

Hear O Lord: Poems From the Disturbances of 2000–2009, by Eliaz Cohen, translated by Larry Barak. New Milford: Toby Press, 2010. 177 pp. \$14.95.

Bringing together poems from two of the poet's previously published Hebrew collections, this bilingual volume reveals a poet at a career crossroads. Unlike prominent Israeli poets Uri Tzvi Greenberg and Avot Yeshurun, who successfully advanced their ideological views through poetry without sacrificing their aesthetic strengths, Eliaz Cohen's promotion of his political views through poetry has distanced him from the understated tone and layered meaning featured in his best poetry. As a result, he needs to choose between continued poetic development and use of poetry for political ends.

With rare exception, Cohen's political poems prove to be unconvincing kitsch of potential interest only to those sharing similar views. Raised in the West Bank settlement of Elkana and currently residing over the Green line in Kibbutz Kfar Etzion, Cohen adheres to a National Religious ideology that views settlement of the whole of the historic Land of Israel as the pathway to redemption. Adherents of this ideology actively fought representatives of the democratically elected Israeli government during Israel's unilateral disengagement from Gaza in 2005, and, in a section of the present volume entitled "An Invitation to Cry: Six Poems on the Disengagement," Cohen passionately sides with these protesters and employs his poetry to convey their political sentiments. Yet, in these and other political poems in the collection, Cohen all too often selects ready-made metaphors rather than creating original ones to convey his emotions and experience and thereby dampens or deadens the impact of his poetry on non-partisan readers. For example, in a poem intended to express his anxiety about Israel's Jewish future entitled "From Poems of the Coming Holocaust," Cohen compares Israeli Jewry's future fate to that of the Holocaust's Jewish victims. He prophesies that if nothing is done the land's Jewish inhabitants will become "azure/ crystalline/ ethereal" like Auschwitz's incinerated Jews, whose essence melted away in the heavens together with crematorium smoke. Beyond its lack of heuristic value, this self-pitying comparison proves off-putting and tasteless due to its divorce from actual conditions in Israel/Palestine. Similarly Cohen repeatedly draws on the biblical story of the binding of Isaac for countless images intended to portray the lives of Israeli Jews as a ceaseless and frequently deadly religious trial. Binding and ram imagery pervade his poetry, and one must ask if this theme can be conveyed in a more original manner.

In contrast, when Cohen employs the minor tone dominant in contemporary Israeli poetry, he writes subtle and nuanced poems. Cohen's poetry on

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David Kirk



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Table of Contents Hear O Lord Poems From The Disturbances Of 2000 2009

1. Understanding the eBook Hear O Lord Poems From The Disturbances Of 2000 2009
 - The Rise of Digital Reading Hear O Lord Poems From The Disturbances Of 2000 2009
 - Advantages of eBooks Over Traditional Books
2. Identifying Hear O Lord Poems From The Disturbances Of 2000 2009
 - Exploring Different Genres
 - Considering Fiction vs. Non-Fiction
 - Determining Your Reading Goals
3. Choosing the Right eBook Platform
 - Popular eBook Platforms
 - Features to Look for in an Hear O Lord Poems From The Disturbances Of 2000 2009
 - User-Friendly Interface
4. Exploring eBook Recommendations from Hear O Lord Poems From The Disturbances Of 2000 2009
 - Personalized Recommendations
 - Hear O Lord Poems From The Disturbances Of 2000 2009 User Reviews and Ratings
 - Hear O Lord Poems From The Disturbances Of 2000 2009 and Bestseller Lists
5. Accessing Hear O Lord Poems From The Disturbances Of 2000 2009 Free and Paid eBooks
 - Hear O Lord Poems From The Disturbances Of 2000 2009 Public Domain eBooks
 - Hear O Lord Poems From The Disturbances Of 2000 2009 eBook Subscription Services
 - Hear O Lord Poems From The Disturbances Of 2000 2009 Budget-Friendly Options
6. Navigating Hear O Lord Poems From The Disturbances Of 2000 2009 eBook Formats

- ePub, PDF, MOBI, and More
 - Hear O Lord Poems From The Disturbances Of 2000 2009 Compatibility with Devices
 - Hear O Lord Poems From The Disturbances Of 2000 2009 Enhanced eBook Features
7. Enhancing Your Reading Experience
 - Adjustable Fonts and Text Sizes of Hear O Lord Poems From The Disturbances Of 2000 2009
 - Highlighting and Note-Taking Hear O Lord Poems From The Disturbances Of 2000 2009
 - Interactive Elements Hear O Lord Poems From The Disturbances Of 2000 2009
 8. Staying Engaged with Hear O Lord Poems From The Disturbances Of 2000 2009
 - Joining Online Reading Communities
 - Participating in Virtual Book Clubs
 - Following Authors and Publishers Hear O Lord Poems From The Disturbances Of 2000 2009
 9. Balancing eBooks and Physical Books Hear O Lord Poems From The Disturbances Of 2000 2009
 - Benefits of a Digital Library
 - Creating a Diverse Reading Collection Hear O Lord Poems From The Disturbances Of 2000 2009
 10. Overcoming Reading Challenges
 - Dealing with Digital Eye Strain
 - Minimizing Distractions
 - Managing Screen Time
 11. Cultivating a Reading Routine Hear O Lord Poems From The Disturbances Of 2000 2009
 - Setting Reading Goals Hear O Lord Poems From The Disturbances Of 2000 2009
 - Carving Out Dedicated Reading Time
 12. Sourcing Reliable Information of Hear O Lord Poems From The Disturbances Of 2000 2009
 - Fact-Checking eBook Content of Hear O Lord Poems From The Disturbances Of 2000 2009
 - Distinguishing Credible Sources
 13. Promoting Lifelong Learning
 - Utilizing eBooks for Skill Development
 - Exploring Educational eBooks
 14. Embracing eBook Trends
 - Integration of Multimedia Elements
 - Interactive and Gamified eBooks

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