

ephas = (30 *s e' â*) = 100 gomors (*'ômer*) = 180 qābs. Sexagesimal proportions are here enclosed in parentheses. R. de Vaux maintains that it is impossible to give the equivalents in modern measures. Estimations for the homor run from 6.77 bushels to 11.43 bushels. The kor, equal to the homor in Ez 45.14, may actually have equaled two homors.

The liquid measures are: one kor or one homor = ten baths = 60 hin = 720 logs. The bath contained about five gallons, but some archeological evidence suggests the existence of a royal bath of about ten gallons.

Weights. These were used to measure precious stones and metals, the basic unit being the shekel, i.e., "weight." The Bible mentions royal weights, sanctuary weights, and merchant's weights. The royal shekel was probably double the ordinary shekel. The value of premonarchical weights and the original sanctuary shekel have not been determined. The shekel's multiples were the mina and the talent. The Mesopotamian mina equaled 60 shekels, but the Phoenician only 50 shekels. The Israelites of the 12th to the 6th century B.C. apparently used the Phoenician system, but the earlier and later Israelites followed the Mesopotamian system. The proportions are: one talent = 60 minas = 3,000 (or 3,600) shekels = 6,000 becas = 72,000 geras.

Archeology has supplied us with about 50 stamped weights, leading to the estimation of the common shekel as the equivalent of 11 to 12 grams, with an average of 11.5 grams or 0.41 ounces. Thus, a talent of 3,000 (or 3,600) shekels equaled about 76 pounds (or about 91 pounds).

In the Hellenistic period, the Seleucid Dynasty adopted Attic standards for weights. ANTIOCHUS IV EPIPHANES, however, devaluated the Attic drachma from 4.35 grams to 4.20 grams, and Tryphon further debased it to 4.0 grams. The following are equivalent Grecian weights: 1 talent = 60 minas = 6,000 drachmas = 36,000 obols.

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WEIL, SIMONE

French-Jewish writer, a radical in her social and political thinking, but drawn toward Catholicism (pseudonym Emile Novis); b. Paris, 1909; d. Ashford, England, Aug. 24, 1943. Weil was the daughter of a physician of the Parisian bourgeois milieu. Her childhood was happy, but World War I sharpened precociously her sensitivity to the miseries of man. The genius of her brother, Andrew ("his childhood was comparable to that of Pascal") stimulated her passion for the truth. She was attracted from her ninth year to Bolshevism, became an anarchist, and helped Trotsky. Simone was a student of Alain (Emile Chartier, 1868–1951), entered the Ecole Normale Supérieure, and earned the agrégée in philosophy. Weil taught at Le Puy, Roanne, Bourges, and then, obtaining leave, became a worker, and took part in the social movements and strikes of 1936. After that she involved herself with anarchists in the civil war in Spain.

Her position was strictly agnostic and anticlerical in 1938, when, on a visit to Solesmes, "Christ took hold of her." From then on she believed in His love and divinity and discovered the meaning of the Passion. Anti-Semitic decrees brought her to Provence where she met Father J. M. Perrin and worked as an agricultural laborer while a guest of G. Thibon. Then she discovered the relation of prayer to God and the Eucharist, but, beset by tormenting intellectual problems, did not enter the Church. She remained "waiting for God."

With her parents, she went to the U. S. to join her brother in the summer of 1942. She then returned to Free France and went to London in November. She obstinately shared the privations of the war and died the following August in a state of exhaustion.

Weil had an ardent compassion for the unfortunate, a great desire for the truth, and an eagerness to search out the will of God. Spiritually, she was torn by the conflict she felt between the attraction of Christ, of the Eucharist, and of the Gospel, on the one hand; and, on the other, the social, philosophical, and historical objections that oppressed her. In these the major lacunae in her knowledge are evident.

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