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דפוס רפאל חיים הכהן בע"מ, ירושלים

SULAMITH UNALLEGORIZED

BY SOL LIPTZIN

Sulamith is the heroine of the *Song of Songs*, which is chanted by Jews on the eve of the Sabbath and read at synagogues on Passover. This song is a passionate expression of a love that embraces body and soul, a love that burns with a most vehement flame and that is as strong as death. Because of its intense erotic components, this song might not have been incorporated into the Book of Books if it had not been reinterpreted allegorically by rabbinical authorities to meet Jewish religious needs.

The Talmud reflects the Jewish allegorical approach which prevailed throughout the Middle Ages and which is still dominant in contemporary Orthodox circles. Rabbi Akiva, whose great authority was most influential in bringing about the inclusion of this scroll among the sacred writings, called it the holiest book of the Bible. Though the song, in its literal meaning, hymns the love between man and woman, a love which is aglow with longing and aflame with passionate fulfillment, allegorical interpretations and misinterpretations have reduced the vibrant personalities of this ardent encounter to abstractions devoid of flesh and blood. Jewish commentators saw in this literary work an allegory of the love of God for Israel, His chosen people, a spiritual relationship enduring throughout all ages. God is the sublime bridegroom and Israel the beloved bride and the recipient of His grace.

Modern poets, painters and musicians have generally rejected the allegorical abstractions and have reinstated Sulamith in her role as a maiden, young, beautiful, pure at heart, and yet seething with passion and inflaming her beloved herdsman and King Solomon with equally ardent desire for love's fulfillment.

JOHANN GOTTFRIED HERDER

The eighteenth-century German philosopher Johann Gottfried Herder pioneered in the de-allegorization of the *Song of Songs*. In 1778, his translation and commentary had a great impact. He is ironic about his predecessors who

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refused to acknowledge that the obvious theme of the song attributed to Solomon was love. He felt that it might be called the Scroll of Love, for it began with a kiss and ended with a tender sigh. It portrayed the affection of an innocent country lass for a young herdsman, a love that was naive, tender, natural, and that embraced their bodies from the maiden's shoes to her headdress and from the youth's turban to his legs that were pillars of marble set upon sockets of fine gold.

For Herder, the song was Solomonic, even if not every line stemmed from his hand. It was an echo of Solomon's youthful soul before he came to know women's folly and idolatry. Not since Adam sang of Eve in paradise, and never thereafter, were such chords struck. Isaac might jest with Rebecca, Jacob might undergo years of servitude for Rachel, but they did not sing of their love. The eras of Moses and of Deborah were filled with songs of triumphs in war but not of triumphant love. David's reign was still too much steeped in blood for such love idyls to sprout. Only Solomon's wise, peaceful, prosperous reign could be blessed with such splendid love lyrics. The king himself competed with his court poets in such songs. The idyllic tale of Sulamith was the supreme flowering of his youthful soul, a tale of delicate taste and boundless joy, a tale that followed the course of love from its budding, through its various ripening stages until its climax of ecstasy. It was hymned by the king before he became sated with too many strange wives, before this wisest of men was led astray by them and became the biggest fool, undermining his own mighty empire in his luxurious, decaying years.

MAX BROD

The influence of Herder, the Protestant thinker of the Age of Enlightenment, has been felt until our own day. Among Jewish thinkers, Max Brod undertook in the second volume of his *Christentum, Heidentum, Judentum*, 1921, a similar de-allegorization of the *Song of Songs*. He reconstructed what he felt must have been its original structure as a love idyl by rearranging the verses, without adding or changing a single word. He held that the original order of the verses was scrambled by biblical scribes so that the scroll could be accepted as a symbolic religious tract. He also sensed in this hymn to love an anti-monarchical tendency, a rejection of the king in favor of a mere herdsman. He based this conclusion on a passage such as "If one were to give all the treasures of his house for love, it would be utterly scorned" (8:7), and on Sulamith's telling Solomon that her

vineyard belongs to her and that he may keep his wealthy vineyard with its fruit that brings in a thousand pieces of silver (8:11, 12). Sulamith was not lured to be Solomon's mate in his royal harem. She rather sought to flee to her beloved herdsman. Though stopped by the town's watchmen and the keepers of the town's walls, she will yet find her way to him and live happily with him ever after.

HEINRICH HEINE

The German-Jewish poet Heinrich Heine, during his excruciatingly painful final period in a Paris garret, which he characterized as his mattress-gravé, wrote a poem about King Solomon at the height of his royal glory. This lyric, entitled "Salomo," and included in the cycle *Romanzero*, showed the wise king in restless sleep, escaping from horrible nightmares to a happier dream of Sulamith, a dream which ended with his outcry: "O Sulamith, the empire is my heritage, the lands are subject to me; I am king over Judah and Israel; and yet, if you do not love me, I shall fade away and die."

MICHA JOSEPH LEBENSOHN

Micha Joseph Lebensohn, one of the foremost Hebrew poets of Heine's generation, portrayed the love of Solomon and Sulamith in his romantic poem *Solomon and Koheleth*. This poem was included in his *Shirei Bat Zion*, published in 1851, a year before his death at the age of twenty-four. The young poet, who knew himself to be dying, was aware of the vanity of existence even as he grasped at the flickering embers of life.

His poem consists of two cantos. In the first canto, he depicted Solomon in the exuberance of youth and Sulamith delighting in his all-absorbing passion. Solomon did not yet brood over the meaning of life and Sulamith was impressed not by his royal diadem but by the glowing magic of his kisses. The second canto projected Solomon as Koheleth, the aged sage seated on his golden throne, sated with experience, disillusioned with life's fleeting gifts, and yet afraid of death. He recalled his early beloved Sulamith, who died so young and who, in her hour of dying, tried to comfort him with her faith in a reunion among the starry realms after both would have shed their earthly frames. Alas, he, who had made wisdom his primary goal, could not share her faith. As a sceptic, he doubted that soul could survive body. Searching for absolute truth, he encountered riddles everywhere. Draining all pleasures, he found them to be vanities. Final insight

only came to him in his last hour: to forgo hellish doubts and to have faith in God Who would bring everything to its just conclusion.

PAUL HEYSE

A generation after the death of Lebensohn, the German poet and Nobel Prize laureate Paul Heyse, wrote in 1886 a drama, *Die Weisheit Salomo's*, which S.L. Gordon translated into Hebrew under the title *Sulamith*. This play brings a confrontation between Balkis, the haughty Queen of Sheba, and Sulamith, the humble, seventeen-year-old daughter of the keeper of Solomon's vineyard. Sulamith cannot be torn away from her first love, a young herdsman with whom she has grown up, even though Solomon offers her his hand and throne. The maturer Balkis, on the other hand, who is seemingly far wiser but still unloved, is attracted to the king who is indifferent to her and whom she nevertheless pursues with intense "Liebeshass." She came up to Jerusalem from her remote southern realm after hearing of Solomon's reputed wisdom. She hoped he would be able to solve the riddle of life's meaning. But the best answer he could give her was that a person must first die and then perhaps he could catch glimpses of a higher knowledge than was afforded to the living during their brief moment on earth. As long as we are still alive, each day seems to teach us that all is vanity of vanities. Generations come with their restlessness and then fade away. Even the wisest sink into the grave and are ultimately forgotten. Splendor, power, passion, pain are vanities, and so are good and evil. It is far better not to have seen the light of the sun than to come to the realization that everything upon which the light shines is really without permanent substance. When Balkis asks whether the king would also include love among life's vanities, he replies that, having experienced so much of it, it too was vanity, though of a precious kind, and lasting but for a brief moment. It was like a fire kindled by the wind, only to be extinguished by the rain.

In the course of the dramatic action, however, during which Solomon offers Sulamith throne and splendor and asks for her freely given love, he realizes that he can compel her to become his wife but that he cannot compel her to love him. When Sulamith and her herdsman insist on being faithful to each other even when threatened with death, Solomon learns that not everything is vanity. True love is more precious than all treasures. It defies death and endures beyond life. He also learns, and impresses this lesson upon the jealous

Balkis, whose affections he cannot reciprocate, that the crown of wisdom is to rejoice without envy at the happiness of others. Both king and queen are then ready to bless the young couple who experienced a greater love^{than} they themselves, rulers of mighty realms, have ever known or may ever know.

ALEXANDER KUPRIN

A generation after Heyse, the Russian novelist Alexander Kuprin, though a realist of the Gorky-tradition, eschewed realistic effects when he wrote his *Sulamith, a Tale of Antiquity* in 1908, three years after he had risen to fame with his anti-militaristic novel *The Duel*, which depicted the emptiness of life in a remote military garrison, and four years before the appearance of his best known novel *The Pit*, a naturalistic narrative of prostitution.

In *Sulamith*, he escaped in imagination from the Russian milieu of Czarist oppression to a distant, glamorous era. In this romantic tale of the last love of the aging Solomon, Sulamith was presented as a thirteen-year-old who had not yet tasted of the fruits of love.

Written in idyllic prose, this tale cemented the passages of the *Song of Songs* and fantasies of Kuprin's imagination into a mosaic whose theme was the cometlike emergence of Sulamith into the life of Solomon and her ensuing death because of the jealousy of his principal wife.

The novelist revealed an aging Solomon upon whom normal pleasures had paled and who had become sated with wisdom. He had already arrived at the conclusion that in much wisdom there was much grief and that all ambitions, once attained, proved to be worthless and a vexation of spirit. It was then, in his deepest despondency, that he came to know a love, tender and ardent, devoted and beautiful, more precious than riches, fame or wisdom, more precious even than life itself.

Sulamith was Solomon's last great experience. He heard this rustic maiden singing in a vineyard to which he had withdrawn for a hour of deep meditation. He saw her walking between the rows of vines and tying up the clusters of grapes. His eyes cast a spell over her and made her head dizzy. Radiant with joy was their love from the moment he met her among the vines until he brought her into his palace as his newest wife. But there, in his palace, Queen Astis, a daughter of Pharaoh, a worshipper of the goddess Isis, and the most splendid of his many wives and concubines, became aware that the king had tired of her

Egyptian unbridled sensuality and was displacing her with a new favorite. With all the jealousy of a woman scorned, she plotted the death of her young successor in Solomon's affections. On the seventh night of the king's new marriage, at the climax of his new love, Sulamith was struck down in the palace by the gleaming sword of an assassin sent by Queen Astis.

Sulamith's last words were an expression of gratitude for the love, beauty and wisdom which Solomon had let her share. His last words, before she ceased to be, were: "As long as men and women shall love one another; as long as beauty of soul and body shall be the best and sweetest dream in the universe — so long, I swear to you, Sulamith, shall your name be uttered through many ages with emotion and gratefulness."

The novelist concluded that many ages have already passed since then: "There have been kingdoms and kings, and of them no trace has been left, as of a wind that has sped over a desert. There have been prolonged, merciless wars, after which the names of the commanders shone through the ages, like ensanguined stars; but time has effaced even the very memory of them. However, the love of the lowly maiden of the vineyard and the great king shall never pass away or be forgotten."

ABRAHAM GOLDFADEN

Sulamith lived on in Jewish folklore, especially in the folklore of Eastern European Jewry until the Holocaust. Jewish youths in their daydreams had more radiant visions of her than of any other biblical beauty, visions fed by their repeated exposure at school and synagogue to the verses of the *Song of Songs*.

It was therefore most appropriate for Abraham Goldfaden, the father of the Yiddish theater, to model the heroine of his musical melodrama *Shulamith*, 1880, upon the beloved of King Solomon. The dramatist did not have to picture in detail his heroine's loveliness, for her name already evoked thought-associations and emotional attachments across millennia. His Sulamith, too, was a simple, beautiful shepherdess. While on a Succoth pilgrimage to Jerusalem, she lost her way and fell into a well. She was saved by Abshalom, a young aristocrat, a descendant of the Maccabees. When he fell in love with the rescued maiden and offered to marry her, she at first demurely warded off his advances. What could she, a villager and a guardian of sheep, offer to interest the sophisticated urbanite who could far better amuse himself with Jerusalem's rich daughters. But

Abshalom saw in her a reincarnation of the earlier Shulamith whom King Solomon preferred to all the princesses available to him. The young man, therefore, vowed to ask her father for her hand. Soon, however, he proved faithless to his vow and married Abigail, the daughter of a Jerusalem priest and famed as the pearl of the Orient.

In vain did Shulamith wait a year and then another year. Abshalom did not come to her home. When she learned of his faithlessness, she invoked the vengeance of God upon him. As a result, his two children perished. Then he realized the enormity of his guilt and returned repentant to his beloved Shulamith who had remained unswervingly loyal to her only love.

This musical melodrama of Goldfaden was more popular than his many other comedies, tragedies, operettas, and historical plays. Its lyrics were on the lips of millions of Yiddish-speaking persons and its opening song, "Rozhinkes mit Mandeln" still resounds in Jewish homes, classrooms and at folk gatherings on all continents.

YITZKHAK LEIBUSH PERETZ

Goldfaden's *Shulamith* was being presented on many Yiddish stages of the closing nineteenth century when Yitzkhak Leibush Peretz, the profoundest of Yiddish writers, wrote his tale *Venus and Sulamith*, in which he contrasted the Hellenic and the Jewish ideal of love and loveliness.

In a dialogue between two Yeshiva lads, which takes place in a study hall attached to a synagogue of an Eastern European townlet, Chaim reads from a booklet that Hannah was as beautiful as Venus, and he asks his companion Zelik to tell him who Venus was. He then learns that she was a Greek goddess of love, that she arose naked from the sea, that she had as husband a god named Vulcan, with whom she had no children; and that, in addition, she had several lovers, including Mars, the god of war, with whom she had two children, Bacchus, the god of drunkards, with whom she also had two children, Mercury, the god of thieves and businessmen, with whom she had two more children, and also Anchises, a mere mortal, with whom she had a son Aeneas.

Zelik further explains that Venus wreaked vengeance upon all who did not pay homage to her, and that once she even transformed the inhabitants of an entire city into oxen.

When Zelik ends his description of the Greek goddess of love by comparing

her to Sulamith of the *Song of Songs*, Chaim gets very angry. How dare one desecrate the name of the pure, radiant Sulamith by comparing her to the immoral murderess Venus, who had affairs with so many men! Sulamith was healthy, young, immaculate. She was no gypsy, flitting about from one person to another. She was more fragrant than all meadows, forests, and gardens. She had nothing to be ashamed of and was not the least bit conceited. She had warm, good-natured eyes like those of a dove. When she spoke, honey dripped from her lips. In her presence, no unseemly thought could arise. On the contrary, when she looked with her modest eyes at a person, he lowered his own eyes and a tremor passed through his heart. When she awoke to love, it was a love stronger than death and lasting unto eternity. But it was love for only one person, a young, handsome shepherd. She did not know that, when away from her, this shepherd wore a crown on his head and was the world's greatest monarch. She did not engage in secret affairs. She regretted that her adored herdsman was not her brother, born of the same father and mother, so that she could kiss him openly in the sight of all. She was a true Jewish daughter, who had a respectable father and mother, and not a lewd, motherless creature like Venus, who arose from sea-foam.

Zelik concludes his glowing tribute to Sulamith by suggesting that Hannah of Chaim's booklet might be compared to Miriam, Abigail, Rachel, Delilah, even to Queen Esther or any other beautiful woman, but not to the incomparable Sulamith. No one was as superb as the maiden of the *Song of Songs*.

Peretz's lifelong interest in Sulamith is reflected in his three translations of the *Song of Songs*, the last one completed in 1914, a year before his death. In his introductions, of which there are several versions, he stresses that the allegorical interpretation of this scroll was once necessary in order that it be included among the sacred texts, but that, when the scroll is de-allegorized, as it should be, there emerges the true and glamorous picture of natural life in Ancient Israel, the beauty of fields, gardens and vineyards at the foot of Mt. Hermon, the loveliness of the naked rocks in the desert-landscape of Baal-Hamon, the delight in wine, women, song and dance, joy without sophistication in the Solomonic springtime of the Jewish people.

SHOLOM ALEICHEM

Sholom Aleichem was no less fascinated by Sulamith than was Peretz. His vi-

sion of this biblical maiden permeates his autobiographic romance, *Shir Ha-shirim* (1909-11), the story of a boy's idealization of a girl with whom he grows up. The young hero, who studies the *Song of Songs* at school and chants it in the synagogue, envisages Buzi, who is a year younger than he, as the contemporary Sulamith. In his dreams of her, he addresses her in verses culled from this biblical scroll and he experiences their meetings and partings as paralleling the idyllic encounters between Solomon and Sulamith. As he grows up, he leaves the townlet of his birth in order to seek modern learning far from home. He becomes estranged from father, mother and his playmate Buzi. However, when word reaches him of Buzi's engagement and coming marriage, his suppressed feelings for her, the ideal companion of his boyhood years, well up in him and he decides to revisit his home during the Passover season, the *Shir Ha-shirim* season. There he relives with Buzi, for a few brief hours, scenes and memories of earlier years, when he revelled in images of her as Sulamith. He is able to compare the values of the traditional world from which he moved away with the values of the modern world that lured him. At this point, Sholom Aleichem, the greatest of Yiddish humorists, refuses to continue with the epilogue of his youthful romance, a romance that began so happily and that still evokes in him painful memories of what might have been.

S.S. FRUG

A contemporary of Sholom Aleichem, the trilingual poet S.S. Frug, in his Yiddish lyric *Shulamis*, reacted to the Russian pogroms of the closing nineteenth century by calling upon his co-religionists to return to their ancient homeland and to a pastoral and agricultural life on the ancestral soil which was waiting to be reclaimed from the desert. He issued his call through the voice of the idealized biblical shepherdess Sulamith. With her new song of Zion, she sought to arouse from inertia her dejected and insulted bridegroom Israel, to inject new energy into him, and to inspire him to help himself instead of merely waiting for God to deliver him from his troubles. She offered to heal his sick limbs and embittered soul and to bring hope, joy and strength to him, if he would only come to share with her a life in Zion.

MORRIS ROSENFELD

At about the same time as Frug turned from lamenting the horrors of the Rus-

sian pogroms in lyrics of faith in the coming rebirth of his people in Zion, the American Yiddish poet Morris Rosenfeld, who called himself a tear-drop millionaire and who bewailed in heart-rending verse the crushing of the Jewish immigrant soul by the sweatshop system, also saw new hope for his people in their return to the soil of Zion. From sad songs of toil in shops and tenements, as slaves to machines, he turned to songs of longing for Jewish national revival. His poem *Shulamis* bore the sub-title *The Golden Love of the Song of Songs*. His heroine was the Orient's most beautiful daughter, a shepherdess who helped to guard the flock of King Solomon. When the monarch caught sight of her, his love for her was boundless. However, the love of the ideal Jewish maiden could not be bought even for a throne. Her love was freely given to a shepherd who waited for her among the cedars. The wise and saddened king had to renounce his unreciprocated love for the unbribable Sulamith. This poem, as well as Rosenfeld's other national songs, belonged to the early romantic period of Zionism and offered an escape in imagination from the proletarian squalor in which the Jewish immigrants lived and of which he wrote.

MOSHE BRODERZON

The lyric *Shulamis* of Moshe Broderzon, the popular Yiddish poet of Lodz, had no national overtones, since it was written after World War I, when Zionist romanticism was yielding to a more realistic assessment of what Jewish colonization on the parched earth of Palestine required in daily sacrifices. Most appropriately, the lyric appeared for the first time in the Passover issue of the Lodz organ *Der Volksblatt*, March 30, 1923, since the *Song of Songs*, of which Sulamith is the heroine, is read at synagogues on Passover. Broderzon's poem was a hymn to the lovely maiden in whose young heart longing had budded and whose childhood innocence was about to give way to a passionate arousal of the blood.

KADIA MOLODOWSKY

The two lyrics of the Yiddish poetess Kadia Molodowsky, *Shulamis* and *Tsum Melekh Shlome Kunt di Herlikhe Shulamis* (*Splendid Sulamith Comes to King Solomon*), continued the tradition of portraying the biblical shepherdess in the most glowing colors as the genuine maiden whose beauty never fades.

In Sulamith, the rose of Sharon, the lily among thorns, and a well of living

waters, the Jewish people personified the ideal maiden, loving and beloved, modest and pure, ardent and faithful, unblemished in body and soul, a source of inspiration to creative spirits, ancient, modern, and in generations to come.



Das Lied Der Lieder, E.M. Lilien

THE NUZI TABLETS

Reflections on the Patriarchal Narratives

BY STUART A. WEST

THE HURRIANS AND THE NUZI TABLETS

In 1925 excavations were begun in North East Iraq, 150 miles north of Baghdad, under the auspices of the American School of Oriental Research in Baghdad, Harvard University and the University Museum of Pennsylvania, on the site of the ancient city of Nuzi. During the course of the excavations, which continued until 1931, more than 4,000 written documents in the form of clay tablets were discovered, which were subsequently transferred to the Oriental Institute of Chicago and the Harvard Semitic Museum. Some of the tablets are also now in the British Museum.

The tablets cover the period when Nuzi was part of the Hurrian Mitanni Empire during the 15th - 14th Centuries B.C.E. and the Hurrians were at the height of their power. The information contained in the tablets discloses considerable data regarding the laws and customs of the Hurrians, much of which is pertinent to a proper understanding of the Biblical narratives concerning the Patriarchs. Although Abraham is thought to have lived in the 18th Century B.C.E., the first known appearance of Hurrians was in the region of Cappadocia to the north of Haran, where texts were found showing a Hurrian presence as early as 2,000 B.C.E. There is therefore every reason to believe that the Hurrians had an ever increasing influence in the area during the Patriarchal period, so that the Nuzi tablets could very well reflect Hurrian laws and customs at that time.

THE HURRIANS AND THE PATRIARCHS

We know from Genesis 11 that Abraham and his family settled in Haran, before he moved on to the land of Canaan:

*And Terah took Abram his son, and Lot the son of Haran, his son's son,
and Sarai his daughter-in-law, his son Abram's wife; and they went forth*

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with them from Ur of the Chaldees, to go unto the land of Canaan; and they came unto Haran, and dwelt there.

Genesis 11:31

Like Nuzi, Haran was also part of the Hurrian Mitanni Empire whilst the Hurrians were at the height of their power, so that the tablets discovered at Nuzi would also reflect the way of life in Haran. In this manner, scholars have ascertained from a careful study of the Nuzi tablets that they are very helpful in explaining many of the Biblical episodes relating to the Patriarchs, which had hitherto been somewhat puzzling.

Although the Bible indicates that Abraham eventually left Haran (Genesis 12:4), the Patriarchs nevertheless kept in close contact with that city. Abraham sent his servant back to Aram-naharaim, the region in which Haran was situated, in order to find a wife for his son Isaac (Genesis 24:2-10). Isaac later told his younger son Jacob to flee to his uncle Laban in Haran, in order to escape the wrath of his brother Esau, whom he had tricked out of his birthright blessing (Genesis 27:43). Jacob indeed fled to Haran, subsequently marrying there his cousins Leah and Rachel (Genesis 29:1-30).

The influence of Hurrian society on the Patriarchs was undoubtedly very strong, not only because of the origins of Abraham in Mesopotamia, but also because all the Patriarchs maintained contact with the area. This is borne out by the fact that many of the incidents in the Biblical narratives relating to the Patriarchs in reality reflect Hurrian social and legal customs, and prove beyond reasonable doubt that the Patriarchal way of life had its roots in Hurrian society.

SAY, I PRAY THEE, THOU ART MY SISTER

In Genesis 12:10-20 we read of famine in the land of Canaan, which caused Abraham to go down to Egypt. Before entering that country, Abraham instructed Sarah his wife to tell the Egyptians that she was his sister, for fear that if she said she was his wife, they might kill him. She did as she was instructed and was taken into Pharaoh's house. Abraham was treated well by Pharaoh, but the royal household suffered great plagues as the result of divine intervention. When Pharaoh ascertained the true relationship of Sarah to Abraham, he quickly sent the couple on their way and had his men escort them out of Egypt. However, it would appear that the failure of the stratagem was lost on Abraham, because in

Genesis 20:1-18 we find the same story repeated, only this time with Abimelech, King of Gerar. On this occasion the divine intervention was by a dream, which Abimelech had in the night, revealing the truth to him, and by making the women of his household barren. After Abraham explained to Abimelech the reason for what he had done, Abimelech gave him gifts which enriched him considerably and invited him to dwell in the land wherever he pleased. In response to Abraham's prayer, the affliction on the royal household was lifted.

Apparently Isaac was unaware of the double failure of his father's stratagem or, if he was aware, chose to ignore the lesson, for in Genesis 26:6-12, the same basic story is once again repeated, although it is Isaac and his wife Rebekah who are involved with Abimelech. This time though, there was no divine intervention; Abimelech realised the truth when he caught the couple sporting together.

This thrice repeated story has been the subject of much discussion by commentators through the ages, but only with the discoveries at Nuzi has it become clear that Abraham and Isaac were not involved in any trickery, but were endeavouring to protect their respective wives from molestation by invoking the Hurrian custom or law of wife-sistership. According to the Nuzi tablets a woman having the status of a wife-sister rather than that of just an ordinary wife, enjoyed superior privileges and was better protected. The status was a purely legal one, a wife-sister being quite distinct from the physical relationship usually understood by the word "sister". In order to create the status of wife-sistership two documents were prepared — one for marriage and the other for sistership. Thus, we find a Nuzi tablet, according to which a person by the name of Akkuleni, son of Akiya, contracted with one Hurazzi, son of Ennaya, to give to Hurazzi in marriage his sister Beltakkadummi. Another tablet records that the same Akkuleni sold his sister Beltakkadummi as sister to the same Hurazzi. If such a marriage was violated, the punishment was much more severe than in the case of a straightforward ordinary marriage. It would appear that the actions of Abraham and Isaac reflect this custom.

AND LABAN AND BETHUEL ANSWERED AND SAID

It is interesting to note that in the example cited from Nuzi, it was the brother who gave his sister away in marriage, indicating that the system of fratriarchy existed in Hurrian society. Likewise, when Abraham's servant was negotiating to take away Rebekah to be a wife for Isaac, the principal negotiator representing

the family was Laban, her brother, whose name precedes that of Bethuel, her father, in the Biblical text (Genesis 24:50). Precedence is also given to the brother over his mother in the account (Genesis 24:53, 55), and no further mention is made of the father. Furthermore, the description of the family farewell hints that the system of fratriarchy was being practised in Rebekah's home:

And they sent away Rebekah their sister, and her nurse, and Abraham's servant, and his men. And they blessed Rebekah, and said unto her: 'Our sister, be thou the mother of thousands and ten thousands, and let thy seed possess the gate of those that hate them.'

Genesis 24:59-60

Also significant is the fact that before the marriage was finally agreed, Rebekah was consulted:

And they called Rebekah, and said unto her: 'Wilt thou go with this man?' And she said: 'I will go.'

Genesis 24:58

This reflects the Nuzi tablet according to which the bride consented to her brother Akkuleni giving her as wife to Hurazzi.

THE POSSESSOR OF MY HOUSE WILL BE ELIEZER

The basic purpose of marriage being to produce children, it is possible to sympathize with Abraham's remarks after years of childless marriage:

And Abram said: 'O Lord God, what wilt Thou give me, seeing I go hence childless, and he that shall be possessor of my house is Eliezer of Damascus?' And Abram said: 'Behold, to me Thou hast given no seed, and lo, one born in my house is to be mine heir.'

Genesis 15:2-3

The Nuzi tablets have indicated a possible explanation of Abraham's remarks. They reveal that under Hurrian law a man's heir could be either his natural-born son — a direct heir — or, in the absence of any natural-born son, an indirect heir, who was an outsider adopted for the purpose. In the latter case, the adopted heir was required to attend to the physical needs of his "parents" during their lifetime. The following is an example found on a tablet at Nuzi:-

The tablet of adoption belonging to Ehelteshup, son of Puhya, who adopted Zigi, son of Aknya. Accordingly, all my lands, my buildings, my earnings, my domestics, one (part) of all my property, I have given to Zigi. In case Ehelteshup has sons (of his own), they shall receive a double portion and Zigi shall be second. If Ehelteshup has no sons then Zigi shall be the (principal) heir.... As long as Ehelteshup is alive, Zigi shall serve him; he shall provide him with garments.

In the light of this tablet we can also understand the Lord's reply to Abraham:

'This man shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir.'

Genesis 15:4

GO IN, I PRAY THEE, UNTO MY HANDMAID

Apart from adoption, concubinage was another method of providing an heir in the case of a childless marriage. Thus, one Nuzi tablet reads:-

Kelim-ninu has been given in marriage to Shennima.... If Kelim-ninu does not bear children, Kelim-ninu shall acquire a woman of the land of Lulu (i.e., a slave girl) as wife for Shennima.

Clearly this provision guarded against the possibility of being left without an heir and is reflected in the Patriarchal narratives:

Now Sarai Abram's wife bore him no children; and she had a handmaid, an Egyptian, whose name was Hagar. And Sarai said unto Abram: 'Behold now the Lord hath restrained me from bearing; go in, I pray thee, unto my handmaid; it may be that I shall be builded up through her'. And Abram hearkened to the voice of Sarai. And Sarai Abram's wife took Hagar the Egyptian, her handmaid, after Abram had dwelt ten years in the land of Canaan, and gave her to Abram her husband to be his wife. And he went in unto Hagar, and she conceived....

Genesis 16:1-4

The same pattern is repeated later in relation to Rachel, who had not borne Jacob any children:

And when Rachel saw that she bore Jacob no children, Rachel envied her

sister; and she said unto Jacob: 'Give me children, or else I die'. And Jacob's anger was kindled against Rachel; and he said: 'Am I in God's stead, who hath withheld from thee the fruit of the womb?' And she said: 'Behold my maid Bilhah, go in unto her; that she may bear upon my knees and I also may be builded up through her.' And she gave him Bilhah her handmaid to wife; and Jacob went in unto her. And Bilhah conceived, and bore Jacob a son.

Genesis 30:1-5

It is also interesting to note that Rachel acquired Bilhah as her maid in much the same way as was customary among the Hurrians, for the Nuzi tablets reveal a Hurrian custom of assigning a slave girl as handmaid to a bride by way of a wedding gift:

And Laban gave to Rachel his daughter Bilhah his handmaid to be her handmaid.

Genesis 29:29

Regarding marriage generally, the Nuzi tablets provided that if a man worked over a period of time for the father of the girl whom he wished to marry, then he would have the right to take the girl as his wife. This exactly mirrors the Biblical account of Jacob's working for his uncle Laban in order to marry Rachel (Genesis 29:15-30).

WHEREFORE HAST THOU STOLEN MY GODS

Rachel's theft of her father's idols (Genesis 31:19) reflects the Hurrian custom of keeping household gods, although Scripture's contempt for such a custom is emphasized by Rachel's hiding them in her camel's saddle and then sitting on them while she was in a menstruant state — a state of being ritually unclean (Genesis 31:34-35). Nevertheless, the real significance of what she did, and perhaps the reason for the theft, lies in the fact that according to the Nuzi tablets he who possessed the household gods was the legitimate heir. Thus, a Nuzi tablet of adoption of one Wullu by a certain Nashwi provides:

If Nashwi has a son of his own he shall divide (the estate equally) with Wullu, but the son of Nashwi shall take the gods of Nashwi.

Hence, Laban's anxious question to Jacob:

'And now that thou art surely gone, because thou sore longest after thy father's house, wherefore hast thou stolen my gods?'

Genesis 31:30

Rachel's reason for taking her father's household gods may well have been to secure the inheritance for Jacob, especially as Laban had no sons.

The same Nuzi tablet as provides for Wullu's adoption also makes provision for his marriage to Nashwi's daughter and to no other woman:

If Wullu takes another wife he shall forfeit the lands and buildings of Nashwi.

Similarly, Laban warned Jacob:

'If thou shalt afflict my daughters, and if thou shalt take wives beside my daughters, no man being with us; see, God is witness betwixt me and thee.'

Genesis 31:50

NOW THAT I AM GROWN OLD

As in modern society, inheritance under Nuzi law was effected by testamentary disposition, although the tablets indicate that such a testament was often made orally. One of the tablets tells of a lawsuit between brothers concerning the possession of their late father's slave girl, Sululi-Ishtar. The youngest of three brothers, Tarmiya, was defending his elder brothers' claim to Sululi-Ishtar and the tablet sets out his testimony:-

'My father, Huya, was sick and lay on a couch; then my father seized my hand and spoke thus to me, 'My other sons, being older, have acquired a wife; so I give herewith Sululi-Ishtar as your wife.'

In the end result the Court found in favour of Tarmiya, upholding his father's oral testamentary disposition.

It also appears from another Nuzi tablet that even an oral testament commenced with an opening introductory statement such as: *'Now that I am grown old....'* which was the legal phraseology to indicate that what was to follow constituted a testamentary disposition. In similar manner, Isaac indicated to his elder son Esau that he wished to bestow upon him his testamentary blessing: *'Behold now, I am old, I know not the day of my death'* (Genesis 27:2).

TRANSFERENCE OF BIRTHRIGHT

The blessing, intended for Esau, was in fact given to Jacob, due to the latter's deception (see Genesis 27), but there are other instances in the Patriarchal narratives which indicate a deliberate transference of birthright. By reason of Jacob's first-born son, Reuben, having had sexual intercourse with his father's concubine, Bilhah (Genesis 35:22), he was deprived of his birthright:

....forasmuch as he defiled his father's couch, his birthright was given unto the sons of Joseph the son of Israel...

I Chronicles 5:1

So, too, in blessing Joseph's two sons, Manasseh and Ephraim, Jacob favoured the younger Ephraim:

And Joseph took them both, Ephraim in his right hand toward Israel's left hand, and Manasseh in his left hand toward Israel's right hand, and brought them near unto him. And Israel stretched out his right hand, and laid it upon Ephraim's head, who was the younger, and his left hand upon Manasseh's head, guiding his hands wittingly; for Manasseh was the first-born.... And when Joseph saw that his father was laying his right hand upon the head of Ephraim, it displeased him, and he held up his father's hand, to remove it from Ephraim's head unto Manasseh's head. And Joseph said unto his father: 'Not so, my father, for this is the first-born; put thy right hand upon his head'. And his father refused, and said: 'I know it, my son; he also shall become a people, and he also shall be great; howbeit his younger brother shall be greater than he, and his seed shall become a multitude of nations'. And he blessed them that day, saying: 'By thee shall Israel bless, saying: God make thee as Ephraim and as Manasseh.' And he set Ephraim before Manasseh.

Genesis 48:13-20

It is quite apparent from the Nuzi tablets that instances of the transference of birthright, such as occurred in the Patriarchal narratives, were not uncommon in Hurrian society. One example concerns a certain Zirteshup, whose father disowned him but later restored his status:-

As regards my son Zirteshup, I at first annulled his relationship; but now I have restored him into sonship. He is the elder son and a double share he shall receive....

Another instance of the transference of birthright from the Nuzi tablets is the

exchange by one Kurpazah of his birthright in consideration for three sheep given to him by Tupkitilla, his brother. In the light of this example, Esau's willingness to exchange his birthright for Jacob's mess of pottage (Genesis 25:29-34) is perhaps more understandable.

So it is that we find in the Patriarchal narratives many reflections of the Hurrian laws and customs as revealed at Nuzi, which have both elucidated the Biblical text and have given to us a better insight into the Patriarchal way of life.

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THE PHENOMENOLOGY OF PROPHECY

Part II

BY SHIMON BAKON

LITTLE KNOWN PROPHETS

Abba, son of R. Kahana said: the removal of the ring (by Ahasuerus) was more effective than the forty eight prophets and seven prophetesses of Israel. All of them did not turn them for the better, while the removal of the ring did turn them for the better.

אמר רב אבא בר כהנא: גדולה הסרת הטבעת מארבעים ושמונה נביאים ושבע נביאות שנחנבאו להן לישראל. שכלן לא החזירן למוטב, ואלו הסרת טבעת החזירתן לטובה.

Megillah 14a

Rashi, quoting the Seder Olam, enumerates these forty eight prophets and the seven prophetesses. Yet, there is no unanimity as to some personalities raised by tradition to the status of prophet. Neither is there unanimity on the total number of prophets, as can be ascertained from the annotations of Rabbenu Hananel and the Gaon of Vilna ad loco.

More interesting than the arbitrary figure of 48 plus 7, mentioned by Abba is a certain undertone of irony, somewhat softened by Rashi's commentary, as to the efficacy of prophetic exhortations. Ahasuerus, giving his ring to Haman, brought about immediate *חשוכה*, a matter not accomplished by all the 48 prophets. This statement may, perhaps, also reflect the Rabbinic thought that the major purpose of prophecy was to bring about Repentance.

As we shall see shortly, both assessments are somewhat exaggerated. Following the careers of little known prophets, we will note that the sphere of their activities was wide-ranging and that the influence they exerted on the course of events of their and subsequent times was greater than is generally given credit.

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A SYNCHRONIZED LIST OF KINGS AND PROPHETS (1000-600 BCE)

Kings of Judah		Prophets	Kings of Israel		Prophets	Kings of Judah		Prophets	Kings of Israel	
1,000	DAVID		800	JEHOASH		798-780	AMAZIAH	MAN OF GD	800-785	JEHOASH
990		GAD	790							
980		NATHAN	780			780-740	UZZIAH	JONAH	785-745	JEROBOAM II
970	SOLOMON		770							
960			760					AMOS		
950		ACHIJAH	750					HOSHEA		
940			740					ISAIAH		
930	REHOBOAM	SHEMATAH	730			735-720	JOTHAM	ODED		
920	ABUJAH		720				AHAZ	MICAH		
910	ASA	HANANI	710			720-690	HEZEKIAH			
900		AZARIAH	700							
890			690			690-640	MANASSEH			
880			680							
870			670							
860			660							
850			650							
840			640							
830			630							
820			620							
810			610							

What can we learn from the list of prophets, synchronized with the Kings of Israel and Judah?

First we note an uneven distribution of prophets. We note "bunching" at some times and "thinning" at others. We note, with some surprise, that during the reign of Jehoash, and much later of Manasseh, there is no record of a prophet, but during the reign of Jehoshaphat and Uzziah, we see the emergence of a plethora of prophets. To what circumstance can we attribute this phenomenon? One is almost driven to the conclusion that, in an atmosphere conducive to prophetic functioning, perhaps with the protective encouragement of prophecy by some of the kings, prophecy blossomed forth, with the reverse true as well.

We know that Jehoash had Zechariah ben Jehoiadah stoned to death,¹ and for a considerable stretch after that, perhaps 30 years, we find no trace of a prophet. But did it stop altogether? The long prophetic silence was interrupted by the appearance of an anonymous prophet² during the reign of King Amaziah (798-780).

We note a similar phenomenon during the long reign of Manasseh (690-640). The Seder Olam suggests that it was Joel, Habakkuk and Nahum who ministered during this period. But this seems improbable. Nahum speaks about the fall of Nineveh (612 B.C.E.). Habakkuk directs his prophetic utterances against the oppressors of Judah. It is not in character with prophecy not to utter words of denunciation against one of the most sinful kings of Judah. And as for Joel's ministry, it is estimated to have occurred anywhere between 800 to 400 B.C.E.

Yet there is a poignant story told in Chronicles³ not related in the Book of Kings, that Manasseh was taken with "hooks," bound in fetters, as a prisoner by the Assyrians. "In distress he besought the Lord.... Now the rest of the acts of Manasseh, and his prayer unto his God, and the words of the *seer* that spoke to him in the name of the Lord... behold they are written among the acts of the Kings of Israel."⁴ Thus we find a repetition of the phenomenon encountered during the reign of Jehoash: A long prophetic silence, interrupted at the end of his rule by the appearance of an anonymous seer, indicated that prophecy had not been dead but underground, followed by a powerful revival of prophecy with the emergence of Habakkuk, Nahum, Zephania, Joel, and Jeremiah.

1. II Ch. 24:20

2. II Ch. 25:7-9, 15

3. II Ch. 33:11-19

4. Ibid

PROPHETIC FUNCTIONS

There are a variety of activities in which the little known prophets engaged. We of course take the function of serving as the conscience of kings for granted. The best known instances are the confrontation of Nathan and Elijah, well known early prophets, with David and Ahab respectively. Other prophets also attempted to exert religious influence on kings, but the only one credited with having had a positive influence is Azariah ben Oded, on King Asa.⁵

CHRONICLERS

Some of them served as chroniclers. Iddo, probably the most prolific, recorded the acts of Solomon, Rehoboam and Abijah. Prior to him Samuel, Gad, Nathan and Ahijah,⁶ and after him, Shemaiah, Jehu ben Hanani and others engaged in this capacity. In fact, there were in existence two histories from which the author of Chronicles drew: One, the Acts of Kings — דברי מלכי ישראל — and the other the History of Seers — דברי חזי — as evidenced from II Ch. 33:18-19.

MUSICIANS

It seems that providing sacred music, ascribed to some levitical clans, had the status of a prophetic function. Thus we read in I Ch. 25:1, "Moreover David and the captains of the host separated for the service certain of the sons of Asaph, Heman and Jedutun who should prophecy with harps, with psalteries and with cymbals." Segal⁷ suggests that there is sufficient evidence that it was the function of prophetic groups (בני נביאים, חבל נביאים), equipped with some musical instruments, to enhance services at the sanctuaries with the rendering of music.⁸ It is no wonder then that Chronicles⁹ addresses the Levites Asaph, Heman and Jedutun-Etan as חזנים which does not prevent the Seder Olam and with it Rashi, from excluding them from the canonical listing of prophets.

It is the contention of Segal that, in addition, prophets also offered prayers in the sanctuaries, where the priests' tasks centered upon offering sacrifices.

5. II Ch. 15:1

6. II Ch. 9:19, 12:15, 13:22 (respectively)

7. מ.צ. סגל, מבוא המקרא, p. 243

8. See also Amos 8:13

9. II Ch. 29:30, II Ch. 35:15, I Ch. 25:5

בדברי דוד ואסף החזנים כל אלה בנים להימן חזן המלך והימן ויריחון חזן חזן המלך

Already in connection with Abraham,¹⁰ we read: כי נביא הוא ויהפלל בעדך — "for he is a prophet and he shall pray for thee." We know of Moses, Samuel, Elijah, Elisha, Amos and others, who pleaded on behalf of individuals and Israel, and of Moses who even prayed on behalf of Egypt.

POLITICAL ACTIVISTS

Not a few of the little known prophets were known to be active in the political sphere and to exert some influence on Judah-Israel relationships. It must be stated from the onset that the political concerns of these prophets were primarily religious. It seems, on the whole, that they ignored the political separation of Judah and Israel, since their zeal for the Lord knew no such boundaries. Regrettably we have no record of prophetic utterances bearing on this issue. What we know are their actions. They attacked the backslidings of kings on both sides of the boundary. Amos went from Judah to Beth-El in Israel to make his pronouncements. Elijah, on Mount Carmel, built an altar of twelve stones, one for each tribe of the "house of Jacob" to point to the inseparable religious union of the two separate kingdoms. We can only guess that they considered the sad fact of separation a temporary aberration. Their focal concerns were religious, and if their actions seem political, they are religiously motivated.

Achijah the Shilonite, drawing away from the Davidic dynasty for religious reasons, threw his support behind Jeroboam¹¹ and, as soon as he discovered that the cure was worse than the illness, hurried to hurl his imprecations against Jeroboam. Shemaiah advised Rehoboam of Judah against war with Israel,¹² while Hanani warned Asa of Judah against aligning himself with Damascus against Baasa of Israel. Micaiah suffered humiliation at the hand of Ahab, because he had the courage to warn against a joint venture of Jehoshaphat and Ahab against Ramot Gilead of Aram.¹³ On Jehoshaphat's return from his ill-begotten venture, Jehu ben Hanani greeted him with a grim, "shouldst thou help the wicked and love that hate the Lord!"¹⁴ — thus discouraging further alliance with Israel for religious reasons. Jechaziah, son of Zechariah,¹⁵ encouraged Jehoshaphat to engage in battle against Moab and Ammon, while Eliezer son of

10. Gen. 20:7

11. I Kings 11:9-32; 12:15-29; 14

12. I Kings 12:22-24; II Ch. 11:4

13. I Kings 22; II Ch. 11:4

14. II Ch. 19:2

15. II Ch. 20:14

Dodavahu warned the king to "join himself with Achaziah, King of Israel to make ships in Ezion Geber."¹⁶

In this connection one more little known prophet, Oded,¹⁷ should be mentioned "for good." Kings Ahaz of Judah and Pekah of Israel were engaged in fratricidal war, in which the former suffered a crushing defeat. Oded intervened with the army of Pekah for the release of Judean prisoners. It is to the credit of some leaders of Ephraim that, shaken by the words of the prophet, they prevailed upon the army to release them. Moreover, "with the spoil clothed all that were naked among them... and gave them to eat and to drink... and carried all the feeble of them upon asses and brought them to Jericho..."

FALSE PROPHETS

THE PROFESSIONALS

The following passage in Jeremiah is on first thought perplexing.

Thus sayeth the Lord of hosts: Do not listen to the words of the prophets who prophesy to you, filling you with vain hopes.

Jeremiah 23:16

Why should one prophet denounce other prophets? On second thought we must appreciate the fact that "prophecy" in Scripture has a wide range of meaning. Segal¹⁸ suggests that these prophets, not much different from prophets in surrounding countries, plied their trade as soothsayers and diviners. It was a profession for which they were well paid and which, apparently, filled a secular need of people and kings. What was it then that separated the wheat from the chaff? To this there are some answers.

A fine example of the non-professional prophet is Amos. A herdsman and a dresser of Sycamore trees, he was "called" by God: "And the Lord took me from following the flock, and the Lord said to me: go, prophesy to my people Israel."¹⁹ When Amaziah²⁰ the priest of Beth-El confronted him with the words: "Go flee away to the land of Judah and eat bread there..." it was not meant derisively. A prophet, seer, according to Amaziah, is one who derives his income from his trade. It is this professionalism that is attacked by Micah:²¹ "And the prophets thereof divine for silver."

16. II Ch. 20:35-36

17. II Ch. 28:7-15

18. מ.צ. סגל, מבוא המקרא, p. 230

19. Amos 7:14-15

20. Amos 7:12

21. Micah 3:11

There is also the fundamental difference between the independence of prophets called by God and the sycophantic subservience of the professional. The startling difference can be found in the juxtaposition of two unrelated passages. In one, an anonymous prophet who upbraided King Amaziah "for seeking after foreign gods" is told by the king: "Have we made thee of the king's counsel?"²² In the other, Jeremiah announces proudly: "For who has stood in the *Council of the Lord*."²³ Thus the true prophet, in the tradition of Moses, is the one admitted to God's council and taken in His confidence. We now better understand Amos when he proclaims: "For the Lord will do nothing, but He revealeth His counsel unto His servants the prophets."²⁴

Suffering is the immediate consequence of being admitted to God's counsel. Hanani was put into prison for opposing the King.²⁵ Micaiah was struck by the false prophet Zidkiah²⁶ and also put into prison, there to be fed scant water and bread, for opposing a joint Ahab-Jehoshaphat military venture. Zechariah, son of Jehoidah,²⁷ was stoned to death on the king's orders, because he denounced the ruling class for "forsaking the house of the Lord and serving Asherim and idols." Uriah,²⁸ another little known prophet during the ministry of Jeremiah, prophesied against Jerusalem and, fleeing to Egypt, was extradited on request of Jehoiaquim, who then "slew him with the sword."

WHO SHALL ENTICE AHAB

A serious incident is reported in II Ch. 18, corresponding in all essentials to I Kings 22. This incident throws light on the difference between true and false prophecy. King Jehoshaphat of Judah was asked by the latter to join him in a military campaign against Ramot Gilead of Aram. On request of Jehoshaphat, Ahab gathered 400 prophets to inquire of the Lord. Led by Zidkiah,²⁹ who made horns of iron and proclaimed: "Thus saith the Lord; with these thou shalt gore the Arameans..." they encouraged them to proceed. Jehoshaphat, unimpressed by this spectacle, asked if there was no other prophet of whom to inquire. Now came an answer typical of Ahab: "There is yet one man... *but I hate him*; for he

22. II Ch. 25:15

23. Jeremiah 23:18

24. Amos 3:7

25. II Ch. 16:10

26. II Ch. 18:23

27. II Ch. 24:19-21

28. Jeremiah 26:20-24

29. II Ch. 18:4

never prophesieth good concerning me, but always evil.”³⁰ This man was Micaiah son of Imla. Prompted to tell the truth, he prophesied: “I saw all Israel scattered upon the mountain as sheep that have no shepherd.” Then follows a vivid description of a vision, reminiscent partially of Isaiah and partially of Job. He has the vision of God sitting on a throne surrounded by a heavenly host. And the Lord inquires: Who shall entice Ahab... that he may go up and fall at Ramot-Gilead.” A “spirit” then came forward and said: “I will go forth and become a *living spirit* in the mouth of all his prophets...”³¹

The sequel is well known. His prophecy is ignored. In the ensuing war Ahab, disguised as a commoner, is struck by a man “who drew his bow at a venture” and dies the same evening.

THE DEUTERONOMIC SIGNS OF FALSE PROPHETS

The true prophet is a faithful purveyor of God’s words. False prophets claim to do the same! How then is one to discern the one from the other?

Micaiah, as we have seen, did not claim that the prophets perverted the word of God. He merely indicated that a lying spirit (perhaps the first Satan) stepped forward to darken his vision in order to hasten the demise of Ahab.

Deuteronomy³² portrays the false prophet as one who, by sign or wonder, wishes to *seduce* the people to “go after other gods;” He is not to be heeded, since God merely wishes to test Israel’s faithfulness. There is another passage³³ in which it is said, “I will raise up a prophet from among their brethren, like unto thee (Moses) and I will put My words in his mouth.” But how is one to recognize that a prophet has spoken presumptuously? Deuteronomy states: “when a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord has not spoken.”

Thus Deuteronomy characterizes the false prophet as a person who wilfully perverts the people. And how is he recognized? His prophecies and predictions are not fulfilled.

WHO MAKE MY PEOPLE TO ERR

A strange episode is related in I Kings chapter 3 about an anonymous man of God who, during the reign of Jeroboam, went to Beth-El from Judah, “by the

word of the Lord.” This man now came and “cried against the altar.” An old prophet there, claiming to be a prophet like him, deceived him and caused his eventual death. Thus the false prophet stands accused of a moral lapse, of wilful deception.

Accusations by later canonical prophets hurled against the false prophets differ from those of Micaiah. According to them false prophets are those who wilfully lie in the name of God, “mislead my people *אח עמי*”³⁴ and lull them into a false sense of security. But worse than this, they are morally bankrupt. Isaiah³⁵ says of them: “the priests and the prophets reel through strong drink... they totter in judgement, therefore they reel in vision!” Their moral depravity is the cause of their clouded vision.

Jeremiah has nothing but contempt for the prophets of Baal in Shomron, and is heartbroken about the false prophets in the very Temple of the Lord engaged in adultery and who predict peace in order to curry favor with kings and princes.³⁶

TO TURN THEM FROM THEIR EVIL WAYS

Jeremiah, who perhaps more than any other prophet pondered the problem of true and false prophecy, devoted the entire chapter 23 to it. There he develops a consistent *raison d’être* of the true prophet: *להשיבם מרע מעלליכם*, the grand concept of bringing about repentance from religious backsliding and ethical misdeeds.

In the beginning of King Zedekiah’s reign, Hananiah, son of Azzur, predicted in the name of the Lord, that the yoke of Babylonia would soon be broken and that in yet two years the looted holy vessels would be returned. To this prophecy Jeremiah made the startling response:

The prophet that prophesieth of peace, when the word of the prophet shall come to pass, then shall the prophet be known, that the Lord truly sent him.

Jeremiah 28:9

The implications of this statement are twofold. While the mark of the true prophet who predicts peace is the fulfillment of this prediction, the prophet who foretells national calamity, thus incurring unpopularity, is equally sent by God.

30. I Ch. 18:7

32. 13:2

31. II Ch. 18:20

33. 18:8-22

34. Micah 3:5

35. Isaiah 28:7

36. Jeremiah 23:21

More than that, impending disaster may not come true. For God is willing to reverse His decision, if the people truly repent. "It may be that the House of Jacob will hear all the evil which I purpose to do unto them; that they may return every man from his evil way, and I may forgive their iniquity and their sin" — these words by Jeremiah (36.3), turn into the hallmark of the true prophet.

These are echoes of Jonah. Jonah does not grasp that the predictive function of the genuine prophet is secondary to his primary role to shake people from complacency by predicting disaster, precisely for the purpose of effecting repentance, thus gaining reprieve from God's severe decree.

AN ETERNAL TRUTH

An eternal truth is revealed in the phenomenon of the false prophet. To understand him we must understand also the conditions that allow him to function. A certain type of leader is in need of him. Let us consider Ahab for whom his great gadfly Elijah,³⁷ intended his renowned saying: "How long halt ye between two opinions — עַד מָה־ אַתֶּם פּוֹסְחִים עַל שְׁנֵי הַסַּעִיפִים". As a driven leaf he drifts between Jezebel and between Elijah and Micaiah. Scared of the truth, he fears evil prophecies about himself, hates those that oppose him, and surrounds himself, instead, with false prophets.

By contrast let us consider King David. His true greatness is perhaps most manifest in his relations with Gad and Nathan, both of whom were known to castigate him severely. Viewing them as speakers for the true God, David has the magnanimity to submit to His will, and to hold both prophets in high regard.

One can draw the conclusion that the phenomenon of prophecy, representing the true vocation of a people and its conscience for a period of a thousand years, was a mirror that reflected the relationship between the power structure and a most independent courageous band of God-inspired men mankind has ever known.

37. 1 Kings 18:21

The third part, which will appear in the following issue of Dor le-Dor, will deal with the following topics: Balaam and Elijah, Portraits in Contrast; the Emergence of Classical Prophecy; Cessation of Prophecy.

BALAAAM THE MAGICIAN

BY CHAIM ABRAMOWITZ

מִי מִנָּה עֹפֵר יַעֲקֹב וּמִסְפֵּר אֶחָד רַבֵּעַ יִשְׂרָאֵל

Who has counted the dust of Jacob or numbered the stock of Israel.

Numbers 23:10

A clear comprehension of this verse in Numbers 23:10 has eluded all the ancient and modern commentators to date. They grappled in vain with the meaning of the word רַבֵּעַ, and partly with the word עֹפֵר, and also with the ungrammatical construction of וּמִסְפֵּר אֶחָד, a noun followed by אֶחָד, which precedes a direct definite object. The word רַבֵּעַ has been taken by some to mean "children," as an extension of the Aramaic root "to mate." Following the Septuagint and Rashi, the J.P.S. translates it: "or numbered the stock of Israel." Others, basing themselves on a similar sounding Sumerian word and seeking a parallelism between the two halves of the verse, translate it as "dust." This is the basis of the new J.P.S. (The Torah) translation: "or the dust clouds of Israel." The same search for parallelism led the Septuagint to translate עֹפֵר as "seed." The Authorized and Revised Version follow Onkelos and most Jewish commentators of the time and translate it as "the fourth part of Israel." This last meaning is the most questionable because it raises the question why should Balaam praise "a fourth part" of Israel when, according to verses 9 and 13, the entire camp of Israel was exposed to his view.

The meaning of the strange and seemingly ungrammatical construction of וּמִסְפֵּר אֶחָד seems to have eluded the commentators and translators as well. Some suggest breaking the word וּמִסְפֵּר in two and read וּמִי סָפֵר — "and who counted." The J.P.S. translation "and numbered the stock of Israel" seems to imply that. All others take the path of least resistance and ignore the אֶחָד. The common denominator in all translations is "and the number of the of Israel."

It is obvious that this multiplicity and variety of translations indicates a general lack of understanding of the verse. This in turn led to a haziness in grasping the

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continuity of this first oracle. What is the relevance between his opening remarks about his inability to curse a people whom God has not cursed and the fact that this people live alone and separate from all other nations? Also, what does the fact that the people are numerous have to do with his desire "to die the death of the righteous." Since the entire poem is devoted to praising the people, it is difficult to see why Balak took it as a blessing (v. 11).

BALAAM A PROPHET OR MAGICIAN

I think that the problem lies in the fact that we do not take into consideration the background and thinking of its chief actors. Though Jewish tradition has elevated Balaam to the realm of a true prophet, equal in stature to Moses, nonetheless, to Balak, and perhaps even to himself, he was just a very famous and effective magician. The messengers of Moab, probably fellow magicians, brought their "implements of magic" with them (v. 7), hoping that through his magic spells and incantations (read: curses) he would weaken the enemy enough to be conquerable in battle. What were the useful magical influences that could be utilized advantageously and that were potent enough to sap the strength of the enemy? That was in Balaam's domain.

Belief in the magic quality of numbers was widespread since ancient times. Whereas Cabalists, alchemists and philosophers since Pythagoras found reasons for the magic of certain numbers, the ancients believed in them without telling us why. The number seven, for instance, is outstanding in the Bible among preferred numbers, but no reason for it is mentioned anywhere, unless we believe that the *Sefer Yetzira* was actually written by Abraham.

THE MAGIC NUMBER SEVEN

The number seven had special magical significance not only to the Hebrews but to the other nations as well. When Balaam met Balak he instructed him to build seven altars and to sacrifice two animals on each. No mention is made as to which god, or whether to any god at all, these sacrifices were made. The important thing seems to be the number: seven altars, twice seven animals, three times seven altogether. Most probably both Balak and Balaam were aware of its magical powers, but we can only guess. Ibn Ezra had the best answer when he wrote: "This is the secret of the seven, — when the Messiah will come to Jerusalem, we will know the answer."

Much has been written on the meaning of numbers since Pythagoras. To many Jews, too, gematria had deep significance and symbolism. It was not just a game that the Baal Haturim played when he figured out the many gematriot in the Torah. To him the connotations were as real as to those who arranged that the number of strings and knots (13) in the Tzitzit must complement the numerical value of the word ציצית (600) in order to equal six hundred and thirteen (חר"ג).

SHAPES AND FORMS IN MAGIC

There is, however, another aspect of magical or mystical overtones that has not been given the attention it deserves. I am referring to shapes and designs. Shapes and forms have always played their part in mystical and imitative magic. The reason for some of them, like the copper snake that Moses put up as an antidote for snake bites, is obvious. Here both its form and the fact that the Hebrew word for snake (נחש) and for copper (נחשת) are somewhat similar, combine to bolster their magical powers vis-a-vis snake bites. The reason for others, like the knobs and flowers on the Menorah, must have been clear to them but unknown to us, all the cabalistic explanations notwithstanding.

THE TRIANGLE AND THE SQUARE

The ancient Egyptians seem to have preferred the triangle and the square. The pyramids are examples of the combination of these two. Each of the four sides of every pyramid is a perfect isosceles triangle and its base is a perfect square. The reasons devised by the alchemists in the Middle Ages may have approached the truth. The triangle with its apex upward signifies fire, or rising upward, while with its apex downward, it signifies water. Superimposing one on the other symbolizes the union of two opposing forces: fire and water, and therefore peace and harmony. The square, in Egyptian hieroglyphics, meant "achievement." The pyramid may have meant that the soul, rising upward (triangle), looks down with pride on the achievement (square) of the royal occupant into whose body it plans to return. It is unfortunate that the pyramid architects did not tell us what they had in mind.

To the Jews, and perhaps to all the surrounding nations, the square was the predominant symbol. The Bible specifies that the altars (Exodus 27:1) and the breastplate of the High Priest (Exodus 28:16) "shall be square." These two may have been singled out because each of them is the instrument through which man

turns to God. On the altar one brings offerings of thanks or repentance, and through the breastplate they sought His advice and guidance. The square shape, or the oblong made up of two or more squares, is evident throughout the Temple. The two ends of the Ark were each a perfect square: one and a half by one and a half cubits. The top of the table was one by two or two squares. The Menorah, in Jewish tradition, was nine feet tall and the top half above the base was a square four and a half by four and a half. The Temple Mount was five hundred by five hundred cubits, and the women's court 135 by 135. The Temple area was 50 by 100, two squares, of which the Tent of Meeting (אֹהֶל מוֹעֵד) was 50 by 50, the Holy of Holies ten by ten, etc. This square motif is carried on by Ezekiel (Ch. 42) in planning for the building of the second Temple.

The description in Numbers Ch. 2 of the Israelite camp on the way to Canaan again gives us the form of a square: three tribes on each of the four sides and the square shaped Tabernacle in the center. It is interesting to note that the total populations of the three tribes in the foreground and of the three in the vanguard are approximately equal while those on the north and south sides are also about equal to each other but smaller than those in the front and in the rear. People marching in front of one another — the two sides — would require a greater area than those of front and rear as they march abreast. The result would be the appearance of a square.

Though the ancients left no explanations as to the significance of the square form, except for the fact that in hieroglyphics it means "achievement," it is obvious that the effort to keep everything, wherever possible, in the square form was not happenstance. Disregarding all later explanations as pure guesswork, we must assume that the reason for this emphasis on the square form was that, to the Jews and to the Egyptians whom they had just left, it had special connotations. Balaam, the master soothsayer and magician, as well as Balak's magicians and advisors, were well aware of the magical influences of numbers and shapes and of the special magical significance of the square shape. It is interesting to note that even though Deuteronomy 18:10-11 lists in its interdiction all forms of witchcraft, the constant outcry of the prophets against them proves the depth of its roots in the belief of the common people. In fact, Isaiah (3:2) lists the diviner (קוֹסֵם) among the leaders whom God will remove prior to the downfall of Judah and Jerusalem. Since this was true among the Jews where divination was officially forbidden, how much more so among other nations where it was permitted.

A SQUARE WITHIN A SQUARE

At their very first meeting Balaam tells the king to build seven altars and to offer twice seven animals. It is obvious that the number seven was of paramount importance. Balak then takes him to a high spot from where he can view the entire Israel camp so that he can "put a hex" on them and weaken them for defeat. But his plan backfired. Balaam saw the square shape of the camp and the square of the Temple — a square within a square — and its full significance overpowered him. He walked off alone to gather his thoughts and to control his emotions. When he returned and saw the king and his officers standing by the sacrifices waiting for him, he felt his and their helplessness before the magical influence before him. He turned to them and said:

*Balak, King of Moab, brought me
from afar for the purpose of cursing
Israel.*

מִן אֶרֶץ יִנְחֲנִי בִלְק
מֶלֶךְ מוֹאָב...
לִכְה אֲרָה לִי יַעֲקֹב

*I cannot do so because only a god, or
perhaps only their God can undo
what I see here.*

מָה אֶקֶב לֹא קֵבָה אֱלֹהִים
וּמָה אֲזַעֵם לֹא זַעֵם ה'?

*From where I stand on the mountain
top I see a people dwelling alone un-
afraid of the nations around them.*

כִּי מֵרֹאשׁ צִרִים אֲרֹאנוּ...
הֵן עַם לְבַדֵּד יֹשֵׁב
וּבְגוֹיִם לֹא יִתְחַשֵּׁב

*They fear none because there is
magic in the number of the dust on
which they stand and in the number
associated with the square of Israel.*

מִי מִנָּה עִפְרָיִם יַעֲקֹב
וּמִסַּפֵּר
אֵת רַבְעֵי יִשְׂרָאֵל

*May the effects of what I see in-
fluence my life to the very end.*

תַּמָּת נַפְשִׁי מוֹת יִשְׂרָאֵל
וְחַיִּי אַחֲרֵיתִי כְמוֹהוּ

Numbers 23:7-10

1. אֵל -- may mean any god.
2. ה' -- can only mean the God of Israel.
3. עִפְרָיִם is nowhere used as a synonym for "children." It is only used as part of a blessing, i.e., "may the children be as many as the dust of the earth."
4. אֵת is the sense of "with."
5. רַבְעֵי as another form of רִבְעֵי

BALAAM'S DILEMMA

In the light of the paraphrase above there is relevance and continuity in Balaam's words and in Balak's response and follow up. When Balak said בִּרְכָה בָרַךְ (v.11) he could not mean, as in the English translation, "and you blessed them" because there was no blessing in Balaam's words. He took it in the same sense as God's blessing to Abraham: "the families of the earth shall bless themselves through thee" (Genesis 12:3). Balaam blessed himself using Israel as a model. Balak understood Balaam's dilemma and knew what he meant when he apologized: "I can only say what (their) God tells me to say. "He did not get rid of him, as one would expect, by saying, "If you are only a tape recorder to their God and since it is obvious that He will not curse them, then you might as well go home." Instead he thought he found a solution. He took him to another spot where he could see only a part of the camp and not the whole impressive square within a square. There only the magic of the number seven would prevail and Balaam would be free to curse. However, Balaam says in effect (v. 19) that even though he does not see the magic square, the effect is still on him. Undiscouraged, Balak tries another place because he was convinced that if Balaam would see the right form, he would accomplish his mission. Much to his surprise and chagrin he discovers that this time the great magician not only extols the power and beauty of Israel but actually blesses them (24:7-9). This finally breaks his patience and hope, and he sends Balaam on his way.



ISAIAH AND THE COMPUTER

BY YEHUDA T. RADDAY

The last ten years have seen the rise of many new branches of science whose existence had not previously been imagined, among them statistical linguistics, which is our subject. Awareness of these new disciplines is continually expanding owing to the abundant diversity and unprecedented growth of human knowledge and to Man's monistic tendency to seek common denominators. The worker in a hyphenated science must be expert in two fields. But, then, expertise today in one field demands total involvement! In spite of this, and perhaps unaware of the implications, I undertook a study that is inter-disciplinary not in two, but in three, fields: Scripture, linguistics and statistics.

First, Scripture. In the eighth century BCE, there lived in Jerusalem a prophet of royal stock, Isaiah ben-Amotz. The Book known by his name has influenced humanity to an extent equalled by few other writings: in it are lofty visions of eternal peace, oracles concerning vicarious suffering, and the hope of ultimate redemption and the gathering of Diaspora Jewry in its Homeland.

The first doubts whether Isaiah, indeed, wrote all sixty-six chapters of the Book were expressed about two hundred years ago. Three reasons were given for the suspicion of heterogeneity: that the historical background and the *realia* of the Book change from Chapter 40 onwards; that thenceforth a different conception of God, more 'universal,' according to the critics, is discernible; and that the style and vocabulary of the second half differ from those of the first. Moreover, scriptural critics cannot accept that while Cyrus, king of the Medes and Persians in the sixth century, is explicitly mentioned in Chapter 44, Isaiah could have had prophetic knowledge of him two hundred years earlier. Chapters 40-66 were, therefore, ascribed to an anonymous prophet, called the Second Isaiah for want of a better name. In the course of time, other literary strata were detected, and ascribed to a Third and even a Fourth Isaiah. Scriptural research

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has nowadays taken the premises of heterogeneity as axiomatic, though a minority of scholars insists stubbornly on complete authenticity.

I was myself by no means convinced, to begin with, by the divisionist thesis, as long as it was possible to counter it. As to the change in theological conception in the Book, it is not impossible — on the contrary, it may even be assumed — that a man may change his ideas of God during his lifetime. Furthermore, the contention that the historical setting changes at Chapter 40 is not absolutely correct, for the setting is not clear. We are left with the stylistic argument. Is it, however, impossible for an author to change his style? The divisionists have drawn up a list of about thirty words that are used by the Second Isaiah and not by the First. But mention of the name Cyrus may be taken as a footnote and, as for other words, not only is their number small, but some are merely empty particles. Finally, one may reject the entire list, since this or that word is, nevertheless, found in the First Isaiah. Where this happens, the critics simply declare that the passage belongs to the Second Isaiah, a typical case of *petitio principii*! My aim, then, was to attain objectivity by quantifying the problem and so eliminate any prejudice, religious or otherwise. This leads to the second discipline, linguistics.

Classical philology deals with the history of languages and their literature, modern linguistics concentrates on the mechanism of the language as it is. Its founder, Ferdinand de Saussure, differentiates between *langue* and *parole*. His theory is that *la langue* is an abstract, solidary and economic matrix of code systems conventionally conditioned, a kind of infinite store of units of different types and sizes which are interconnected, interdependent or mutually exclusive. By contrast, each *parole* is a sample taken from this infinite population, and a realization of what potentially exists in *la langue*. *Langue* and *parole* bear the same relationship to each other as do the rules of chess and a specific, actual tournament. The concepts realized in *parole* are, indeed, conditioned thematically, and even controlled by the author, but at the same time are determined by the neurological imprints accumulated in his subconscious mind, as a result of his background, education, reading, and so forth. In principle, the idiolect of two authors can, therefore, never be identical. This is true as long as its involuntary characteristics are tested and as long as it is defined by them. In questions of authorship, only these properties must be taken into account, since — like fingerprints — they are beyond the author's control. It follows *a fortiori*

that no other writer can imitate them. Such characteristics are word length, sentence length, word sequence, etc.

The paradox of the theory that says that our *parole* is preordained by our personality, and that, at the same time, we have a free choice of saying and writing whatever we choose to say or write, is apparent only. The theory of probability, in its development from Laplace to Carnap, shows that the composition of a sample drawn from a population is determined both by the composition of the population and by chance. This brings in the third discipline, statistics.

In Isaiah's prophecies — and these are his *parole* — we have samples of all the *paroles* that he *could* have written. Code signs must, by their nature, be repeated at a more or less regular frequency. This situation may be likened to a box containing a hundred balls, ninety black and ten white. On repeated draws of ten balls, we may expect that the composition of the samples will revolve around an average of nine black and one white. Now whereas the drawing of a sample containing only white balls is not impossible, since there are, indeed, ten such balls in the box, we would suspect that the sample had been taken from another box, since the occurrence is highly improbable. The degree of its probability may be calculated exactly by statistical theory, which also determines when the composition of a sample will first arouse suspicion of a possible origin in a different box.

Basically, the matter resembles a sentence passed by a judge. In most cases, he will not know the whole truth, but will have to be guided by probability. He will base his verdict on integration of as much circumstantial evidence as possible, running the risk of error. The difference between him and a statistician is in quantification: the statistician can give the risk a numerical value and a maximum limit, the judge cannot. Statistics generally demands a 95% confidence limit for a decision. This brings us back to Isaiah.

The Book was divided into six sections. The first consisted of Chapters 1-12. Since it is generally agreed that these were written by Isaiah ben-Amotz himself, that text was used as a standard of comparison for the other sections. The fourth section included Chapters 40-48, whose authorship is most doubted by the critics. The other sections were Chapters 13-23, 24-35, 49-57 and 58-66.

Choice of criteria was the next step. Their number had to be as large as possible, yet any suspected of being correlated with another had to be rejected.

This meant that, if it were found that use of short words led to long sentences and *vice versa* (which was not the case), only one of the two criteria could be used, since the other would not add anything to the information obtained. It was clear that only characteristics of which the author was unaware were suitable.

On that basis, more than twenty criteria were chosen, for instance, apart from those referred to, the occurrence of facultative words, entropy of syllables, that is, the degree of mixture prevalent in the text in regard to word length, and frequency of transitions from one part of speech to another.

The first twelve Chapters had been assumed to be authentic. The next eleven were found to be so close to their predecessors as also to be ascribed to ben-Amotz. As from Chapter 24, the characteristics of Section I are realized to an ever diminishing degree, so much so that it may be deduced that Section III contains both Isaiah's work and that of other authors. Section IV is diametrically different from Section I, and, according to these results, there is no longer any foundation for taking Isaiah as its author. Sections V and VI resemble each other and differ from all the rest: this justifies the assumption of a third author.

Finally, the computer integrated the entire data set and calculated the probability that Chapters 40-66 were written by the same author as Chapters 1-35: the probability was 1:100,000, that is, almost nil. The aim of the project, that is, the quantitative expression of the measure of the homogeneity prevailing in the Book, was thus achieved.

WAR VOCABULARY*

The next experiment was undertaken not to decide between the supporters and opponents of the homogeneity of the Book of Isaiah, but to supplement the experimental data by a hitherto untried method. Whether the claimed difference in theological ideas in the two halves of the Book exists or not, we may assume that they are thematically identical. Certainly, the oversimplified division between the 'castigating' Isaiah and the 'consoling' Isaiah is groundless. How, then, does the First differ from the Second — if indeed there were two — and how is this difference expressed in the language? When the language patterns of Scripture are more accurately examined hereafter by the techniques of diachronic linguistics,

* The following is part of a chapter of Dr. Radday's book, *Isaiah and the Computer*, published by Verlag Gerstenberg, Hildesheim, 1973.

perhaps the gap of between a hundred and fifty and two hundred years will be revealed. At present, we cannot define the differences in language habits before the Assyrian and after the Babylonian exile with sufficient certainty. From another angle, however, the period of the Babylonian exile and the Return to Zion differ from the time when Israel dwelt in its Homeland: indubitably the eighth century BCE was a time of cruel warfare; the fifth and sixth centuries, comparatively speaking, enjoyed the *pax Persica*. Should this difference not show itself in both the written and spoken language, even if the subject of the *parole*, as defined by Saussure, does not deal directly with war? And can life go on in a permanent state of emergency and under the incessant threat of destructive war without affecting idioms, metaphors and vocabulary?

The twentieth century of the Common Era resembles the eighth century BCE in this way, and will prove our point.

It is inconceivable that expressions such as 'peace offensive,' 'the wage front' and 'to bombard with questions' could have been used in the calm of the second half of the nineteenth century. Today, military terminology has penetrated thematic realms completely divorced from war.

If it is correct to assume that this phenomenon will happen in any period of belligerency, it is probable that it was so in the days of Isaiah ben-Amotz, as compared with the days of the hypothetical, anonymous prophet.

It may be thought, and the examples prove, that the phenomenon will show itself principally in nouns and adjectives that are anyhow indistinguishable from nouns in Hebrew and not in verbs. In the course of the analysis of the lexemes in the Book of Isaiah, nouns were classified into different semantic groups in the strictest way possible; a word that did not clearly belong to one of the groups was not classified at all and, by that test, 20.17% of all the nouns were excluded, for example, *hamon* המון (33:3), *hakarah* הכרה (3:9), *shaw* שוא (59:4), *heleq* חלק (17:14).

The groups were: society, family, religion, nature, emotion, material culture and war. The 'war' group of necessity included 'non-war' terms such as *shalom* שלום (59:8) and *yeshu'ah* ישועה (49:8).

The inclusion or exclusion of this word or that from the war dictionary may be disputed. Statistically speaking, a small excess or deficit has no significance. The total number of nouns is ninety-four.

Henceforth, the collection of words belonging to a certain semantic group will

be termed the 'special vocabulary'. How will the proportion of this 'special vocabulary' in the text be calculated? Herdan mentions three ratios: the number of different words of the special vocabulary/ the number of different words of the whole vocabulary (P_v); the number of occurrences of the special vocabulary/ the number of occurrences of the whole vocabulary (P_w); the number of different words of the special vocabulary/ the number of occurrences of the whole vocabulary (P_{wv}).

Herdan examined Chaucer's writings and concluded that the ratio P_w alone remained fairly stable in them. This ratio P_w must, therefore, be used in calculating the part of the special 'war vocabulary,' that is the quotient of 'special' occurrences and the total number of occurrences. Results are given in the following table.

The Book of Isaiah was divided, as we explained above, into six sections.

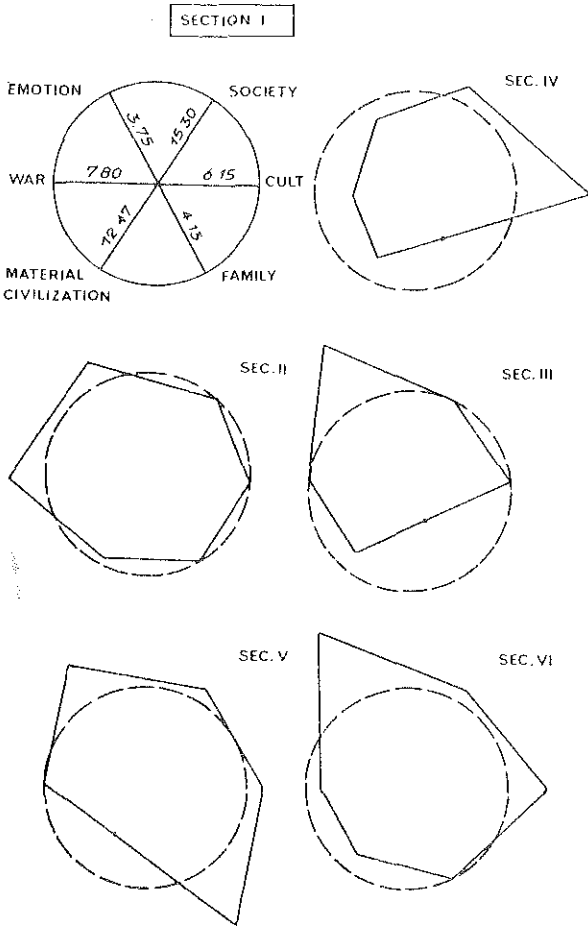
PERCENTAGES (P_w) OF 'WAR NOUNS' OCCURRENCES AMONG ALL NOUNS

	(1) I	(2) II	(3) III	(4) I-III	(5) IV	(6) V	(7) VI	(8) IV-VI	(9) I-VI
Occurrences of 'war nouns'	110	103	105	318	41	57	55	153	471
Occurrences of all nouns	1413	967	1307	3687	937	783	845	2665	6352
P_w (in percentage)	7.80	10.65	7.70	8.65	4.39	7.26	5.82	5.72	7.42

All critics, even the most extreme, agree that ben-Amotz is the authentic author of Section I, which may, therefore, be used as a norm for measuring linguistic characteristics and comparing sections with each other. Chapters 36-39 were not included in this study, not necessarily because they could not have been written by Isaiah, but because they are of a different literary type. The other sections were arrived at as follows. It was clear from the start that a sample should contain at least 2000-3000 words. The Book was first divided into eighteen sections, most of them overlapping, that appeared homogeneous to a particular commentator; optimisation reduced the number to our six.

The hypothesis postulated was proved: P_w of the typically deutero-Isaianic Section IV was the lowest, and the difference between it and the P_w of Section I was 77.70%. When Sections I and II, on the basis of previous tests, are combined, their P_w is 8.93%, or double that of Section IV. These facts accord well with the results of previous tests, since they also indicated a different origin for

Sections I and IV respectively. Furthermore, all the values of P_w of the first half of the Book are higher than those of the second. This would indicate that the author(s) of Sections IV-VI lived in a period in which war-consciousness pervaded language to a less extent.



The figure illustrates this. The radii of the circle stand for semantic groups and the numbers on them indicate the P_w values of the 'normal' Section I. That they, although differing, form a circle is purely conventional. The polygons, corresponding to the other Sections, obtained when the respective P_w values of the latter were plotted on the radii. The more a polygon resembles a hexagon, the closer its P_w values are to those of Section I. Thus, the *Gestalt* of Section II is an almost perfect hexagon, whereas that of Section IV points eastwards, i.e. in an 'unwarlike' direction.

TORAH DIALOGUES

BY HAROLD D. HALPERN

EXODUS

This series of questions and responses on the weekly Sidra is designed to encourage closer study of the text and to promote discussion. The dialogues are especially appropriate for the Shabbat table between parents and children or in the synagogue between rabbi and congregation. The responses given are necessarily brief and should be regarded merely as starting points for fuller discussion. We recommend that these dialogues be kept for future reference.

QUESTIONS

SHMOT

1. How would you explain why the Torah says that the Israelite population in Egypt multiplied greatly, when only two midwives are mentioned?
2. Compare and contrast the sibling relationships in Genesis with those of Moses and Aaron.
3. Moses is one of the most memorable persons in history. His life is filled with paradoxes and contradictions. For example, he was reared as a prince in the palace, yet he cast his lot with the slaves of the hovels. List some other contrasts and inconsistencies of his career.
4. How do we know that his people recognized Moses as an Israelite, not an Egyptian?
5. What discrepancy do you find between 3:18 and 4:29 and 5:1? How do you explain it?

Va-ERA

1. Why is the passage on genealogies inserted in chapter six?
2. Why does 6:30 repeat 6:12?
3. Why are just the three eldest tribes included in the listing in chapter six?
4. When we study the order of plagues closely we can detect careful patterns. Can you find any?
5. What discrepancy is there in 9:9-10?
6. Why does Pharaoh say "the Lord is righteous" (9:27) at the time of the hail?

Rabbi Harold (Chaim) Halpern is president of the Bergen County, New Jersey, Board of Rabbis. He has prepared a number of Bible quizzes for Dor le-Dor. These "Torah Dialogues" grew out of discussions between the Rabbi and his congregants in Beth Tikvah Synagogue in New Milford, New Jersey.

ANSWERS

SHMOT

1. There were only two midwives. Hertz explains that they probably only served the population in the capital. In other areas women were delivered without professional help.
2. Here, as in each family in Genesis, the younger brother is given the position of prominence. Throughout Genesis there is sibling strife. Beginning with Cain and Abel and ending with Joseph and his brothers, there is a struggle for superiority. The relationship of Moses and Aaron, however, is harmonious. See Ex. 4:14.
3. Moses was a foundling but his own mother nursed him (2:8). He was a skeptic and doubter (chaps. 3-4) yet taught his people to believe and to follow the unseen God. He was not a "man of words" (4:10) but an eloquent teacher. He was a revolutionary with regard to Israel in Egypt, yet he brought law to his people. He led the people to the Promised Land but never entered it himself.
4. From the way he is addressed in 2:13-14 and the fact that no one except for the Midianite girls who don't know him (2:19) ever referred to him as an Egyptian.
5. The elders are supposed to appear before Pharaoh along with Aaron and Moses. Perhaps they did come but are simply not mentioned in 5:1. Rashi says that they slipped away one by one as they came closer to the confrontation with Pharaoh.

Va-ERA

1. Moses and Aaron are about to appear before Israel and Pharaoh, so their pedigree is presented.
2. Before and after this passage the same words appear (6:12 and 6:30), indicating an inserted section. The Torah often repeats when returning to the original subject.
3. Since the lineage of Moses and Aaron is traced from Levi, it is orderly and respectful to begin with the two eldest tribes. Further genealogies are not called for here.
4. The first nine plagues form three sets of three. The first plague of each set is announced at the Nile, the second at Pharaoh's palace, while the third is imposed without warning. The first three plagues were initiated by Aaron, three others by Moses and three others by God. Abravanel notes that the first three plagues responded to Pharaoh's skepticism regarding God's existence,

(continued on next page)

QUESTIONS

BO

1. Is there any plague that was not basically a natural phenomenon? What made the plagues miracles?
2. What was strange about the first Pesah (12:1-20)?
3. How does the Torah use the word Pesah in Chapter 12?
4. How is Chapter 13 used in Jewish ritual?
5. Besides Pesah, which mitzvot are mentioned in this Sidra?

BeSHALLAH

1. The Midrash notes that Paraoh was extremely zealous to pursue the Israelites. Which phrase is the basis for that assumption?
2. Why does the Torah harshly condemn Israel's complaint about the shortage of water?
3. How could Israelites claim that they ate so well in Egypt (16:3)?
4. Some see general dietary advice in 16:8. What does the Torah seem to recommend?

YITHRO

1. How can we explain 18:2 in light of the fact that in 4:20 Moses had set out with his wife and children towards Egypt?
2. How does God refer to Himself in the first commandment? Why?
3. Many understand the eighth commandment, "You shall not steal," to refer to kidnapping. What basis is there for this interpretation?
4. What are some of the differences between the Decalogue here and the one in Deuteronomy chapter 5.

the next three to his denial of His closeness to His creatures and the next three to his denial that God rules nature.

5. Verses 9 and 10 speak of animals but verse 6 states that all the livestock died! Rashi explains that only the animals out in the field died from the "dever" plague (v. 3). Ibn Ezra believes that all in v. 6 shouldn't be taken literally. Note also that v. 6 speaks of "mikneh" meaning domestic cattle (or livestock), while vv. 9-10 refer to "beheymah" which means animals (or beasts).
6. Because before this plague he was warned to shelter the livestock and the people (9:19-21).

ANSWERS

BO

1. Not one, when you analyze them. Blood means that the waters turned red (cf. Joel 3:4), which was not a unique occurrence. Darkness was an eclipse. The widespread intensity of the diseases and other phenomena were extraordinary, and the fact that the Israelites were spared in each case was unnatural. Also, that only the firstborn in each family were stricken in the last plague.
2. It was observed *before* the exodus.
3. In 12:11 and 43 Pesah is the name of the sacrifice. In 12:23, in verb form, it means skip or protect.
4. Copies of vv. 1-10 and 11-16 are written on parchment and inserted in the tephillin with two other Torah passages.
5. According to our sages 12:2 implies the mitzvah of reckoning the months and years. Tephillin are referred to in 13:9, 16. Redemption of the firstborn is mentioned in 13:13, 15.

BeSHALLAH

1. "He prepared his chariot" (14:6). Rashi believes that the Torah would not mention this fact unless it was meant literally. Ibn Ezra rejects this interpretation and compares the phrase to "Solomon built the house" (I K 6:14) which certainly isn't to be understood in the literal sense.
2. The manner in which they complained indicated ingratitude and lack of faith. They confronted Moses with impossible demands. Some commentators believe that they may have had reserves.
3. Memories are often inaccurate. Rashi states that similar remarks are common among beggars in order to motivate a positive response to their plea. People exaggerate in order to dramatize their requests.
4. Bread in the morning and meat in the evening.

YITHRO

1. The Midrash infers that Zipporah and the children were sent back before Moses came to Egypt. They are already conspicuously absent when Aaron greets Moses in 4:27.
2. As the Liberator of the Israelites from Egypt. This makes God One who relates to the people in a real way. He is a God Who acts in history. Rashi says that this act obligates Israel to God.
3. The previous, similarly worded commandments, are capital crimes, so too perhaps the eighth commandment. Also, the prohibition against stealing property seems amply covered in the tenth commandment.
4. The most important differences occur in the Sabbath Commandment. Here it states "remember" – זכור. In Deuteronomy it reads "observe" – שמור. Here Shabbat commemorates the creation. In Deuteronomy the Exodus from Egypt replaces that rationale.

LETTERS TO THE EDITOR

Dear Editors:

While I appreciate the scholarly research that goes into your publication, I really need much more as a basis for an ethical and cultural Judaism than is offered by the God-language employed by your many contributors. My mind rebels, and so should your's, for I know that nowhere in my lifetime and experience, in the terrible days of the murder of my people, has there been even the slightest sign of a God—the protector of Israel.

Of course, I must defend your right to such idle prattle, but I cannot partake, forgive me.

Very truly yours,
(Name withheld)

Dear Sir:

Let me assure you that I do not argue about your predilections: you have every right to dislike our God-language approach to Bible (though if you were to ask what other language to use in approaching the Bible, I would be at a loss); and you have, of course every right to cancel subscription to Dor le-Dor, which of course, we regret.

In fact, I respect your search for an ethical cultural basis for your Judaism, and merely regret that you did not find it in the wide range of biblical and post-biblical literature.

What I object to are two statements you made: the first, that we (the editors) should rebel at the thought of a God, of whom you have no experience, and of whom there were no signs in the terrible days of the murder of our people. If you will excuse me, I personally am "a graduate" of the Shoah (Holocaust), and I and many like myself have not lost faith. In fact I am told by an eye witness-survivor, that when my father entered the gas chamber he encouraged all that went with him to say the Shema. On the other

hand, you personally and many with you, may have lost faith and I will be the last to argue this point. Many books and articles have been written about the theological implication of the Shoah, including an article touching on the subject by Prof. Andre Neher, which appeared in our Dor le-Dor, Fall 1974. May I just call to your attention, that it was modern Society, in large part responsible for the slaughter, which coined the concept of "God is dead," while we Jews, who were the victims, went on and created Israel, we go on living and contributing to world culture completely out of proportion to our numbers. It is religious primitivism that sees God merely in the light of protector, there being many and more essential aspects. It seems that it has escaped your attention that the entire Shoah was man-made; it was man's inhumanity against man, primarily motivated by a man who boasted, "Shall I be afraid of a desert god!?" and set himself in the role of playing god, intent on projecting his values and destroying those based essentially on

BIBLE MISTRANSLATIONS — A SUPPLEMENTARY NOTE

In the Fall 1978 issue of Dor le-Dor (Vol. VII, No. 1), Chaim Abramowitz lists several editions of the Bible which have gained renown in publishing history because of some notable mistranslation. Readers may be interested in a little supplementary information about these curiosities of sacred literature.

The Adulterous or Wicked ("Sinners'") Bible, published in London in 1632, is a case in point. For their negligence in omitting that vital "not" in the 7th Commandment, the printers were fined £ 500 — a vast sum in those days and enough to put many people out of business. The Breeches Bible, published in Geneva and constantly reprinted from 1560, was the one read and used by Shakespeare; it undoubtedly contributed to the great dramatist's lasting impact on the English language. As far as The He and She ("Sex-Confused") Bible is concerned, few people are aware that the first two editions of the King James Bible (Authorized Version) of 1611 have been so entitled. The 2nd edition's substitution of "she" for "he" in Ruth 3:15 is still current in many present-day Christian Bibles, and readers may care to check this fact for themselves.

Two other famous editions of this type deserve mention. One is The Bug Bible, published in Antwerp in 1535, where Psalm 91:5 is translated: "Thou shalt not nede to be afrayed for eny bugges by night". The term "bug" (meaning "specter" or "source of dread") survives in modern English as "bogeyman", "bugaboo" and "bugbear"; it was replaced by "terror" in the Authorized Version.

The second example is The Bishops' Bible of 1568, where Jer. 8:22 reads: "Is there no tryacle in Gilead, is there no phisition there?" This use of "tryacle" for "balm" is also found in Jer. 46:11 and Ezek. 27:17, "tryacle" being the Middle English designation for an antidote against poison. It also gave rise to the British synonym for "molasses", hence the 1568 edition's enduring fame as The Treacle Bible. There is, however, no evidence to suggest that the ancient "phisition" came to a sticky end!

Gabriel Sivan

Bible, which above all considers human life the highest of all values.

May I also point out to you, fearing to use the dreaded God-language, that according to the Judaic-biblical view, God has turned over the power of choice to man to do with it as he pleases—even to rebel against Him. You might want to ponder the saying of our sages: *All is in the power of God except fear of God.*

Therefore your questions regarding faith in God are less relevant than questions regarding faith in man and his potential for evil!

Your reference to our periodical as "idle prattle" deserves no answer.

Sincerely yours,
Dr. Shimon Bakon
Associate Editor
Dor le-Dor

SIXTEENTH WORLD YOUTH BIBLE CONTEST

The quest for peace and agricultural pioneering in the Land of Israel were central themes of this year's 16th World Bible Contest for Jewish Youth, which took place in the Jerusalem Theater on May 2nd, Israel's 31st Independence Day.

Twenty-five contestants, chosen from more than 60,000 youngsters who had previously competed in local, regional, and national finals in ten different countries, took part in this impressive event. Israeli television enabled a nationwide audience to follow the dramatic progress of the "Hidon", which was also covered by Galei Zahal (the armed forces' network) later the same day.

A notable innovation this year was the posing of a final, decisive question by Prime Minister Menahem Begin, the six finalists being asked to identify the earliest Biblical reference to "Eretz Yisrael", the Land of Israel. Finding the answer (I Sam. 13:19) might not prove too difficult, said Mr. Begin, yet Bible students should appreciate the significance of the term "Eretz Yisrael" as opposed to "Palestine."

Ronen Feldman, a 16-year-old pupil of the Bnei Akiva Yeshivah of Nehalim, maintained Israel's current predominance by winning the hard-fought contest with 93 points out of a possible 100. Just one point behind him came Arie Grinsztein of Argentina and Eliezer Tannenbaum of Israel, who tied for second



Aryeh L. Dulzin, Chairman of the World Zionist Organization, extending greetings

THIS YEAR'S PARTICIPANTS:

<i>Argentina</i>	<i>England</i>	<i>Sweden</i>
Mordechai Bobek	Daniel Lopian	Naomi Berlinger
Arie Grinsztein	<i>France</i>	
	Eliezer Abergel	
<i>Australia</i>	(Yitzhak) Isaac Sasportas	<i>U.S.A.</i>
Adrian Feiglin	<i>Israel</i>	Robert Backhofer
	Ronen Feldman	Dinah Cohen
<i>Belgium</i>	Shimon Lev	Sarah Green
(Joseph) Georges Frey	Elazar Tannenbaum	Shalom Hoffman
Aharon Hirschman	Menashe Wiener	Yehuda Linfield
	<i>South Africa</i>	Joel Mantinband
<i>Canada</i>	Louise Bethlehem	Meir Orlian
Hillel Horowitz	Ilana Katzman	Zvi Sobolovski
Morley Shoshan		

place. They were followed by Menashe Wiener (Israel), Eliezer Abergel (France), and Shimon Lev, this year's Israel national champion.

The outstanding contestants from English-speaking countries were Dinah Cohen (Ramaz School, New York), Hillel Horovitz (Toronto), and Louise Bethlehem (King David High School, Victory Park, Johannesburg).

Prizes and certificates were distributed by Prime Minister Begin and greetings to contestants and audience were extended by Col. Hillel Ben-Meir (on behalf of the Gadna Youth Corps) as well as by Education Minister Zevulun Hammer and WZO and Jewish Agency Chairman Arie L. Dulzin.

The contest was, as usual, organized by the World Jewish Bible Society in conjunction with Gadna, with Major (Rabbi) Mordechai Abramovski serving as coordinator and Yosef Shaar in charge of composing questions.

A full program of tours and activities was arranged for all participants, who also attended a special reception at Bet HaNasi, where President Yitzhak Navon spoke informally with the delighted youngsters and gave each of them an autographed copy of his book, "Six Days and Seven Gates".

DARSHANIM PROJECT

BY AARON M. WISE

On Shabbat Bereshit Adat Ari El began its thirteenth year of the Darshanim project. Our congregation has won much favourable comment throughout the country to with this program in which lay members of the synagogue have the opportunity to interpret the weekly *sidra* to the Shabbat morning congregation. More than three hundred men and women have had this privilege on our *bimah* since October 1964.

I was originally inspired to create the Darshanim project by Dr. and Mrs. Bernard Davidson. As a result of experiences they had at Brandeis Camp Institute, this couple organized a group of their friends into a Torah Study Circle, meeting on Shabbat afternoons to discuss the weekly portion. It occurred to me that such eager students of the Torah could have something valuable to impart to the regular Saturday morning congregation. There is a vast amount of material regarding the Five Books of Moses now available in English, and many of our members are university graduates who are accustomed to preparing term papers and theses on a high academic level. Why should we not direct their interests in Judaism toward the weekly Torah portion?

I began experimentally by inviting ten active lay leaders to prepare *drashot* for the first ten Sabbaths in the year 5725. It was a surprise to the congregation and a

delight to me personally that these first *darshanim* and *darshaniyot* did so well. Each took his or her assignment seriously and produced a stimulating commentary on the week's *sidra*. That established the Darshanim program as a going concern.

During the past twelve years we have had a constant stream of lay interpreters of the Torah occupy the pulpit week after week. With every invitation I send a bibliography of books and literature available in English, as well as a memo with suggestions for the actual presentations. On occasion either my associate, Rabbi Moshe Rothblum, or I am invited to be the *darshan* for a given Sabbath. On festivals and holy days the pressure of time makes it necessary to have the rabbis briefly introduce the Torah reading. Otherwise, at least forty-two Sabbaths a year the *drashah* is given by a lay person.

These presentations have not been uniformly excellent. We have not limited invitations to the intellectual elite of Adat Ari El. Sometimes we've run a cropper and suffered through a dull, uninteresting *drashah* by someone not too well equipped to express himself or herself in public. What has been most gratifying is the high average we've struck. And there are times when the *darshan* does a superb job, which sets the congregation abuzz with pleasure and inspiration.

No one is required to submit his *drashah* for rabbinical supervision or editing. *Darshanim* are free to call upon either of the two rabbis to consult with them, ask for suggestions of theme, and receive other guidance. On rare occasions, after the *darshan* has finished, I have corrected some egregious error with as much gentleness and tact as I can muster. Otherwise I permit many insignificant mistakes to pass by without comment.

Quite a number of Adat Ari-Elites have become adept at the art of *darshanut*. One in particular, Meier Sadowsky, has been given the title *Ha-Darshan Ha-Gadol*. Meier is a scientist and engineer, a deeply committed Jew, and has a much better than average Jewish and Hebrew background. He is quick thinking, articulate and philosophical in his approach to the Torah readings. I would put him up against many rabbis in his ability to find in the *sidra* a provocative theme relating to contemporary life.

Many others in the congregation have given me great personal *nahat* by the seriousness with which they accept an assignment, the hours of time and thought they devote to their preparation and the individual quality with which their talk is composed. We are fortunate in having had Arthur Hoffnung, a past president of Adat Ari El, undertake the assignment of editing a volume entitled *For Love of Torah* from the *drashot* submitted in the first four years of this project. Arthur skillfully collated from each of the efforts of one hundred and three men and women their most interesting, and

worthwhile comments about the Torah portions of each week. This volume, published by Jonathan David & Company, has been a great source of pride to our congregation. We have had many fine comments about the book, including a review in the Jerusalem Post. Requests for copies of *For Love of Torah* have come from many parts of the country. A congregation in British Columbia used *For Love of Torah* during the time when they had no rabbi; their lay members would take the material in our book and present it in the form of a Friday night Sermon. We are now planning a second volume of *drashot* with the hope that it will be ready in time for our "Bar Mizvah celebration" in October 1977.

WORTHWHILE RESULTS

Among the values I attach to this program are the following:

1. It serves as a prod and an inspiration to the individual *darshan* for learning about the Torah. Instead of being a passive listener at a service or in a Bible study class, he is "put on the spot" and is expected to study, read, become informed about his *sidra* and be able to present something that will merit the attention and respect of his peers.
2. Many times this has benefited not only the individual *darshan* but also his family. Often the spouse and the children become the first sounding board for the ideas to be projected from the *bimah*. It has been heartwarming to hear of many table discussions of Torah themes which resulted from an assignment to be the *darshan* for a given Sabbath.

3. The congregation has likewise benefited a great deal aside from the

nahat it receives from this unique program. To be sure there are times of grumbling and dissatisfaction, particularly after an ill-prepared *darshan* has "Bombed out." But in the main the project has been accepted as a worthwhile contribution to Torah study.

It has certainly helped to bring many of our members to the Shabbat morning service. No less than seven past presidents of Adat Ari El come faithfully week after week. Their interest in the Shabbat morning service was in great measure influenced by their experience as *darshanim*, I believe.

With many other *darshanim* we do not succeed in developing a commitment to the Shabbat morning service. They receive their *darshan* invitation, come for a few weeks in order to be familiar with what goes on, deliver their *drashah* and then "disappear."

In recent years I've invited selected individuals to serve as *darshan* for the Book of Jonah on Yom Kippur afternoon. We have listened to a number of excellent interpretations of Jonah. This has added special interest to what is normally a low point on Yom Kippur day.

One other phase of our Darshanim program is the meetings of our Darshanim Society, as we call it, either for a simple dairy luncheon on Shabbat or a Sunday morning breakfast, together with a discussion of some significant theme of Jewish life. We have invited speakers and at times papers have been presented by members of the Darshanim Society. We've also had serious discussions on topics such as Shabbat and its observance in the family, the synagogue and the community, and the question of Halakhah and the contemporary Jew.

The net result of the Darshanim program has been excellent. It has won congregational acceptance and community praise and recognition. It has inspired individuals to study Torah in a way they would never have done without this special incentive. Above all it has proved that the Sabbath service does not depend on "professionals" like rabbi and cantor to make it meaningful and inspiring to the congregation. We have created a cadre of lay rabbis (male and female) who have become active and concerned leaders in our congregation through their experiences in delivering a *drashah* from the Shabbat morning *bimah*.

Reprint: CONSERVATIVE JUDAISM, VOL. XXXI, nos 1-2, Fall-Winter 1976-77

עשה תורתך קבע TRIENNIAL BIBLE READING CALENDAR

September 1979	חשרי תש"מ	October 1979	חשון תש"מ
Sa 22	ראש השנה א	M 22 Jeremiah 44	א
Su 23	ראש השנה ב	T 23 Jeremiah 45	ב
M 24 Jeremiah 28	צום גדליה ג	W 24 Jeremiah 46	ג
T 25 Jeremiah 29	ד	Th 25 Jeremiah 47	ד
W 26 Jeremiah 30	ה	F 26 Isaiah 54-55:5	ה
Th 27 Jeremiah 31	ו	Sa 27 נח ו	ו
F 28 Hosea 14:2-10; Joel 2:15-27	ז	Su 28 Jeremiah 48	ז
Sa 29 האזינו	ח שבח שובה	M 29 Jeremiah 49	ח
Su 30	ט ערב יום כפור	T 30 Jeremiah 50	ט
		W 31 Jeremiah 51	י
October 1979		November 1979	
M 1	י יום כפור	Th 1 Jeremiah 52	יא
T 2 Jeremiah 32	יא	F 2 Isaiah 40:27-41:16	יב
W 3 Jeremiah 33	יב	Sa 3 לך יג	יג
Th 4 Jeremiah 34	יג	Su 4 Ezekiel 1	יד
F 5	יד ערב סוכות	M 5 Ezekiel 2	טו
Sa 6	טו סוכות	T 6 Ezekiel 3	טז
Su 7	טז סוכות	W 7 Ezekiel 4	יז
M 8 Jeremiah 35	יז חול המועד	Th 8 Ezekiel 5	יח
T 9 Jeremiah 36	יח חול המועד	F 9 II Kings 4:1-37	יט
W 10 Jeremiah 37	יט חול המועד	Sa 10 וירא כ	כ
Th 11 Jeremiah 38	כ חול המועד	Su 11 Ezekiel 6	כא
F 12	כא הושענא רבה	M 12 Ezekiel 7	כב
Sa 13	כב שמיני עצרת	T 13 Ezekiel 8	כג
Su 14	כג שמחת תורה	W 14 Ezekiel 9	כד
M 15 Jeremiah 39	כד	Th 15 Ezekiel 10	כה
T 16 Jeremiah 40	כה	F 16 I Kings 1:1-31	כו
W 17 Jeremiah 41	כו	Sa 17 חיי שרה כז	כז
Th 18 Jeremiah 42	כז	Su 18 Ezekiel 11	כח
F 19 Isaiah 42:5-43:10	כח	M 19 Ezekiel 12	כט
Sa 20 בראשית	כט	T 20 Ezekiel 13	ל
Su 21 Jeremiah 43	ל		

דף יומי

We add here the daily Talmud page followed by the Jewish Community

ראש השנה: ממשיכים בדף נ"א במסכת בבא מציעא

כ"ה כסלו (שבת חנוכה): מתחילים מסכת בבא בתרא

TRIENNIAL BIBLE READING CALENDAR

November 1979			טבת חש"מ			December 1979			טבת חש"מ		
W	21	Ezekiel 14		א		F	21	I Kings 7:40-50	א	חנוכה	
Th	22	Ezekiel 15		ב		Sa	22	מקץ	ב	שבת חנוכה	
F	23	Malachi 1-2:7		ג		Su	23	Ezekiel 36	ג		
Sa	24	חולדות		ד		M	24	Ezekiel 37	ד		
Su	25	Ezekiel 16		ה		T	25	Ezekiel 38	ה		
M	26	Ezekiel 17		ו		W	26	Ezekiel 39	ו		
T	27	Ezekiel 18		ז		Th	27	Ezekiel 40	ז		
W	28	Ezekiel 19		ח		F	28	Ezekiel 37:15-28	ח		
Th	29	Ezekiel 20		ט		Sa	29	ויגש	ט		
F	30	Hosea 12:13-14:10		י		Su	30	Ezekiel 41	י	צום עשרה בטבת	
						M	31	Ezekiel 42	יא		
December 1979						January 1980					
Sa	1	ויצא		יא		T	1	Ezekiel 43	יב		
Su	2	Ezekiel 21		יב		W	2	Ezekiel 44	יג		
M	3	Ezekiel 22		יג		Th	3	Ezekiel 45	יד		
T	4	Ezekiel 23		יד		F	4	I Kings 2:1-12	טו		
W	5	Ezekiel 24		טו		Sa	5	ויחי	טז		
Th	6	Ezekiel 25		טז		Su	6	Ezekiel 46	יז		
F	7	Hosea 11:7-12:2		יז		M	7	Ezekiel 47	יח		
Sa	8	וישלח		יח		T	8	Ezekiel 48	יט		
Su	9	Ezekiel 26		יט		W	9	Hosea 1	כ		
M	10	Ezekiel 27		כ		Th	10	Hosea 2	כא		
T	11	Ezekiel 28		כא		F	11	Isaiah 27:6-28:13	כב		
W	12	Ezekiel 29		כב		Sa	12	שמות	כג		
Th	13	Ezekiel 30		כג		Su	13	Hosea 3	כד		
F	14	Zechariah 2:14-4:7		כד		M	14	Hosea 4	כה		
Sa	15	וישב	שבת חנוכה	כה		T	15	Hosea 5	כו		
Su	16	Ezekiel 31	חנוכה	כו		W	16	Hosea 6	כז		
M	17	Ezekiel 32	חנוכה	כז		Th	17	Hosea 7	כח		
T	18	Ezekiel 33	חנוכה	כח		F	18	Isaiah 46	כט		
W	19	Ezekiel 34	חנוכה	כט							
Th	20	Ezekiel 35	חנוכה	ל							

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