

# An Analysis Of Had Gadya

*by Rabbi Kenneth Brander*

One of the most dynamic experiences in the Jewish calendar is the Pesah Seder. It is multi-faceted and quite often intergenerational. Young children come to the Seder table equipped with curiosity, with Divrei Torah and prepared to sing, some for the first time, the Mah Nishtanah. Children learn from the wisdom of their parents and grandparents, and adults share with each other various insights concerning the Haggadah and the Egyptian experience. The Seder's verbal dialogue, is fostered by experiential elements integrated into the Haggadah script. The Seder is an experience which galvanizes our senses, causing us to reflect upon the pains of our servitude and the challenges of redemption.

The Seder is divided into fourteen sections. The final section is known as Nirtzah, which contains various songs and poems. Some focus on the miracles of redemption that have permeated Jewish history, others on the belief system basic to the Jewish people. One such poem has been the enigmatic poem of Had Gadya. It recounts the purchase of a lamb who is being pursued by various animals and forces of nature.

There are those who suggest that Had Gadya is inserted into the Seder experience in order to create excitement and keep the children awake and entertained.' This seems to suggest that Had Gadya is a meaningless poem whose purpose is to be a vehicle of amusement. Can such a perspective be substantiated? Would the authors/editors of the Haggadah, insert a "nursery rhyme" for sheer amusement purposes? Furthermore, if Had Gadya is merely an "attention grabber" for the children, it would have been more productive to insert it somewhere in the middle of Haggadah as it would re-energize them, encouraging the children to continue participating in the Haggadah experience. Additionally, in the responsa of R. Hayyim Yosef David Azulai<sup>2</sup> we are told that someone was mocking the Had Gadya poem and

was excommunicated. Rabbi Azulai defends the excommunication and considers it deserved:

This individual (who mocked Had Gadya) has ridiculed what has been the custom of tens of thousands of Jews in cities and suburbs of Poland and Germany. Included in these thousands of Jews (who recite the Had Gadya poem) are world Torah luminaries, of the highest level of holiness, as well as the scholars of every generation. Even today the Jewish people have not been orphaned and there are many Roshei Yeshiva and great scholars, may God continue to sustain them, who all recite the piyyut of Had Gadya. This person who ridiculed Had Gadya is a rasha for he mocks a myriad of Jews.

In this responsum Rabbi Azulai includes a discussion on the possible meaning behind Had Gadya.

There is no doubt that Had Gadya is not a meaningless poem. We have already been informed that the secrets behind many of these poems/prayers have been passed on (from one generation to another) and from one rabbi to another.

Indeed Maimonides<sup>3</sup> indicates that while Rabbinic texts are not to be taken at face value, rather in fact they contain a deeper meaning.

The third category comprises.... so very few that it is almost incorrect to call it a category at all.... It consists of those men that have a clear conception of the greatness of the sages and of their surpassing intelligence, so that we find passages among their sayings that penetrate to the most profound truth. Although these men are but few and far between, their writings bear witness to their perfection, and to the fact that they have grasped the truth .. They also know that the sages were not making jokes. Thus it

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becomes obvious truth to them that in their sayings we have to distinguish open and hidden meanings. Any statement or passage of theirs (of the Rabbis) that contains an apparent impossibility can therefore only be an allusion and allegory. This is the practice of great scholars.

It is the purpose of this article to explore and clarify the role of Had Gadya within the Seder experience. In keeping with the tradition of the Seder we will pose four questions about the Had Gadya<sup>4</sup> poem. When answered, our understanding of Had Gadya will hopefully, be substantially increased.

**Question 1:** What symbolic meanings can be inferred from the Had Gadya poem?

**Question 2:** The Talmud frowns upon Aramaic as a language of prayer:

One should never petition his/her needs in Aramaic and R. Yochanan said: When one petitions for his needs in Aramaic the ministering angels do not heed him, for they do not understand Aramaic<sup>5</sup>.

This idea is codified in the Shulhan Arukh:

When one prays as an individual (without a Minyan,) personal petitions may be requested in any language except Aramaic<sup>6</sup>.

Why is it that Had Gadya is the only complete passage in the Haggadah to be written and relegated to Aramaic? Does this carry any specific meaning?

**Question 3:** What is the theme of the final sections of the Haggadah - Hallel and Nirtzah?

**Question 4:** What function does Had Gadya play in developing those themes?

Let us explore these issues:

### A. SYMBOLISM

At least a dozen commentators struggle to clarify and explain the symbolism behind Had Gadya.<sup>7</sup> We will attempt to develop the approaches of

three of those commentators. While each approach is unique, they share one common denominator, focusing on the idea of redemption. This common thread is reflected in the large majority of approaches presented by the commentators.

For some the Had Gadya's symbolism elaborates the Jewish people's historical interaction with the world community and our ultimate redemption. Others view the symbolism of Had Gadya as stressing that communal redemption must be predicated upon personal salvation. For others Had Gadya is a review of the Passover Temple experience. Its utterance at the Seder then forces us in our diaspora existence to recommit ourselves towards a future lifestyle which is Jewishly whole; a lifestyle that will enable us to participate in the Temple service and the paschal sacrifice.

**Approach 1 - Rav Yaakov Emden<sup>8</sup> - "A Personal Odyssey of Self Development"**

**One Little Goat, One Little Goat That My Father Bought...** The soul is compared to a small goat<sup>9</sup>. The soul is the dimension of the body that our father (God) in heaven has given us.

**...For Two Zuzim...**For R. Emden the word Zuzim is not a denomination of money, rather a plural form of Zuz, to move. According to Kabbalah the soul migrates twice before it reaches our body. Once from the heavenly world to the world of galgalim and then to our world and body.

**Then came a CAT and ate the goat...** The cat is an animal which will eat anything, whether it is good for it or not. Similarly in our infancy, we are undisciplined, we can become involved in habits, accustomed to desires which are damaging to our soul. "Tragic is a soul that is trapped in our undisciplined body". d'Za-bin Abba - which our father (God) entrusted to us.

One might think that being undisciplined as a child is acceptable for the child will soon grow up and the inappropriate behavior will give way to a more mature attitude.

**Then came a DOG ...that ate the goat...**If a child is not trained to embrace transcendental value it will grow up to be like a dog whose desires are never satiated. Our desires will continue

to run contrary to the ideals of the soul and will destroy the environment of our soul. "Woe is the soul which is housed in an unredeemed body". d'Za-bin Abba. - for our father (God) entrusted to us, with this precious commodity, the soul.

Perhaps as the child matures into an adult he will remember the covenant between God and the Jewish people causing a mending of the ways and a change in his gestalt.

**Then came the STICK that beat the dog...that ate the goat ...**If a child grows up with his desires unchallenged then these behaviors will become ingrained, "beaten in," to his psyche and his attitude will not change. These deviant behaviors will act like a weapon, a stick, beating and destroying the internal spirit of the soul. d'za-bin Abba - which our father (God) entrusted to us.

**Then came a FIRE and burned the stick...that ate the goat...**This behavior will continue and create "burning" passions and desires which will preclude any type of personal redemption. Fantasies and desires will burn a spiritual hole in the inner recesses of our self. Sinful desires will intensify until it will totally destroy the soul. d 'za-bin Abba - which our father (God) entrusted to us. Perhaps when we are senior in our years, our passions and behaviors which deviate from the norms/mores of Torah will automatically reform and allow our tormented soul to rise up from the shackles of impurity.

**The WATER came and quenched the fire....that ate the goat...**The soul will not automatically escape, for a person who has embraced a life style which is contrary to Torah values will have crushed and drowned the soul. dsza-bin Abba - which our father (God) entrusted to us.

**Then came the OX which drank the water...that ate the goat...**One must struggle to redeem oneself. One that does not and believes that it will happen on its own (automatically), is condemned to be considered a Shor Mu 'ad (an ox due to his consistently injurious behavior is considered a force of destruction and must be destroyed). An individual not willing to work on self-redemption will continue to "wallow" in behavior which will destroy the spirit of the soul. d 'Zabim Abba - which our father (God) entrusted to us.

**Then came the SLAUGHTERER and slaughtered the ox...that ate the goat...**Our Rabbis relate that with every sin a destructive force in the world is created.<sup>10</sup> A lifestyle devoid of values, creates a slaughterer (destructive force) who will persecute and inflict punishment on those involved in sinful ways. These afflictions will torment the soul. d 'Za-bin Abba which our father (God) entrusted to us.

**Then came The ANGEL OF DEATH and slew the slaughterer....that ate the goat...** When the Angel of Death will remove the soul the deviant lifestyle will cause it to contain impurities "Woe is such a soul"! d'Za-bin Abba - which our father (God) entrusted to us.

**Then came THE HOLY ONE, BLESSED BE HE, And Smote the Angel of Death...that ate the goat...**When God examines "this soul" in heaven do not think that in God's presence the soul will automatically achieve purification.

For perfection of the soul and redemption of self can only be achieved in this world. It is in this world of experience that growth and self perfection may be achieved. Woe is the soul. that has not had the opportunity to struggle for greatness and to achieve perfection! d'Zabin Abba - Which our father (God) entrusted to us

**Approach 2 - Rav Yonatan Eybeschuetz<sup>11</sup> - 'The Historical Saga of Jewish People'.**

**One Little Goat, One Little Goat That My Father Bought...** The Jewish people are the lamb that God, our father, has bonded with.

**...For Two Zuzim...** Through two experiences Abraham's God has shown the eternal bond between Him and the Jewish people. They are: the Brit Ben ha'Betarim, the covenant of the pieces, which signifies that the destiny of the Jewish people is guided directly by God (1Malah Min ha Mazal); and the miraculous birth of Yitzhak to Abraham and Sarah highlighting the fact that the fate of the Jewish people will always defy nature and logic (1Malah Min ha 'Tevah).

**Then came a CAT and ate the goat...** This refers to the enslavement of the Jewish people by Pharaoh. The Talmud records that cats do not recognize their masters,<sup>12</sup> which typifies Pharaoh who

did not recognize God. As the verse states: "And Pharaoh said: 'Who is the Lord that I should obey his voice... I know not the Lord'"<sup>13</sup>

**Then came a DOG...that ate the goat...** This is Amalek. Like a dog who knows his owner,<sup>14</sup> Amalek, through the miracles of Egypt, knew God. Nevertheless, Amalek rebelled against God by attacking the Jewish people. Their knowledge of God makes this rebellion worse than that of the Egyptian oppressors. Any nation bent on terrorizing/destroying the Jewish people is viewed as the physical/philosophical offspring of Amalek."<sup>15</sup>

**Then came the STICK that beat the dog...that ate the goat ...** This is the staff of Moshe. When lifted towards heaven (signifying the commitment to the bond between God and the Jewish people) the Amalakites, oppressors of the Jewish people, were defeated.

**Then came a FIRE and burned the stick....that ate the goat...** The commitment symbolized through the staff to God was further developed through Moshe by creating a structure for the Jew to bond with God, the mishkan. This ideal was fully developed after the Jewish people captured/settled the land of Israel by Shlomo building a permanent structure, the Beit ha 'Mikdash. However, all of this was destroyed with the fires of Nebuchadnezzar, who caused the Temple and Jerusalem to be razed and the Holy Ark and its contents to be buried.

**The WATER came and quenched the fire....that ate the goat...** Within Rabbinic literature water is symbolic of Torah.<sup>16</sup> After the destruction of the first Temple, the charismatic leadership of Ezra created a new commitment to the values of Torah, its observance and study. Many important legislations were established by his court including: the mitzvah to study/read Torah regularly, formalized prayer, and the establishment of various laws to protect the sanctity of the Shabbat spirit<sup>17</sup>. The commitment of those who returned with Ezra to Israel to rebuild Israel and the Temple represents the water (commitment to Torah) which finally doused the fire of destruction which occurred seventy years earlier.

**Then came the OX which drank the water....that ate the goat...**Represents the Greek Hel-

lenists who, during the Second Temple period, forced the Jews to disavow any relationship with Jewish practice or God. They caused the fountains of Torah to dry up and insisted that Jews write on the horns of oxen that they are no longer committed to the God of Israel.<sup>18</sup>

**Then came the SLAUGHTERER and slaughtered the ox....that ate the goat..** The Hasmonean family overthrew the Greek Hellenists and rededicated the Temple. The symbolism of a ritual slaughterer is used for it represents two components of the Hasmonean dynasty. First the courage of the Hasmoneans to defy the Greek Hellenists, overcoming religious tyranny. Second, the ritual task of a slaughterer may only be performed by a Jew.<sup>19</sup> Born out of Hasmonean dynasty is Herod, a non Jewish servant of the family. Herod usurps the throne and in his disgust for Rabbinic leadership murders them all, except for Baba Ben Buta. The ritual slaughterer signifies that the Hasmonean dynasty did not include Herod's rule over the people for his rule is contrary to the mandate of Jewish law.

**Then came the ANGEL OF DEATH and slew the slaughterer...that ate the goat...**This is the Roman emperor Titus, who is held in contempt for destroying Jerusalem and the Second Temple, ultimately leading us to the present exile of the Jewish people. Titus is viewed as the Angel of Death for he was the initiator of our Diaspora experience, one that has taken the lives of millions of Jews.

**Then came THE HOLY ONE, BLESSED BE HE, and smote the angel of death...that ate the goat...** This is the commitment by God to reverse the actions of Titus. This commitment includes the establishing of a third and final commonwealth in Israel which will ultimately include the building of the Third Temple. This event will guarantee religious freedom and the ability for all Jews to live safely within the borders of Israel.

**Approach 3 R . Moses Sofer (Hatam Sofer)** "A Review of the Passover sacrificial laws in preparation for the Messianic Age".

**One Little Goat, One Little Goat That My Father Bought...** These represent the two goats brought by the congregation of Israel on the eve

of Pesah, the Paschal sacrifice and the Hagigah sacrifice.<sup>20</sup>

.. **For Two Zuzim....**The Talmud relates that sacrificial offerings were normally purchased for two talents (zuzim) of silver.<sup>21</sup>

.. **Then came a CAT...**While each group was eating the Paschal sacrifice they would discuss the Egyptian experience and join in song to celebrate the redemption. The Talmud states that one who sees a cat in a dream will be involved in beautiful song<sup>22</sup>. Therefore to allude to this component of the experience the cat was used as a symbol of song by the author of Had Gadya.

**Then came a DOG...** The Paschal sacrifice could not be eaten after midnight, which is in the middle of the second third of the night. The Talmud relates that during this time period the dogs bark<sup>23</sup>. The author is reminding us that the song and festive eating must be complete while the dog still barks.

**Then came the STICK...**A sign that the sacrifices were viewed by God with pleasure was indicated by smoke ascending from the altar in a stick shape fashion<sup>24</sup>.

**Then came a FIRE...**Representing the heavenly fires receiving the "stick shape" smoke from the altar.

**The WATER came and quenched the fire....** The rearrangement/removal of the ash on the altar (Trumat ha Deshen) was done on the morning of Passover. The priest that won the lottery to perform this first duty of the day would begin by approaching the kiyor (water of the laver), preparing for service by washing with water his hands and feet.

**Then came the OX which drank the water....** On Passover day many of the Jewish people would enter the courtyard of the Temple waiting to offer sacrifice to God. The sacrifices were primarily oxen. The Mishnah<sup>25</sup> tells us that prior to sacrificing the animals they were given water to drink from golden Temple cups.<sup>26</sup> This event is symbolically mentioned in the above stanza.

**Then came the SLAUGHTERER and Slaughtered the Ox...**The Jewish people who participated in the sacrificial process.

**Then came the ANGEL OF DEATH and slew the slaughterer...**This is the nation of Edom (Rome) who took all of this away from us when they destroyed the Temple and Jerusalem.

**Then came THE HOLY ONE, BLESSED BE HE, And Smote The Angel Of Death...** Yet we have trust in God, who will destroy Edom and terminate the diaspora. This will once again enable us to worship, sing and prepare the Paschal sacrifice on the Temple mount.

## B. ROLE OF HAD GADYA IN THE SEDER EXPERIENCE

The Haggadah is divided into three sections. The first section is recited prior to the Seder meal and focuses on the Egyptian servitude and our redemption from slavery. The first two psalms of Hallel are recited as part of this section. The second section of the Haggadah is juxtaposed to the Seder meal and confronts the experience of slavery and redemption by consuming various symbolic foodstuff, such as the eating of matzah, marror, haroset, the Hillel sandwich and for some, the consumption of a hard boiled egg. This section concludes with a meal and the Afikoman, a symbolic remembrance of the Paschal sacrifice. The Afikoman, like the Paschal sacrifice, must be consumed after one is satiated, must be eaten prior to midnight, and its taste must linger in our mouths throughout the night. The third and final section of the Seder which follows the meal, contains the final two components of the Seder, Hallel and Nirtzah. The Maharal, R. Judah Loew, explains<sup>27</sup> this section no longer focuses on the past redemption but looks to the final redemption, the coming of Messiah, the establishment of the third and final commonwealth and the rebuilding of the Beit hamikdash. Therefore, his final section begins with the pouring of a cup of wine reserved for Elijah who ushers Messiah into our world. Elijah is the emissary of the Messiah who Will bring the final redemption. As it states: "Behold I will send you, Elijah, the prophet before the coming of the great and dreadful day"<sup>28</sup>

We open the door to welcome this event and recite the prayer of Shefokh Hamatkha, a prayer

consisting of four different verses, calling on God to destroy the Gentile nations which have persecuted the Jewish people throughout the Diaspora experience. As the Maharal<sup>29</sup> states, we request the arrival of Milhemet Gog u'Magog- the destruction of the nations oppressing the Jewish people. Following Shefokh Hamatkha, we continue with the final psalms of Hallel, a prayer which we began in magid but was interrupted by the eating of ritual foods and the Seder meal. It is important to note that on the first two nights of Passover there is a Rabbinic obligation to recite all the psalms which comprise Hallel.<sup>30</sup> The decision in the Mishnah<sup>31</sup> to divide Hallel into two sections (pre/post meal) is significant. This division has led many to suggest that the Passover night obligation to recite Hallel is not fulfilled through the Seder. For the recitation of the Hallel psalms must be done in an uninterrupted sequential order and in the Haggadah psalms are interrupted by the meal. Many halakhic authorities<sup>32</sup> urge both men and women to recite Hallel after the Ma'ariv service before the Seder to fulfill the halakhic requirement of reciting the Hallel psalms without interruption and with a blessing. However, halakhic authorities do not suggest that the Hallel in the Haggadah be arranged differently to allow its recitation in an uninterrupted form. This is consistent with the Maharal's conception of the Seder that all the Hallel psalms recited during magid are consistent with the theme of magid elaborating on the miracles of the Egyptian experience, while the Hallel psalms, left for after the meal focus on the future and final redemption. One only needs to read the Psalms of the Hallel section of Haggadah to realize that they all pray for, and elaborate upon the final redemption.

The final section of the Haggadah, Nirtzah, follows the psalms of Hallel. The Talmud asserts<sup>33</sup> that the fifteenth day of Nissan and the entire month is set aside in history as a day/time for redemption. In keeping with that tradition the poems of Az Rov Nissim and Ometz Gevuratekha relate the miracles which have been performed for the Jews throughout the ages on Pesah. They conclude with a prayer that this time period should usher in the final day of redemption. These poems are followed by Ki Lo Na'eh and Addir Hu which list the accolades of God, yet focus on the fact that God's name will only be complete when we have total sovereignty over our

own destiny enabling us to worship and serve God in our own land with the Temple rebuilt.

We then recite Ehad Mi Yode'a, which discusses the basic notions of Jewish faith. The principles enunciated in Ehad Mi Yode'a represent the ideals which unify God and the Jewish people, an act which will be complete in the Messianic era. Its insertion in this final section reflects the theme that redemption can only be speedily achieved when we are committed to the norms and mores of the Jewish tradition.<sup>34</sup> God's presence is visited upon us in direct proportion to our commitment to the values of the Jewish faith system.<sup>35</sup> Interestingly we find a custom that Ehad Mi Yode'a is sung to newlyweds on their first Shabbat together<sup>36</sup> Every marriage represents in miniature the larger hope of the cosmos which is an event of Messianic proportion which happens when there is a reunification of God and His chosen people; for God and the Jewish people are often referred to as each other's marriage partner.<sup>37</sup> (This is the reason we recite prayers for the redemption of Jewish people and for reunification with God within the marriage ceremony's Sheva Brakhot).

We then conclude with the poem of Had Gadya which on many levels reflects the idea of redemption. It closes the Pesah Seder because it is unique, not only because it highlights the rigors and commitments we must actualize in both our private and communal lives to achieve redemption, but because it is written in Aramaic. This language is not understood by the angels, only by God. Our future, which we have prayed for throughout Hallel and Nirtzah, is not to be secured by angels but rather by God. Therefore even Had Gadya's language stresses that God alone can hear our pleas and deliver us into redemption.

We can also understand the custom to recite Shir ha'Shirim after the Seder. The whole focus of Shir ha'Shirim is the love affair between God and the Jewish people. This relationship can only be fully actualized when we no longer live a Diaspora existence. Then the Jewish people will perform mitzvot within the palace of the king (Land of Israel), will be a true light unto the nations, and will gather daily to celebrate holidays in a rebuilt Temple engaging in song to God.

## FOOTNOTES

- 1) See Encyclopedia Judaica, Vol. 7:1050: J.D. Eisenstein Ozar Perushim We-Ziyurim el Haggadah Shel Pesah (Israel, 1975).
- 2) She 'elot U-Teshuvot Chayim Sha 'al, Vol. 1, #28.
- 3) Introduction to the eleventh chapter of Sanhedrin Perek Helek, (page 121 in the Mosad Ha'Rav Kook edition).
- 4) Some suggest the Had Gadya (and Ehad Mi Yode'a) are sixteenth century piyyutim and have secular origins (See the Jewish Encyclopedia and the Encyclopedia Judaica s. v. Had Gadva as well as A. Scheiber, "The Hungarian Parallels of the Ehad Mi Yode'a" JQR 46 (1955/56). However this author has great difficulty with that. Refer to an article by Menachem Fuchs, in the periodical Osafot (5748) page 201 where he proves that earlier manuscripts of these poems have been found dating back to at least 1355 (if not earlier) which predate their secular counterparts.
- 5) Shabbat 12b.
- 6) Orah Hayyim 101:4.
- 7) For a list of commentaries on this poem see an article by A.M. Haberman, "Had Gadya" Alachanayim (Israel, 5721).
- 8) Based on commentary found in J. D. Eisenstein Ozar Perushim We-Zivurim el Haggadah Shel Pesah (Israel, 1975).
- 9) See R. Moses Alshekh commentary on Genesis (XXXV111:17); Esther Rabbah V11:11 s.v. b 'Hodesh ha'rihshon (Vilna Edition).
- 10) This is an idea discussed within Kabbalistic literature. For a development of this idea see R. Joseph Haim b. Elijah al Hakham, She 'elot u'Tshuvot Rav Pe 'alim (Vol. I, Orah Hayyim,, Sirnan One and Sod Yesharim, Siman One).
- 11) Sefer Ma 'arnar Yonatan (Jerusalem, 5746).
- 12) Horiyot 13a.
- 13) Exodus V:2.
- 14) Horiyot 13a.
- 15) This idea is espoused by Rabbi Joseph B. Soloveitchik, "Kol Dodi Dofek" b'Sod ha' Yahid v-ha-Yahad (Israel, 1976) footnote 23.
- 16) Ta'anit 7a.
- 17) Baba Kama 82a; Megillah 31b; Mishneh Torah Hilkhhot Tfillah (chap. I).
- 18) Midrash Tanhuma Parshat Tazriya, Siman 11.
- 19) Yoreh De'ah, Siman II:1.
- 20) Pesahim (Chapter VI:3) Mishneh Torah Hilkhhot Korban Pesah (X:12).
- 21) Hagigah 6a.
- 22) Berakhot 56b.
- 23) Berakhot 3a.
- 24) Shabbat 145b; Yoma 38a.
- 25) Tamid, Chapter III.
- 26) As the Mishnah states this did not only happen on Passover but on all the major holidays when the Jews would visit the Temple.
- 27) Divrei Negidim, Page 155.
- 28) Malakhi, 3:23.
- 29) Divrei Negidim, ibid.
- 30) Pesahim 9:3; Jerusalem Talmud Pesahim (5:5).
- 31) Pesahim 10:6.
- 32) Tosafot Berakhot, 14a, s.v. Yamim; R. Ovadiah Yosef, Yehavah Da'at (5:34).
- 33) Rosh Hashanah (11b).
- 34) Sanhedrin 98a.
- 35) For elaboration of this point see The Kuzari, Ma'mar Bet, Perek 24.
- 36) This is discussed in the Yeshiva University Haggadah. Additionally, modified forms of Ehad Mi Yode'a have found themselves as part of wedding celebrations in various cultures. See A. Scheiber "The Hungarian Parallels of the Ehad Mi Yode'a" JQR 46 (1955/56) p. 355.
- 37) Shir ha' Shirim