

P.S. On the day that I sent these remarks to the editor, I received a reprint of an article that appeared in the Jerusalem Post on Friday, October 23 about Eduardo Grutzky who had been in Argentine jails for almost seven years, in which he states that "Timerman is an opportunist who exaggerates the threat to Argentine Jews." ★

### **Purim fun and games!**

"Wit," as someone famous once wrote, "is the lesser side of valor." Or something like that. In any event, we invite you to come along with us on our Annual Purim ride. You can do this in one of two ways (or two of two ways, if you are feeling so inclined, whimsically speaking.)

Either you may submit a piece of humor entirely of your own creation, dealing with anything under the Jewish sun (direct quotations from *The Big Book of Jewish Humor* is off limits!);

Or, you may follow the *Sh'ma* Purim format, designed by our gang of crack comedians, who were subsequently returned to their cushioned chambers. We call this enterprise: "Diaries, Calendars, and Memoranda of famous Jews." Try our suggestions on for size:

1) FROM THE DESK OF THE BAAL SHEM TOV: Chaikle, before *shul* on Friday night please polish the candlesticks, sweep the floor, buy a bottle of *schnapps*. And Chaikle, if you let that kid with the whistle in the building again, you can look for work in Lodz. Fondly, Baal.

2) "Wednesday. Got lost around the palace again today. Really have to put together some kind of guide." From the diary of Maimonides.

Think you can do better than that? Of course you can. So put on your thinking cap, sit on your funny bone, and get cracking! We need your contributions by February 9, 1982. Send them to: Sh'ma, Box 567, Port Washington, N.Y. 11050. ★

### **Two digs, two attitudes** *Yisrael Medad*

This summer's archeological season in Jerusalem was notable more for its impact on current political and theological events than for any scientific discoveries. South of the Old City wall, in David's city, Dr. Yigal

Shiloh and his team were subjected to continuing harassment, including physical violence, by anti-Zionist circles of Neturei Karta and Agudat Israel. Though in the forefront of the campaign to halt the dig, they were eventually joined by the Chief Rabbinate, mainly in the person of Chief Rabbi Shlomo Goren. Their claim was that a cemetery was being desecrated by the excavations in section G. There were several days of clashes with the police and arrests were made.

In a second, unrelated development, Rabbi Meir Getz, rabbi of the Western Wall, initiated a dig under the Temple Mount at a cistern which the British archeologist Warren had given the number "30" some 120 years ago. Rabbi Getz's archeological efforts brought him into conflict with the Supreme Moslem Council (Waqf) who sent floor workers into the cistern via the Temple Mount to block up the point where the Western Wall had been broken through. There was a fracas there too, which led among other things to Rabbi Getz himself being questioned by police. Here too, the Chief Rabbinate became involved, again in the person of Rabbi Goren. He declared the cistern to be an extension of one of the underground vaulted chambers upon which the Temple esplanade was constructed.

Out of this came many interesting things: A low-keyed culture war taking the form of science (archeology) versus theology (sanctity of ground); the political maneuvering in the form of threats of a coalition crisis; and a Moslem uproar over possible violation of the Mosque precincts. Most interesting was the attitude of Professor Yigal Yadin. On the one hand, he rushed to Prime Minister Menachem Begin and used his persuasive powers in a successful effort to protect the archeological team of Dr. Shiloh from what was perceived to be an onslaught by fanatical religious obscurantists.

On the other hand, the same Prof. Yadin hurried back to Prime Minister Begin a few days later with the request to protect a body of religious zealots—Arab—uncompromising in their refusal to recognize the State of Israel, from an archeological dig.

And so, there were two digs, and two groups of religious crusaders. There was also a pattern of behavior which dictated that with Jews one had to "hold fast" and use the full range of methods from police to courts. At the same time, with Moslems one should "give in" and avoid any application of state instruments. All this, too, in united Jerusalem, the capital of the sovereign State of Israel. ★