science of God: The Convergence of Scientific and Biblical Wisdom* (New York, 1997); Lee Spetner, *Not By Chance: Shattering the Modern Theory of Evolution* (New York, 1998). Rabbi Slifkin has also written about creation and evolution within the Torah perspective in *The Science of Torah* (Jerusalem, 2001).

2. The new heliocentric theory of Copernicus and Galileo presented a potential conflict with rabbinic teachings. On the Jewish reactions to the Copernican Revolution, see David Berger, "Judaism and General Culture in Medieval and Early Modern Times," *Judaism's Encounter with Other Cultures: Rejection or Integration*, ed. J. J. Schacter (New Jersey, 1997), 133-35; Hillel Levine, "Paradise Not Surrendered: Jewish Reactions to Copernicus and the Growth of Modern Science," *Epistemology, Methodology, and the Social Sciences*, eds. R. S. Cohen and M. Wartofsky (Dordrecht, Germany 1983), 203-25; Andre Neher, *Jewish Thought and the Scientific Revolution of the Sixteenth Century: David Gans (1541-1613) and His Times* (New York, 1986) and David Ruderman, *Jewish Thought and Scientific Discovery in Early Modern Europe* (Connecticut, 1995), 266-68.

Rav Kook maintained that Rambam's view was consistent with the heliocentric theory. See his *Ma'amar Meyuchad* on Rambam, published in *Ma'amarei HaRa'yah*, 105-112, as well as in vol. 12 of *Ya'avits' Toldot Yisrael*, 211-219. (I thank Rabbi Matis Greenblatt for this reference.)

Galileo himself faced a theological dilemma as his heliocentric theory went against the teachings of the Church. In response, he wrote:

Though Scripture cannot err, its expounders and interpreters are liable to err in many ways ... when they would base themselves always on the literal meaning of the words.

Galileo could not believe that "the same God who gave us our senses, our speech, our intellect would have us put aside the use of these, to teach us instead such things as with their help we could find out for ourselves."

In this way Galileo reconciled the independence of the human mind with a loyalty to God and Scripture, and he privately held this view, despite public recanting, for the rest of his life.

3. See Edward Reichman, "The Halachic Definition of Death in Light of Medical History," *The Torah u-Madda Journal* 4 (spring 1993): 148-174; idem., "The Incorporation of Early Scientific Theories into Rabbinic Literature: The Case of Innate Heat," *The Torah u-Madda Journal* 8 (1998-1999): 181-99; idem., "The Rabbinic Conception of Conception: An Exercise in Fertility," *Tradition* 31:1 (fall 1996): 33-63.

4. For a different enumeration of approaches, see Shlomo Sternberg, "Review of Guide to *Masechet Hullin* and *Masechet Bechorot* by I. M. Levinger," *B.D.D.* 4 (winter 1997): 81-102 (English section). Dr. Sternberg's article evoked strong responses in subsequent issues of the journal. Also see Gil Student, "Halachic Responses to Scientific Developments," at <http://www.aish-das.org/toratemet/science.html>.

5. "The Truth of Torah Data and its Precedence for Scientific Discovery," *Torah and Reason* (Jerusalem, 1979), 29-49.

6. See Alan Kimche, "The Maharal of Prague on Combining Torah Learning with Secular Study," *Le'ela* (December 1999): 15-20.

7. Tzvi Yaakov Zimmels, "Ofot Hagedailim Billan," *Minchat Bikurim* (Vienna, 1926). See also *The Jewish Encyclopedia*, ed. I. Singer (New York, 1964), s.v., "barnacle-goose."

8. *Kilayim* 8:4 and *Pnei Moshe*, ad loc.


9. "Vegetable-Men," *Magic and Folklore in Rabbinic Literature* (Ramat Gan, 1994).

10. Doni Zivotofsky, Ari Z. Zivotofsky and Zohar Amar, "Giraffe: A Halakhically Oriented Dissection,"

The Torah u-Madda Journal 11 (2002-2003): 203-221, esp. 204-205.

11. Neriah Gutal's major work on this topic, cited by Rabbi Slifkin, has also been updated. See his *Sefer Hishtanut Hatevaim Behalachah*, 2d ed. (Jerusalem, 1998). This edition contains an index as well as an essay and comments appended by Rav Zalman Nechemia Goldberg. See also the books listed in notes 1-3. Rabbi Slifkin lists only English-language works. In my sidebar, I include works in Hebrew and in English.

12. Daniel Sperber, "On the Legitimacy, or Indeed Necessity, of Scientific Disciplines for the True

'Learning' of the Talmud," *Modern Scholarship in The Study of Torah: Contributions and Limitations* (Orthodox Forum), ed. Shalom Carmy (New Jersey, 1995). 

To Advertise in

Jewish Action

Contact:

In the USA

Deborah Lieber

212-613-8135

SUGGESTED READING:

Carmell, A. and M. Goldberger. "Comments on Shlomo Sternberg's Review of Guide to *Masechet Hullin* and *Masechet Bechorot* by I.M. Levinger in *B.D.D.* 4." *B.D.D.* 6 (winter 1998): 57-84 (English section).

Cohen, D. "Shinuy Hateva: An Analysis of the Halachic Process." *Journal of Halacha and Contemporary Society* 31 (spring 1996).

Frimer, D. "Kevi'at Avhut al Yedei Bedukat Dam Bemishpat HaYisraeli Ubemishpat HaIvri." ed. M. Halperin. *Sefer Assia* 5. Jerusalem, 1986. 185-209.

Gutal, N. "Hishtanut Tevaim." *B.D.D.* 7 (summer 1998): 33-47.

Halevi, C. D. "Ha'avchanot Harefuyot shel Chazal." *Techumin* 17: 319-326.

Lev, Z. "Neriah Moshe Gutal, Sefer Hishtanut Hatevaim

Behalachah." *B.D.D.* 4 (winter 1997): 81-96 (Hebrew section).

Malach, D. "Hishtanut Hatevaim Kipitronot Lestirot Bein Dat Lemadda." *Techumin* 18 (5758): 371-383.

Rabinowitz, N.E. "Ha'arakha Madait Kiyasod Lipesikat Halachah: Iyunim Bemishnat HaRambam." *Techumin* 8: 435-453.

Sprecher, S. "Divrei Chazal Veyediotei Madaiyot." *B.D.D.* 2 (winter 1996): 2-39.

Steinberg, A. *Encyclopedia of Jewish Medical Ethics*. Trans. F. Rosner. Jerusalem, 2003, s.v. "change in nature."

Sternberg, S. "Guide to *Masechet Hullin* and *Masechet Bechorot* by I. M. Levinger." *B.D.D.* 4 (winter 1997): 81-102 (English section).