



Jews and Words

Amos Oz , Fania Oz-Salzberger

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Why are words so important to so many Jews? Novelist Amos Oz and historian Fania Oz-Salzberger roam the gamut of Jewish history to explain the integral relationship of Jews and words. Through a blend of storytelling and scholarship, conversation and argument, father and daughter tell the tales behind Judaism's most enduring names, adages, disputes, texts, and quips. These words, they argue, compose the chain connecting Abraham with the Jews of every subsequent generation.

Framing the discussion within such topics as continuity, women, timelessness, and individualism, Oz and Oz-Salzberger deftly engage Jewish personalities across the ages, from the unnamed, possibly female author of the Song of Songs through obscure Talmudists to contemporary writers. They suggest that Jewish continuity, even Jewish uniqueness, depends not on central places, monuments, heroic personalities, or rituals but rather on written words and an ongoing debate between the generations. Full of learning, lyricism, and humor, *Jews and Words* offers an extraordinary tour of the words at the heart of Jewish culture and extends a hand to the reader, any reader, to join the conversation.

Jews and Words Details

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Author : Amos Oz , Fania Oz-Salzberger

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From Reader Review Jews and Words for online ebook

Οδυσσεύας Μουζήλης says

... εκεί που π?σταρα εγ? Κυριακ?!

<https://pepperlines.blogspot.gr/2017/...>

David Rubin says

For those Jews who are culturally attuned, but religiously detached, this book has a real chance of bringing them back into the fold. These people have a tendency to feel guilty for leaving the God of the Old Testament behind and keeping only the parts they want. Read this book to feel good about that decision!

Barbara says

I heard an intriguing interview with Amos Oz and his daughter, Fania on NPR this week. They are secular/non religious Jews, but have chosen to address many issues , both biblical and cultural, which are pertinent to the subject. I look forward to exploring this interesting book.

Jakub Kratochvil says

Amos Oz v nejakej staršej knihe, napísal že mu raz jeho babi?ka povedala, že nerozumie pre?o sa židia a moslimovia hádajú o formalitách a prežívaní viery, že ve? príde ?as kedy sa to dozvieme a potom si len bude treba poveda? bu?, tak sme mali pravdu, alebo prepá?te, bolo to tak ako ste vraveli vy. Že je to tajomstvo a nemá celkom zmysel sa o tom spori?. Amos Oz, už možno vie ako to je, no pre nás je to stále tajomstvo. V tejto knihe sa sporí so svojou dcérou, a je to pekná rozep?e.

Alina Maria Ciobanu says

Amos Oz and his daughter, Fania Oz-Salzberger, analyze the text of the Jewish religious books from a non-religious perspective, focusing on the Jewish history, culture and identity. With a pleasant, witty and sometimes ironical style, the authors give the readers food for thought, showing that what links the Jewish people throughout time and space are spoken and written words: "Ours is not a bloodline, but a text line".

Roksolana Sviato says

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[illegible][illegible]

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ר???ר? ר? ר???ר???ר? ר???ר?ר?. ר???ר?, ר???ר? ר???ר???ר???ר?ר?: “ר???ר? ר??? ר???ר???ר??? ר???”."

Citind cea mai recent? carte a lui Amos Oz tradus? în româna? – Evreii ?i cuvintele – te întrebi, vrând-nevrând, cum ar fi fost s? aib? ?i copiii românilor drept pove?ti ale copil?riei texte care s? provoace întreb?ri ?i r?spunsuri privind pâna? ?i cele mai neînsemnate aspecte ale existen?ei (legate în discu?ii firesc-contradictorii), în loc de scufi?e care sunt mâncate de lup dac? se abat de la drumul stabilit de al?ii.

Este o carte ce îţi propune să genereze discuţii substanţiale, dincolo de posibilele răspunsuri adunate peste timp, dar şi dincolo de timp şi de spaţiu. Dezistoricizarea contextului se impune de la sine, atâta timp cât subiectul formează importanţa educaţiei bazate pe interogaţie. Pe ce fel de „învăţături” punem preţ, ce întrebări punem, ce şi cum dezbatem, cine cui pune întrebări – sunt doar câteva date ale ecuaţiei, de necontestat fiindcă suntem paza de cuvinte mult mai mult decât îţi imaginează cei mai mulţi dintre noi.

Evreii și cuvintele (citiți un fragment din carte aici) este mai ales o carte speculativ-reflexivă care evidențiază importanța pe care au avut-o în special textele scrise în continuitatea identitară a evreilor: „Continuitatea evreilor a depins dintotdeauna de cuvintele rostite și de cele scrise, de un labirint de interpretări, dezbateri și dezacorduri, aflat într-o continuă extindere și de un raport interuman unic. La sinagogă, la școală, dar mai ales acasă, a existat mereu un dialog profund între două sau chiar trei generații”.

Cei doi aleg drept unitate de măsură a istoriei evreiești cuvintele și privesc continuitatea ca fiind mai ales una textuală. Foarte important este că această privire este aruncată de doi evrei israelieni laici, care nu cred în Dumnezeu (dar pentru care laicitatea nu e rupere cu tradiția, ci doar o înțelegere diferită a lumii și a omului, una realizată dacă nu în liniște, măcar în libertate, efervescență intelectuală, întrebările fiind mai importante decât răspunsurile) și a căror identitate evreiască nu este dată de credință: „Pentru evreii seculari ca noi, Biblia ebraică reprezintă o creație umană magnifică. Exclusiv umană. O iubim și o punem sub semnul întrebării”. Biblia devine un obiect al admirației.

Atenția se îndreaptă pe „modelul evreiesc de conversație intergenerațional”, mai ales că și vechile texte ebraice sunt centrate pe două perechi cruciale: părinte-copil și profesor-elev. Mai important decât perechea femeie-bărbat, paradigma patrifilială ce stă la baza memoriei, a mitologiei, a ethosului și a artei colective a evreilor este mai puternică decât în alte culturi. Evreii și-au educat copiii (favorizați erau băieții care trebuiau să mergă la școală de la 3 la 13 ani), familiarizându-i cu povești, transformându-i în oameni care depind de cărți.

(continuarea cronicii: <http://www.bookaholic.ro/educatia-baz...>)

Susan Emmet says

I come to *Jews and Words* as a lapsed Presbyterian who didn't know her Jewish heritage until age 18. My grandfather, who escaped a pogrom in SW Russia or Poland (we don't know where he was born), was adamant that we were raised as Christians. I remember neighborhood kids remarking that "he looked and acted like a Jew" with all the stereotypical stuff that statement carries on its back.

Amos Oz and his daughter, Fania Oz-Salzberger, the "writer and the historian among us," divide their conversation into four sections: Continuity, Vocal Women, Time and Timelessness and Each Person Has a Name; or, Do Jews Need Judaism. In each section, father and daughter dispute, tell jokes, relay poems, show clear focus on scholarship, and cover centuries of Biblical and Talmudic and historical rabbis, teachers, writers, thinkers and movements. What links all is what begins in Genesis: The Word.

Many peoples have been persecuted, genocidally so. Some survived; some did not. "This book is an essay. It is a nonfiction, speculative, raw, and occasionally playful attempt to say something a bit new on a topic of immense pedigree. We offer you our personal take on one core aspect of Jewish history: the relationship of Jews with words." The authors claim that words cemented Jewish people within their communities and during times of strife. The Word held fast. And the words provide daily bread and continuum. The various texts are often about law and faith, but they are all about "text, question, dispute." They are about the past and future in the present.

I love the idea that every reader and student and teacher, including God, asks many questions and is empowered to seek answers for him/herself.

The authors appear humble readers who don't lay claim to expertise. I beg to differ.

Leslie says

According to Jewish tradition, creation begins with words, as God speaks the universe into being in the first chapter of Genesis. In their book *Jews and Words*, novelist and essayist Amos Oz and his daughter, historian Fania Oz-Salzbunger, assert that it is words that form the true chain linking Jews through the ages and around the world – a “textline” rather than a bloodline.

In four chapters composed of loosely linked musings about continuity of tradition, women (in which the Orthodox rejection of women's voices – literal and metaphorical - is decisively refuted), the Jewish relationship with time, and the pull of community versus individuality, the storyteller and the scholar range far and wide through Jewish history and culture. They take the reader from the Bible through the shtetl to modern Israeli life, with glimpses along the way of God studying Talmud (commentary on the laws of the red heifer, if you must know), a Jewish grandmother kvetching at the Almighty on the beach, and Eliezer ben-Yehuda, father of modern Hebrew, speaking it to his children. Throughout, they share their intoxication with language and their Jewish heritage as well as their love and respect for one another, even when they disagree, as father and daughter occasionally must.

Jsavett1 says

This is a tremendous little book. Having just finished it, I find my heart and mind aflame with inspiration and pride and conflict. Oz and daughter would have it no other way, for this book is NOT a triumphalist manifesto of Jewish super-selection or special-ness. The authors go out of their way (sometimes to a nagging extent) to frame their discussion as simply exploring what seems particular about Jews and words, not necessarily BETTER or more heroic. In other words, this is NOT Max Dimont's *Jews, God, and History*, which though impressive, is a tour de force in Jewish pride and claiming.

Most enjoyably, the authors make little attempt to position themselves as scholars or authorities on the subjects upon which they hold forth. They are learned, literate, sensitive readers and writers and they want to explain chutzpah with chutzpah. They know some Talmud and quote it well; they've included some beautiful Jewish and non-Jewish poetry (I feel weird using the term "Jewish" after reading the book---you'll find out why if you pick it up) to beautiful effect. But all is in the earnest fun of separating the junk from the treasures of our intellectual inheritance; in doing so, they are doing what Jews have done and will do always---finding and making a "chidush"---new reading, new interpretation, new words, and as the authors so eloquently put it at the book's close: reauthoring the books we read by reading them.

Amir says

Exceptionally good read, a subtle combination of academic and prose, conversational, sympathetic. I like the idea of a textline to replace a bloodline, unassumingly fits in with much deeper ideas in the most eloquent way.

Beautifully written, thought provoking, and tender.

በ 2017 ዓ.ም. የጥናቱ ዓላማዎችን በተመለከተ (የጥናቱ ዓላማዎችን የተመለከተ), የጥናቱ ዓላማዎችን የተመለከተ. የጥናቱ ዓላማዎችን የተመለከተ የ 2017 ዓ.ም., የጥናቱ ዓላማዎችን, የጥናቱ ዓላማዎችን, የጥናቱ ዓላማዎችን 2016: የጥናቱ ዓላማዎችን የተመለከተ የ-ጥናቱ ዓላማዎችን የተመለከተ, የጥናቱ ዓላማዎችን የተመለከተ የጥናቱ ዓላማዎችን).

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ՀՀ Կոնստիտուցիոնալ դատարանի կողմից 2017 թվականի օգոստոսի 1-ին հրապարակված հրավերի համաձայն՝ հարկային օրենսդրության փոփոխությունները կարող են հանգեցնել հարկային բեռի փոփոխության, որն անհրաժեշտ է հաշվարկել և օգտագործել հարկային օրենսդրության փոփոխությունների օգտին:

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:)

Miranda says

I would give this book 2.5 stars if I could. My overall feelings upon finishing the book was a general sense of disappointment. As someone whose utmost interests (both personal and academic) involve Judaism, Jewishness, literature, literary culture, and where these things intersect, I had very high hopes for this book. Having read bits and pieces of Amos Oz's work before and seeing Jonathan Safran Foer's (whose writing I love) endorsement on the cover heightened these expectations all the more. But despite having some neat stories and facts here and there and overall constituting a very earnest academic project whose general bent I agree with and find captivating, this book mostly just annoyed me. I know that English is not the authors' first language, but even with that in mind I found the style to be pretty grating. The tone seemed very inflected or stilted, and the authors so frequently inserted their voices into the narrative, which would have been okay if they had not seemed so ingratiating and patronizing. Overly casual and conversational tone including many sentence fragments and constant repetition of some variation on the phrase "The novelist among us thinks..." almost completely ruined for me a book that otherwise had the potential to be very interesting. The book as a whole was rambling and seemed without direction or clear purpose, and I found that the authors' attempts throughout to salvage the patriarchal oppression of women throughout Jewish history (although to their credit they do clearly acknowledge that much of this history is unforgivable and cannot be glossed over) more often turned into pathetic, apologist stances that dug them in deeper. (For instance, the salient point of many of their discussions of why women are indeed represented as strong and individual turned out to be something like "She is indeed afforded respect because look how much they value her ability to raise children!") Overall, a disappointing and tame work of nonfiction with a few interesting moments for those compelled by these topics.
