

*TE'UDA*

THE CHAIM ROSENBERG SCHOOL OF JEWISH STUDIES RESEARCH SERIES

X

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*Edited by*

MORDECHAI A. FRIEDMAN

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MOSHE DORF  
(June 2, 1907 – October 5, 1987)

Moshe Dorf was born in Poland and emigrated to Belgium at an early age. Together with his brother, he founded a diamond processing enterprise.

The personality of Moshe Dorf reflects the embodiment of initiative and action which received their concrete expression in the industrial enterprise that he established and continued to cultivate throughout his life. Concurrently, he possessed an intense spiritual wealth as well as an unquenchable thirst for knowledge and wisdom from the rich sources of the Jewish heritage. He was an active participant in various study groups and conferences devoted to Jewish Studies, especially in the field of biblical research, and an avid member of the Israeli Society for Biblical Research as well as of the World Jewish Society for the Study of Bible.

Moshe Dorf will be remembered by friends and relations for his congeniality and amiability, his unstinted devotion to his family, and his munificent philanthropy to numerous cultural and charitable institutions in the State of Israel.

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**"INASMUCH AS YOU KNOW WHERE WE SHOULD CAMP  
IN THE WILDERNESS AND CAN BE OUR GUIDE"  
(NU. 10:31)**

**by Moshe Anbar**

This article compares two episodes, one from the Bible and the other from Mari, concerning the need to ask for the help of desert dwellers before crossing the wilderness.

In the Bible (Nu. 10:29–32), Moses addressed Hobab the son of Reuel the Midianite with the request to lead the Israelites through the desert: "You can be our guide". Similarly, in Mari (ARMT 1.85 + A.1195), in the year 1780/1779 B.C.E., Samsi-Addu advised his son Yasmaḥ-Addu, to ask the Urapûm, a nomadic tribe of desert dwellers to advise them in choosing the best way to cross the desert: "Since there are Urapûm who know these roads (the upper road, the middle road and the lower road), send those men who are familiar with them, so that they may thoroughly check the existence of water alongside these roads. In which road is there drinking water for the army at your side?"

**SEEING THROUGH THE POWER OF SEEING**  
**(A Study of the Complement of the Verb ראה)**

by **Ellezer Rubinstein** ל"ז

This article deals with certain occurrences of the verb ראה in the Bible which evince two complements – a noun and a sentence, e.g., "And the sons of God saw the daughters of men that they were fair" (Gen. 6:4). In the syntactical analysis of this passage, "the daughters of men" could be construed as a preparatory element and the passage would therefore imply: "And the sons of God saw that the daughters of men were fair". According to this explanation, the verb ראה is taken to mean "to grasp", "to understand" whose complement is the ensuing sentence.

However, according to an alternate analytic method developed by the author, the verb ראה is shown to contain two complements: (1) a noun, which interprets ראה according to its simple meaning: "to see" (2) a sentence, wherein the connotation of ראה is "to understand". Accordingly, the approximated meaning of this passage would read: "The sons of God saw the daughters of men and they then saw (= understood) that they were fair." In this passage, ראה, which bears the unique meaning of הבין (= to understand), actually derives from the simple meaning of ראה (= to see).

While, as stated above, it is possible to analyze the above-mentioned passage according to two different schemes, there are, nevertheless, some passages which can be subjected to the second scheme of analysis only, e.g., "And when Aaron and all the children of Israel saw Moses, behold, the skin of his face sent forth beams" (Ex. 34: 30).

The approximated meaning of this passage would thus read: And Aaron *et al* saw Moses, and the power of this "seeing" caused a certain action to be evident before them ("behold"). In a sentence of this type,

the sentence opening with הנה (behold) is an abstract locative sentence in which this word serves as a predicate (= behold the skin of his face sent forth beams = that the fact [that the skin of his face sent forth beams] is evident before us).

## A DIFFICULT PASSAGE IN YERUSHALMI SHEQALIM

by Moshe Assis

The Mishna states: "Whom did they distraint [for not paying their sheqel]? – Levites and Israelites, proselytes and emancipated slaves; but not women or slaves or minors" (Sheqalim 1:3). The Yerushalmi comments on this Mishna as follows: "[They do not distraint indeed], but they do demand payment. What you say holds true only when he [i.e. the minor] has grown two pubic hairs, but not when he has not grown two pubic hairs, [then they do not even demand payment]." The Yerushalmi adds further: "As to distraintment, they do not distraint until he has grown two pubic hairs."

This last statement evidently contradicts the previous dictum of the Yerushalmi, viz. that no distraint whatsoever is to be exercised against a minor.

Numerous interpretations and some emendations have been suggested by commentators in order to solve this contradiction, but all of these proposals have been found difficult.

The author of the present article suggests that this difficult statement does not refer to the clause of the Mishna quoted above, but rather to the subsequent paragraph: "A minor on whose behalf his father has begun to pay the sheqel, may not discontinue it." Referring to this



statement, the Talmud determines that a demand to pay the sheqel on behalf of his minor son would be addressed to the father, but he (= the father) could not be distrained until the son had grown two pubic hairs.

Indeed, this interpretation is corroborated by the early commentary to Tractate Sheqalim attributed to the disciple of R. Samuel b. R. Shneur of Evreux.

## "QUOTED *SUGYOT*" IN THE YERUSHALMI

by Leib Moscovitz

The Talmud Yerushalmi, like its Babylonian counterpart, occasionally alludes to, and even cites verbatim, entire *sugyot*, which were (apparently) initially formulated in other contexts. Such "quoted *sugyot*" were adduced in their entirety, without adaptation to the new frameworks in which they presently appear, by the "frame *sugyot*", even if only part of the nested *sugya* was necessary for purposes of the pericope which quoted it. This procedure was apparently adopted in order to clarify the meaning of the relevant parts of the quoted *sugya* by citing them in context, or perhaps for literary reasons, as the redactors of the Yerushalmi sought to augment and enlarge the work by transferring entire pericopae wherever applicable. This use of "quoted *sugyot*" thus reflects one of the basic redactional techniques of the Yerushalmi – the citation of "discussion units" in their original, hylic form, without adaptation or other intervention on the part of the redactors.

