

A FAILURE TO COMMUNICATE

PARASHAT NOAH 5775

ט על-בן קרא שמה, בבל,
כי-שם בלל יהנה, שפת כל-
הארץ; ומשם הפיצם
יהנה, על-פני כל-הארץ.

Gen. 11:9 Therefore was the name of it called Babel;
because the LORD did there confound the language of
all the earth; and from thence did the LORD scatter
them abroad upon the face of all the earth.

The Holy One, blessed is the One, mixed up their language so that one did not understand the other. R. Abba b. Kahana interpreted: Through their own lips I will bring them low. They desired to speak to one another in the holy tongue, **but they no longer possessed a common language**. Thus, when one asked his neighbor for an ax, the latter brought him a spade. In his anger, the former smote him and split his skull. Then every man took his sword, and they fought against one another. Half of the world fell by the sword. [As for the rest], "Adonai scattered them abroad from thence upon the face of all the earth" (Genesis 11:8).

-- *Genesis Rabbah* 37

We disagree with each other on matters of moral importance--matters like abortion, nuclear weapons, the treatment of dying patients, and the distribution of wealth--and these disagreements can be painful. At times, failure to resolve them rationally leads to bloodshed. We, therefore, have good reason to be concerned with obstacles to rational persuasion. Yet, all too often, we fail even to understand what others are saying to us. Our differences go deeper than mere disagreement over propositions. Their concepts strike us as foreign. We do not speak the same moral language. Our capacity to live peaceably with each other depends upon our ability to converse intelligibly and reason coherently. But this ability is weakened by the very differences that make it necessary. The more we need it, the weaker it becomes, and we need it very badly indeed.

-- Jeffrey Stout, *Ethics After Babel: The Languages of Morals and Their Discontents*

"Come; let us build us a city and a tower." Many, many years were spent building the tower. It reached so great a height that it took a year to mount to the top. **A brick was, therefore, more precious in the sight of the builders than a human being.** If a man fell down and met his death, none took notice of it; but if a brick dropped, they wept, because it would take a year to replace it. So intent were they upon accomplishing their purpose that they would not permit a woman to interrupt her work of brickmaking when the hour of travail came upon her. Moulding bricks, she gave birth to her child, and tying it round her body in a sheet, she went on moulding bricks. – *Midrash on the Tower of Babel*

According to Margaret Mead, among the two million aborigines in New Guinea, 750 different languages are spoken in 750 villages, which are at permanent war with one another.

No one lives in this room
without confronting the whiteness of the wall
behind the poems, planks of books,
photographs of dead heroines.
Without contemplating last and late
the true nature of poetry. The drive
to connect. The dream of a common language.

–Adrienne Rich, "Origins and History of Consciousness" in *The Dream of a Common Language*

If communication is a desirable thing, why would God take it away from humans?

JEWISH AUTOCORRECTS

Seder - Sedation. Seed

Hasem - hashish

Mah gadlu - gadfly gladly

Choseness - chose mess

Rivka - rival

Yocheved - yo heaved

Huppah - humph

Tefillin - Refilling

Kipa - Lips

Duchan - duchess duchy Duchamp

Chrayn - Christ

Haroset - Hardest harvest

Shlemiel Shoemaker

Milchicks - mulch is

Matza brei - Brie

Shma - She a Sham shame

Musaf - missed

Nesuin - newsy, besuited busying and bed

Mila - Milage Milan Milan

Siddur - Side

Machzor - macho

Minyan - Montana, minivan

Sol Zim - Zimbabwe

Shidduch shindig

Kotel - motel and Kotex

Bialik - Billie

Amida amiss maid amiss

maot hittim - Malt hitting

Either Hanukkah or Chanukah is acceptable.

Tevila - revival

Shomer Shabbat - shower

Shlemazel - Shlemiel

Hol hamoed - how hammed, hol jammed

Yontiff - Pontiff
Glila - glitz

Mazal - meal
Hatafat dam - hats fat or Hathaway or hate fat
Hesed - hexed chested



- When a friend was endlessly sick with a sinus infection and bronchitis, I texted her a *refuah sh'leimah*. What appeared on her phone? "Refuse shell."
- On a Friday afternoon, a friend texted me, "Shabby shalom!" That one was easy enough to figure out. But when a later text read "Taster loach," I didn't quite know what to make of it. I learned later that I'd done a good job with something and was (supposed to be) getting a *yasher koach*. Go figure.
- Leading up to the High Holy Days, Temple Israel in Memphis posted a notice about *Selichot* services. Instead, the congregation wound up hosting "deli hot services." Pastrami, anyone?
- Once the High Holy Days were upon us, *shana tova* greetings morphed into "shaman toga," the month of Tishrei became "Fishery," and *g'mar tov* wishes turned into graduate school entrance exams, appearing as "GMAT tov." Wishing folks an easy fast with a *tzom kal* resulted in their receiving messages that read "Toxic kal" or, in other instances, "Thin kal."
- During Sukkot, the *etrog* became "estrogen," and the *lulav* became a "lilac." Although the latter might suffice in a pinch, the former most certainly won't do!
- A few rabbis' names fell victim to autocorrect, too. Poor Rabbi Danziger became Rabbi Danger (the latter is probably not the officiant you want at your wedding!), and one Rabbi Glickstein became Rabbi Flicks Twin. Hey, leave that twin alone!
- We Jews are masters of *zachor*, memory. Each Shabbat we *shamor v' zachor*, once each year we study *Parashah Zachor*, and each spring, we observe Yom HaZikaron, remembering Israel's fallen soldiers and victims of terror. So, what happens when we text the word *zachor*? Ironically, we get a "savior" or a "cackle."

*I think it was "Blessed are the cheesemakers." What's so special about the cheesemakers?
 Well, obviously it's not meant to be taken literally; it refers to any manufacturers of dairy products.*
 -- Monty Python's "Life of Brian"

Why e-mails are so easily Misunderstood

By Daniel Enemark | Contributor to *The Christian Science Monitor*

Michael Morris and Jeff Lowenstein wouldn't have recognized each other if they'd met on the street, but that didn't stop them from getting into a shouting match. The professors had been working together on a research study when a technical glitch inconvenienced Mr. Lowenstein. He complained in an e-mail, raising Mr. Morris's ire. Tempers flared. "It became very embarrassing later," says Morris, when it turned out there had been a miscommunication, "but we realized that we couldn't blame each other for yelling about it because that's what we were studying."

Lowenstein are among the scholars studying the benefits and dangers of e-mail and other computer-based interactions. In a world where businesses and friends often depend upon e-mail to communicate, scholars want to know if electronic communications convey ideas clearly. The answer, the professors conclude, is sometimes "no." Though e-mail is a powerful and convenient medium, researchers have identified three major problems. First and foremost, **e-mail lacks cues like facial expression and tone of voice**. That makes it difficult for recipients to decode meaning well. Second, **the prospect of instantaneous communication creates an urgency that pressures e-mailers to think and write quickly**, which can lead to carelessness. Finally, **the inability to develop personal rapport over e-mail makes relationships fragile in the face of conflict**.

Common email misperceptions include:

- **Positive emails are reinterpreted as neutral while neutral emails become negative.**
- **Recipients rate jokes as less funny than the person who sent them.**
- **Emailers overestimate how effectively they can communicate feelings.**
- **Recipients also overestimate how well they can understand feelings.**
- **Small initial differences between email correspondents can easily grow, sometimes causing the breakdown of relationships.**

Source: Daniel Goleman, New York Times

How well do we communicate?		
FREQUENCY THAT...	E-MAIL	PHONE
Communicator believes he is clearly communicating	78%	78%
Receiver believes he is correctly interpreting	89%	91%
Receiver correctly interprets message	56%	73%



Rodef Shalom (Pursuer of Peace) Communication Agreement

"And you, rodfei shalom-speak gentle and good words"-Rabbi Menachem Sariro, Morocco 18th Century.

I agree to become a *rodef shalom* (pursuer of peace), a partner in the effort to transform society by changing the way I communicate with others and deal with conflict. I pledge henceforth to approach differences of opinion with an open and inquiring mind and to make every effort to avoid generalizing or demonizing those who disagree with me. I will try to be a force for changing bitter destructive disagreements to *machlokot leshem shamayim*, constructive conflicts for the benefit of all humankind. I therefore choose to accept upon myself *the Rodef Shalom Communication Agreement*:

1. I will feel free to continue to express, and allow for others to express, different viewpoints in the spirit of *machlokot leshem shamayim*, as the Mishnah (Ethics of Our Fathers, 5:17) describes the dispute between Bet Shamai and Bet Hillel.
2. I will express my viewpoints in a thoughtful and respectful manner, keeping in mind the need to avoid hurting or delegitimizing others and their points of view, as the Talmud (Sanhedrin 24a) describes Torah scholars in the Land of Israel "who treated each other graciously when engaged in debate."
3. I will make "I" rather than "you" statements, as Sarah did in her difficult conversation with Abraham when she shared with him her deep feelings of hurt and humiliation from her perspective. (Targum Yonatan, Genesis 16:5).
4. I will keep listening, even when it is hard, and will not interrupt others as the rabbis teach: "Listen attentively to the words of the other, and do not be quick to respond" (Derech Eretz Zuta 2:3).
5. I will "pass or pass for now" if I feel emotionally unable to express myself or continue listening in a respectful and constructive manner, as the Mishnah (Ethics of Our Fathers 3:13) teaches "A fence around wisdom is silence."
6. I will be aware of the assumptions I am making, acknowledge the limits of my own knowledge and experience, and be open to admitting that I may sometimes be mistaken, as the Mishnah says: "A wise person admits to what he has not heard and admits when he is wrong" (Ethics of Our Fathers 5:7).
7. I affirm the above principles and will try to practice them in all my interactions with others. I also acknowledge that I may not always succeed in keeping to these principles, yet I look forward to being respectfully reminded of my commitment, allowing me, if necessary, to apologize promptly for any hurtful words I may say, as the Talmud (Yoma 87a) says "whoever offends someone else, even through words, must go and reconcile him."

"Teach me and instruct me how to behave with all people in the world so that I may merit being in peace with all, even with those who disagree with me, and so that I should merit to always be a lover of peace and a pursuer of peace. As it is written 'seek peace and pursue it'" –

Rav Nachman of Bratzlav, Likutey Tefilot, B:19

<http://pcjcr.pardes.org/about-us/rodef-shalom-communication-agreement/>

The Languages of Israel

Source: <http://www.ethnologue.com/country/IL/languages> - *Ethnologue: Languages of the World* is a comprehensive reference work cataloging all of the world's known living languages.

Adyghe

Al-Sayyid Bedouin Sign Language

Amharic

Arabic, Judeo-Iraqi

Arabic, Judeo-Moroccan

Arabic, Judeo-Tripolitanian

Arabic, Judeo-Tunisian

Arabic, Judeo-Yemeni

Arabic, South Levantine Spoken

Arabic, Standard

Armenian

Barzani Jewish Neo-Aramaic

In 1951, it was spoken among the 8 Jewish families of Bijil, a village in Iraqi Kurdistan. (1998 H. Mutzafi). Speaker who died in 1998 was over 80. Last Bijil dialect speaker died in 1998. : Originally spoken in 3 villages near Aqra, Iraq. Also in Nerim village perhaps as a separate dialect.

Bukharic

Domari

Dzhidi

English

Hebrew

[heb] 4,850,000 in Israel (1998). Spoken by all Israelis as L1 or L2. Some who use it as L1 now in Israel learned it as L2 originally. Population total all countries: 5,302,770. *Status*: 1 (National). Statutory national language (1922, Palestine Order in Council, Article 82, 10 October). *Alternate Names*: Israeli, Ivrit *Dialects*: Oriental Hebrew (Arabized Hebrew, Yemenite Hebrew), Standard Hebrew (Europeanized Hebrew, General Israeli). An amalgamation of different Hebrew strata plus intrinsic linguistic evolution; not a direct offspring from Biblical or other varieties of Ancient Hebrew. *Classification*: Afro-Asiatic, Semitic, Central, South, Canaanite *Comments*: Jewish.

Hebrew, Ancient

No known L1 speakers. *Status*: 9 (Dormant). *Alternate Names*: Old Hebrew *Classification*: Afro-Asiatic, Semitic, Central, South, Canaanite *Comments*: Jewish.

Hulaulá

Judeo-Aramaic, Originally from Iranian Kurdistan and adjoining areas of Iraq

Hungarian

Israeli Sign Language

Jewish Babylonian Aramaic

Language of Babylonian Talmud and other sacred Jewish works. Familiar to students of Judaism in religious and scholarly realms; studied diligently by most Orthodox Jewish young men.

Judeo-Arabic

Judeo-Iraqi Arabic [yhd], Judeo-Moroccan Arabic [aju], Judeo-Tripolitanian Arabic [yud], Judeo-Tunisian Arabic [ajt], Judeo-Yemeni Arabic [jye].

Judeo-Berber

Formerly High Atlas range, Tifnut, other communities. 2,000

Judeo-Georgian

79,800. *Status*: 6a (Vigorous). *Dialects*: Oriental and Ashkenazic Jews in Georgia live separately; Judeo-Georgian speakers live separately from non-Jewish Georgian speakers. May not be a separate language from Georgian, but a dialect using various Hebrew loanwords

Judeo-Tat

Classification: Indo-European, Indo-Iranian, Iranian, Western, Southwestern, Tat *Comments*: 2,000 speakers a year, called Bik, emigrate from the Caucasus Mountains to Israel. Jewish.

Ladino

[lad] 100,000 in Israel (1985). Population total all countries: 112,130. *Status*: 4 (Educational). *Alternate*. The Balkan dialect is more influenced by Turkish [tur] and Greek [ell]. The North African dialect is more influenced by Arabic [arb] and French [fra]. *Classification*: Indo-European, Italic, Romance, Italo-Western, Western, Gallo-Iberian, Ibero-Romance, West Iberian, Castilian *Comments*: The name Dzhudezmo is used by Jewish linguists and Turkish Jews, Judeo-Spanish by Romance philologists, Ladino by laymen

Lishán Didán

Originally from Iranian Azerbaijan and southeast Turkey. Jewish.

Lishana Deni**Lishanid Noshan****Polish****Romanian****Russian****Tigrigna****Yevanic****Yiddish**

[yid] Population total all languages: 1,510,430. *Comments*: Includes: Eastern Yiddish [ydd], Western Yiddish

Yiddish Sign Language**Yiddish, Eastern**

[ydd] Southeastern dialect in Ukraine and Romania, Mideastern dialect in Poland and Hungary, Northeastern dialect in Lithuania and Belarus. 215,000 in Israel (1986). Population total all countries: 1,505,030. *Status*: 4 (Educational). *Alternate Names*: Judeo-German, Yiddish *Dialects*: Mideastern Yiddish, Northeastern Yiddish, Southeastern Yiddish. Many loans from Hebrew [heb] and local languages. Eastern and Western [yih] Yiddish have difficult inherent intelligibility due to differing histories and influences from other languages. Some Western Yiddish [yih] in Israel (1977 M. Herzog). A member of macrolanguage Yiddish [yid]. *Classification*: Indo-European, Germanic, West, High German, Yiddish *Comments*: Jewish.

How cantonization can save Israel

For Tel Aviv residents sick of rabbis telling them whom they can marry and Bedouin tired of having their homes demolished – a bold, mutually beneficial solution is at hand.

By Carlo Strenger and Judd Yaddid | Oct. 7, 2014 – Ha'aretz

In Israel's near seven decades of existence, the country has achieved many remarkable feats, yet has failed to address a few, seemingly intractable problems. Like the festering Palestinian question, Israel's "culture wars" imperil the nation's very existence.

A country of small physical dimensions, Israel is nevertheless torn by colossal identity questions. And while much of the country's beauty lies in its cocktail of cultures – so does its turmoil, characterized by seemingly irreconcilable world views.

Until 1977, Israel's founding party, Mapai (the predecessor of today's Labor Party), tried to impose a monolithic ideological and cultural hegemony over the country's population – a project that we can now declare to have failed. Anybody who thinks that the ultra-Orthodox can be converted into card-carrying Zionists is as deluded as those who think that liberal Tel Aviv residents will continue to put up with marriage laws they see as an atavistic imposition of a foreign and invasive value system.

From debates over civil marriage, gender-segregated transport, Nakba demonstrations, commerce on Shabbat, and why secular tax shekels should pay for yeshivas – we must wake up and recognize that, on some issues, there will never be national consensus, particularly those touching on the role of religion and state.

In light of this, how can national unity be preserved at the same time as we allow for the expression of all the country's myriad identities? For the feuding peoples of Israel, the time has come to devolve power to the regional level.

Imagine if in one Israeli province, you could get legally married under a rainbow chuppah, shop till you drop on Saturdays, not to mention visit any number of licensed cannabis cafes? Horrified at the thought? Then try neighboring "Judah province," where cars on Shabbat, pork-serving eateries and flesh-revealing billboards could all be outlawed. This need not be political fiction. The precedents are there. So is potentially large-scale grass-roots support.

Israeli cultural politics need not be a zero-sum game, imposing the values of one community over others. Solutions are to be found in countries like the United States, Switzerland, India and Spain. Just as U.S. states provide a framework for playing out America's "culture wars" on a sub-national level, Israel's cultural regions could create a more livable status quo. While the U.S. may dwarf Israel's population and landmass, our cultural chasms are exponentially deeper. And just as the Swiss cantons afford their residents a high degree of autonomy in such areas as education, health and personal-status issues (including marriage), so should and can Israel's. Provinces in Israel would serve as a valve for release of the pent-up steam of cultural polarization. The hot-button issues that burn the fabric of national unity should be played out through regional referenda, in which residents of the country's diverse regions would decide for themselves the cultural climate in which they will live. All this would free up the Knesset for the more pressing security and diplomatic questions of the day, making Israel a more harmonious and productive place in which to live.

The 'Bubble' versus the Bible Belt

Such a cantonization cannot be based on the current administrative districts, the mehozot, which have no elected leadership and are little more than passive administrative units of a hyper-centralized national government. Critically, the boundaries of the mehozot do not adequately reflect Israel's cultural and ethnic mosaic. In their place, more nuanced entities need to be drawn, with special attention given to four specific provinces that would empower the most pronounced sub-national identities at play.

An Orthodox religious province, stretching from Jerusalem northwest to Beit Shemesh, Modi'in and all the way to Bnei Brak, would incorporate the majority of the country's religious Jews, providing them with maximal cultural autonomy. Such an expanded Jerusalem District would have a population of well over 1.6 million people, living on approximately 1,060 square kilometers of territory.

On the opposite end of the spectrum would be the greater Tel Aviv province, comprised of the current Tel Aviv District minus Bnei Brak and Petah Tikva. With a population of over 1.2 million people, on approximately 220 square kilometers, a culturally autonomous "Dan" or "Aviv" would empower the heart of secular Israel to cement its distinct value set, giving liberal Israel – both nationally and internationally – a far louder voice and stronger brand than just one city of 400,000 people.

The secular-religious chasm is deepening by the day, as Israel's secular majority dwindles to a plurality, and the religionization of state and society gathers steam. Call it tactical retreat, call it surrender to reality – the only solution is a sub-national one.

Autonomy for Israel's Arabs

Moreover, two Arab-majority provinces – one in the central Galilee, and the other in the northern Negev – need not convert to Zionism in order to get their fair share of resources. A redrawing of Israel's two "peripheral" districts could address Israel's most pressing ethnic chasms, and once and for all retire its combustible Judaization program. Redrawing both the Northern and Southern Districts would achieve two aims: create an unbroken chain of Jewish-majority provinces stretching throughout the length of the country; and simultaneously protect minority land rights.

While the above-mentioned two aims may appear contradictory, they are in fact complementary.

The Northern District has always had an Arab majority – a fact not lost on Israeli spatial planners, who continue the "Judaization of the Galilee" project, with its land expropriation from Arab localities, as well as discriminatory zoning practices and resource allocation, with zeal. We can stop this injustice without imperiling the country's territorial integrity. How? Divide the Northern District into smaller units, and carve out a territorially contiguous Arab-majority province in the central Galilee, stretching from Sakhnin in the north to Nazareth in the south. Such an entity, with a population of nearly 500,000 people, on 400 square kilometers of territory, would then enjoy spatial autonomy over its lands.

Simultaneously, the creation of an Arab-majority province in the central Galilee would enable the creation of Jewish-majority provinces in surrounding areas, forming an arc from Nahariya through the Upper Galilee, down to Tiberias and southwest through the Jezre'el Valley. Territorial contiguity between the central Galilee and Lebanon, Syria, Jordan and the West Bank would thus be precluded.

And while Jews constitute a majority in Israel's Southern District, the Negev's fast-growing Bedouin minority fuels the "Judaization of the Negev" program. A Bedouin-majority district, based on the traditional "Sayag" (roughly, "enclosure" or "reserve") triangle between Be'er Sheva, Arad and Dimona, can be delimited to include over 90 percent of the Negev's Bedouin population, "unrecognized villages" included. Based on the proposed borders, the Bedouin province would have a population of over 250,000, living on 400 square kilometers. Such a province would provide a vehicle for integrated planning and development between the notoriously disadvantaged Bedouin localities, based on administrative models provided by Abu-Saad and Lithwick of Ben-Gurion University.

Then, three Jewish-majority provinces can be drawn around the Bedouin entity. Demographically, such a division of the Southern District would entrench Jewish majorities in all provinces bordering Egypt, Jordan, the West Bank and the Gaza Strip – creating an arc, as in the Galilee. Critically, this is achieved not by amplifying Judaization efforts in the Negev, but rather through the delimitation of a Bedouin-majority district.

Power to the regions

Empowered in terms of land policy and cultural affairs, the Israeli provinces could also be statutorily mandated with jurisdiction over such areas as health, education, environment and transport. As explored in-depth by political scientist Nahum Ben Elia, such a reform would redress the hyper-centralization of political power on the national level – a situation more reminiscent of authoritarian regimes than of the league of democracies to which the country professes to belong.

Led by popularly elected governors working hand-in-hand with each province's local councils, Israel's provinces would provide the sorely lacking framework through which to pool local resources and channel grass-roots energies into creation of dynamic machines of regional development. A greater Tel Aviv province, for example, could act as a force to speed up construction of the region's mass-transit rail system, a Bedouin province to facilitate electrification of the "unrecognized villages," and a greater Be'er Sheva-Gaza border province to strengthen disadvantaged communities as well as rocket protection of kindergartens, schools and hospitals.

Let's not forget the provinces' para-diplomatic potential. By giving each province the opportunity to forge cultural, educational, tourism and trade ties with other regions around the world (including the U.S. states, Spanish regions, Swiss cantons and Canadian provinces), Israel would diversify its international relations and rather monolithic image abroad.

As in both unitary democracies, such as the Netherlands and South Africa, and federations, like Canada and Australia, Israel would of course still have a strong central government and national parliament. These would deal with the major concerns that can only be dealt with nationally: the army, infrastructure projects of national importance, foreign policy and the like. Moreover, a new tax system would need to be devised in which a significant portion of taxes paid at the national level are redistributed back to the provinces to finance regional projects and services. This new taxation formula would address a woe besetting not only Israel, but many democracies in the world. From the United States to the myriad countries of the European Union, citizens feel that central administrations are too far removed from their daily reality, and that there is a democratic deficit. Not surprisingly, citizens feel closer to their states or cantons than to the national government, and believe that their taxes should be spent closer to home in ways that truly benefit them. The same would hold true for citizens' tax shekels in the new Israeli provincial system.

Finally, the Israeli provinces could be used to implement a revolutionary Knesset electoral reform. The Magidor Commission of 2006, charged with formulating a more representative electoral model for the State of Israel, proposed multi-member delegations as the most appropriate form of geographic representation for the State of Israel.

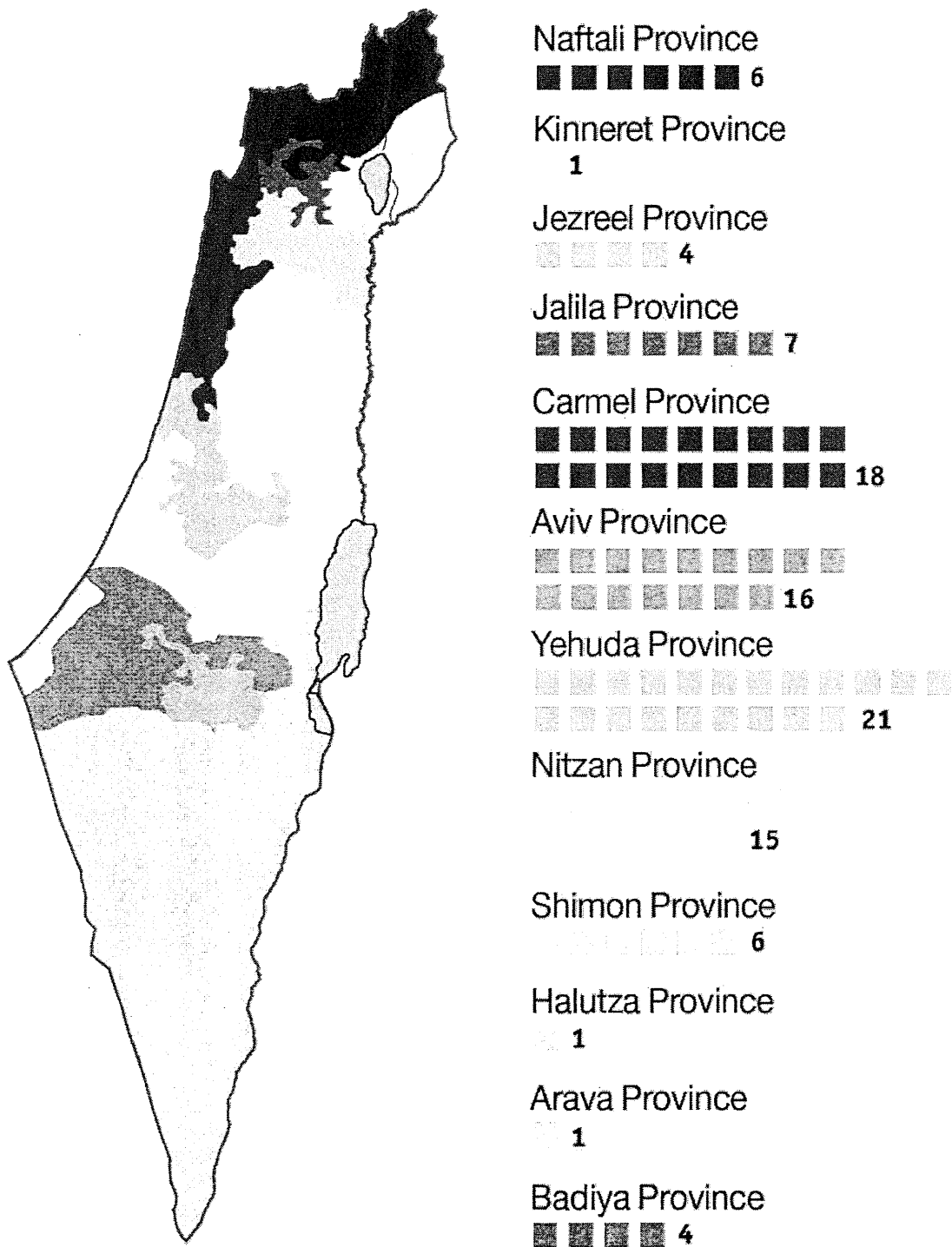
A re-apportionment of the Knesset's 120 mandates could entail the allocation of anywhere from 60 to 100 to the provinces, with the remaining seats allotted through the current method of national party lists. The mandates allocated to the provinces would be apportioned according to respective population size and center-versus-"periphery" location, with the northern and southern provinces being slightly overrepresented.

The introduction of regional electoral constituencies would increase the degree of accountability of Knesset legislators to their voters, ensure stronger representation for Israel's outlying regions, and align the country's electoral-political system with those of other advanced countries in the world. Parliamentarians would no longer be beholden to central party committees and autocratic party leaders, but rather to specific geographic electorates – and by extension, to the real, everyday needs of the citizens of Israel.

Whether there are 100 or 80 or 60 regional Knesset mandates, or 12, 10 or eight provinces – it's time to move the debate from the abstract to the tangible. The 12 Provinces of Israel model provides a novel opening. Decentralization will not weaken, but ultimately strengthen, Israel, giving every major group a true stake in the state. Whether secular or religious, Jewish or Arab, Israelis will feel less encroached upon, their respective values protected under a national ethos of "Live and let live."
























Only cantonization will prevent Israel from devouring itself from within.

Proposed division of Israel into 12 provinces*

























* Boxes represent hypothetical Knesset seats for each province

Statistical overview of the 12 proposed provinces*

Province	Population	Rank	Land Size	Rank	Majority
Northern Israel	1,222,300	2	4,170 sq. kms	2	
 Naftali Province	423,600	6	1,680 sq. kms	4	64% 
 Kinneret Province	88,000	10	980 sq. kms	9	96.6% 
 Jezreel Province	238,600	8	1,110 sq. kms	7	88% 
 Jalila Province	472,100	5	400 sq. kms	11	83% 
Central Israel	5,387,900	1	4,090 sq. kms	3	
 Carmel Province	1,397,000	2	1,380 sq. kms	6	75.7% 
 Aviv Province	1,210,000	3	220 sq. kms	12	99% 
 Yehuda Province	1,640,900	1	1,060 sq. kms	8	82% 
 Nitzan Province	1,140,000	4	1,430 sq. kms	5	97% 
Southern Israel	698,900	3	13,180 sq. kms	1	
 Shimon Province	357,900	7	2,570 sq. kms	3	98% 
 Halutza Province	45,600	12	4,410 sq. kms	2	93% 
 Arava Province	55,400	11	5,600 sq. kms	1	97% 
 Badiya Province	240,000	9	600 sq. kms	10	100% 

* Based on Central Bureau of Statistics data from 2012

Alphabet Chart

Form		Ancient Picture	Ancient Meaning	Name		Sound		Derivatives	
Modern	Middle			Modern	Ancient	Modern	Ancient	Greek	Latin
א	𐤀		strong, power, leader	aleph	al	silent	a	Α	A
ב	𐤁		family, house, in	beyt	bet	b, bh	b, bh	Β	B
ג	𐤂		gather, walk, carry	gimel	gam	g	g	Γ	C, G
ד	𐤃		movement, hang, enter	dalet	dal	d	d	Δ	D
ה	𐤄		look, reveal, breath, sigh	hey	hey	h	h, e	Ε	E
ו	ו		add, secure, hook	vav	waw	v, o, u	w, o, u	Υ*	F
ז	ז		food, cut, weapon	zayin	zan	z	z	Ζ	Z
ח	ח		outside, divide, half	hbet	hbets	hh	hh	Η	H
ט	ט		surround, contain, mud	tet	thet	t	th	Θ	-
י	י		work, throw, worship	yud	yad	y	y, i	Ι	I, J
כ	כ		bend, open, allow, tame	kaph	kaph	k, kh	k, kh	Κ	K
ל	ל		teach, yoke, toward, bind	lamed	lam	l	l	Λ	L
מ	מ		chaos, mighty, blood	Mem	mah	m	m	Μ	M
נ	נ		continue, heir, son	nun	nun	n	n	Ν	N
ס	ס		grab, hate, protect	samech	sin	s	s	Ξ	X
ע	ע		watch, know, shade	ayin	ghan	silent	gh	Ο	O
פ	פ		blow, scatter, edge	pey	pey	p, ph	p, ph	Π	P
צ	צ		wait, chase, snare, hunt	tsadey	tsad	ts	ts	Μ*	-
ק	ק		condense, circle, time	quph	quph	q	q	Ϟ*	Q
ר	ר		first, beginning, top	resh	resh	r	r	Ρ	R
ש, שׁ	שׁ		sharp, press, eat, two	shin, sin	shin	sh, s	sh	Σ	S
ת	ת		mark, sign, signature	tav	taw	t	t	Τ	T

* Ancient letter not carried over into Modern Greek.