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The Language of Judaism II - Aramaic, 1984.

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The Language of Judaism-II-Aramaic Daniel Jeremy Silver February 5, 1984

Our famous patriarch, Abraham, was in all probability an illiterate, and so were most of the great and grand figures of the early period of our history. If we consider the time of the Exodus from Egypt down through the next six or seven centuries, the era of Moses and of Joshua, of David and Solomon, the era of the prophets Isaiah, Micah, Amos, the probability is that all of these men were illiterates. Now, when I first say that to a group the response is one of shock, you can't be serious, I am. And our response is conditioned by our times, by our culture. We associate literacy with culture. We assume that an illiterate man cannot be a wise man, a seminal thinker, a leader. The illiterates are the poor, the deprived, the unwashed, the unenlightened, and literacy and learning we equate, and we assume that the literate are those on whom the future of our society, of our world, depend. And nothing can be further from the truth when we look at ancient cultures. The sehik, some tribe who dispensed judgement in the gates, did not have to consult law books in order to understand what was to be done in a particular trial. He knew the customary law of his people. And a father taught his son the family trade not by sending him to school, but by apprenticing him to He sent him to work, learning practically from his own experience and a shop. through the learning he'd give him on the spot, the art of tanning, the art of butchering, whatever was the particular skill that was cherished by that family tradition. And the shamans and the old women who knew the herbs which healed did not have to consult a pharmocapia, medical books, in order to dispense what little medical language they had. It had been taught them by those who had occupied their office in another generation. And those who knew the geneology and the history of the community told that history to the young, and on ceremonial occasions there was in each community a professional reciter or storyteller or chanter who repeated to the audience the great legends and epics of the community which they, in all probability, knew almost as well as he did. Culture was unwritten. There were no libraries. Your memory was your library. And the man who had a good

memory, literate or illiterate, was in fact the learned man of that community.

Now, in many ways the ancients had more active knowledge than we do. I set the Confirmation class the other day to memorize the Ten Commandments. Many of you will remember when you were given that same assignment in Confirmation class years ago. The Ten Commandments consist of 12 lines in our Scripture, and there were any number in the class who after three or four weeks still hadn't managed that assignment. They'd never been set to do it by their schools, I don't mean the Ten Commandments but any recitation, any memorization at all. The basis of education is today essentially, go look it up. We're not trying to create people who know a great deal. We're trying to create creative people, whatever that means. We're trying to create human beings who know where to look something up. We don't want to stock the minds of our young people. We want to teach them how to operate in this new world of ours. And so whereas one of the rabbis of the second century, Yohanen ben Zakai, described his favorite pupil when Elezier van Herkeness, as a cemented cistern which doesn't lose a single drop. I doubt that any teacher today would write that as a mark of accomplishment on a report card being sent home that Johnny has a photographic memory and this marks him off as a great student.

Now, of course, a great deal of the change has taken place because of informational overload. There wasn't a great deal to know way back then. There is a great deal to have at one's fingertips now. Look at the very idiom that we use. We have knowledge at our fingertips. We can go to a dictionary. We can go to an encyclopedia. We can turn the pages, not that we know what's on the pages, that it's on the forefront of our minds. So many of us have shut off our memories and

2

trust overmuch the printed page, and we have a great deal of trouble understanding the nature of early societies where memory was carefully cultivated. Your memory was your library. What was not in your memory you did not know and you could not look up., and where the culture of a community was in fact almost totally unwritten. As a matter of fact, one of the interesting debates that raged in the ancient world in the first millenium B.C.E. is not unlike the debate ranging today about the effects of television on our children's reading. Many people feel, I among them, that television is undermining literacy. And in the ancient world there was a great deal of feeling that literacy was undermining memory. Plato has a dialogue with Fedrus in which he quotes Socrates. Socrates is commenting on the various accomplishments of the Egyptian god Toth who was the inventor of letters, the inventor of writing, and he says, in effect, of Toth, "This discovery of yours" will create forgetfulness in the learners' souls, because they will not use their memories; they will trust to the external written characters and not remember the issue themselves. The specific which you have discovered is an aid not to memory but to reminiscence, and you give your disciples not truth, but only the semblance of truth; they will be hearers of many things and will have learned nothing; they will appear to be omniscient and will generally know nothing; they will be tiresome company, having the show of wisdom without the reality." That's why Socrates is still studied today.

In any case, the invention of writing was not, as we tend to believe, instinctively one of the great steps forward to civilization. As a matter of fact, the invention of writing had nothing to do with the needs of the intellectual, of the academic, but was rather a response to military needs, to needs of administration. Reading and writing in the ancient world were very difficult arts. The alphabets were not yet standardized. They consisted of hundreds of forms of various types. The alphabets, however many hundreds of forms that they had, still could not express all sounds so you still had to learn a great deal, what you had to guess out of the forms that were before you. It was a slow and laborious task and it

3

was done individually so everybody's hand had its own peculiarities. It was a very, very tiresome, cumbersome, difficult art to master. Why was it mastered? It was mastered not because people didn't trust their memories to pass down the great religious literature of the community or the great ethical literature of the community, or even the laws of the community, these could be memorized; but because kings and generals needed records, because as people moved into city-states and city-states became empires, it became increasingly important for there to be a bureaucracy which could inform the king what taxes were owed to him, how many soldiers he could conscript for his army, what were the boundaries of his land, what did he have in the treasure rooms of his palace. It's interesting that the Hebrew word for a scribe does not come from the Hebrew word tara, to read, if we would call the scriber a reader he would be a korei. It does not come from the Hebrew word to write, katav, you would normally call a scribe, you would think a kotev, one who writes, but we call a scribe sofer, and the word sofer comes from the root to count. The scribe was the man originally who numbered. He was the auditor. He was the bureaucrat who administered the property of the king. The scribe maintained the tax rolls so that a king would know exactly how much he could take out of every vassal's pocket. The scribe maintained a census of the kingdom so that the king would know exactly how many people he could conscript for forced labor for the korvei and how many men he could conscript for military service. The scribe maintained the inventories of supplies that were sent to the palace. The scribe maintained correspondence with other nations so that the king would know what he owed in tribute to those more powerful than he and what was owed in tribute to those over whom he was the ruler from whom he exacted tribute. The scribal arts were cultivated by those who had power in order to increase the reach of their power. If you read the early literature of West Asia, of Egypt, you discover a great deal of anger at those who can read or write because they are the agents of those who abuse the ordinary human being. And it is not at all common outside of the palace to have anyone who had mastered these arts. And certainly

4

in ancient Israel, if we look at the period from Moses, through the conquest, through the kingdoms of David and Solomon, through the prophetic age of Isaiah, Micah, Amos, it was not at all common for the people to need or to want from their religious leaders the idea of literacy. They listened when an Amos shaped God's message into great powerful words. Amos knew these words by heart. He'd shaped them in his mind. He chanted them. His disciples heard and they remembered. And unlike that experiment which most of us have been part of in a classroom in which someone whispers a message at the beginning, at one side of the class, and it's passed down by whisper through the class and when it gets to the end of the class it's hardly recognizable. If you'd played that game in the ancient world you'd have found that from the first to the last that message was repeated with almost complete accuracy. Memory was highly trained. Memory was a specialized virtue and people had to depend upon their memory in a way which we can hardly comprehend.

I speak of scribes and the scribal arts because I want to speak to you this morning of the second of the great languages our people have spoken, Aramaic. And because Aramaic is important to us largely because it was developed by scribes for their own specific purposes and because the language itself refracts scribal bureaucratic interests and because it is the writing more than the reading which has remained of central interest to our people. There was writing in pre-exilic times, the times I've been describing, and such writing as has come down to us deals entirely in administrative matters. We have a small calendar which was kept someplace which indicates at what season of the year we ought to plant which crop, at what season of the year one ought to irrigate the field, at what season of the year one ought to harvest the crop. There are several inscriptions, royal inscriptions, which indicate that a great engineering feat was accomplished by this or that king. They found in Jerusalem in the great waterway, the tunnel that was dug from the upper city down to the spring of Saloam, a bronze tablet on which the king had inscribed his many attributes, the money that he had invested

5

to make this great engineering feat possible. We have a number of pottery shars in which ancient Israelites inscribed various letters, one to the other, having to do with military matters or with business matters. We have a number of jars which were sealed with the owner's seal. We do not have a single shred of writing from that period which has to do with religion, which has to do with religious law, which has to do with temple or temple ceremony, which has to do with any of those

things which ultimately found their way into our scripture. Indeed, if all of these materials were laid out for us in cases as they are, to a large degree, in the cases of the Israel Museum in Jerusalem, and I went along those cases and tried to read out to you what was written in Hebrew on these shars and these inscriptions, I could not do so nor could anyone whose knowledge is limited to traditional Hebrew alphabet. The early Hebrew alphabet, the alphabet of these centuries, is called Ktabi vri, the alphabet of the Hebrews, and it's done almost in cuneiform style. Cuneiform was original writing on clay. It was done with a stylus which had a little dagger-shaped point at the end and the scribes simply printed the number of dagger points in particular order to indicate a given letter. Now, the early Hebrew alphabet was of that type, and unless I have in front of me a cylibary which indicates all of those letters I couldn't possibly begin to read out that script to you which is interesting because it indicates that very little that the Jews considered sacred in those early centuries was in fact written out. Otherwise it would not be true that our Torah, the Torah in our ark, is written in the Aramaic script rather than in the Hebrew script, in a later script rather than in an earlier script because religious forms are notoriously conservative. We are still reading the Torah in a script which was devised 23-2400 years ago where the forms, the lines, are numbered exactly the way they were 2400 years ago. Each line begins with the same letter it began with 2400 years ago, but, in point of fact, sometime around the 6th to 5th century B.C.E. whatever sacred literature Jews had was transferred from the old Hebrew alphabet to this modern Aramaic alphabet. So that if Moses were to come down among us and if we assume

6

that Moses is literate, and I were to take him to the ark and I were to unroll the Torah of Moses and put it before him, he couldn't read it. He couldn't read it because he'd never seen the alphabet in which it was written. This alphabet is called Aramaic. The Arameans were a people who came down off of the mountain range of central Asia sometime around the 14th-13th century B.C.E. They were closely

related to the old Hebrew tribes. They settled in the area of Syria. They were largely shepherds and husbandsmen, people who dealt with flocks. And sometime around the 10th or 11th century their scribes made a major technical improvement in the art of writing largely, we think, because they wrote primarily on cow hide and on the dried skin of sheep. They moved away from writing the alphabet with a stylus that the cuneiform writers had used for several thousand years to writing with pen and ink. And they used the Canaanite alphabet that I spoke to you about last week, the 22 letter alphabet which is the basic semitic Hebrew alphabet, and they developed letters where you didn't have to take off the stylus from the substance you were writing on, just keep pressing down to form a single letter, where you form each letter without taking the pen off of the surface on which you were writing. And this script, which is a script you all learned in religious school, the Hebrew script, was developed by these Aramaic scribes around the year 1000-900 B.C.E. and it quickly became the universal script of Western Asia, the same way that the Germans, the French, the Spanish, English, Americans use the same alphabet although our languages are quite different, the same the ancient Moabites and Hebrews and Canaanites and Edamites and then the Persians used the same script, this Phoenician script, to express all of the sounds of their own language.

And sometime during the Babylonian Empire, and then under the Persian Empire, this scribal script, this Aramaic script, became the accepted script for all international correspondence and for all record-keeping in West Asia. And the scribes who were Hebrew scribes learned to copy out their materials in this script. Now once the traditions were set down, largely, we believe, because of the pres-

7

sures of diplomacy, the defeats that Israel suffered in the 8th and 7th and 6th centuries because they feared that they would not be able to remember any longer their sacred literature. Once this sacred literature was set down the people began to pick up the Aramaic language and to take it over and to speak it in their homes and on the street and in their marketplaces. And from sometime around the 4th century B.C.E. until about a century after the rise of Islam in the 7th or 8th century of our era, for a period of about 1400 years, Aramaic was the vernacular spoken by most Jews the world over. It's the idnguage spoken by most Jews over the longest period of time. Aramaic was the native language of Hillel. It was the native language of Akiba, Josephus wrote the Wars of the Jews originally in Aramaic. It was the language spoken in the great Talmudic academies of Babylon and Galilee for centuries. It was the language that Jesus spoke. It was the common language spoken by Jews from about the 4th century B.C.E. to about the 8th century of our era. It's a language very much like Hebrew in the sense that it's based on three-letter roots. The sounds are the same. If you know Hebrew you can usually figure out an Aramaic text. You'd take one that you know. It comes from the Kaddish. Yipgadel, yipkadash shemaic raba - shame is the word Hebrew for name; rav is great, is his great name. Yipgadel, gadol, means great, Yipkash, kadosh, means holy, may God's great name be declared great and may it be declared sanctified. In Hebrew we would say gadol kadosh shemrab, but it's the same basic root.

The difference between Hebrew and Aramaic is, however, a difference of style and difference of quality. Hebrew is imaginative. Hebrew is powerful. Hebrew is specific, created by scribes and by bureaucrats for their own administrative and political purposes. Aramaic tends to be rather heavy-handed, to be bureaucratic, full of jargonese. Aramaic tends to emphasize the obvious. I'll give you an example from another Aramaic prayer or Aramaic portion that you know very well, the Kol Nidre. The Kol Nidre, as you know, is the prayer, the chant with which we begin Yom Kippur. It's important to us because it's a formula for the remission

8

of vows and it was used by the Moranos when they were forced to convert into Chris tianity and who once each year wanted to feel part of their ancestral people who would meet somehow surreptitiously and secretly and would begin their service with this very old Talmudic formula which essentially was used to, in olden times, excuse oneself from vows which were taken rashly. Now, the Bible has one word for a vow, neder. Now, listen to the Aramaic - Kol nidre, vesere, hagameh, na kol maneh, vikinuai vikinusai ush vuot - all vows, bonds, oaths, obligations, promises etc. etc. which I have made. You can hear the lawyer and you can hear the lawyer, you can hear the auditor whenever you hear Aramaic. And it's not surprising, therefore, that almost all the legal documents which Jews used through the long centuries retained an Aramaic form: the marriage contract, the ketubah to this day is written in Aramaic; the bill of divorcement, the get, to this day is written in Aramaic. And when Jewish life was self-governing almost all of the contracts which were used picked up old Aramaic forms which had developed through the long centuries, developed in the schools of the Talmud by men who spoke Aramaic, men who were learning to be the judicial leaders, the leaders of the legal community of our people. There's a heaviness. There is a ponderousness to Aramaic which you don't find in Hebrew.

One of the most interesting of the literatures which developed in Aramaic which were important to our people are called the Targum. The Bible, by and large, is written in Hebrew. I said by and large because two sections of two of the very last books of the Bible, the Book of Daniel and the Book of Ezra, include long sections of Aramaic. And for a long time after that when Jews spoke Aramaic and no longer spoke Hebrew, the custom developed in the synagogue to chant the Torah portion in its original Hebrew and then to follow out the reading of that portion with an Aramaic translation which was called the Targum. Actually, we believe now that this custom goes back to the Persian bureaucracy. Persia insisted that all documents that came from the Empire be written in Aramaic, in the Aramaic

9

script, and then translated into the Aramaic language so that there would be a document which proved the meaning of the text. There would be instant translation of the document that was involved. And we believe that at that time the custom began of providing an instant translation of the Torah portion which was read to prove to the Persian authorities that nothing subversive, nothing was being spoken or chanted from the pulpit. But what's interesting about the Targum is that whereas the language of the Bible is free-wheeling, it's imaginative, it doesn't worry too much about philosophic niceties, the language of the Targum insists on buttoning down every possible suspicion. Let's take the concern that God might be described in human form which we call anthropomorphism. If you remember the story of the Garden of Eden, there's a tree of forbidden fruit and a serpent entices Adam and Eve to eat of the fruit, and they eat, and then suddenly God appears, and God appears in a very forceful and simple way in the scripture. The Hebrew reads, and they heard the voice of the Lord God going about in the garden during the spirit of the day, during the heat of the day. In the Aramaic translations, about a second century B.C.E., the Aramaic reads, and they heard the voice of the semblance of the voice of God going about in the garden. They had to make sure that everybody understood that God's voice wasn't actually heard but only what seemed to be a voice, and you get that sense that everything has to be done in a proper, philosophic and theological way, that youcan't just simply allegorically, metaphorically, leave it to the imagination. Aramaic then is the language which was beloved of the rabbis, beloved of the jurists, beloved of the legalists, the language in which the academies of Sura and Pompedita and before them, of Nicevus and of Stesafan, of Seferus and Tiberias, conducted all of their studies. It's a difference between the language you might hear at Harvard's Law School and the language you would hear in an ordinary conversation around the dinner table. One has a precision to it. One is very necessary for the business of the community, but it's not very expressive when it comes to literature, to poetry, the way the Bible is, to the expression of vivid

10

imagery the way so much of our tradition in Hebrew allows ourself to do. Aramaic remained the basic language of the Jewish people down to the rise of Islam. Arabic, like Aramaic, is a semitic language, and with the rise of the caliphs, with the dominance of Arabia as a political power, Aramaics began to disappear and Jews began to speak Arabic and to write Arabic rather than to speak Aramaic and to write Aramaic. Of that more another day. But 1400 years have passed since our ancestors had written Aramaic. It had been woven into the very fabric of Jewish life. Why is the Kaddish in Aramaic? Because the Kaddish was originally not a memorial prayer but was originally the glorification of God, a praise in glory of God which glorifies God, spoken at the end of a lecture given by a noted scholar in one of the seminaries in one of the universities; and this sense of the glorification of God became, first of all, after this stage it became part of the worship service. If you go to a traditional service you will find that part of the Kaddish separates the major sections of the service, and then since it was separated in major sections of the service it was the point at which one paused again to praise God, and since in death we praise God for the meaning of the life we have lost sometime around the Middle Ages the Kaddish was taken over and became for our people the prayer which we associate with our dead and through which we thank God for all that that life has meant to us.

There are other parts of Aramaic which you know. There's a good bit of Aramaic in the Haggadah. When we explain the matzah we say, and this is the bread of affliction. In Hebrew we'd say, this is the bread of the poor. Aramaic crept in wherever the ordinary cares of Jewish life, the ordinary speech of the Jew over these long centuries, crept in to the traditions of our people. Most of the Talmud is in Aramaic, but, interestingly, there is not a single bit of literature which we really remember which is written in Aramaic. Aramaic simply did not give itself over to the literature which has visual power, which has emotive power. It is the literature of the law. It is the literature of the law. It is the litera-

11

ture of the tradition. It is the literature that governs structures of Jewish life, but it is not that which appeals to the spirit or to the heart or to the imagination of the Jew. And then, interestingly, there was an after life to Aramaic. Once Aramaic ceased to be a living language among Jews it seemed to be over and done with. Somehow, in religious life nothing is ever finished, final. And about three centuries or four centuries later Aramaic became the basic language of the Kabbalists, of the mystics of our people, and for an interesting reason. There was a man in Spain in the 14th century named Moses de Leon, the 13th century. Moses de Leon decided to write out a good bit of the mystical and esoteric doctrine of our people in a book which he called The Zohar, the book of illumination. He set it up as a commentary on scripture, and because he claimed that this book was written by the ancients, by an ancient mystic by the name of Simeon bar Yohai, a scholarmystic. He wrote in the language that Simeon bar Yohai would ahve written a thousand years before, namely in Aramaic, and because the rabbis did not want the mystical tradition to become well-known, it was a very dangerous tradition, they continued to speculate mystically, to speculate kabbalistically, in Aramaic rather than in Hebrew. So if you pick up the amulets and the charms which were used by our people over the long medieval centuries to ward off the evil spirits, to ease childbirth, to avoid some national disasters, you find that almost all of them are written in Aramaic, not in Hebrew, because Aramaic came to be associated with mystical powers, with angelic or demonic powers, and it came during the last 200 years of oru tradition to have this association with the kabbalistic tradition which one would not have expected otherwise.

You know one example of that, again, from the Haggadah. At the end of the service we read about the only kid, and only kid my father bought for two zuzimim an only kid an only kid, it's in Aramaic. In Hebrew it would be and so on. Now, what is this only kid? This only kid is the people of Israel. And what is the hope? It's kabbalistic hope. And came the holy one, blessed be

12

he, and destroyed the angel of death. The mystical hope at the end of the Haggadah is that God will ultimately destroy mortality, bring immortality, bring the resurrection, bring eternal life to the Jewish people and to individual Jews. And poems which come out of this kind of kabbalistic world very often were written in the Aramaic language which carried with it this sense of mystical power throughout the years.

What shall we say when we lock back on Aramaic? We've forgotten it, most of us. We read it with difficulty, but it reminds us of a single truth, an interesting truth, and that is that we Jews have, for the most part, been a linguistic chameleons, that throughout our long history we have by and large adopted the language of the host culture of which we were a part. We speak English. French Jews speak French. The Jews in the Arab world spoke and speak Arabic. The Jews in ancient West Asia spoke the language of West Asia, Aramaic. The Jews who lived in the Greek diaspora spoke Greek. One does not have to maintain some native language as one's vernacular in order to maintain one's identity. Despite the fact that we have been linguistic chameleons over the centuries, we remain Jews. We've remained a people who have their own distinctive traditions or distinctive culture, the very special attitudes towards life. Sometimes translating these attitudes to a new language has proven difficult for us. Sometimes we lose touch with part of the past. But by and large we have been able to adapt ourselves to the world in which we are a part, to share in it, to survive in it, to cope with it, because we spoke that language, and yet, we have retained our identity because we found ways to express the language, the ideas, the themes of the past in the language which was the language of the day.

And so it's interesting that, for the most part, what we have done is to do not what we are doing here in America, which is to speak English and then to have to learn Hebrew as a foreign language, but to learn Hebrew and then use the Hebrew alphabet, which is really the Aramaic alphabet, in order to express the language of the country of which we are a part. When Moses Mendelsohn wanted to teach

13

Jews German what did he do? He translated the Bible into German and he wrote out the translation, using Hebrew letters, because the Jews knew Yiddish and they knew Hebrew and by reading the letters of the Hebrew alphabet they could pick up the German word. The German was sounded with the Hebrew alphabet. Aramaic was used often to sound out Hebrew. The Hebrew letters were used to sound out Greek words at other times. Hebrew letters were used to sound out Arabic words in other times. It was the control of the Hebrew alphabet, or the Aramaic alphabet actually, and the understanding that one could read almost anything in these terms which, on the one hand, kept Hebrew alive to us and, on the other hand, allowed many Jews who couldn't master two vocabularies and two alphabets to express themselves openly and freely in two languages. Today transliteration is really a lost art. If we look at the new prayer book we find that the Kaddish is translated into English terms rather than, as it has been in an old prayer book, into the more traditional terms. But it is because of the script that we maintained our ties to the two worlds which are part of us and, unfortunately, we've lost, really many of us, control of the Hebrew script, and certainly we no longer need to write out English in Hebrew script in order to understand English. And yet, I suspect that if you read your grandparents' or great grandparents' letters to one another, and if they were written in Yiddish, you'll find that they put into Yiddish a great number of English words, and that's the first way in which English became a vernacular, a usable language to them.

So there you have it, a lost language. Aramaic is spoken only in one small part of the world today, not by Jews, but by some of these beleagued people we call the Kurds, who are caught between the Iranians and the Iraqis in the mountain vastnesses of Asia. They are of Aramaic ancestry and still speak a version of Aramaic. Aramaic, otherwise, is something one learns in order to be able to translate and to understand. It is something you will hear in the synagogue whenever the Kaddish is spoken. You will hear it at a wedding if the ketubah is read. You will hear it during the seder when the haggadyah is spoken. It is still part

14

of the living tradition, a language which has given some very interesting and

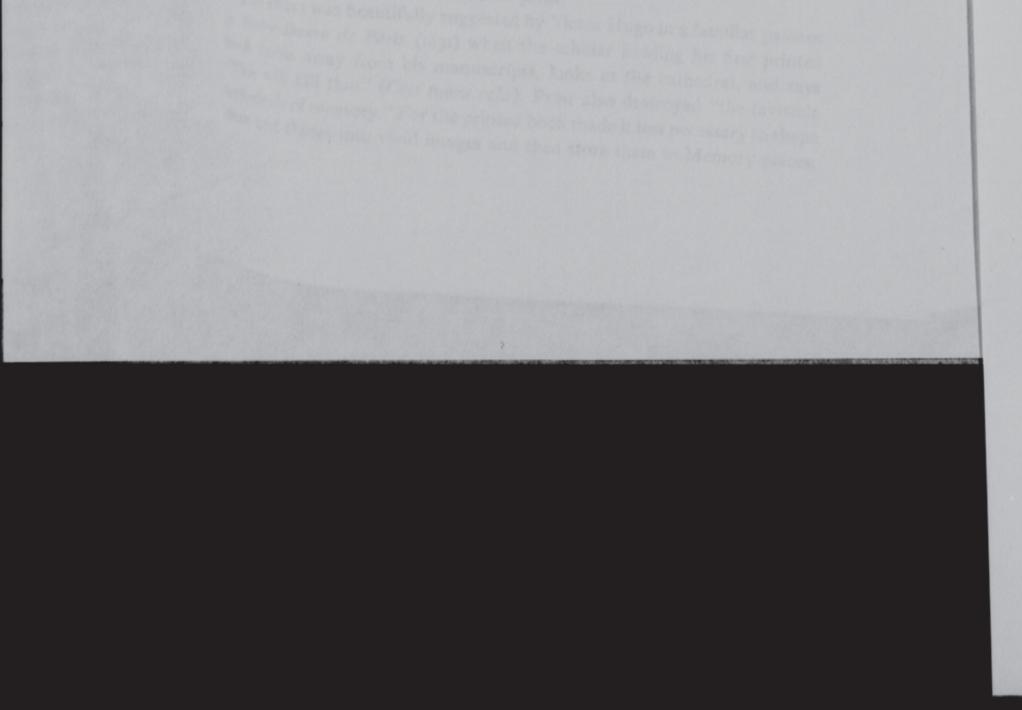
important classics, including the Talmud, to our people.

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Hahrzeits

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FEBRUARY 5



ANNE J. KANE EVA B. ROSEWATER THEODORE T. SINDELL DR. DAVID B. STEUER BENJAMIN F. KOPERLIK JAY IGLAUER FRANCES ROTHMAN SAUL GOLDFARB MICHAEL H. GREEN LEAH B. MELLMAN ESTHER MORSE KATZ RACHEL RIVCHUN SARA E. MANDELZWEIG SAMUEL BAER TILLIE DEVAY BEN R. KERN ALBERT A. LEVIN ISADORE SANDS MINNIE H. MARKOWITZ ALFRED M. EMERLING STELLA SILBERMAN WILLIAM N. SLAVIN EDWIN M. GLAUBER SARAH LYNN DR. CARL D. FRIEDMAN NORMAN E. LEVY AARON M. WEITZMAN RALPH H. ROSENFELD WILLIAM H. WOLOWITZ

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Memory had been e sixteenth century rtificiosa Memoria was widely transvised that the best ound your church, your mind all the Each locus should at even as a yound by his later travel ystem, he said, was ole canon law, two its of law.

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printers, proofreaders, and anyone reached by the printed page. A man could now refer to the rules of grammar, the speeches of Cicero, and the texts of theology, canon law, and morality without storing them in himself.

The printed book would be a new warehouse of Memory, superior in countless ways to the internal invisible warehouse in each person. When the codex of bound manuscript pages supplanted the long manuscript roll, it was much easier to refer to a written source. After the twelfth century some manuscript books carried tables, running heads, and even rudimentary indexes, which showed that Memory was already beginning to lose some of its ancient role. But retrieval became still easier when printed books had title pages and their pages were numbered. When they were equipped with indexes, as they sometimes were by the sixteenth century, then the only essential feat of Memory was to remember the order of the alphabet. Before the end of the eighteenth century the alphabetic index at the back of a book had become standard. The technology of Memory retrieval, though of course never entirely dispensable, played a much smaller role in the higher realms of religion, thought, and knowledge. Spectacular feats of Memory became mere stunts.

Some of the consequences had been predicted two millennia earlier when Socrates lamented the effects of writing itself on the Memory and the soul of the learner. In his dialogue with Phaedrus reported by Plato, Socrates recounts how Thoth, the Egyptian god who invented letters, had misjudged the effect of his invention. Thoth was thus reproached by the God Thamus, then King of Egypt:

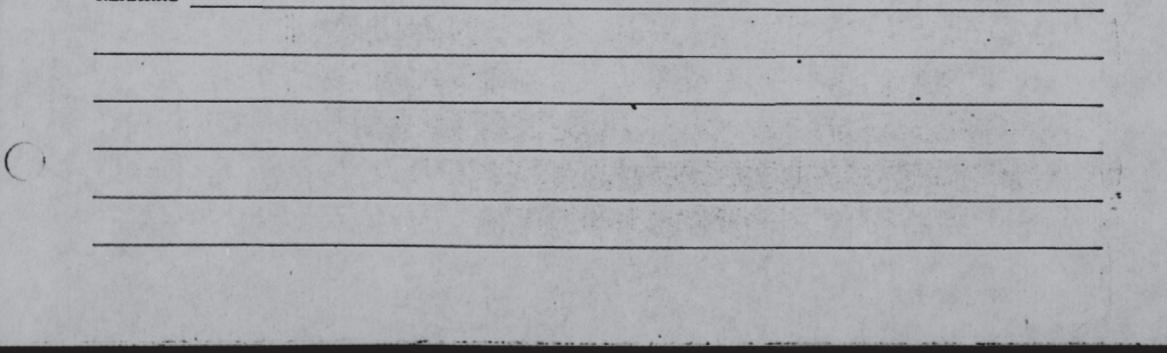
This discovery of yours will create forgetfulness in the learners' souls, because they will not use their memories; they will trust to the external written characters and not remember of themselves. The specific which you have discovered is an aid not to memory, but to reminiscence, and you give your disciples not truth, but only the semblance of truth; they will be hearers of many things and will have karned nothing; they will appear to be omniscient and will generally know wothing; they will be tiresome company, having the show of wisdom without the trality.

The perils that Socrates noted in the written word would be multiplied a moundfold when words went into print.

The effect was beautifully suggested by Victor Hugo in a familiar passage Notre-Dame de Paris (1831) when the scholar holding his first printed turns away from his manuscripts, looks at the cathedral, and says will kill that" (Ceci tuera cela). Print also destroyed "the invisible indicates of memory." For the printed book made it less necessary to shape and things into vivid images and then store them in Memory-places.

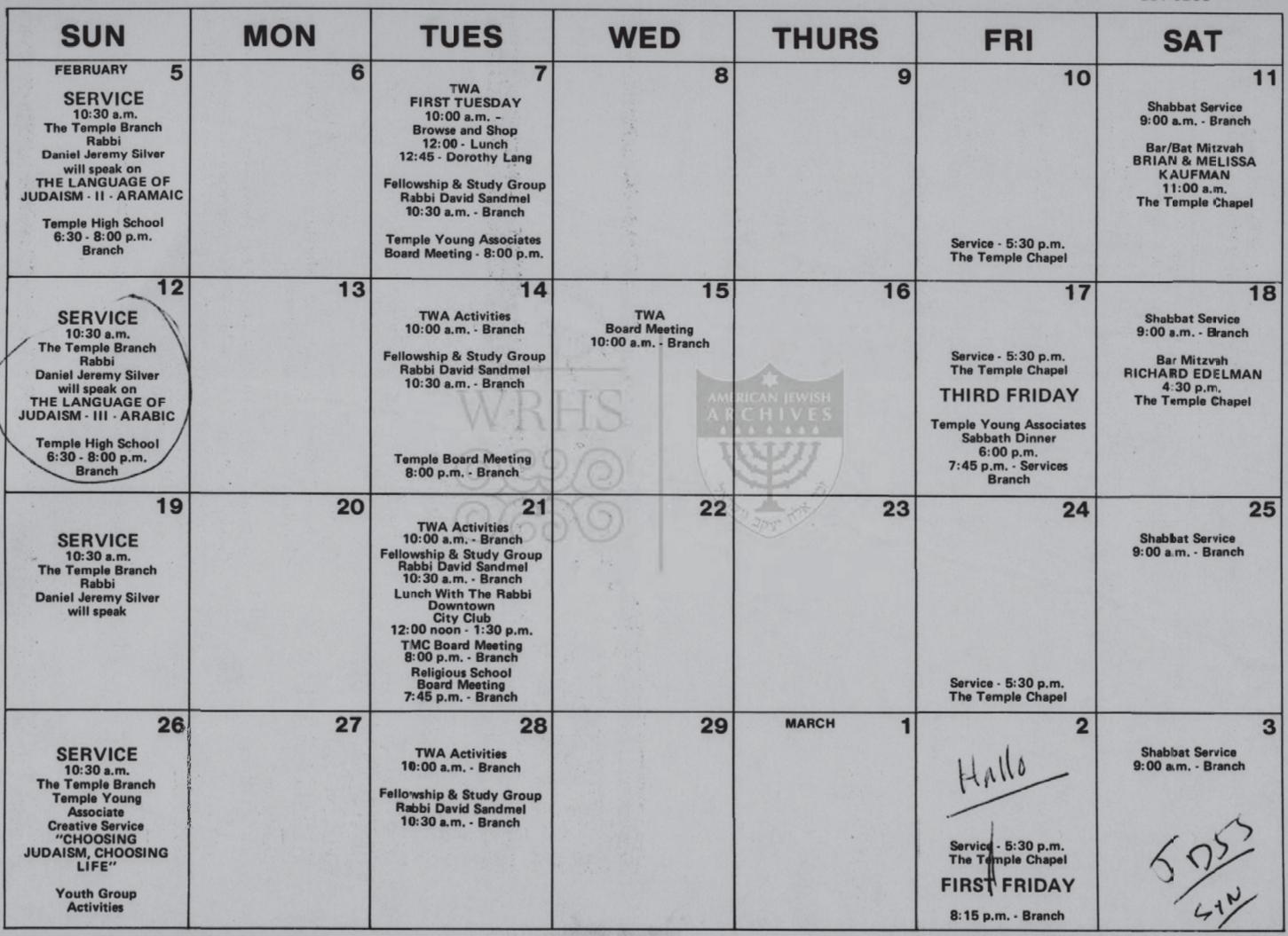
THE TEMPLE CHO	IR . SUNDAY MORNING SERVICE The Temple Branch10:30 am	Bruce Shewitz Music director
Date Feb	ruary 5, 1984 Service no. 2 UP	GOP (SOLO)
Opening . anthem	Shewitz: Psalm 122	(0020)
Bar'chu	Trad.	
Sh'ma	Trad.	
V'ahavta	Braun	a the article of the second
Mi chamocha	Ephros	
Tzur yisraeil	Trad.	
Avot	Dymont	
K'dusha	Sulzer	
May the words	Meisels 51 .	
Anthem/	Shewitz: Y'did nefesh	
Aleinu	Trad.	
V'ne-emar	Trad.	
Amen	#1 - TO CONG.	
Hymn	EIN KEILDHEIND	
Amen	076510	
**S'u sh'arim/ Ein kamocha		11
Ki mitzion		
Sk ma torah L'cha adonai		
Torah blessings		. /
Eitz chayim Hashiveinu		States and
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REMARKS



UNIVERSITY CIRCLE at SILVER PARK 791-7755

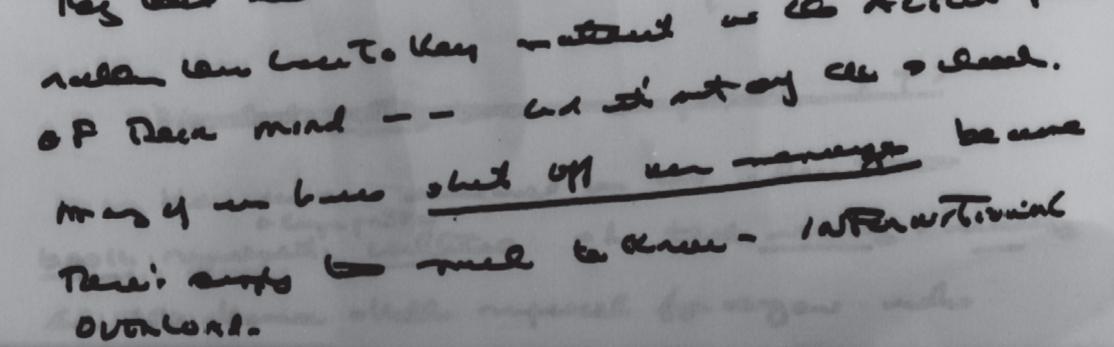
YOUR TEMPLE CALENDAR - Clip and Save



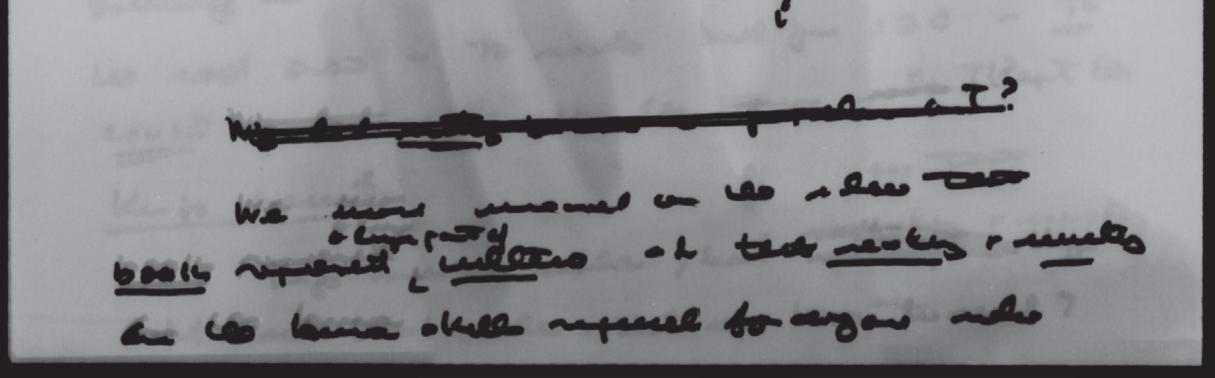
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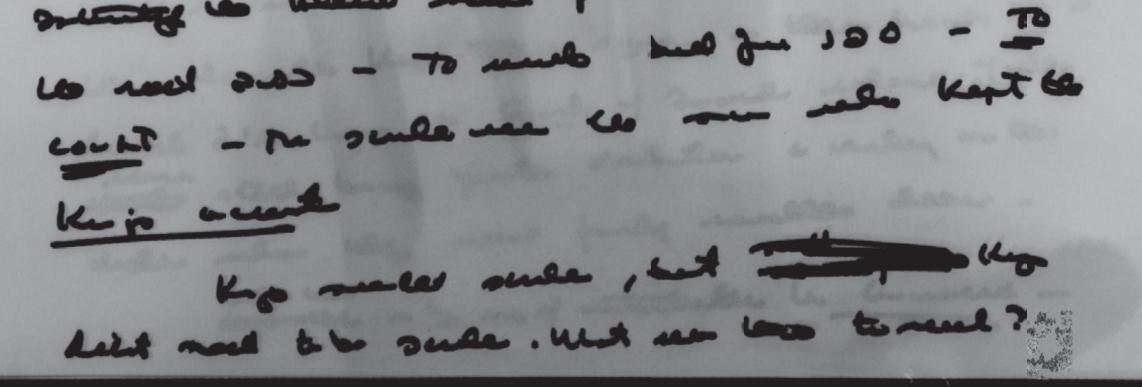
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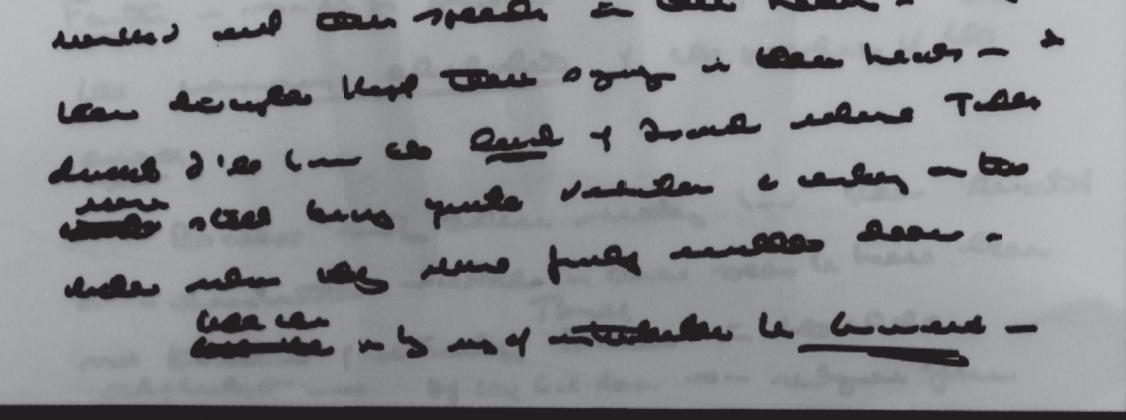
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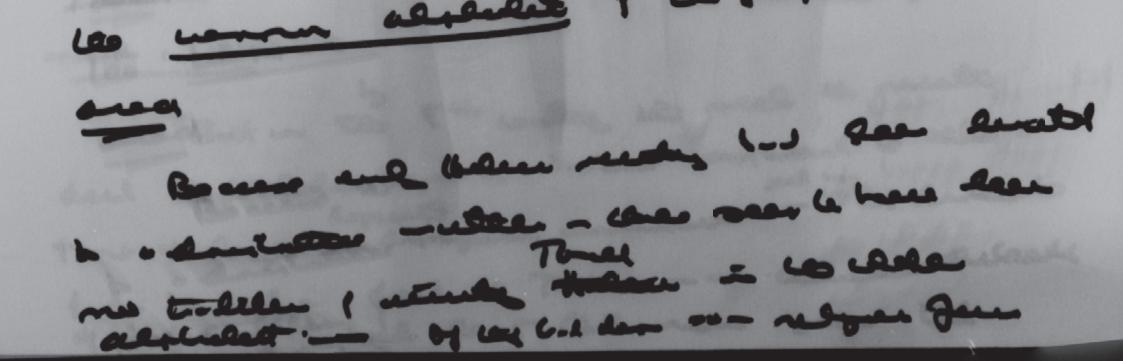
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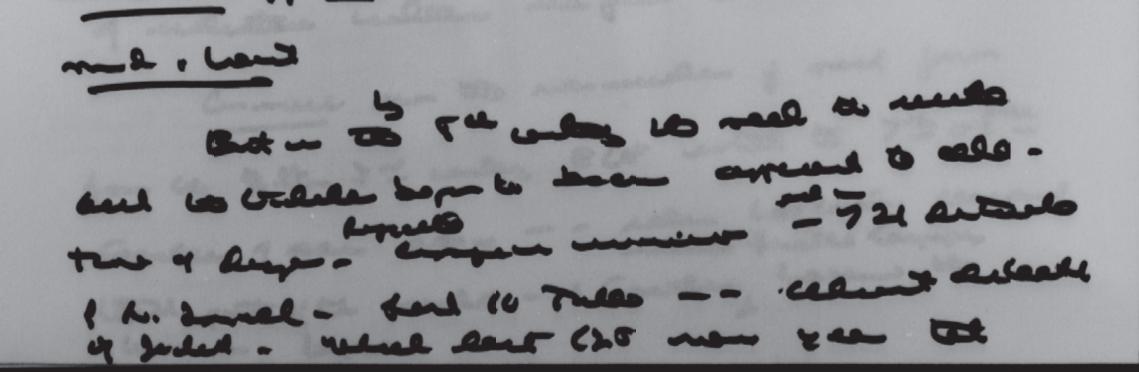
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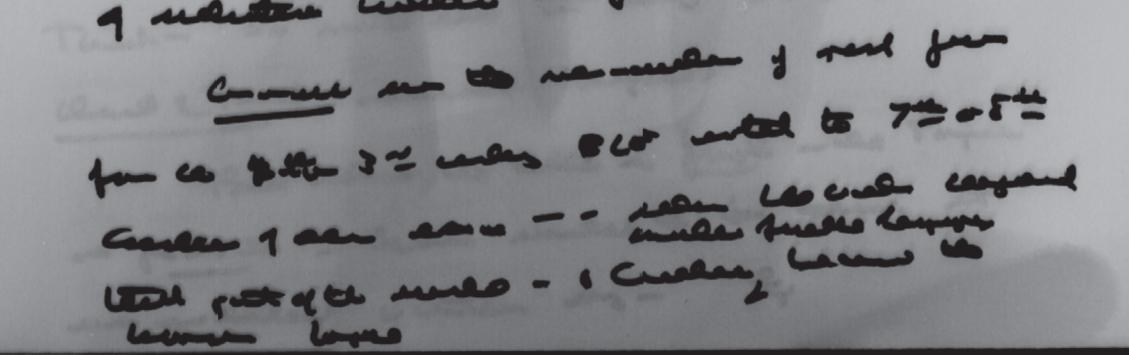
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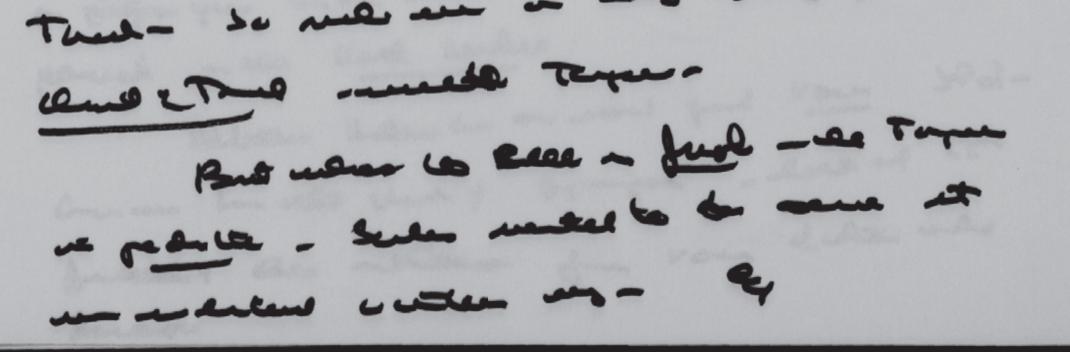
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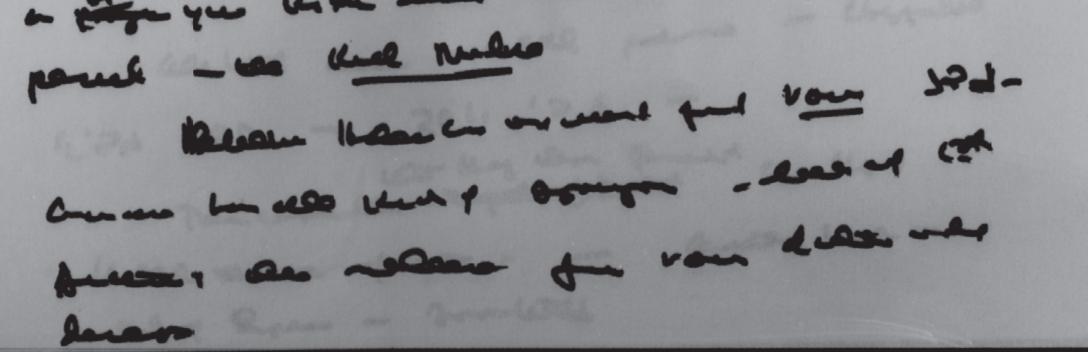
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