Series B: Early Activities. 1945-1972
Box 8, Folder 14, Jewish Theological Seminary: Class notebook, 1948-1949.
Kuros 427 - pesah 5707

13 leshon ko-ah

3 leshon koh - principle

See: they were buried 15 only here.

usury - kerem risk, but if interest is part of financial transaction, then this is part of aliyah 519 (value transaction)

[castahon & amendment kerem risk - posik 41 lev 45]

412 - not usury

313 pesah - fixed interest (cohe - drush)

posah - "shekel" of interest, not acted upon

[government benefit from postponing payment]

13 leshon ko-ah

Leshon ko-ah yeha la? kevar shem ko-ah

posah leko

Lishan to dele a rather nice
2.017 = half a deposit, half a loan

[If this deposit brings a profit, this is considered risk, in view of the partner's service to win profit]

This is the 1:2 race (the risk could be avoided by also paying for service)

Advancing money on crop per measure (debted)
in 1:2k (since getting long return for less advance is 1:2)

Advancing money on crop when rich were apparent is now (this is considered insurance for farmers)

5/6 1.4 2.1 1.2 0.6 0.1 1,000 were invested

- 30

1. buying crops
2. mortgage (kefen)
3. installments (l'se'et)
long-term loan given only on house or property -

long mortgage (on part of house).

I - Non Jewish form: 

Creditor "bought" house in free, when debtor wishes to re-purchase house, he may (this form disappeared).

II - Jewish change: rights over to son.

This became fraction & disappeared.

III - now see sec. 22 & 8146 in the code.

[1609] kafed

[1610] kafed

[1611] kafed

kafed 13 1/2 kafed. mortgage w. deductions [income from hill

kafed (1/4) kafed - kafed w. deductions / deducted from any

kafed 13 1/2 kafed - b) 5 yrs. from payment, after 5 deduct income from debt.

kafed 07 11 - [field + w. money (field or house)

then 2/10

INSTALLMENTS (kera = "deaf" interest)

[1607] kera to be a bravery, use such man.

[1614] kera, kera, kera, kera

kera was considered illegal.
\[
\begin{align*}
&\text{PP} = 96 - 0.5 \times 2 \\
&\frac{p}{100} = 6 \text{₪} \\
&\text{דיל} = 30 \text{₪} \\
\end{align*}
\]

\[
\text{Price per bottle: } 2 \text{₪} \quad \text{Price for \( \frac{1}{2} \text{₪} \) } 32 \text{₪}
\]

\[
\begin{align*}
\text{Jan} & \quad \text{pp. money } \quad \text{m in } \text{₪100} \quad (100) \\
\end{align*}
\]

(א.פ. ) \quad \text{pp} \quad \text{General commodity, and in return it is to the farmer.}

\[
\text{The salt: } \text{Salt diminishes weight [usually comes after Aeronautic certified weights]}
\]

\[
\text{허쉬} \quad \text{not allowed to boil liquid to reduce volume}
\]

\[
\text{Even above also in } \text{₪} \text{, for } \text{₪} 5
\]
I. Money (gold) versus Currency

1. Money (gold) versus currency

II. Silver (produce) versus gold (money)

1. Silver (produce) versus gold (money)
   - Silver (produce) versus gold (money)

2. "unnecessary, since silver is money compared to gold, certainly so much more current, valuable"
   - necessary, to place where she has no circulation, acts as produce

III. Lead (money)

- Borrowed from [someone], 209.12.13, approximately

1. if lead is money, repay her value

2. ... produce, role in $100, $50

NOTE: 209.12.13 is like 12.07.37
\[ \text{current} \]
\[ \text{worth more (money)} \]

- Goods are good by itself. Not fluctuates.

IV. (200 - 723. Money 725. Money)

\[ 26/100 = 1/8 \quad \frac{20}{100} \quad \text{and it for} \]

\[ 20/100 = 1/24 \quad \text{gold - silver} \quad \text{as money} \quad \text{and it for} \]

\[ \text{vending money for change over 24 20/16} \]

\[ \text{also - if same value, no money} \quad \text{and it for} \]

\[ \text{52 20/16} \]

\[ \text{V} \]

\[ \text{permitted} \]

\[ \text{[lending of silver is to consider - 723 as money]} \]

\[ \text{a) gold - silver (produce), gold (money)} \]

\[ \text{money can redeem produce} \]

\[ \text{both: actual produce redeemed by gold 723} \]
2) dispute concerns exchanging נַחֲלָה (land) for 2-3 נֶקֶד
   a) Shammai: נַחֲלָה (produce) can't be redeemed by נֶקֶד (produce)
   b) Sanhediya: נַחֲלָה (produce) can be redeemed by נֶקֶד (produce)

(Kind of problem)
Since נַחֲלָה has been exchanged, is produce 8 נֶקֶד produce can be redeemed produce
2) canoe נַחֲלָה (produce) redemption is 2 נֶקֶד
   Since 2 נֶקֶד is redeemable, it is כָּפָרי

P.14:25 3) dispute concerns exchanging פְּסָח (sheep) for 3 נֶקֶד
   a) Yehud': only first money (not to be redeemed
   b) Shammai: second money also
Both: actual נַחֲלָה redeemed by 3 נֶקֶד (1st money)
also includes regular transaction
Palestinian Jery recited Torah in triennial cycle—
Babylonian Jery obliterated this custom & with it
much of Palestinian's poetry—
After we have little of the Palestin poetry, it is
known that Hebrew poetry in Palestin was written
from Byzantine times straight thru modernistic time
— until Jerusalem (1099?)

1) Y. son of chazan of Baghdad was named
after 1110 I first to use rhyme, 550 Palestin.

1110 - wrote most fo every, Sefard.

JQR Vol II - Prof. Davidson

Structure of Sefardim in Turkish

1) Gen. Behia 41 (p. 398)
2) Tanhuma (Buber ed. Vol I, 64 + p): 5 = 30
3) 200 Mek (Rome ed. Ch. 30:9, Shir 12: p)

2a) 10:23 - 6:14
Palestine 6th cent. Justinian prohibited prayer - praying substituted

[Prayer Council for discussion at that time focused on use of non-Greek Sermons]

185 Sta.) 701 p. 101 (prayer of 1651) either in Hebrew

490 BCE in Israel

Gen 49:1, 14

Gen 49:2 - Sermon of John p 230.14

21:3 = paraphrase of family in phrase

Ex 21:1

51:19 ancient Sermon form (1st cent) was prayer of 5th cent.

51:19 (6th cent.)}
I 

1st 5 Stanzas

2.46

Goldstein custom by 19th p. 116, preceded by 17th wv. 116. [late 1st or early 2nd Yan Century]
1) \[ 1/19/50 - 1/25/50 \]

2) While \[ \text{vallay } 31 \text{GE } \text{Commentary} \]

3) \[ \text{vol I, p. 533} \]

Davidson, Treasures of Medieval Hebraic Poetry

4) \[ \text{Hebrew - 550-638} \]

\[ \text{John, c. 100 C.H. in Ezra} \]

5) \[ \text{5:1} \]

Davidson \[ 8,906 \]

5) \[ \text{5:1} \]

\[ \text{German - 440-450} \]

\[ \text{Einstein - 440-450} \]

Heinlein - Essays & Studies in German, Linda A. Miller

"The 7th Martyrs"

1945 - Vol 36 - Justin paff, p. 704
BC

<table>
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<tr>
<th>Year</th>
<th>Event</th>
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<tr>
<td>400</td>
<td>1st p, 5th</td>
</tr>
<tr>
<td>500</td>
<td>1st s, 5th</td>
</tr>
<tr>
<td>600</td>
<td>2nd s, 5th</td>
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100 - 570 CE

3 books Bible, 3 prophets, 3 psalms

Proto Zaddiq - added 10 biblical verses.

First martyrs in Macabean revolt, prototype of Yos pentur (First Witness).

32/33 = forehearing (Sake)
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<thead>
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<th>Hour</th>
<th>Monday</th>
<th>Tuesday</th>
<th>Wednesday</th>
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<td>TALMUD</td>
<td>HISTORY</td>
<td>TALMUD</td>
<td>MED. JEW. PHILO.</td>
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<td>to</td>
<td>Prof. Lieberman B</td>
<td>Prof. Marx</td>
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<td>Prof. Heschel</td>
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<td>MIDRASH B</td>
<td>BIBLE</td>
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<td>MDRASH A</td>
<td>ORIENTATION COURSE</td>
<td>Speech</td>
<td>Rm. 402</td>
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(over for Seminars)
ELECTIVE SEMINARS

| Bible History Codes | Philosophies of Religion | Talmud | American Jewish Religious History | Medieval Hebrew Literature | Modern Hebrew Literature | Medieval Jewish Philosophy |

SEMINAR COURSES

| Bible | Modern Hebrew Literature |

*Indicates Seminars not given in 1948-49

Each student is required to take a minimum of two elective seminars and submit two term papers during his years of study.
Mediaeval Hebrew Literature II
(Dr. Spiegel)


In the text, there are various Hebrew letters and symbols, which likely represent the original text of the work. The text appears to be discussing aspects of Mediaeval Hebrew literature, possibly including specific works or authors. The text is written in a formal, scholarly style, typical of academic or literary works on historical or cultural subjects.
הרב בכבודו בביתו בביתו, עם עלייתו בשלום מעלה ושלום עליות. האורחים הבאים מהגלות ו同志们, ובניהם הנשים, בני הנשים והילדים הם כל אחד עוזב ולוקח בları, בטימה ושלום עליות.
וַיֵּאָמְרָה הָעִזֵּה, אָזֹּן שָׁלַחְתָּהּ אֵלָיו הָעַיִן, לֹא יִירֶּשֶׂהּ, לֹא קָרֵא הָעַיִן שְׁמוֹ שָׁלַחְתָּהּ אֵלָיו.

וַיֹּאמֶר הָעִזֵּה, קָרָאָה הָעַיִן שְׁמוֹ שָׁלַחְתָּהּ אֵלָיו: יְרֵאשִׁי. לֹא קָרֵא הָעַיִן שְׁמוֹ שָׁלַחְתָּהּ אֵלָיו: יְרֵאשִׁי. וַיִּקְרָא הָעִזֵּה הָעַיִן שְׁמוֹ שָׁלַחְתָּהּ אֵלָיו: יְרֵאשִׁי.