

## 1. תמצית העיון בתבנית טעמי המקרא בתורה

העיון מגלה, ע"פ הפסוקים שנבדקו בתורה, כי בתוך אוכלוסית הטעמים (בד"כ) של התורה, קיים (בהסתברות סטטיסטית) מתאם בין האופן (איך ולפעמים גם מה) שהתורה שבע"פ דורשת את הכתוב ללמוד ההלכה ובין מופע תבנית הטעמים במקום הדרשה. על בסיס השערות בתורה נמצא גם מתאם בפסוקי נ"ך שנבדקו.

מוצבת השערה כי מופע תבנית טעמים במקומו ירמוז, שעשויה להיות דרשת התושבע"פ באחד או יותר מהתפקידים של תבנית הטעמים בהסתברות הסטטיסטית של התפקיד כפי שאובחנה במקומות שנבדקו. זה לא שולל הימצאות תפקידים נוספים שבע"ה עשויים עוד להתגלות.  
כמו-כן מוצבת השערה כי תבניות טעמים מסוימות מרמזות אל מאפיינים מסוימים של מידות שהתורה גדרשת בהן, הן מבין י"ג מידות המנוסחות ע"י רבי ישמעאל בן רבי יוסי הגלילי והן מבין ל"ב או יותר מידות המנוסחות ע"י רבי אלעזר בן רבי יוסי הגלילי ומבין אלו שמופיעות בתורה שבע"פ ולא נוסחו ע"י התנאים האלו.  
עדות מצטברת תומכת בהשערה כי קיים מתאם בין תוכן משניות, ברייתות, דרשות גמרותיות, הלכות רמב"ם ובין תבניות טעמים.

בתורה, ע"פ גירסת הכתר הממוחשב, יש 79978 מלים, ו-84367 סימני טעמי המקרא (כולל מקף וגעיה) ובלעדיהם 69606. תבניות טעמי המקרא של התורה, כפי שהתגבשו, מכילות טעם אחד, שנים, שלושה, ארבעה, המישה ויותר טעמים. ההשערות מבוססות, עד תמוז התשע"א, על בערך 5% - 6% מהמספר 69606 ועל כ-2100 דוגמאות מקוטלגות ומאות אחדות שעדיין לא קוטלגו. ככל שהמידגם של המופעים של מקראות הנבדקים גדל, כך גדלה ההסתברות לזיהוי תפקידי תבניות הטעמים איך לדרוש את הכתוב בשביל ללמוד ההלכה ולא מה לדרוש. העיון אינו מחפש להציג הסבר מחלט לתפקידי תבניות טעמי המקרא בתורה.

## 2. Thesis Summary / The essence of the study of the Torah (Pentateuch) Cantillation / Torah Accentuation patterns.

Based on the verses that were examined the study reveals, that inside the population of the cantillation symbols (mainly) of the Torah, exists (with statistical probability) a correlation between the manner that the Oral Law of the Torah (Mishna, Midrash, Talmud and more), interprets the scripture (i.e. the process and tools of how to interpret the scripture and occasionally also what to understand) to teach the Jewish religious law and the Cantillation Symbols and /or patterns marking the scripture that is the subject of the exegesis.

It is postulated (placing a conjecture) that the appearance of the Cantillation Pattern in the context (that the Cantillation Pattern marking the text) alludes, that there might be an Oral Law interpretation in one or more roles / functionalities of the Cantillation Pattern with statistical probability of the role as was diagnosed in the places that were examined. This does not negate existence of additional roles that with God's help might be yet discovered.

Likewise it is postulated that certain Cantillation Patterns allude to certain characteristics of the 13 manners of interpretation of the Written Torah (Law) (Interpretation Midot of the HaTorah) given from Sinai as formulated by Rabbi Ishmael son of Rabbi Yossi HaGlili and the 32 manners of interpretation as formulated by Rabbi Elazar son of Rabbi Yossi HaGlili and other manners of interpretation that appear in the Oral Law and were not formulated by these Sages.

Growing body of evidence supports a conjecture that there is a correlation between the content of sections of Mishna, Braita (external Mishna), Talmudic Exegesis, Ramba"m's Jewish Law formulations and cantillation patterns.

The Torah, according to the computerized version of Keter (crown) of Aram Tzova (the oldest and most reliable source of the Tanach (Bible)) holds 79978 words (the Yemeniate version holds 79979), and 84367 cantillation symbols (including hyphen and "stress" type (ga'ia) symbols) and without the latter 69606. The Cantillation Patterns of the Torah, that have been arrived at, in course of the study, contain one cantillation symbol, two, three, four, five and more symbols. The conjectures as to their composition and roles are based, until the month of Tamuz 5771 (Jul 11), on approximately 5% - 6% of the number 69606 and on about 2100 catalogued examples and hundreds of uncatalogued samples. As the sampling of the checked verses grows, so grows the probability of the identification of roles of Cantillation Patterns how to interpret the Written Law (Torah) and not what to understand which is derived from the content and Oral Tradition. The study does not seek to present an absolute explanation of the roles of Cantillation Patterns of the Torah.

Define:

•Cantillation Symbol CS1 ..... CSk

. and Cantillation Patterns CP1 ..... CPm

There are three groups of cantillation symbols: superscript above the text, mid-script between words, subscript under the text

Some Cantillation Patterns are comprised of of just superscript type, some of superscript and subscript types, some of just subscript type. The mid-script might participate with all patterns. joins

•Range of Cantillation Symbols and Cantillation Patterns functionalities

$$f_{l_{CS1}} \dots f_{n_{CS1}} \dots f_{l_{CSk}} \dots f_{j_{CSk}}$$

$$f_{l_{CP1}} \dots f_{p_{CP1}} \dots f_{l_{CPm}} \dots f_{q_{CPm}}$$

•Functionality Activity factor (or coefficient) in a given Torah Script of a Cantillation Symbol CS1 ..... CSk

. and Cantillation Patterns CP1 ..... CPm

e.g. for Cantillation Symbol CS1 and Cantillation Pattern CP1

$$a_{f_{l_{CS1}}} \dots a_{f_{n_{CS1}}}, a_{f_{l_{cp1}}} \dots a_{f_{p_{cp1}}}$$

where  $a_{index}$  has the value of 0 = not active, 1 = active

•For each single Cantillation Symbol and Cantillation Pattern appearance

the following generalised statement will define its contribution to the exposition process (analysis and conclusions) from the scripture content:

$$a_{f_{l_{CS1}}} * f_{l_{CS1}} + \dots + a_{f_{n_{CS1}}} * f_{n_{CS1}}$$

•A Torach exposition process is explicitly based on textual content related principles

•A hypothesis is made that a Torach exposition process is also in a non exclusive manner implicitly based on sequences of CSs' and CPs' functionalities.

the following generalised statement will define the implicit contribution of

CSs' and CPs' functionalities to a Torach exposition process without

restricting as to where the Unions/inclusion and Intersections/exclusion occur:

$$(a_{f_{l_{CSn}}} * f_{l_{CSn}} \text{ Union/inclusion } a_{f_{n_{CPm}}} * f_{n_{CPm}}) \cap \text{intersection/exclusion } a_{f_{x_{CPm}}} * f_{x_{CPk}}$$

Usually a process follows the text from right to left but sometimes it is also backwards.

Usually the CSs' and CPs' functionalities exposition process outlines the HOW to expose the Torah content, sometimes together with the content it states the WHAT is exposed.

In a certain appearance a certain functionality or functionalities might set a general framework (driver), then reappear with others to expose details. In other appearances the roles might be changed.

$$a_{f_{l_{CSn}}} * f_{l_{CSn}} \text{ driver } (f_{l_{CPm}} \dots f_{l_{CS1}} \dots f_{q_{CPm}} \text{ expose details})$$

$$a_{f_{n_{CPm}}} * f_{n_{CPm}} \text{ driver } (f_{l_{CS1}} \dots f_{l_{CPm}} \dots f_{q_{CPm}} \text{ expose details})$$

•Certain exposition functionalities are of a general nature and are fulfilled by different CSs' and CPs' according to the particular content.

Cantillation symbols and patterns serve as an inspiration or allude to how interpret / expound the Torah text. Each Taam – Cantillation Symbol and Pattern has a number of functions. Each appearance is associated with an active functions subset according to the text circumstances and the other Taamim Cantillation Symbols in the pattern and adjacent text and patterns.

On the level of the Pshat (the basic understanding of the Torah and not the other three level), for certain subsets of Taamim and patterns common functionality characteristics have been identified with the caveat (qualification) that in each appearance not all functionalities should be active.

- a verse comprises cantillation patterns of inclusions and exclusions expanding / broadening the details of the subject issue and cantillation patterns contracting / excluding details from the subject issue, and this might occur a number of times in each verse. . a. is found in the superscript, mid-script and subscript cantillation symbols
- a sub-set of cantillation patterns indicate exegesis of measures, obstacles and boundaries
- a sub-set of cantillation patterns indicate the number of sub-points in the subject that they mark. b. and c. are part of the superscript cantillation symbols with some assistance from subscript symbols.
- One functionality of some patterns act as an abbreviated notation substituting repetition of text
- Certain patterns form elements of the formally formulated and listed 13 and 32 Manners of Torah Exegesis (called in Hebrew Midot She Hatorach Nidreshet Bahem) same and other patterns form elements of the not formally formulated and listed Manners of Torah Exegesis.