



סיון

Celebrating Women in Judaism

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Jewish mtDNA

A Few Founding Mothers

Jewish maternally inherited mitochondrial DNA (mtDNA) results are examined in depth in only two published DNA studies. In the first study, researchers examined nine different Jewish groups and compared their mtDNA to eight non-Jewish groups as well as an Israeli Arab/Palestinian population (Thomas et al. 2002).

Thomas discovered a common characteristic to almost all Jewish mtDNA – the high frequency of particular mtDNA haplotypes within the Jewish populations. In addition, Jewish mtDNA results displayed significantly lower diversity than any non-Jewish population tested as part of the study, yet was also characterized by greater differentiation between the Jewish groups as well as their hosts.

These unusual results suggested to the researchers that an extreme female-specific founder effect had occurred in the genetic histories of most Jewish populations. The founder effects had, in fact, been so severe that mtDNA frequencies in Jewish groups differed significantly from those seen in any of the non-Jewish populations.

As to the origin of these maternal founders, Thomas (2002) acknowledged that “in many cases, it is not possible to infer the geographic origin of the founding mtDNAs within the different Jewish groups with any confidence.” One thing, however, was clear to the researchers: the Jewish groups formed independently from each other around a small group of maternal founders. In other words, many of the Jewish groups did not share the same

female ancestors. Furthermore, it appeared to Thomas that the founding of these maternal lineages occurred “immediately after the establishment of the communities or over a longer period of time.” Since haplogroup diversity was so low, female-specific gene flow from the surrounding non-Jewish community must have been limited once the original community was established.

Finally, Thomas (2002) noted that although Ashkenazi Jews were commonly believed to have suffered a sharp founder effect, the group had a modal haplotype frequency similar to their non-Jewish host populations (9% vs. 6.9%). While this could be evidence that no such founder events had occurred in this population, it could also indicate “that present-day Ashkenazic Jews may represent a mosaic group that is descended on the maternal side from several independent founding events.”

In the second Ashkenazi mtDNA study, Behar (2004a) attempted to answer the question of founder events among Ashkenazim posed by Thomas. Unfortunately, it could be argued that this entire study is directed at convincing the reader that “Ashkenazi populations as a whole are genetically more similar to Near Eastern non-Jewish populations than to European non-Jewish populations.”

In order to prove this, a complex analysis regarding “mismatch distributions” between Jewish and non-Jewish populations is performed. A careful reading, however, indicates that these mismatch calculations are based on a number of unfounded assumptions, including a shared common history of Pleistocene population growth between

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IFR provides a progressive, pluralistic forum, linking member rabbis in a spirit of friendship and a sense of community.

IFR provides support for members in their professional endeavors and offers continuing education. IFR encourages professional relationships with rabbis and other rabbinic organizations.



Jewish and Middle Eastern groups. However, since only a small percentage (10% - 20%) of the Jewish mtDNA is definitively stated to be of Middle Eastern origin in the study, calculations based on this assumption are questionable (Behar et al. 2004a).

Behar (2004a) attributes the obvious peculiarity of Ashkenazi mtDNA, namely reduced mtDNA diversity coupled with usually high frequencies of particular mtDNA haplotypes, to strong genetic drift rather than to independent founder events. Furthermore, Behar suggests the unusual Ashkenazi mtDNA results are due to a Jewish population bottleneck that occurred in the Near East. According to the study,

[o]ur computer simulations confirm that the frequencies of the zero and one class of the Ashkenazi mismatch distribution are significantly elevated over that observed for the sequences sampled from Near Eastern populations. This is a strong indication of a recent population bottleneck and further simulations suggest the data best fit a 200-fold reduction in size approximately 150 generations ago.

Behar (2004a) acknowledges that the rationale for such a bottleneck can be sustained only if supported by two major assumptions: "the Ashkenazim have not admixed with European host populations and that the mutation rate is 1.2×10^{-3} per sequence per generation." However, postulating no admixture between Jewish and non-Jewish European host populations is both historically and scientifically untenable, particularly in light of Behar's own Y chromosome results indicating extensive admixture.

A close inspection of Jewish mtDNA results refutes any argument for lack of maternal admixture with European populations. According to Behar (2004a), only four mtDNA groups account for approximately 70% of Ashkenazi mtDNA results. These haplogroups are K (32%), H (21%), N1b (10%) and J1 (7%). However, Behar indicates the origins of three out of the four groups (H, K and J) are unknown. More importantly, he acknowledges that certain other haplogroups among the Ashkenazi – V and U5 in particular – appear to be of European origin, thereby negating altogether the assumption of no admixture. Finally, the slow mutational changes that occur within mtDNA are unlikely to be strongly influenced by population isolation and genetic drift occurring over a very short time span, as is the case with the Jewish Diaspora. Thus, there is a much greater probability that independent founder events occurring during the Jewish Diaspora rather than genetic drift are the cause of Jewish mtDNA variability and lower haplogroup diversity. However, it is also possible that both factors had an effect on Jewish mtDNA.

The origin of Jewish mtDNA Haplogroup K is unclear at this time. The most common haplotypes, as dis-

tinguished by HVR1 mutations, are as follows: 223T-224C-234T-311C (33%); 224T-234C-311C (24%); 093C-224C-311C (19%); and 224C-311C (16%). The first two haplotypes are almost completely restricted to Ashkenazi populations, perhaps an indicator of pronounced genetic drift (Behar et al. 2004a). Shen (2004) found that the majority of Ashkenazi K lineages also shared transitions at nucleotide positions 11470 and 11914, which are specific to clade K1a. Except for the Ashkenazi, this particular K1a motif has only been reported in one Palestinian, one Romanian, one Czech, and one Basque (Shen, et al. 2004). Because of their near absence in non-Jewish populations, the most common Ashkenazi K1a haplotypes can be used as indicators of Ashkenazi ancestry.

Behar (2004a) noted that mtDNA haplogroup N1b exhibits a significant lack of haplotype diversity, indicating a probable common ancestral origin for this group. Additionally, Ashkenazim results display only a single transition from the putative ancestral HVR1 haplotype (145A-176G-223T) which Behar (2004a) reports is almost completely restricted to Middle Eastern populations. The inference that N1b is of Israelite origin is further supported by the fact that this group appears to be spread throughout eastern and western Ashkenazim at almost equal frequencies (Behar et al. 2004a, Supplementary Material).

Behar (2004a) does state that certain other haplogroups – L2, pre-HV, U7, M1, and U1b- which appear at very low frequencies among Ashkenazim, may have either a Middle Eastern, African, or Mediterranean origin. Unfortunately, this does little to clarify the probable origins of these groups among Ashkenazim.

The haplogroups that comprise the remaining 30% of Ashkenazim mtDNA including the following: J (J*, J1, J2), T (T*, T1-T5), HV1, U6 (U6a*, U6a1, U6b), HV*, W, X, I, M*, U4, U1a/U1b, U2/U2e, U3, R (R*, R1, R2). Behar (2004a) lists their provenance as unknown. However, a close examination of mtDNA haplogroups J1 and J2, which comprise 7% of Ashkenazi results, reveal that they are common only among Eastern Ashkenazim (Behar et al. 2004a, Supplementary Material). Therefore, Ashkenazi mtDNA J can probably be attributed to Eastern European admixture. In fact, Shen (2004) notes that Ashkenazi J1 and T2b haplotypes have exact HVS1 matches with European groups, suggesting admixture.

Although it may initially appear that Ashkenazi mtDNA groups such as HV* and HV1 are Middle Eastern/Israelite in origin, the fact that both mtDNA groups are found almost exclusively among Eastern European Jews points to admixture as a more likely source of this ancestry. On the other hand, pre-HV1

and L2a are found in low frequency among both eastern and western groups and are more likely to be of Israelite origin (Behar et al. 2004, Supplementary Material).

Haplogroup U among Ashkenazim comprises 32 out of 565 results, with U7 comprising 8 out of the 32 results (Behar et al. 2004, Supplementary Material). In a study on mtDNA in the Volga-Ural region, researchers found U7 to be typical of Middle Eastern populations, including Jordan, Kuwait, Iran and Saudi Arabia (Bermisheva et al. 2002). This lends support to Behar's theory that U7 among Ashkenazi Jews is of probable Middle Eastern origin. Shen (2004), however, is less certain about its origins, stating that "it is difficult to assess whether Haplogroups U7 and HV, as well as HVS-I haplotypes of the Ashkenazi K2, I, W, and U2 lineage, represent the original gene pool of the Jewish founders or are due to admixture with European populations."

U2 among Ashkenazim appears to be of European origin, since the common haplotype resembles that seen in European populations (HVR1 motif 051G, 129C, 189C) (Behar et al. 2004a, Supplementary Material). Although Behar (2004a, Supplementary Material) suggested that Ashkenazi U1b was "Middle Eastern, African, or Mediterranean" in origin, this sub-clade is found at a low frequency only among Polish and Russian Jews; thus, European admixture is probably the source of this group among Ashkenazim. U3 among the Ashkenazi (2 out of 32) could be a genetic inheritance from Khazarian ancestors, given that the highest diversity of this subgroup is found in the Caucasus (Ossetia, Georgia, Armenia) and in Turkey (Bermisheva et al. 2002).

U4 is also probably European (1 out of 32), though the distribution of U5 is more complex, given that it occurs not only in European groups, but also in the Middle East and Central Asia. The fact that Behar (2004a) identifies Ashkenazi U5 as European in origin may indicate that the Jewish haplotypes more closely resemble those seen in Eastern European populations.

Bermisheva (2002) also explored haplogroup T, noting certain HVR1 haplotypes that are common among Finno-Ugric and Udmurt populations of the Ural region (126, 294; 126, 294, 296, 304; T1: 126, 294, 163, 186, 189). Ashkenazi T1-T5 (excluding T*) comprise 21 individuals out of 565 in Behar's (2004a) study, some of which have identical or similar haplotypes to those found in Bermisheva's samples.

Eastern vs. Western Ashkenazim

One important discovery made in Behar's (2004a) study is the apparent differences in mtDNA hap-

logroup frequency between various Ashkenazi populations, particularly between eastern and western Ashkenazim. Behar divides the various Ashkenazi populations as follows: French Jews, German Jews, Austrian Jews, Lithuanian Jews, Polish Jews, Romanian Jews, Russian Jews, and Ukrainian Jews.

One apparent difference is that eastern Ashkenazim, particularly Polish Jews, appear to have as great a diversity of mtDNA haplotypes as Middle Eastern and European populations. Thomas (2002) had noted this feature in the Ashkenazi results in his own study. Some of these haplotypes do not appear at all among the western Ashkenazim. In fact, the western Ashkenazim display a remarkably low diversity of haplogroups and haplotypes, much lower than that seen in either eastern Ashkenazim or non-Jewish European/Middle Eastern groups. Haplogroups that appear in eastern Ashkenazi, but are rare to absent in western Jewish groups, include HV*, HV1, pre-HV1, J1, J2, U1-6, W, V, and certain sub-clades of H (Behar et al; 2004a, Supplementary Material).

This would strongly favor an independent founder hypothesis among these populations. It would appear that the Ashkenazim share a common set of founders of both European and Middle Eastern origin, while a separate group of maternal founders entered the population of eastern Ashkenazi communities sometime during the Diaspora.

The fact that some of these mtDNA groups are rare to absent in western Ashkenazi populations argues in favor of a post-Diaspora European origin. Furthermore, many scholars believe that Eastern European Jewry has its genetic basis among the western Ashkenazim; Eastern communities were founded when Jews migrated from Germany and France after the 12th-13th centuries. Certain mtDNA haplogroups shared between the two populations, for example N1b and K, indicate that the eastern Ashkenazi communities do indeed share some common mtDNA genetic history with western groups, some of probable Middle Eastern origin. Yet it also appears that eastward moving Ashkenazim absorbed a number of separate European maternal founders once they settled in Eastern Europe. This absorption would explain a number of mtDNA haplotypes that Behar identifies as European in origin and are restricted primarily to eastern Ashkenazim, in particular, U5 and V. It may also explain the high frequency of mtDNA haplogroup J, as well as a number of H sub-clades, that are not present in the western groups.

Exploration of Ashkenazi mtDNA Haplogroup H

The frequencies of mtDNA Haplogroup H sub-clades among Ashkenazim are shown in Table 5 (Pereira et al. 2005, Table 1)

Table 5**Frequency of Haplogroup H Sub-clades in Ashkenazim**

H Sub-Clade	Frequency
H1	0.051
H2	0
H3	0.44
H4	0.007
H5a	0
H6	0.028
H7	0
H13	0.028
H*	0.052
Total (All H)	0.21

Pereira (2005) also listed sub-clade frequencies for a number of European and Middle Eastern populations, thereby allowing comparison to Ashkenazi results. However, it should be noted that Pereira relied exclusively on Behar's samples for his Ashkenazi results and only subtyped 29 out of 119 H mtDNA results. Forty (40) individuals out of the 119 had the CRS (Cambridge Reference Sequence) (Behar et al. 2004a, Supplementary Material).

In regards to H1, Pereira (2005) states the following:

H1 is almost exclusively European, with its only incursion into the Near East being a few Palestinian individuals bearing the most common haplotype. This absence of derived lineages in the Near East sample suggests that the H1 sub-clade had its origin in Europe.

Therefore, while it appears the H1 among Ashkenazim is of probable European origin, the possibility of a Middle Eastern origin based on the Palestinian findings remains unresolved. However, given that H1 does not occur in other reported Middle Eastern groups (Gulf States, Kurds) and in only low percentages in the Caucasus, a European origin for Ashkenazi H1 seems probable (Pereira et al. 2005).

As to H3 among Ashkenazim, its provenance is almost certainly European, given that it occurs in none of the Middle Eastern groups, including Palestinians. In fact, Pereira (2005) deemed H3 "exclusively European."

Sub-clades H4 and H13 are found in Europe, the Caucasus and the Middle East; therefore, the origins of these groups among Ashkenazim remain unresolved. The same can be stated for H*, which began in the Middle East, but is found at its highest frequency in east-central Europe and the Balkans, as well as along the Atlantic fringes of Europe, such as Spain and Ireland (Pereira et al. 2005).

Sub-clade H6 is identified as Eastern European and Transcaucasian in origin and distribution (Pereira et al. 2005). The description is in agreement with findings from another mtDNA study which located H6 and its sub-groups almost exclusively within in Slavic and Turkish groups (Loogvali et al. 2004).

However, there are hints in both studies that H6 and its sub-clades may also be found in low frequencies among some western European groups, such as the French and Irish (Loogvali et al 2004; Pereira et al. 2005). In fact, Pereira suggests that H6 may have its earliest roots in Western Europe, and Loogvali indicates the precursor mutation to H6 (16362C) is found primarily in the Balkans. Thus, it appears that Ashkenazim obtained their H6 ancestry from European maternal founders, possibly Slavic or Khazarian in origin.

The argument for a Khazarian origin for this sub-clade is strengthened by the fact that the highest frequency of H6 is found among the peoples of Chuvash, Russia (Pereira et al. 2005). The Khazar language is believed to have been a Chuvash dialect of Turkish (Koestler 1976, p. 21).

In conclusion, it appears that much of Ashkenazi H can be attributed to European founding mothers, though the origin of certain sub-clades, in particular H4, H13 and H*, remain unresolved.

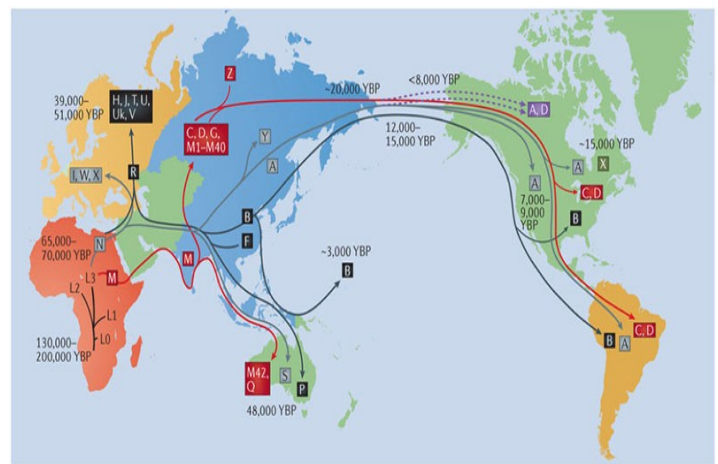


Figure 2. Major human mtDNA haplogroups and their migration pattern. (Figure from Nature Reviews Genetics 2015, 16 (9): 530–542)

The Story of Ruth and Shavuot

Why is it that we read the Book of Ruth -- the story of a Moabite woman who converted to Judaism and who eventually married a judge of Israel, Boaz -- on Shavuot, the holiday when we celebrate the giving of the Torah at Mount Sinai?

Torah commentators offer two major theses to explain the custom:

- that Ruth was the model of Torah acceptance, and

that without her Jewish history could not continue.

Both are puzzling as we shall see, and we shall explore them one by one.

The first one seems quite straightforward, at least at first glance: Shavuot commemorates the acceptance of the Torah by the Jewish people, and the Book of Ruth describes the acceptance of the Torah by a single individual through an act of conversion.

Inasmuch as we were all converts at Mt. Sinai, her experience is a reminder to us that we are all Jews only thanks to our own act of Torah acceptance. Judaism is not a racial trait and is not automatic for anyone; at bottom it is based on conversion and Torah acceptance even for the children of Abraham. Ruth was no ordinary convert. Her name gives us a clue to her essence. In Hebrew, Ruth's name is comprised of the letters *reish*, *vav*, *tav*, which add up to a numerical value of 606. As all human beings have an obligation to observe the seven Noachide commandments -- so called because they were given after the flood -- as did Ruth upon her birth as a Moabite. Add those seven commandments to the value of her name and you get 613, the number of commandments in the Torah.

The essence of Ruth, her driving life force was the discovery and acceptance of the 606 commandments she was missing. Thus Ruth is a Torah seeker par excellence who is held up to the rest of us as the shining model of proper Torah acceptance. If we could learn to emulate Ruth in our own act of Torah acceptance, the act of Divine ser-

vice that is the essence of Shavuot, we would succeed in absorbing the entire spiritual input offered by God on the Shavuot holiday. (See the commentary of the Gaon of Vilna on the Book of Ruth.)

While quite obvious at first glance, this theme does present a major difficulty on closer examination.

Anyone reading the story of Ruth is immediately struck by the strength of her dedication to her mother in law, Naomi. The famous passage from which the Talmud derives many of the laws of conversion (Yevomot 47b) portrays Ruth's stubborn refusal to part from Naomi in the strongest possible terms.

But Ruth said, 'Do not urge me to leave you, to turn back from following you. For where you go, I will go; where you lodge, I will lodge; your people are my people, and your God my God; where you die I will die, and there I will be buried. Thus may God do to me, and so may He do more, if anything but death separates me from you.' (Ruth 1:16-17)

Such love and commitment to the welfare of another person are extremely admirable qualities, but are unrelated to belief in God and in His Torah. Shouldn't someone who is held up to us as a shining example to emulate in our own acceptance of Torah be portrayed as being driven by faith and idealism rather than by her attachment to a particular person, or indeed, to the entire Jewish people for that matter?

ATTACHMENT TO GOD

Let us explore this point through an examination of a difficult passage of Talmud:

Rabbi Elazar said: "People who have no Torah knowledge will not experience the revival of the dead, as it is written, (in Isaiah 26): *The dead shall not live*. You might think this refers to all the dead, that's why it is followed up by: *Those requiring a cure will not rise*. Only those whose hold on the words of Torah is shaky and weak will not rise."

Rabbi Yochanan responded: "You have brought no pleasure to their Maker by making this statement about the ignorant in To-

rah."

Rabbi Elazar saw that his words caused Rabbi Yochanan anguish. He said, "My Rebbe, I have found a cure for them in the Torah. It is written, *But you who cleave to YHVH your God, you are all alive today* (Deut 4:4). But how is it possible for a human being to be attached to the Divine Presence when it is written *For YHVH your God, He is a consuming fire* (Ibid 24). Can a person attach himself to fire? To teach you, that whoever marries his daughter to a Torah scholar, or helps the Torah scholar in business or shares his property with a scholar, is looked upon by God as attached to Himself ... (Talmud, Kesubot, 111b)

Why should the resurrection be related to one's level of scholarship, and how can we relate to the idea that attachment to the Torah scholar is the equivalent of attachment to God?

One of the 613 commandments is the commandment to love God. This seems like an impossible commandment to fulfill. How can you love somebody who you do not know? Furthermore, God is infinite and we are not, we have no comprehension of how He thinks, what His interests are, or His hobbies or anything about Him.

Without knowing some of these details at least about another person it would be impossible for us to honestly say we loved him. We might think he is a very important person, we might even admire him, but to feel love and attachment to somebody, we must be somewhat familiar with the object of our affections.

Of course, this is also true about our love of God. We can only feel love for God to the extent that we develop a knowledge of Him and familiarity with Him.

But how can we do this?

The obvious solution is through our knowledge of Torah. God gave us a lot of information about Himself in His Torah. He told us about His sense of justice and fairness, about His priorities and feelings, about His hopes and dreams for our future.

There are two aspects to Torah knowledge

and scholarship:

All Jews must amass sufficient Torah knowledge to know how to carry out the commandments properly, as the performance of the commandments is an obligation.

The second aspect is unrelated to the performance of the commandments. The *Talmud Chacham* studies the Torah to become familiar with God, and learn His culture.

The first word of the Ten Commandments is *Anochi*. The Talmud says this is an acronym that stands for *ano nafshi kasvis ya-havis*, literally "I have written myself into this book that I am giving you." (Talmud Shabos, 105a). The *Talmud Chacham* who spends his life immersed in Torah study, is imbibing the very soul of God along with the words of Torah that he is learning.

Our aim is familiarity with God as a personality that we can have a relationship with. We want to love God and have Him love us in return, and we want to be aware of the feelings on both sides. For this we need the *Talmud Chacham*.

It is only through him that we obtain the knowledge of God that is a prerequisite to any possible relationship with Him. Just as in the case of human love, knowledge precedes feelings, so it is with the love of God. Without the Torah scholar this knowledge, and therefore this love, would be absent from the world.

It is one of the many wonders of Judaism that often the *Tzaddik* who immerses himself in the service of God, such as prayer and good works, feels a greater love for God than the Torah scholar, who spends his life in intellectual pursuit. But without the knowledge of God generated by the Torah scholar, the *Tzaddik* would not have known how to get started in his pursuit of the emotional attachment to God.

Love of God thus radiates outward from the Torah. The *Tzaddik* attaches himself to the Torah scholar and is the first to feel this love, and those who attach themselves to

the *Tzaddik* detect its radiant warmth and energy through him. But the ultimate source of this love is the Torah and our access to the Torah must necessarily depend on the amount of Torah knowledge in our possession thanks to the efforts and hard work of the Torah scholar.

RUTH'S SEARCH

Ruth the Moabite was looking for the missing 606 commandments not simply because she was looking for the truth and the right way to live, although no doubt these impulses were also a part of her drive to conversion. But chiefly, she wanted to attach herself to God to cleave to Him, to connect herself to the source of all life and being.

The only way to do this was to attach herself to a person who was already attached in this way to God. Thus she followed Naomi the person, rather than the abstract truth.

We read her story on Shavuot to teach us that this is the type of Torah acceptance we are seeking. We are not after God's laws. We are seeking to attach ourselves to God Himself.

The second major thesis offered by the commentators for reading the Book of Ruth on Shavuot is also hinted in her name.

She is named Ruth because her great grandson, King David showered God with his songs and praises. (Yalkut, Tehilim, 247) The word *rave* in Hebrew, a play on the letters of

Ruth's name means "to shower," and David authored the book of Psalms, the basic hymnbook to God of the majority of mankind. According to tradition, Shavuot is David's birthday as well as the day on which he passed away, and his full genealogy is recited at the conclusion of the Book of Ruth.

ESSENTIAL LINK

The appreciation of this thesis requires some more background:

God said to Moses: 'You shall not distress Moab, and you shall not provoke war with them.' (Deut. 2:9) Why would it have occurred to Moses to wage war with Moab without God's permission?

Moses reasoned thus: If the Midionites who only came to assist Moab (in the war Moab waged with Israel described in Parshat Balak) the Torah commanded, *Harass the Midionites and smite them; for they harassed you through their conspiracy that they conspired against you ...* (Numbers 25:17-18).

Surely the same policy should be applied against the Moabites who were the instigators. But God told Moses, 'I think differently! I still have a wonderful treasure to pull out, Ruth the Moabite.' (Talmud, Baba Kama 38a)



Not only was Ruth David's great grandmother. It was specifically she that was required to be able to bring David into the world. The need for her was so great that the entire Moabite nation was sustained for several hundred years in her merit while the world waited for Ruth to be born. Can we find any sources to uncover why Ruth the Moabite specifically was needed to bring the line of David from whom would descend the Messiah into the world?



[The angels urged Lot, saying,] 'Take your wife and your two daughters who are present.' (Genesis 19:15) The Hebrew word *nimzoas* ["who are present"] in this verse is a reference to two important discoveries: Ruth the Moabite and Na'amah the Amonite. It is written *I found my servant David*. Where did God find him? In Sodom (Yalkut, Lech lecho, 70).

When God destroyed Sodom he saved Lot because of his two daughters. The daughters, believed that they and their father were the only people left on earth, engaged in acts of incest with him. As a result one gave birth to the progenitor of Moab, and the other to the progenitor of Amon. It would thus seem that Ruth was needed because she was a descendant of Lot? And who was Lot?

Now these are the chronicles of Terah: Terah begot Abram, Nahor and Haran; and Haran begot Lot ... And Abram and Nahor took themselves wives. The name of Abram's wife was Sarai, and the name of Nahor's wife was

Milka, the daughter of Haran, the father of Milka and the father of Ischah. (Genesis 11:27-28)

Close examination of this passage reveals an astounding piece of information. It turns out that Haran, Abram's brother, was the grandfather of all of the most important Jewish women in history. The rabbis teach that Ischah was Sara (see Rashi Ibid), Rebecca was Milka's grand-daughter, and all of Jacob's wives were her great grand daughters. Lot was Haran's son and therefore Ruth was also a grand-daughter. Can this be a coincidence? Let us attempt to uncover the significance of all this.

SPECIAL GENIUS

Electricity was known and understood for many years by the time Edison was born. Graham Bell uncovered nothing new about the nature of sound waves.

Yet without these two geniuses the knowledge of electricity and sound waves would not have benefited the world. There is a special genius involved in the exploitation of ideas, just as there is a genius in their discovery. In Hebrew this genius is known as *binah*, often translated as "understanding," and it is the special property of women.

In the prelude to Sinai, we read: *So shall you say to the House of Jacob and relate to the Children of Israel* (Exodus 18:3) Rashi explains why the seeming redundancy "House of Jacob," and "Children of Israel."

The House of Jacob refers to Jewish women - Jewish women are the Jewish house. The ideas of Judaism come to life in the Jewish home and are translated into reality by the guidance of the Jewish woman.

The Jewish man carries the obligation of learning the Torah, but it is the Jewish woman who translates its ideas into the realities of everyday living.

Ravenous Ravens

Rabbi Frank Tamburello's
column featuring Jewish Holi-
day Eats and Treats
And for your Shavuot dinner:



Cuscussu' Dolce - Sweet Cuo- **sous (P)**



Middle Eastern Jews brought couscous, a pasta product, to Sicily where they have been preparing it in many different ways, including this delightful dessert. Sweet couscous,

a traditional holiday dessert, can be a little tedious to prepare. You can successfully use the pre-cooked type found in the grocery stores.

- 3 1/2 cups water
- 1/2 teaspoon salt
- 2 tablespoons olive oil
- Three-quarter pound pre-cooked couscous
- 1/2 cup sugar
- One seedless whole orange unpeeled, washed and chopped fine
- 1/2 cup raisins
- 1/2 cup pitted dates, diced
- 1/2 cup blanched almonds, chopped
- 1/2 cup walnut meats, chopped
- 1 teaspoon cinnamon
- 1/2 teaspoon ground cloves
- Two or 3 tablespoons fruit liqueur

Bring the water with salt and olive oil to a boil. Add the couscous and stir. Cover the pot and remove from the heat. After five minutes, add half the sugar and mix. Let cool at room temperature, fluffing it up with a fork from time to time. Mix together fruits, nuts, spices and the remaining sugar in a serving bowl. Add the couscous, stirring two combined. Sprinkle with the liqueur and serve.

Serves 4

Grandma Raziell's Mandelbrot **A traditional sweet from Belarus.**

- 1/3 cup parve margarine
- 1 1/4 cups sugar
- 1/2 teaspoon salt
- 4 eggs
- 1 1/2 teaspoons almond extract
- 1/4 cup vodka
- 1 1/2 cups hall unblanched almonds
- 2 teaspoons baking powder
- 4 cups unbleached flour

Cream together March and sugar and salt. Add eggs, one at a time beating after each addition. Add almond extract vodka and almonds. Sift together baking powder and 3 cups flour and add to the bowl 1/3 at a time while mixing.

Add enough of the remaining flour to form a rather soft but manageable dough.

Turn over onto a floured worksurface and divide into four parts. Roll each parts of form 4 15 inch long sticks. Place on a large oiled and floured baking sheet. Bake on top rack of a 350° oven for 30 to 40 minutes, or until golden. Remove from oven and as soon as can be handled cut diagonally to make approximately 70 2/3 inch thick slices. Arrange on an ungreased baking sheet standing on a cut side, and bake in 450° oven for 10 to 15 minutes. Call thoroughly before storing in tin cans.



Ravenous Ravens

Rabbi Frank Tamburello's column featuring Jewish Holiday Eats and Treats
And for your Shavuot dinner:



Onions and Mushrooms with Garlic

Two onions chopped
 Two or three pods garlic, minced
 One bell pepper, cleaned and diced
 1 pound fresh mushrooms cleaned and sliced
 1/4 teaspoon oregano
 1 leaf chopped fresh basil
 Salt and pepper
 2 Tablespoons olive oil

In sauce pan heat oil, add onions garlic and sauté. Add mushrooms herbs salt and lots of pepper. Simmer uncovered on a low heat stirring Occasionally for 15 minutes. Serve hot or cold.



Fran's Mom's Kugel

Six eggs
 Three-quarter cup sugar
 1 Pound cottage cheese
 1/2 pound cream cheese
 1/2 pint sour cream
 One strip margarine
 3/4 cup fine noodles
 1 tsp vanilla

Mix eggs and sugar with whisk. Melt margarine. Add vanilla to eggs/sugar. Add cottage cheese, cream cheese, sour cream, margarine and uncooked noodles. Mix all together pour into greased oblong pan. Bake one hour at 350° or until top starts to brown.

Eggplant Dip (Babaganush)

One firm eggplant, about a pound.
 One clove minced garlic
 1 tablespoon olive oil
 2 teaspoons fresh lemon juice
 4 ounces cream cheese cut into pieces
 2 tablespoons minced Italian-parsley
 Salt and pepper to taste



Preheat oven to 425°. Pierce eggplant in two or three places. Place on old baking sheet and take on middle rack 25 to 35 minutes until fork tender.

Cool eggplant and remove skin. Scrape flesh into blender, add garlic, oil, lemon juice and salt and pepper. Blend until combined. Add cream cheese and blend until smooth. Place in serving bowl and sprinkle with parsley.



Jewish Women Educators and Role Models

IFR Member Rabbi Dr. Adlele Plotkin

The status of women in cultures has varied from slave-like treatments to leaders and everything in between. Matriarchal rule tends to be more peaceful and egalitarian while Patriarchal more aggressive. Sometimes both tendencies appear in a single culture as we see even today in this country. So too was this seen in Ur under Semitic control before the Patriarchal Elamite takeover. Imeinu Sarah was educated under a tolerant, egalitarian system which included subgroups ranging from Matriarchal to Patriarchal with many flavors in between. That tolerance of diversity was lost when the Elamites invaded. No wonder Terach and all the family needed to flee west to Hauran! Was Avram's brother killed during this invasion, only further fueling the need to escape?

In any case we can see the more egalitarian approach in all of the forefathers' and foremothers' marriages. Sarah advised Avraham on many matters. Rifka had to agree and give consent before going to marry Yitzchak. Yaacov consulted with both his wives on how to handle the mischief of their father.

Sometimes the Matriarchs took matters into their own hands such as Rivka getting the inheritance for Yaacov or Rachel secreting away from Laban the family idols [which were de facto the deeds to the property]. We all know also the stories of Yocheved and Miriam saving Moshe to later become the leader of the people to freedom.

Before the Temples and the monarchies, towns were led by councils of elders, wise women. We had great leaders and strategists like Devorah. During the times of Moshe, Ethiopia was ruled by a line of Queens. Yet it seems that after the Exodus, patriarchy became stronger throughout the Western and Middle Eastern countries.

Even so, there were Jewish Queens during second Temple times. The most beloved and well known was Alexandra, Shlomtzion [Hasmonean times]. Also the Talmud includes contributions by Bruria, daughter of two teachers of Torah who were killed by the Romans for teaching Torah. She was wife to a Rabbi and recognized as wise for her own merit. Also quoted is Ima Shalom, a very respected wise woman.

Since nearly all male Rabbis and other men have preferred not to teach about notable Jewish women dur-

ing the ages, as also paralleled in non-Jewish communities, much of the history has been lost. However through diligent searching, some modern women have been able to reconstruct some of that history, finding examples of marvelous Jewish female teachers and/or role models in every generation.

The Jewish Women's Archive [.org] is one online resource. Of the several books on women available, I recommend

1. "Women Leaders in the Ancient Synagogue", Bernadette J. Booten, Brown Judaic Studies 36, Scholars Press, Chico, California – and "Written out of History: our Jewish Foremothers", Sondra Henry and Emily Taitz [various editions/ publishers]. Emily Taitz has additional publications on topic.

Women as priests has mostly been dismissed as fantasy by men over the centuries. Yet evidences have been present – and ignored. Even today with dozens of orthodox women Rabbis [not to mention the many non-orthodox], there are some orthodox groups who want to dismiss them as invalid and inappropriate.

About 80 inscriptions found from Tel el.Yehudiyyeh [first to fourth centuries C. E.] mention three women Priests: Marin [50 y.o.], Guadentia [24 y.o.], and possibly Maria. The last one was difficult to read. The language is parallel to the 4 or 5 male Priest inscriptions there found.

During the last couple centuries BCE and the first CE, we find many references to the mothers and the fathers of the communities such as in Qumran. It is unclear what level of leadership and priestly duties the Mothers had, but the rules of Qumran make it clear that their Mother was to be heeded at all times. Interestingly, ancient writings [Babylonian Talmud Meg. 23a and t. Meg 4.11] allow a woman to be counted in a minyan implying also that all were seated without separations such as seen in the structure of many Sephardic shuls. However it seems that women lost the right to publicly read the Torah during Tannaitic times so as not to embarrass less educated men. [second century CE].

Still reconstructed history provides us with even better evidences of women educators and priests. The Geniza papers cover the ninth through thirteenth century CE. They describe many occupations of Jewish women including scribe, midwives, undertakers, etc.

Of note is the description of one daughter of Joseph who for a short time was hailed as Moshiach, particularly after she convinced the Caliph to free the Jewish men all of whom had been imprisoned for opposing new taxes. She also got some tax relief for them. Yet as Maimonides, the Rambam, had predicted when asked, that left alone by the Rabbis, she eventually would fade into oblivion.

During the Renaissance, Pomona de Modena of Ferrara was reputed to be as adept in Talmud scholarship as the best of the male scholars. When Hasidism developed, they believed that all people should be able to study Torah and scriptures. Many women became Rabbaniot [or Rabbanot], that is to say female Rabbis.

For instance:

1. Perele bat Israel of Kozienice who had a large following.
2. Sarah bat Joshua Haschel Teumim Frankel acted as Rebbe after the death of her husband. She was known for wise parables and consulted by many famous Rabbis.

Hannah Rachel Yerbermacher [Maid of Ludomir] used tzitzit, tallit, and tefillin. She studied Torah and became a Rabbi [officially]. Further, she preached sermons on Shabbat from her apartment next to and built for her by a synagogue filled by Rabbis and scholars. From the synagogue they came to hear her sermons.

Given the restrictions of culture at various times, some women took to poetry for their teachings on ethics and Torah. This was common in Arabia, esp. Yemen:

1. Shana'ah Shabazi, daughter of Shalom Shabazi the poet, of the sixth century CE was one such woman.
2. So, too, Sarah the Yemenite Jew wrote poetry about the fall of the Bnai Quraizi Jewish Community. She also was active in guerilla warfare against Muhammed.

Similarly Poetess Ifrikyia [also known as Kahinah =kohenet?] turned to warfare against Hassan ibn Nu'man, Arab prince of Egypt [7-8 th century CE], at first successfully but later leading to her death.

These women remind us of earlier women leaders such as Miriam [poetess and Prophet, possibly involved in priestly functions], Yael, and Judith.

As in the non-Jewish world, women were disapproved of as writers. Yet there were Jewish women writers

of note such as between the 16 th and 18 th century CE:

1. Hannah Ashkenazi of Cracow [1573] on moral topics.
2. Edel Mendels of Cracow [seventeenth century CE] who wrote a history book for women.
3. Bella Hurwitz, historian and printer [1700's].
4. Lita of Regensburg who translated the Book of Samuel into Yiddish, printed first in 1544 with the inscription: "This book I wrote with my hand, Liva [Lita] of Regensburg is my name. My dear Patroness's name is Breidlin, may she use and read it in joy. This I desire."
5. Eva [Hava] Bacharech of Prague was an expert in rabbinical and biblical writings. She was widely consulted especially about obscure passages [1580-1651].

Rebbetzin Rebbeca Tiktiner [a learned woman and preacher, mid-1500's] wrote on moral teachings from Talmud and Mishna as well as poetry. Her book "Meneket Rivka" in the posthumous second edition had a printer's introduction: "This book is called Meneket Rivka [Genesis 35:8] in order to remember the name of the authoress and in honor of all women to prove that a woman can also compose a work of ethics and offer good interpretations as well as many a man."

Undoubtedly there are many other Jewish women educators and role models who remain forgotten in history. Still, there are a great many more discovered who are not addressed here. We women Rabbis in IFR are only a fraction of those who continue the ever present [albeit rarely taught] traditions of our foremothers.

As leaders, educators, and role models despite the patronizing sexism, bullying, and other bigotries we all have had to face, it is our prayer that this piece can open the door to intellectual curiosity and greater respect for each other regardless of gender identification.



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'Lioness: Golda Meir and the Nation of Israel.'

A book provides considerable insight into the failures and achievements of Israel's fourth prime minister – and asks whether it's time to rehabilitate her image



Prime Minister Golda Meir, right, Defense Minister Moshe Dayan, center, meeting IDF soldiers in the Golan Heights during the Yom Kippur War.GPO

**Learn from Begin, not Golda**

When Golda Meir, Israel's first and only female PM, also took a fall The Yom Kippur War came as a surprise to the Egyptians as well, documents show

It was toward the end of "Lioness: Golda Meir and the Nation of Israel," Francine Klagsbrun's magisterial new biography of Israel's fourth prime minister (Schocken Books, 824 pages, \$40), that it dawned on me that the Yom Kippur War constituted not only the darkest hour in Meir's career, but also the finest. And therein, perhaps, lies the ironic tragedy of Golda Meir.

A tragedy, because, for several generations of Israelis, Meir, if she's remembered at all, is perceived as the leader who disregarded the signs that the country was about to be attacked on two fronts, leading to a defensive war in which Israel sustained devastating losses; someone whose hard-headed arrogance led her to reject Egyptian President Anwar Sadat's peace feelers or to recognize the long-standing costs of Israel's holding on to the territories conquered in 1967, and whose lack of social awareness made her insensitive to the needs and simmering grievances of the non-Ashkenazi half of Israel's Jewish population, thus contributing to Likud's rise to power in 1977 and everything that portended.

Ironic, because, there's no denying that Golda (which is how Klagsbrun refers to her throughout the book) bears primary responsibility for the "failure," as the intelligence misreading that led Israel to be caught unprepared in 1973 is still known here today. That failure led to a war in which Israel lost more than 2,500 soldiers – as compared with some 2,200 casualties in the Six-Day War and the 1967-1970 War of Attrition combined – and no less significantly, in which its collective state of mind took a dark turn that hobbles Israeli society to this day.

It's also true, however, that in the lead-up to the war, it was Golda who was inclined to initiate a preemptive attack, but was reassured again and again by her top military advisers – primarily Defense Minister Moshe Dayan and Military Intelligence chief Eli Zeira – that despite appearances, the Egyptians and Syrians were not about to launch a war.

After a brief moment near the start of the war when there is some evidence she that contemplated suicide, Golda "would become a rock a judgment even her severest critics held," writes Klagsbrun, an American author whose earlier books and journalistic work have generally dealt with Jewish and feminist concerns. And this was while Dayan, probably Israel's most famous warrior, was openly suggesting that the State of Israel was on the verge of annihilation.

As Dayan lost his nerve, continues Klagsbrun, Golda "would be called on to make decisions even she never, in her wildest imagination, thought she could, and she would make them with clear-eyed common sense and strategic insight."

One example of the latter came on day six of the war. By then Israel had turned the tide on the Syrian front, regaining the ground lost in the Golan Heights during the war's early hours. The premier now had to decide whether to continue pushing the enemy's forces back toward the Syrian capital so as to improve Israel's strategic position, or to transfer a division south to the Egyptian front, where enemy troops still had a presence on the eastern side of the Suez Canal. Francine Klagsbrun's 2017 biography "Golda chose to cross the old cease-fire line and push on to Damascus," writes Klagsbrun. "In her elemental way, she reasoned that it would take four days to move forces from the north to the southern Egyptian front, and if during that time the UN ordered a cease-fire, Israel would have nothing to show for its grueling days of war. It would have lost territory in the south and gained nothing new in the north." As a consequence, when a cease-fire did come on October 22, Israeli troops were within 30 miles of Syria's capital and had also crossed

the Suez Canal and surrounded the Egyptian Third Army. Klagsbrun is clearly sympathetic to her subject, but at the same time, she brings considerable insight to bear on Golda, never taking her words at face value or failing to call her out on her political manipulations, even while placing her actions in the context of the political norms that prevailed in that era. And having interviewed some 150 of Golda's contemporaries as well as other experts and examined archival material – some of it, including personal correspondence, apparently inspected for the first time – she can make her judgments with credibility and authority.

A much younger colleague, when I told him that I was writing about a new biography of Golda, groaned, saying he couldn't imagine anything less interesting. But Golda's story is anything but boring, and the individual who emerges from the 800 pages (including notes and a detailed index) of "Lioness" is not only more nuanced than history has given her credit for being, but also more compassionate, realistic and capable of compromise than the image of the blunt-edged battle-ax that has passed down to us, nearly 40 years after her death.

Committed to her work

From childhood, Golda Mabovitch displayed qualities of leadership and a hard-headed dedication to her principles, an attribute that accompanied her through life. Born in Kiev, then part of Russia, in 1898, she arrived with her family in Milwaukee, eight years later. By the time she was 10, Golda was organizing fellow grade school pupils to raise money to buy textbooks for classmates who couldn't otherwise afford them. At age 14, she ran away from home, traveling to Denver (where her older sister lived), after her parents refused to allow her to attend high school.

By 1915, she was a committed member of the Poalei Zion Zionist labor organization, and in 1921 she was at the head of a group of like-minded friends who picked up and immigrated to Palestine, then under British control. These friends included Golda's husband Morris Meyerson, a poet and intellectual with no particular interest in being a pioneer in the Land of Israel but who was ready to follow Golda where she led in the hope that their love for each other would smooth over their differences.

Morris was one of a number of male suitors who were smitten with Golda throughout much of her life. Later, a combination of poor health and self-neglect, including a diet limited largely to black coffee and cigarettes, compounded by an ascetic tendency (part of the pioneering ethos) that drove her to pull her hair back in a severe bun, turned an attractive and svelte Golda into the squat and frumpish character most of us remember. But even in middle age, Golda had a passionate love life that encompassed relationships with numerous men, many of whom remained close to her even after she spurned their attempts to attain a commitment from her.

Klagsbrun quotes from letters Meyerson sent Golda in the late '30s, during one of her extended stays in the United States, long after their marriage had broken down in all but name. Golda was on assignment for the Histadrut labor fed-

eration, raising money to establish a shipping line intended to ferry European Jews to Palestine – a project that never got launched. Meyerson remained in Tel Aviv, taking care of their children, Menahem and Sarah. His letters to Golda are heartbreaking, with "your passionately lovelorn Morris," as he signed off one of them, openly confessing that "the whole complex of my being is as ever continuously athrill under the sway and charm of your glorious femininity," even though part of him understood that the feelings were no longer mutual.

The two never divorced, but they also never lived together again (Morris died in 1951), and Golda, though she was apparently intimate with such dynamic (and married) Zionist colleagues as David Remez and Zalman Shazar, who was to become Israel's third president, remained committed principally to her work.

Klagsbrun portrays a complex relationship between Golda and her children, Menahem (1924-2014) and Sarah (1926-2010). It's inarguable that their mother was away from home during much of their childhoods. Although in an interview with Klagsbrun both of her children agreed that as kids they "resented it very much" when their mother left them for long periods, after her death they became highly protective of her reputation. Speaking with Haaretz by phone from her home in New York, Klagsbrun noted that when she interviewed Menahem, "you could not say a single negative thing about her. You could not (even) say she wore dowdy clothes."

As for Golda herself, she was often tormented by her absences from home, though she believed she was doing the right thing. Klagsbrun noted that once, during an interview with an American journalist, Meir defended her neglect of her children, saying, in Klagsbrun's paraphrase, "I wasn't doing this for no reason, I was doing it for an important cause that also affected their lives, too. They recognized that."



A 1918 portrait of Golda Meir taken at a meeting of the American Jewish Congress in Philadelphia.

And indeed, Golda always volunteered for the toughest jobs, into which she then threw herself in full. She was certainly ambitious, but the welfare of the Jewish people and the survival of the nascent state were the sacred objectives driving her ambition – and this was during an era when neither could be taken for granted. Golda does not seem to have craved power for its own sake, nor was she motivated by a hedonistic urge for the perks of office – not that there were many of these to be had during the country's

early decades.

'Character assassination'

Meir's grandson Shaul Rahabi, the son of her daughter Sarah, has taken it upon himself in recent years to lead an effort to restore Golda's reputation and increase awareness about her life and work among younger generations of Israelis. Though Rahabi, 60, thinks some of the disregard for Golda is derived from sexism, he is convinced that her negative image was principally caused by a campaign of "character assassination" led by "parts of Israeli politics that aren't able to accept that there were periods in our short history as a state that the Arab states were not willing to accept the existence of a Jewish state. They attack my grandmother," says Rahabi, "for not entering into peace negotiations. But Sadat, even three months before the war, was not willing to enter into direct negotiations."

The Klagsbrun biography carefully examines the record of messages that passed between Sadat and Meir in the years preceding October 1973, and it's hard not to agree that Sadat's conditions for talking peace – an unconditional Israeli commitment to full withdrawal from all the territories occupied during the Six-Day War – were not something a responsible Israeli leader could agree to. When Israeli and Egyptian negotiators finally did sit down for their first direct talks in November 1973, at Kilometer 101 in the Sinai Desert, there were no such preconditions, even though the Egyptians were now in a superior diplomatic situation. Four years later, both countries were in a position to make the necessary compromises to make peace.

When Meir and Sadat did finally meet, it was long after her retirement, when she came to Ben-Gurion Airport to greet the Egyptian leader on his November 1977 visit to Israel, a dramatic gesture that led to a formal peace treaty a year and a half later. Writes Klagsbrun: "Yitzhak Rabin, standing next to Golda, overheard Sadat say, 'For many, many years I have wanted to meet you,' and Golda respond, 'Why didn't you come?' His answer was revealing: 'The time was not yet ripe.' He had not been ready before the war to extend himself for peace in this way."

The charge that Golda lacked social sensitivity revolves mainly around the premier's tense meeting with members of the Black Panthers Mizrahi protest organization in 1971, after which she supposedly had nothing more meaningful to say than that her interlocutors were "not nice."

It may in fact be that Golda, who generally was a natural at connecting with people on a personal level, lacked the skills to ingratiate herself with members of the Black Panthers, but it would be absurd to discount her legacy as a social democrat – the Israeli politician who may have done more than any of her peers to provide housing for new immigrants, to push for a national insurance law, and generally to create the Israeli welfare state – simply because she called her detractors "not nice." Not to mention that her remark was made in response to the claim by the head of the Moroccan Immigrants Association that the Panthers were "nice guys," to which Golda shot back, "People who throw Molotov cocktails at Jewish police are not nice."

2018, marked 120 years since Meir's birth, and four decades since her death. Rahabi hopes that the time is ripe for the rehabilitation of her public image, and he stands at the head of a nonprofit organization, the Golda Meir Institute for Leadership and Society, which has set that as its task.

Despite its impressive name, Rahabi stresses that the institute has the most minimal of budgets, and mainly points to projects undertaken by others that he thinks indicate a growing receptiveness to a revisionist view of Golda.

In addition to Klagsbrun's book (which has not yet been picked up for publication in Hebrew), there is a documentary in the works about Meir's tenure as prime minister. An Israeli-German co-production, "Madam Prime Minister," is being made by producer Udi Nir and director Shani Rozanes, who expect to have it ready for television broadcast in both countries this May. Both Nir, who is 29, and Rozanes, 36, seem as surprised as anyone about their choice of subject.

Rozanes, a journalist with background in both print and TV, lived in New York for a number of years and observed that despite the low regard for Golda in Israel, the late prime minister remains "a mega-icon over there." Which got her wondering, "What are they seeing that we're not seeing? And what are they missing that we're so aware of?"

She says she grew up in a politicized home with a staunchly feminist mother, and that she would have expected Golda to be a hero in her family, but there was "dismay" over the Yom Kippur War. "For my dad it was a very painful memory, and that was a shadow that overcast" the memory of Golda, she says.

Historian Anita Shapira, who has written acclaimed biographies of David Ben-Gurion and Berl Katznelson, among others, attributes the scorn for Golda in part to sexism and elitism, noting that even during Meir's time in office, when she was "one of the most admired premiers," there was also "a real contempt for her among intellectuals, in particular among men," related to her poor Hebrew and lack of higher education.

But mainly, says Shapira, for all of Golda's natural charisma and popularity, "it all disappeared in Yom Kippur," and she suggests that Israelis "project that (retroactively) onto her prior activities." Her sense that large parts of her generation – Shapira was born in 1940 – "would not forgive Golda for the war, I think until this very day." At the same time, of course, "that population is getting older and disappearing," and thus she, too, thinks the time for Meir's rehabilitation may have arrived.

1917 wedding photo of Golda and Morris Meyerson.



**Golda Meir with president John F. Kennedy
December 1962.**



Golda Meir opening the Tel-Aviv-Netanya highway in 1950



Golda Meir with President Richard Nixon 1970



**Margaret Thatcher (L) meets Golda Meir in Tel Aviv, March
1976.**



Golda Meir with Anwar Sadat 1978