

LETTERS TO THE EDITOR

Sir,

In the excellent article "The Da'at Mikra Commentary Series: Between Tradition and Criticism" (Mosad Harav Kook) (Vol. XXXIV:4, October-December 2006), Michael Avioz lists 4 of the prior "modern Hebrew commentaries" of the Bible as: A.B. Ehrlich, M.Z. Segal, S.L. Gordon and M. Artom. It is implied by the list that "modern" is limited to the 20th century Bible commentaries. The list neglected to list the *Tanach im Perush Mada'i (yotze behishtafut lamdanim mumchim)* by Avraham Kahana [1874-1946] a prolific scholar who, inter alia, translated also the Apocrypha into Hebrew. Kahana's Bible commentary was published between 1902/3 to 1929/30 in Eastern Europe and also reprinted in Israel in the 1960s. It is noteworthy that M.H. Segal also ignored this commentary by Kahana in his book *Parshanut Ha-Mikra [The Exegesis of the Bible]* which was printed in Jerusalem in 1943 and listed the more important commentaries to the Bible throughout history. The last commentary of significance for Segal was Shadal [Shemuel David Luzzato 1731-1796]. For a partial assessment of Abraham Kahana life and literary output see: Eliav Yaron-Tzvi, Kiriath Sefer 68 (Mussaf) pp. 7-19 (1998).

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Sir,

In Stein's article "Sacred Space and Holy Time" (Vol. XXXIV:4, October-December 2006), the author focuses on these two aspects: Space and Time. Yet, the Tanakh knows some more aspects: (a) The Lord God of Israel reveals Himself *I am Holy* (Lev. 11:44, 45; et al). (b) Holy People: Israel is termed a *Kingdom of Priests, and holy people* (Ex. 19:6; 19:2; Num. 15:45; et al). Especially noteworthy is the injunction of Leviticus 11:44,45, which declares abstaining from things of blood and from impure animals as a hallmark of Israel's holiness. (c) the Sons of Aaron (priests) are *holy unto their God* (Lev. 21:56,7). (d) the Nazarites are *holy unto the Lord* (Num. 6:8). (e) The Tanakh speaks also of *holy water* (Num. 5:17).

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