

**Chapter 1 : A Frabjous Day and Other Stories by Miriam Defensor Santiago**

*Note: Citations are based on reference standards. However, formatting rules can vary widely between applications and fields of interest or study. The specific requirements or preferences of your reviewing publisher, classroom teacher, institution or organization should be applied.*

Miller lived alone in a pleasant apartment two rooms with kitchenette in a remodeled brownstone near the East River. She was a widow: Miller had left a reasonable amount of insurance. Her interests were narrow, she had no friends to speak of, and she rarely journeyed farther than the corner grocery. The other people in the house never seemed to notice her: Her activities were seldom spontaneous: Then she met Miriam. It was snowing that night. Miller had finished drying the supper dishes and was thumbing through an afternoon paper when she saw an advertisement of a picture playing at a neighborhood theatre. The title sounded good, so she struggled into her beaver coat, laced her galoshes and left the apartment, leaving one light burning in the foyer: The snow was fine, falling gently, not yet making an impression on the pavement. The wind from the river cut only at street crossings. Miller hurried, her head bowed, oblivious as a mole burrowing a blind path. She stopped at a drugstore and bought a package of peppermints. A long line stretched in front of the box office; she took her place at the end. There would be a tired voice groaned a short wait for all seats. Miller rummaged in her leather handbag till she collected exactly the correct change for admission. The line seemed to be taking its own time and, looking around for some distractions, she suddenly became conscious of a little girl standing under the edge of the marquee. Her hair was the longest and strangest Mrs. Miller had ever seen: It flowed waist-length in smooth, loose lines. She was thin and fragilely constructed. There was a simple, special elegance in the way she stood with her thumbs in the pockets of a tailored plum-velvet coat. Miller felt oddly excited, and when the little girl glanced toward her, she smiled warmly. Here, I have the money. Miller two dimes and a nickel. They went over to the theatre together. An usherette directed them to a lounge; in twenty minutes the picture would be over. Miller gaily, as she sat down. You mother knows where you are, dear? She unbuttoned her coat and folded it across her lap. Her dress underneath was prim and dark blue. A gold chain dangled about her neck, and her fingers, sensitive and musical looking, toyed with it. Examining her more attentively, Mrs. Miller decided the truly distinctive feature was not her hair, but her eyes; they were hazel, steady, lacking any childlike quality whatsoever and, because of their size, seemed to consume her small face. Miller offered a peppermint. Miller flushed and shifted uncomfortably. Miller, hastily changing the topic to: Miller rose, tucking her purse under her arm. It snowed all week. Wheels and footsteps moved soundlessly on the street, as if the business of living continued secretly behind a pale but impenetrable curtain. In the falling quiet there was no sky or earth, only snow lifting in the wind, frosting the window glass, chilling the rooms, deadening and hushing the city. At all hours it was necessary to keep a lamp lighted, and Mrs. Miller lost track of the days: Friday was no different from Saturday and on Sunday she went to the grocery store; closed, of course. That evening she scrambled eggs and fixed a bowl of tomato soup. Then, after putting on a flannel robe and cold-creaming her face, she propped herself up in bed with a hot-water bottle under her feet. She was reading the Times when the doorbell rang. At first she thought it must be a mistake and whoever it was would go away. But it rang and rang and settled to a persistent buzz. She looked at the clock: Climbing out of bed, she trotted barefoot across the living room. The bolt gave way and she opened the door an inch. Miller, stepping hesitantly into the hall. Miller did not know what to say. Miriam, she saw, wore the same plum velvet coat and now she had also a beret to match; her white hair was braided in two shining plaits and looped at the ends with enormous white ribbons. Miller aside and passed into the apartment. She dropped her coat and beret on a chair. She was indeed wearing a silk dress. White silk in February. The skirt was beautifully pleated and the sleeves long; it made a faint rustle as she strode about the room. Miller sank to a hassock. Miller was without an answer; her hand motioned vaguely. Miriam giggled and pressed back on a mound of chintz pillows. Miller noticed that the girl was less pale than she remembered; her cheeks were flushed. She must be out of her mind. She peeked under the cover. Even milk and a jam sandwich would be fine. Miller, struggling to control her voice. Her eyes were thoughtful, as if weighing the proposition. She

turned toward the bird cage. Miller, in the kitchen, unsealed a jar of strawberry preserves and cut four slices of bread. She poured a glass of milk and paused to light a cigarette. And why has she come? Her hand shook as she held the match, fascinated, till it burned her finger. The canary was singing; singing as he did in the morning and at no other time. She called again; all she heard was the canary. She carried the food in on a tray and set it on the coffee table. She saw first that the bird cage still wore its night cover. And Tommy was singing. It gave her a queer sensation. And no one was in the room. Miller went through an alcove leading to her bedroom; at the door she caught her breath. Miriam glanced up and in her eyes was a look that was not ordinary. She was standing by the bureau, a jewel case opened before her. For a minute she studied Mrs. Miller, forcing their eyes to meet, and she smiled. Miller, feeling suddenly the need of some support. She leaned against the door frame; her head was unbearably heavy; a pressure weighted the rhythm of her heartbeat. The light seemed to flutter defectively. Miller there was no one to whom she might turn; she was alone; a fact that had not been among her thoughts for a long time. Its sheer emphasis was stunning. But here in her own room in the hushed show-city were evidences she could not ignore or, she knew with startling clarity, resist. Miriam ate ravenously, and when the sandwiches and milk were gone, her fingers made cobweb movements over the plate, gathering crumbs. The cameo gleamed on her blouse, the blond profile like a trick reflection on its wearer. Miller was perched precariously on the hassock, smoking a cigarette. Her hairnet had slipped lopsided and loose strands straggled down her face. Her eyes were stupidly concentrated on nothing and her cheeks were mottled in red patches, as though a fierce slap had left permanent marks. Miller tapped ash on the rug.

Chapter 2 : Miriam: Bible | Jewish Women's Archive

*Miriam and Other Stories (Hebrew Classics) (Hebrew Classics S) [M. Y. Berdichevsky, Richard Flint, Avner Holtzman] on calendrierdelascience.com \*FREE\* shipping on qualifying offers. Berdichevsky (later Ben-Gurion, ) was the descendant of a line of Hassidic rabbis.*

Many commentators identify her as Miriam. Two genealogies listing Moses, Aaron, and Miriam as the sole children of Amram support the identification Num She first appears by name, however, in the crossing of the Red Sea Exod Though the meaning of the term prophet is here indeterminate, Miriam is the first woman ever to bear it. She becomes thereby the archetype of the female prophetic tradition, even as Moses heads the male compare Deut Contrary to the impression that her one stanza sung at the sea Exod After the episode at the sea, Miriam surfaces in the wilderness narratives. Accompanied by her brother Aaron, she speaks out against Moses Num But the text fails to explain the issue. The woman is not named. She may be Zipporah, the known wife of Moses Exod 2: It may refer to the African country of Cush see Gen Most probably, the attack implicates Miriam in a struggle over the priestly leadership of Moses. Miriam with Aaron also challenges the prophetic authority of Moses. Has he not spoken through us also? She understands leadership to embrace diverse voices, female and male. But the price of speaking out is severe. Though God rebukes both Miriam and Aaron, the deity punishes only her. Metaphorically, the divine nostril burns in anger to leave her stricken with scales like snow. Aaron pleads with Moses on her behalf, and Moses appeals to God. God responds by confining her outside the camp for seven days. This period of time verifies her cleanliness but does not restore her to wholeness. Whatever her particular disease, Miriam remains a condemned woman, a warning for generations to come see Deut After her punishment, she never speaks, nor is she spoken to. Indeed, she disappears altogether from the narrative until the announcement of her death and burial at Kadesh Num Negative as well as positive traditions about Miriam testify to her prominence, power, and prestige in early Israel. She participates with Moses and Aaron to lead the Israelite community during the exodus and the wanderings. Her role in saving her baby brother and in celebrating the crossing of the sea highlights her concern for her people. Despite the instructions of God and Moses, the people refuse to continue the march in the wilderness until the diseased Miriam is restored Num Three references to them at her death further underscore their loyalty to her. Nature also honors Miriam. At her triumphal entry, the living waters of the Red Sea surround her Exod Centuries later, prophecy remembers her as the equal of Moses and Aaron in representing God before the people Mic 6: Moreover, prophecy includes her, though not by name, within its eschatological vision. Jeremiah says that in days to come, Israel will have a new exodus. It will go forth again with drums, dances, and merrymakers Jer As the inaugurator of a performance and composition tradition of song, drums, and dances in Israel, Miriam continues to resonate throughout its musical life see Pss Unlike most women in the Bible, Miriam is never called wife or mother. She has neither husband nor children. Jewish traditions, however, cannot tolerate her status as single. The historian Josephus deems Hur the husband of Miriam Antiquities 3. Rabbinic sources give her Caleb for a husband and Hur for a son but compare 1 Chr 2: The Greek name Mary is the equivalent of the Hebrew Miriam. In singing a song of deliverance Luke 1: Meyers, Carol, General Editor.

Chapter 3 : Miriam's blog | IT and other stories

*"Miriam" is a short story written by Truman calendrierdelascience.com was originally published in the June issue of Mademoiselle. " Miriam" was one of Capote's first published short stories, and in it earned an O. Henry Award in the category Best First-Published Story.*

Biblical narrative[ edit ] Miriam was the daughter of Amram , the leader of the Israelites in ancient Egypt, and of Yocheved and the sister of Aaron and Moses. Miriam died there and was buried there". It became known to Miriam and Aaron that Moses had separated from intimacy with Tzipora. This usage of the word Cushite is non-pejorative and is often used in Jewish sources as a term for someone unique and outstanding. Their complaint, therefore, was not about the union between Moses and Tzipora, but about their separation. This explains their claim that God spoke not only to Moses but also to them, yet they had not separated from their spouses. I Myself ordered him to abstain from conjugal life, and the word he received was revealed to him clearly and not in dark speeches, he saw the Divine presence from behind when It passed by him. Wherefore then were ye not afraid to speak against a man like Moses, who is, moreover, My servant? Aaron asks Moses to intercede for Miriam, Moses prays to God to heal her, and God concedes after requiring a quarantine of seven days. However, while Josephus does describe a legend which is not written in the Torah wherein Moses marries this princess during a military campaign he leads in Ethiopia, according to Josephus this marriage occurs while Moses is still a royal prince of Egypt long before he re-discovers his oppressed Jewish brethren. After which time, upon fleeing as a solitary fugitive from Egypt, [19] the only marriage of Moses that the Torah records is with Tzipora the daughter of Yitro the Midianite. Furthermore, according to the conclusion of the Tharbis legend, Moses fashioned a miraculous ring which caused her to forget her love for him, and he then returned to Egypt alone. He describes the Aaronid priesthood in the Kingdom of Judah , which claimed descent from Aaron and which controlled the Temple in Jerusalem , as opposed to a priesthood which claimed allegiance to Moses and was based at Shiloh in the Kingdom of Israel. However, the identity of the Cushite woman referred to in this story is tangential to Friedman and his opinion remains inconclusive. Further elaboration identified the rock that Moses struck to bring forth water in Exodus Moses, Aaron and Miriam. In their merit they received three great gifts: The waters of the well were drawn after the mark and thus supplied water for each of the Tribes. Thus, in addition to the traditional cup of wine that is set for the Prophet Elijah, some feminist-inspired Seders set a cup of water for Miriam which is sometimes also accompanied by a ritual in her honor. Accordingly, the lamb earth , egg air and fish water in the Seder symbolize the three prophets Moses, Aaron and Miriam, respectively, whom God chose to redeem the Jews from Egypt. Later on, Asiya , wife of Pharaoh, finds Moses at the river and adopts him as her own, but Moses refuses to be suckled by her.

Chapter 4 : Miriam Makeba | South African History Online

*After years of emigration, Miriam A. Walker settled back in Ireland and became dedicated to writing and lifelong learning. She once won a prize from Maeve Binchy for contributing to the much-loved late author's Irish Times feature and went on to publish her first novel, A Cautious Man, followed by The Holiday Retreat and Other Stories, Private Shadows, The Mystery of My Dreams and The Moonbeam.*

Castel Volturno, Italy Miriam Makeba was born in Johannesburg in , during a time of economic depression. Her mother, a domestic worker, was imprisoned for six months for illegally brewing beer to help make ends meet, and Miriam went to prison with her as she was just 18 days old. After her father died, Miriam was sent to live with her grandmother at a compound in Riverside, Pretoria. From a young age, Makeba loved to sing at church, and performed her first solo during the Royal Visit. Miriam began her working life helping her mother clean houses. In the s, she lived in Sophiatown when it was a vibrant place and one of the few areas where all races could mix. It was the scene of kwela music, marabi and African jazz and big band music became popular. After this Makeba sang for all-women group, the Skylarks, which combined jazz and traditional African melodies. To avoid the apartheid laws that divided the public, the musical was often performed at universities. Makeba was soon in trouble with the South African authorities, who had received negative attention through the presentation of the film. Therefore, Makeba decided not to return to South Africa from where she got little or nothing in terms of payment for her performances. The South African government then revoked her passport and denied her the possibility of returning to South Africa. She was the first black musician to leave South Africa on account of apartheid, and over the years many others would follow her. Kennedy at Madison Square Garden in They call it the Afro Look. In , she testified about apartheid at the United Nations and her South African citizenship was taken away from her. She lived in the US thereafter and her records were banned in South Africa. She was also the first black woman to have a Top-Ten worldwide hit with Pata Pata in In total, she recorded four albums in the USA. In , she married militant African-American civil rights activist and Black Panther leader Stokely Carmichael but harassment from the US government and forced to move to Guineau. They separated in She toured Europe, South America and Africa in the s and s. During these years she performed mostly in trade union halls, cultural institutions and on other small stages. She also appeared at jazz festivals like the Montreux in Berlin. According to her biography, the s were a difficult time for Makeba, as she separated from Carmichael and her daughter, Bongsi, died in tragic circumstances. She also battled with alcohol abuse and cervical cancer during this period. The concert featured multicultural sounds and drew attention to racist policies still prevalent in South Africa, despite the fact that it technically violated the cultural boycott of South Africa. After Graceland, Miriam was in great demand, and went on to perform for heads of state, and even the Pope. She then returned, after 31 years in exile, and became a goodwill ambassador for South Africa to the United Nations. Makeba has received honorary doctorates from both local and international academic institutions. The city of Berkeley proclaimed the 16 June to be Miriam Makeba Day and she has received the highest decoration from Tunisia. In , Makeba announced her retirement for the mainstream music industry but she continued to make appearances and to do smaller performances. Throughout her career Makeba insisted that her music was not consciously political in an interview with the British times she said: People think I consciously decided to tell the world what was happening in South Africa. I was singing about my life, and in South Africa we always sang about what was happening to us - especially the things that hurt us. Makeba died in , at the age 76, after having a of a heart attack after a 30 minute performance at a concert for Roberto Saviano near the southern Italian town of Caserta. I kept the music of my roots. Through my music I became this voice and image of Africa and the people without even realising," " quote by Miriam Makeba written in her biography Note: Biography [online] Available at:

**Chapter 5 : Title: The Song of Miriam and Other Stories**

*Song of Miriam and Other Stories [Marie Corelli] on calendrierdelascience.com \*FREE\* shipping on qualifying offers. This scarce antiquarian book is a facsimile reprint of the original.*

Moses, Aaron and Miriam Level: An entire book could be written on the stories of these three people. Indeed, four books have already been written: This page can only begin to scratch the surface. The history below is derived from written Torah , Talmud , Midrash and other sources. Where information comes directly from the Bible , I have provided citations. As with the stories of the patriarchs , modern scholars question the historical accuracy of this information; however, scholars also claimed that the Torah could not have been written at that time because alphabetic writing did not exist and then archaeologists dug up year old samples of alphabetic writing. Moses was the greatest prophet , leader and teacher that Judaism has ever known. Interestingly, the numerical value of "Moshe Rabbeinu" is 613. He is described as the only person who ever knew G-d face-to-face Deut. Unlike the heroes of many other ancient cultures, Moses did not have a miraculous birth. Amram married Yocheved, and she conceived, and she gave birth Ex. Yocheved was born while Jacob and his family were entering Egypt, so she was when Moses was born. The name "Moses" comes from a root meaning "take out," because Moses was taken out of the river Ex. Moses was born in a very difficult time: Pharaoh had ordered that all male children born to the Hebrew slaves should be drowned in the river Ex. Yocheved instilled in Moses a knowledge of his heritage and a love of his people that could not be erased by the 40 years he spent in the antisemitic court of Pharaoh. The court magicians took this as a bad sign and demanded that he be tested: If Moses took the gold, he would have to be killed. One day, when Moses was about 40 years old, he saw an Egyptian beating a Hebrew slave, and he was so outraged that he struck and killed the Egyptian Ex. But when both his fellow Hebrews and the Pharaoh condemned him for this action, Moses was forced to flee from Egypt Ex. He fled to Midian, where he met and married Zipporah, the daughter of a Midianite priest Ex. They had a son, Gershom Ex. A midrash tells that Moses was chosen to lead the Children of Israel because of his kindness to animals. When he was bringing the sheep to a river for water, one lamb did not come. Moses went to the little lamb and carried it to the water so it could drink. Like G-d , Moses cared about each individual in the group, and not just about the group as a whole. G-d appeared to Moses and chose him to lead the people out of Egyptian slavery and to the Promised Land Ex. With the help of his brother Aaron , Moses spoke to Pharaoh and triggered the plagues against Egypt Ex. He then led the people out of Egypt and across the sea to freedom, and brought them to Mount Sinai, where G-d gave the people the Torah and the people accepted it Ex. G-d revealed the entire Torah to Moses. It also includes all of the remaining prophecies and history that would later be written down in the remaining books of scripture , and the entire Oral Torah , the oral tradition for interpreting the Torah, that would later be written down in the Talmud. Moses spent the rest of his life writing the first five books, essentially taking dictation from G-d. After Moses received instruction from G-d about the Law and how to interpret it, he came back down to the people and started hearing cases and judging them for the people, but this quickly became too much for one man. Upon the advice of his father-in-law, Yitro, Moses instituted a judicial system Ex. Moses was not perfect. Like any man, he had his flaws and his moments of weakness, and the Bible faithfully records these shortcomings. In fact, Moses was not permitted to enter the Promised Land because of a transgression Deut. Moses was told to speak to a rock to get water from it, but instead he struck the rock repeatedly with a rod, showing improper anger and a lack of faith Num. Moses died in the year 1273, just before the people crossed over into the Promised Land Deut. He completed writing the first five books of the Bible Genesis, Exodus, Leviticus, Numbers and Deuteronomy before he died. There is some dispute as to who physically wrote the last few verses of Deuteronomy: In any case, these verses, like everything else in the Torah, were written by G-d, and the actual identity of the transcriber is not important. His son, Gershom, did not inherit the leadership of Israel. Moses was 80 years old at the time that he died Deut. That lifespan is considered to be ideal, and has become proverbial: It was G-d who redeemed Israel, not Moses. In order to prevent people from idolatrously worshipping Moses, his grave was left unmarked Deut. He was the ancestor of all koheins , the founder of the

priesthood , and the first Kohein Gadol High Priest. Aaron and his descendants tended the altar and offered sacrifices. As discussed above, Moses was not eloquent and had a speech impediment, so Aaron spoke for him Ex. Contrary to popular belief, it was Aaron, not Moses, who cast down the staff that became a snake before Pharaoh Ex. It was Aaron, not Moses, who held out his staff to trigger the first three plagues against Egypt Ex. According to Jewish tradition, it was also Aaron who performed the signs for the elders before they went to Pharaoh Ex. His love of peace is proverbial; Rabbi Hillel said, "Be disciples of Aaron, loving peace and pursuing peace, loving people and drawing them near the Torah. In fact, Aaron loved peace so much that he participated in the incident of the Golden Calf Ex. Aaron intended to buy time until Moses returned from Mount Sinai he was late, and the people were worried , to discourage the people by asking them to give up their precious jewelry in order to make the idol, and to teach them the error of their ways in time Ex. Aaron, like Moses, died in the desert shortly before the people entered the Promised Land Num. According to some sources, she was seven years older than Moses, but other sources seem to indicate that she was older than that. Miriam was a prophetess in her own right Ex. Bezalel, the architect of the mishkan the portable sanctuary used in the desert Ex. Like her brothers, Miriam was not perfect. She led her brother Aaron to speak against Moses over a matter involving a Cushite woman he had married Zipporah, or possibly a second wife Num. They also objected to his leadership, noting that he had no monopoly on Divine Communication Num For this, Miriam was punished with tzaaras an affliction generally translated as leprosy Num. However, Aaron pled on her behalf, and she was cured Num. Like her brothers, Miriam died in the desert before the people reached the Promised Land Num. [Click Here](#) for more details.

**Chapter 6 : Judaism Moses, Aaron and Miriam**

*Title: The Song of Miriam and Other Stories You are not logged in. If you create a free account and sign in, you will be able to customize what is displayed.*

Related Media Miriam has some sober lessons to teach us. Miriam knew what it was to experience hope and despair, terror and deliverance, slavery and freedom, unimportance and prominence. She was a good example and she was a bad example; in fact, she was just like we are! We are simply not perfect every day of every month of every year! God is so gracious with us, and so patient, and so forgiving—but there are times when a loving Heavenly Father must act in decisive discipline, lest the course we have chosen destroy us and all of those who look to us for leadership and guidance. We must be content with the influential role that God has given us within the framework he has instituted. Do you hear that? When we make a play for power we can often lose influence. The first we see of Miriam is in her role as a protective sister. She and her three-year-old brother, Aaron, had godly parents who trusted the God of Israel—but the king of Egypt hated her people. He had ordered that all boy babies be drowned in the Nile, and her mother was pregnant! The baby was due anytime. Suppose it were a boy! How could they kill it? For those of you who are interested, I am reading from the New International Version. Now a man of the house of Levi married a Levite woman, and she became pregnant and gave birth to a son. When she saw that he was a fine [the word has the idea of a special, beautiful, extraordinary] child, she hid him for three months. But when she could hide him no longer, she got a papyrus basket for him and coated it with tar and pitch [to make it waterproof]. Then she placed the child in it and put it among the reeds along the bank of the Nile. His sister stood at a distance to see what would happen to him. She saw the basket among the reeds and sent her slave girl to get it. She opened it and saw the baby. He was crying, and she felt sorry for him. They had to have someone! She named him Moses, saying, "I drew him out of the water. What do we deduce about her characteristics, just from this little incident? What do we see about her? I think she was unselfish. These are all wonderful qualities, and she displays these at a very early age. You see, this family had high hopes for this little baby! He was very special when he was born. God saved his life in a miraculous way. Maybe he would be the one to deliver Israel from Egypt! Moses had this idea about himself when he was forty. Stephen is giving a history of Israel just before they stoned him, and in verse 25 he says Moses thought that his own people would realize that God was using him to rescue them, but they did not. He is going to have all this special training and contact in the palace—maybe God is going to use him! Moses, who had become a powerful man a military leader in Egypt, attempted to rescue an Israelite from harsh treatment by an Egyptian, and he killed the Egyptian. Consequently, he had to flee for his life at the age of forty to get away from Pharaoh. Miriam was about fifty. It would be forty years before they met again. I wonder how she felt during those years when he was gone. For one thing, certainly, their hope for a deliverer had ended in despair. Look at Exodus 2: During that long period [that Moses was gone—that forty years], the king of Egypt died. The Israelites groaned in their slavery and cried out, and their cry for help because of their slavery went up to God. God heard their groaning and he remembered his covenant with Abraham, with Isaac and with Jacob. The time was now. Moses, the fugitive, the failure, had made a whole new life for himself in the land of Midian. After his encounter with God, Moses obeyed God. He went back to Egypt, and told his people that God had sent him to deliver them from Egypt. Their years of slavery were over, and God would deliver them with a mighty hand and destroy the nation that had enslaved them for four hundred years. She sees God confirm their message by the great miracles that he did. She sees one plague after another devastate and humiliate the Egyptians. These were her brothers, and God was using them to totally defeat Pharaoh! I wonder what she was doing in the six-month period that this whole contest was going on! It went on for at least six months. I think she was a support to her brothers. I think Miriam rallied the women—put starch in their spines—encouraged them. These must have been heady days! Miriam was thrust into a place of prominence because her brothers were who they were, but also because God had given her abilities that made her and equipped her to be a leader of women. Finally, the unforgettable night came when Israel left Egypt with the mourning cries of the Egyptians echoing in their ears. Every home was mourning the

death of a firstborn. It had been impossible, but here they were, going out of Egypt on their way to their own land—three million strong. God had kept all of his promises to Abraham, to Isaac, and to Jacob—and to them! He had delivered them from Egypt! Miriam was there when this vast number of people came to the impassable barrier of the Red Sea. Miriam was there when they looked behind them and saw the chariots of Pharaoh bearing down on them, to either take them back to Egypt or to kill them. Miriam was there when God opened a path to the sea, and that whole army of people walked over on dry ground. The Israelites were free! Free forever from Egypt and all of its cruelty and bondage! Will you turn to that? This is the first song recorded in the Bible, and it is not without significance that it is only after a people was redeemed. You see, only a redeemed people have a song to sing, and in Revelation it tells us that one day we, the redeemed, will sing a new song before the throne! Moses taught them this song. The horse and its rider he has hurled into the sea. Thank you that I have a kind and loving and supportive husband! Thank you that I have a church that I can go to to hear your Word! Thank you for a country that is free! You see, we need to be specific. I think you need to read it, though, to see the way their praise totally magnified the Lord. They worshipped the fly, they worshipped the beetle, they worshipped the sun, they worshipped the bulls, and everything! Who is like you—majestic in holiness, awesome in glory, working wonders? But, in that day, the way they would sing in praise was that one side would sing, and then the other would answer in response. Look what happened in verses Miriam sang to them [and she sings the same verse as verse 1 there, with a little bit of change in the pronoun]: She has musical ability. She takes her place of leadership, but her leadership directed them to the Lord—in praise to the Lord. She has a godly influence. I want you to notice the word that is used to describe her. A prophet is one to whom and through whom God speaks, revealing himself and his will. We need to make a little distinction. In the Old Testament, especially at this time not one word was written of the Word of God. He wrote the first five books. They have no written Word, so God has to use men to speak his Word. He gave them very clear guidance in Deuteronomy The test of a true prophet was that what he said came to pass; but the emphasis must not be on foretelling the future, although the prophets did that—the emphasis has to be on forth-telling the Word of God. In the New Testament, before the whole New Testament text was written, the prophets spoke. God gave the church prophets. It was one of the foundational gifts, because the Word was not completely written.

Chapter 7 : Review: 'Subtle Variations,' by Miriam Karmel - calendrierdelascience.com

*Miriam and Aaron are instructed to step forward and God explains to them that Moses is different from other prophets: "When there is a prophet among you, I, the Lord, reveal myself to them in visions, I speak to them in dreams.*

Miller who wants to spend the remaining years of her life alone in her apartment near the East River after the death of her husband, H. She is very lonely, has no friends to speak of and does not keep in touch with any of her relatives. One day, going into a movie theater, she meets a young, intelligent girl named Miriam. Miller to buy her a movie ticket because the usher will not let her in. Miller 25 cents two dimes and a nickel to buy her a ticket. They part as Mrs. Miller goes in search of a seat. When the movie ends, Mrs. The following week, there is a knock on Mrs. When she answers it, she finds out it is Miriam, the girl she met at the movie theater. Miller asks Miriam to go home, but Miriam refuses and asks Mrs. Miller to make her a jelly sandwich. After Miriam agrees to leave if given the sandwich, she goes into Mrs. Miller by her deceased husband. Miller if she can keep it, and Mrs. Miller, despite her desire to stop her from taking it, relents in helplessness. Miriam then goes back to the couch and finishes her sandwich. Before leaving, Miriam asks Mrs. Miller for a kiss goodnight, but Mrs. Miriam walks over to a nearby vase and smashes it on the floor, tramples the bouquet, then leaves. The next morning, Mrs. Miller leaves her apartment to spend the day shopping at various stores around New York City. Upon arriving home, Miriam returns, insistently ringing the doorbell while Mrs. Miller refuses to open the door. After the doorbell ringing ends, Mrs. Miller goes to her door to see if Miriam has left. Miriam has not, and rushes inside the house before Mrs. Miller can close the door. Miriam perches upon the couch and tells Mrs. Miller to bring in the large box she brought with her. Out of curiosity, she does. While commenting on the cherries, almond cakes, and white flowers that Mrs. Miller bought while she was shopping, Miriam tells Mrs. Miller to open the box. All she finds are clothes and a second doll similar to the one Miriam was holding. Miriam then tells Mrs. Miller that she is going to live with her. Miller goes to the apartment downstairs where a young couple lives. Miller tells them that a young girl keeps on appearing and will not leave her alone. She convinces the man living there to check upstairs while his wife comforts Mrs. The man returns downstairs and says that there is no girl upstairs. Miller goes back upstairs to find no one is there. Scared more than ever at the startling emptiness of the house, she slumps onto the couch, drained. She closes her eyes and calms down, reminding herself that she is Mrs. Miller, the woman who lives alone and does everything for herself. She then becomes aware of another sound, the sound of a silk dress ruffling. She stiffens and fearfully opens her eyes to see Miriam staring at her. It was published in independent hardback form in September , under the title *Miriam: A Classic Story of Loneliness*. Reception and critical analysis[ edit ] "Miriam" is noted for having a "dreamlike, psychological quality" and a theme exploring double personality disorder. He also notes "Miriam" is imbued with a "perhaps too-easy eeriness. Plum is viewed as a symbol of wealth and white a symbol for being clean, good, and healthful. Notably Miriam often wears white, and many times during the story it is snowing, and snow is also white. The Hebrew origin of the name "Miriam" may translate as "wished-for child," which could explain a great deal about what Mrs. Miller wants and sees in her young visitor. Miriam may be viewed as a symbol for the angel of death. For the only thing she had lost to Miriam was her identity, but now she knew she had found again the person who lived in this room, who cooked her own meals, who owned a canary, who was someone she could trust and believe in:

**Chapter 8 : Miriam (short story) - Wikipedia**

*The Song of Miriam and Other Stories by Marie Corelli starting at \$ The Song of Miriam and Other Stories has 5 available editions to buy at Alibris.*

Who was Miriam in the Bible? They were getting too powerful. He decided to limit the Hebrew population by ordering midwives to kill all male babies born to Hebrew women " by drowning them. Did the pogrom work? Two of the Hebrew midwives were woman called Shiprah and Puah. When questioned, they said that the Hebrew women were vigorous and strong and gave birth before a mid-wife had time to arrive. He responded by ordering that all male babies be thrown into the Nile river. Moses about to be cast out onto the water of the Nile: Miriam watches over him Now a man from the house of Levi went and married a Levite woman. She conceived and bore a son, and when she saw that he was a fine baby, she hid him for three months. When she could hide him no longer, she got a papyrus basket for him, plastered it with bitumen and pitch, then put the child in it and placed it among the reeds on the bank of the river. Cleverly, Miriam arranged that the real mother of the baby should be a wet-nurse for the baby. So the future leader of the Hebrew people, Moses, owed his life to five women: The Song of Miriam Exodus Despite her personal charisma and power, her story has to a large extent been subsumed into the story of her brother Moses. Rulers in the ancient world led through force of arms and military might. Miriam and Moses proposed a different model of leadership. They led by example served their people rather than ruled them did what they believed God wanted rather than serving their own ends. Possible route taken by Miriam and Moses in the Exodus from Egypt to the Promised Land When the Hebrews were escaping from Egypt, they crossed what was probably a large papyrus marsh, called the Red Sea in the biblical text. They were led by Moses, Miriam, and her second brother Aaron. The Egyptians had commanded that Hebrew babies be drowned. Now it was the Egyptians who were drowned, as the soggy ground of the marshland gave way under the hoofs of the horses and the wheels of their chariots. When this happened, the Hebrews expressed their jubilation by composing songs of victory. A remnant of the song composed by Miriam appears in the Bible: And Miriam sang to them: Women sang particularly at victory celebrations, going out to meet returning warriors and greeting them with songs which expressed their relief, joy, and jubilation at the defeat of enemies. The particular song that Miriam and the women sang may well have been a back-and-forth chant between the men and the women. A well-used tambourine Philo of Alexandria On A Contemplative Life , described Jewish women standing in rows, swaying and moving their arms and bodies in harmony, chanting rhythmical songs together. They accompanied their swaying movements with the metallic jingle of tambourines. You can see what these looked like at Ancient Musical Instruments. Miriam and Aaron were troubled about two matters: The firstborn son usually had the most authority in a family. Moreover, since God had communicated with all three of them, why should Moses dominate the other two? Has he not spoken through us also? This made her words and ideas important, because they were listened to, and they affected many people. This seems to be why her questioning of Moses was followed immediately by what the text calls leprosy, shocking to all who witnessed it. Hands with skin whitened with leprosy One of the Ten Plagues of Egypt was boils and skin sores " it may have been what Miriam had. Leviticus 13 and 14 give precise details of symptoms and treatments, both spiritual and medical. In whatever guise it appeared, leprosy was seen as a punishment from God for some wrong-doing. That being so, it was necessary to repent and reform " which Miriam had to do. For maps showing the route they took as they journeyed into Canaan, see Maps for Bible study. The life they led was hard, and they must often have yearned for the stability and settled life they had left back in Egypt. Water was always scarce, the food supply was unreliable, and the physical living conditions were rigorous. Eventually these conditions took their toll on Miriam, and she died. Miriam died there, and was buried there. Immediately after her death, God gave abundant water to the people, in the form of a spring. What do the names in this story mean? She and the Hebrew women were an essential part of the Exodus, the great founding event of the Jewish people. The Exodus had three themes: Covered basket made of split reeds and palm fibres, possibly from the 18th dynasty period of Egyptian history 1 Miriam saved her brother Moses, Exodus 2: She was his older sister, and she

watched over him when he was placed in a basket on the River Nile. The survival of the leader of the Exodus, Moses, depended on the courage and ingenuity of his sister Miriam. Miriam became the leader of the Hebrew women when they and their families escaped from Egypt. On one occasion she and the women sang the Song of Miriam; it is one of the few poems that survive from the ancient world. Miriam and Aaron were both popular leaders, but they were bound by the Law, represented by Moses. Nevertheless she continued searching with Moses for the Promised Land. Miriam died in a waterless place in the wilderness, but afterwards God caused water to appear there. She expressed all the robust qualities that are best: She remains a model for women and men today.

### Chapter 9 : "Miriam" by Truman Capote | Literary Fictions

*Miriam means 'prophetess' or 'lady'; Miriam was the revered sister of the tribal leader Moses, but she was also the acknowledged leader of all the women who fled from Egypt with their families.*