

A Study on the Ancient Israelite Food Culture

Young-Chul Chae · Young-Ah Rha[¶]

Dept. of Food service and Hotel Culinary arts, Ulsan Technical College, Ulsan, Korea
Dept. of Food Technology and Services, Eulji University, Seongnam, Gyeonggi-do, 461-713, Korea

고대 이스라엘의 음식문화에 대한 고찰

채영철·나영아[¶]

울산과학기술대학교 호텔외식조리과 · 을지대학교 식품산업외식학과

Abstract

This study was conducted to examine how the Jewish nation, which disappeared in the history, has come to history again after 2000 years, considering the investigation of the Pentateuch from old testaments in the bible that might be recorded from B.C 1446 to 1406 about 3440 years ago. The foods in the era of the Pentateuch were classified by a strict rule which stipulated eatable clean foods and uneatable unclean foods. According to the Pentateuch, Israelites must not have blood, and the rule has still influenced them strongly. Sacrificial rites were classified into five categories: burnt offering, grain offering, peace offering, sin offering and guilt offering. The subdivisions of the seasons were Passover, Festival of Unleavened bread, Festival of First fruits, Festival of Harvest, Festival of Trumpets, Day of Atonement, Festival of Shelters; and those seasons were explained clearly by their meanings and even methods. Contrary to general food culture instructed by custom and tradition, the commandments transcribed the food cultures for the Food Sanitation Act in themselves long ago. Those commandments even remark the results brought to the observant and the disobedient stringently.

Key words: Pentateuch, Torah, Abraham, Diaspora, Clean food, Unclean food

I. Introduction

Bible is the christian scriptures consisting of the Old and New testaments or the Jewish scriptures(Oxford University Press 2003). Especially the Pentateuch(Genesis, Exodus, Leviticus, Numbers, and Deuteronomy) in old testaments are called "Torah" in Jewish. Bible is not only law literally, but also it is Jewish religious books and wisdom comprehensively(Freedman 1970). Torah,

a present old book, was found in the pottery jars in a cave at Dead Sea northern shore from 1947 to 1952. It is called "Dead Sea scroll" using carbon-14 dating and standard archaeological and paleographical principle; scientist estimated these scrolls written from between BC 250 and AD 70. Most of the scrolls are kept in the Rockefeller and Israel museum (Donley 2006). By the discovery of the books, the orthodox of old testaments was proved. The food culture of Korean was influenced

[¶] : Corresponding Author : Young-Ah Rha, 010-7758-7088, yana@eulji.ac.kr, Eulji University

by the natural environment(Han 2002), and every nation has formed different politics, economics, history and historical issues due to regional differences(Shin & Kwon 2001). The scientific researches involving historical issue and recording long history for unique food culture of Korean contributed the Korean culture of food and the innovation of food industry. There are several researches, for example, the issues for relief food(Kim & Lee 1992), the analytical study for cooking process of Ryuk-Jab-Rok(Kim & Lee 1993), the study of fruits recorded in Donguebogam(Shin et al. 2000), the analytical study for cooking in Eum Sik Check and etc(Kim et al. 1992). For the representative study of cultural exchanges in food(Kim 2006), there were many researches which cultural exchange. There were some studies previously for better understanding of how the food are different according to the region mentioned in the bible.; the study about ingredients of Israelites(Chae 2007), the study about the bible mentioned in the bible(Woo 2007), the study about fruits in the bible(Kim & Lee 1999) and the study about agricultural products mentioned in the bible with priority to the cereals(Kim & Lee 1998).

Western culture is divided into Hellenism and Hebrew in general. Hellenism influenced the development of philosophic and scientific idea, whereas Hebrew affected to the today's central idea of religious. The Hebrew based on religious culture in Genesis 14:3 has been considered as the absolute power of Rome, Europe and England over the United States. Since food and the eating behavior are formed in the boundaries of culture, what kinds of food people eat for living and how they are related to food have a strong relationship to their perceptive values over personal tastes.

The origin of Israel was based on the story that the departure of Abraham born in Iraq Ur, the birthplace of Mesopotamia civilization listened to the voice of Yahweh's order to go to the Land of Promise meaning of flows of milk and honey, Canaan(Israel). Israelites headed to Egypt in B.C 1875 due to the famine befallen in Israel, and they had to suffer from slavery for 430 years until Moses escaped from Egypt in B.C 1445. Even though the imperial age began, they divided into those two nations Israel and Judah in B.C 920 as a short period of untied in the regimes of the second David and the third Solomon Kingdom. In B.C 722, Israel was ruined by Assyrian, in B.C 586 Babylonian demolished Judah and many Israelites had to move for slavery over three times. As a result of conquest of Persian for Babylonian, they could return to their country; however, in B.C 100 they had to experience the conquest by Rome. Many Israelites spread over France, England, Germany, Poland and Russia. In A.D 70, they had contended against Rome for independence. However, they were in vain and were driven into the tragedy disappeared in human history for a long time (Paraiso 1989). Since than, they could not live longer in the Land of Promise that Israelites had thought God had given them for glory land, and spread out all over the world called "Diaspora". There had been two major forces, "Sepharad" lived in Iberia and "Ashkenaz" settle down near Rhine River.

In A.D 636, Arab in Muslim had their rule on them, and in the middle of World War II they had an affliction for 6 millions losses of consanguinity. After all, they were new-born as a result of World War II ceased on May 14th in 1948. However, the war between Israel and Arabic unions, alliance of Egypt, Iraq, Lebanon, Syria and Jordan allied was

broken three times in 1956, 1967 and 1973, is not ceased and the fear war continues under the confrontation. 4 millions of people live in Israel, whose area is 20,323km², as of 1989; more than 6 millions people larger than in Israel have their residence in the United States. Over one million people reside around world; however, even today they are keeping their own life style.

Spieler(2002) remarks the food culture spread by Diaspora influence French cuisine, and its typical food is Foie gras. The Jewish settled down in Chicago and New York, and they influenced considerably on their eating culture. Bagles, pastrami, huge sandwiches, dill pickles and salad we enjoy commonly are the food influenced by them.

The purpose of this study was to examine carefully the food custom in the era of Mosaic law considered as the rood of Israeli food. Korean food culture will meet the wild storm as it informs in the world. This research was conducted to help inform the Korean food culture to the world how the food in the period of Mosaic law worked in Israeli food custom and national philosophy, how they have kept their own food custom and how the future of Korean food should follow.

II. Methods

1. The range of study

The bible in a group of sixty six volumes(Taylor & Woedard 2002) was written by more than forty authors living in totally different continents and in three different languages for sixteen hundreds years. The book impacted the forming of three famous religions Judaism, Christianity and Muslim. After Johannes Gutenberg invented a metal printing type, for five hundred years it has been the best seller translated into various languages(Jeo-

ghegan & Homan 2003). King James Version (KJV) was named because the bible in English was published by the scholars in accordance to an imperial of James I(1603-1625) from original copies in Hebrew and Hellas to English version(Gorge & James 2007) from 1604 to 1611. This study used new international version(NIV)(Taylor 2005) applied to archaeological and Biblical survey of Israelite religions(Richard 2007), and the bible in NIV was revised to King James Version in 1978. The range of study is the Pentateuch recorded by Moses out of thirty nine volumes in Old Testaments and five volumes in them Genesis, Exodus, Leviticus, Numbers, and Deuteronomy called Torah.

2. Contents of study

This research investigates the Israelite food custom in the era of Mosaic law which might be written in B.C 1446-1406 about 3440 years ago and mounted as much as the root of western food culture. The study observed the standard of eatable clean foods and uneatable unclean foods. For the varieties of sacrificial rites and subdivision of seasons, the study examined the methods to observe sacrificial rites and subdivision of seasons and religious percepts beyond them like food hygiene law. After all, in terms of the features in the case of observance or violation of the Law at the period prescribed precisely in the bible, the research conducted to figure out the differences between the eating culture limited only within the custom and the food culture of Israelite to contain the spirit of nation and times in a role of essential glue.

III. Results and discussion

1. Clean food

Zeolla(2000) classified creationist diet, God-giv-

en foods and clean meats and clean fish, as recommended diet as following the bible. <Table 1> introduces the standard to classify clean and unclean food in the bible. Genesis 1:29 says, "Behold, I have given you every herb yielding seed, which is on the surface of all the earth, and every tree, which bears fruit yielding seed. It will be your food." Based on the scripts, man might begin to eat vegetables earlier and eat all of the vegetables except the poisonous and uneatable. On the other hand, eating the flesh initiated later than compared to the eating vegetables according to the bible "Every moving thing that lives will be food for you. As the green herb, I have given everything to you. But flesh with the life of it, the blood of it, you shall not eat." The split hoof and ruminant with cloven out of the most of the animals are eatable species, and the fish with fins and scales are eatable species. For the birds, by defined uneatable species rather than eatable species, species out of eatable boundary seem to eat. Clean insects are limited to insects jumping on the ground out of the species only having wings and walking by four feet.

Ultimately, the most of vegetables in Israeli foods are eatable, and a few species of animals, fish and insects are not eatable food.

2. Unclean food

The vegetables which are able to bear seeds and the tree which are able to make are classified as the eatable; there was no uneatable species out of vegetable. The species with cloven foot are unclean animals. The unclean which is not part of rumination, mentioned in the bible, is classified strictly into the clean. In other words, cloven camel, coney, hare which are even able to ruminate and have none cloven foot and pig which are not ruminate and has cloven food should not be eaten. The unclean animals must not eat and even touch. Levites in the bible say, "Any meat of sacrifice left over till the third day must be burned up and the person who eats any of it will be held responsible." Based on the verse, it is excellent way for food hygiene law.

Since fish which does not have fins and scales are not in the category of eatable fish, scaleless fish like monk fish and eel which we enjoy eating are uneatable fish like mollusk, crustacean and shellfish and these unclean fish should not touch even the dead.

The birds except uneatable in the <Table 2> seems to be eatable mostly, and uneatable insects are the species jumping with feet and without legs and the insects with wings and crawling with four legs because it is abominable. Among crawling animals, weasel and rat, any kind of great lizard,

<Table 1> Clean food of ancient Israel

Classification	Substance(Kinds)
Vegetable	God said I have given you the seed bearing plants throughout the earth and all the fruit trees for your food.
Animals	Completely divided hooves and chew the cud.(ox, sheep, goat, deer, gazelle, reobuck, wild goat, ibex, antelope, mountain sheep)
Fish	Marine animals that has fins and scales, whatever taken from fresh water or salt water.
Birds	You may eat any winged creature that is ceremonially clean.
Insects	Jumping insects with their legs.(locusts of all varieties, crickets, bald locusts and grasshoppers)

Reference: Jung HC (2003). New International Bible. Agape Inc. 1, 160, 284

<Table 2> Unclean food of ancient Israel

Classification	Substance(Kinds)
Animals	Animals are not completely divided hooves or chew the cud.(camel, hare, rock badger, pig) Of the small animals that scurry or creep on the ground.(mole, the mouse, the great lizard of all varieties, the gecko, the monitor lizard, the common lizard, the sand lizard, and the chameleon)
Fish	You may not, however, eat marine animals that do not have both fins and scales.
Birds	You must never eat detestable birds.(eagle, vulture, osprey, buzzard, kites of all kinds, ravens of all kinds, the ostrich, the nighthawk, the seagull, hawks of all kinds, the little owl, the great owl, the pelican, the carrion vulture, the cormorant, the stork, herons of all kinds, the hoopoe, bat)
Insects	Jumping insects with their legs

Reference: Jung HC (2003). New International Bible. Agape Inc. 160, 284

gecko, monitor lizard, wall lizard, skink, and the chameleon are the unclean. When their dead bodies touch the wooden containers, clothes, leather bags and usable dishes, the items should leave in the water until sunset since they are abominable. If the items to be touched are pottery, charcoal brazier and pipkin, they should be broken all of them. Out of crawling with abdomen, the species rubbing ground like a snake and having many legs are classified as unclean as well.

3. The fifth sacrificial rites

Burnt offering, grain offering, peace offering, sin offering and guilt offering are great sacrifices in Israel(Putnam 2007). The sacrifices of burnt of-

fering should be prepared with clean live stocks, and their blood should shed much in the all the directions on the ritual altars.

Grain offering had to put salts to serve the first crops, not to add the malted rice. It is an official record to add salts in the food. Since the rites do not require serving the flesh, the grain offering is the only rite without blood, and oil had to add to an offering to be parched and pounded over the olibanum. Fellowship offering called Peace offering is a sacrifice for peace to serve the fat which whole organisms such as tail, inward, loin, liver, kidneys, backbone in the body is burnt. Sin offering has special marks to sprinkle seven times the blood of captured animals on tent of meeting and

<Table 3> Offering of ancient Israel by Leviticus

Classification	Symbol	Offering methods(Offerings)
Burnt offering	Complete devotion for God	Offering after skinning off, cutting meat into slices and washing even internal organs and burning on the altar(cow, sheep, a he-goat, bird)
Grain offering	Gratefulness for God by only one sacrifice without blood	Offering by pouring olive oil on grounded flour of grain with the recipe in cooking on the brazier, griddling on the frying pan and boiling in the pot(The product of the land)
Peace offering	Acquaintance with God and peace with others	Sharing to eat(cow, sheep, a he-goat, a he-goat)
Sin offering	Sacrificial rites to redeem sins	Pouring out all left blood under the altar of burn offering after sprinkling seven times in front of the holy spirit and papering on of incense altar(male calf, he-goat, she-goat, female sheep, chick of collared dove, roasted flour)
Guilt offering	A sacrificial rites to clean the sins among people	Compensation for people is the condition to present guilt offering.(male sheep)

Reference: Jung HC (2003). New International Bible. Agape Inc. 147~160

an burnt offering table for redemption, and the bible prescribes concretely the variety of sins such as false statement, false promise, touching unclean and dead bodies. Earthen pot boiled offering flesh should break and brassware boiled it should be washed. Ultimately guilt offering was conducted to clean the sins from personal relationships in the society. <Table 3> summarizes the symbols and methods of the fifth sacrifice.

4. Seventh seasons of Israel

The seventh seasons of Israel are Passover,

Festival of unleavened bread, Festival of first fruits, Festival of harvest, Festival of trumpets, Day of atonement and Festival of shelters. <Table 4> shows the meaning of seasons and the methods of rites. Passover is a season to celebrate the extrication from slavery in Egypt suffered for four hundred years. The harvest festival is the day to give the bundle of the first grain and thank God for the foods, called feast of harvest or Pentecost, and is the day to thank God who blessed to harvest wheat and equivalent from harvest festival to fiftieth days which is on March sixth. If the sacrifices

<Table 4> Seven seasons of ancient Israelites

Passover	meaning	Remembrance to be relieved from God's judgment, in which the firstborn sons were dead and the judgment was condemned only in Egypt, by papering the blood of a he-goat on the gatepost and the living room on the right and left sides of the house.
	method	An annual function on the fourteenth of January which sacrifices a male sheep or he-goat captured three days in advance toward evening using a hyssop branch to paper their blood on the gatepost and living room on the right and left sides of the house. Burning meat with flame and eating it with unleavened bread, and bitter herb. Not eating raw meat, boiled meat and burning the head. Not leaving the leftover until the morning and eating the meat wearing the belt and holding a stick in a hurry.
Festival of Unleavened bread	meaning	To remember the joy and pain of the nation that they had to bake and eat the unfermented and tough bread due to escaping from Egypt in a hurry.
	method	Being called due to eating the baked bread without yeast and tough bread, eating the unleavened bread for one week and not eating yeast at home. Coming together in the congregation on the first and last day and not working and offering the burnt offerings.
Festival of First fruits	meaning	The seasons to offer the first gleans and thank God before harvesting.
	method	Not eating bread, roasted grain and raw glean before offering the gifts of the harvest festival for God.
Festival of Harvest	meaning	To be called feast of harvest, Pentecost and etc in various names and thank God who let them harvest wheat, celebrating only one day.
	method	Celebrating the festival only one day, declaring a congregation, prohibiting working, serving burnt offerings for God and giving a he-goat for atonement. Eating leavened bread with yeast was allowed.
Festival of Trumpets	meaning	The seasons to thank for giving the new years day and to play the trumpet
	method	Working prohibited, declaring a congregation by playing the trumpet all day long, and giving a he-goat for atonement.
Day of Atonement	meaning	A day of atonement for God.
	method	The day that only a high priest was able to enter the hold of holies to serve a he-goat.
Festival of Shelters	meaning	To inform people in generations of God who made them escape from Egypt and live in a straw-thatched hut in the desert after all harvesting for one week from July 15th.
	method	Taking on the first day the fruit of goodly trees, branches of palm trees, and boughs of thick trees, and willows of the brook, rejoicing before Yahweh your God seven days.

Reference: Jung HC (2003). New International Bible. Agape Inc.

<Table 5> The modern Seder plate

Plate	Symbolizes
Beitzah(egg)	Festival offering in the temple and the mourning of the destruction of the temple
Zeroa (shank bone)	Memory of the ancient temple sacrifice
Maror (Bitter herb)	With romaine lettuce or horseradish, this recalls the bitterness of slavery in Egypt.
Hazeret(grated horseradish)	This is eaten with the haroset in a matzoh sandwich, to show life has two sides-the bitter and the sweet.
Haroset	This sweet paste of chopped apples, nuts, and cinnamon mixed with a little wine represents the mortar used by the Israelites while they labored in bondage to the Pharaohs.
Karpas (parsley)	This represents spring, life, and hope. Dipped in salt water, the karpas suggests the bitterness of salty tears.
Matzoh	Three matzoh, unleavened bread, stands for the bread that didn't need to raise in baking when the Jews made their Exodus from Egypt.

Reference: Zalben JB (1996). Beni's family cookbook. Henry Holt and Company. New York 61.

are calf, lamb or baby lamb, they had to dedicate third tenth, second tenth and first tenth respectively to add ephah of choice flour mix with olive oil and remember for seven days during the period of Passover. Festival of trumpets is the first day of July equivalent to January in Jewish calendar like New Year's Day and is remembered to play a trumpet. Sacred assembly is declared on atonement day, and labor is prohibited. A high priest had to dedicate in the sanctuary to last eight days from fifteenth in July. This is the season to remember the Israel's period of staying in the desert and to thank God who allowed to harvest.

Only the people who circumcised, even though they were Israelite or foreigner, were able to eat the food of Passover, and they ate matzo(none

yeast bread), wine, lamb, egg, bitter herb, pesach during Passover(Bowker 2001). Passover is to remember a miracle escape of Israelites from the slavery by God's sake and a survival in the desert and to remember the Canaan which was the land of wisdom and commandments in the Sinai Mountain. Today <Table 5> demonstrates the summary of Seder and plate to remember Passover in Israel (Zalben 1996).

5. General commandments

Israelite acted in accordance with the strictest clause out of commandments which was the rule not to eat with live flesh blood, and to warn taking back the blood of violator's life if they did not abide by the law. <Table 6> summaries the story

<Table 6> Koshering meats and poultry

Koshering meats · poultry	1. Rinse the meat well.
	2. Cover the meat with cold water and let it soak for 30 minutes.
	3. Rinse the meat again.
	4. Put the meat on the board set at an incline so the juice can drop into the sink.
	5. Sprinkle kosher salt on the meat or poultry.
	6. Let the salted meat stand for 1 hour(in a cool environment).
	7. Thoroughly rinse the meat to remove the salt.
	8. In the kosher kitchen, steaks and burgers are never served rare. Because blood is not Kosher, meat is cooked until it is well done.

Reference: Levy F (2000). 1000 Jewish recipes. Hungry mind Inc. New York. 21-27.

about koshering meats and poultry (Levy 2000) to remove the blood of animals and fish and even today the rule is observed to work strictly.

In Genesis chapter 25, Esau exchanged his first son's right to Jacob with lentil stew, made of the bean which has abundant vegetable protein and considered as a wellbeing food.

Genesis chapter 43 and Leviticus chapter 8 mention that balm, honey, spices, myrrh, pistachio and almond are beautiful products, and Israel was the place to produce wheat, barley, fig, pomegranate, olive and honey. It seemed to eat them a lot. The verse in Exodus 16:8, "when he gives you meat to eat in the evening and all the bread you want in the morning", is able to be considered as the similarity of today's food custom eating bread in the morning and meat in the evening like continental breakfast.

Jewish might not eat a cheese burger to observe strictly God's order according to Exodus 23:19 that, "Do not cook a young goat in its mother's milk."

The verse of chapter 11 in Numbers says that Israelites were healthy in Egypt due to eating fish, cucumber, melons, leeks, onion and garlic, but they have lost their appetite in the desert after the exodus. Considering the verse, the leeks, onion and garlic were a healthy food diet at that time. The chapter 2 and 14 in Deuteronomy warns not to fight when they were entering Israel and passing the Edom living in Mt. Seir as living in the desert for forty years to escape from Egypt. The chapter also asked to buy food and water by money and to exchange it for ox, sheep, wine and beer when they arrived at the destination if there was such a long way to go, and they were not able to carry food. It is an interesting fact that there was the use of currency and the culture to buy water, wine and beer already about 3400 years ago as well.

Besides, the chapter includes that "You shall not have in your bag diverse weights, a great and a small. You shall not have in your house diverse measures, a great and a small" and also it is in the contents of <Table 7> Those contents were the things to observe because the verses were order and promise.

6. Promise about pledge

Bible said that if Israelites obeyed the commandments and his statutes of Yahweh your God, you would be blessed. If not, there would be cursed. <Table 8> says the blessing by obedience watching the promise with God.

First of all, Israelites would be above all of the nations to inspire the confidence and courage gushing out continuously their identities that you are chosen by God and set apart as holy to the Lord your God. In the future, all blessing would be on them, they would defeat all enemies; they would become holy people in the world would keep them in awe. God promised they would not let them a tail, but let them stand as a head and these order would hold their principles.

Next, if you do not obey the God's words, and commandments, rule and regulations, all of curses would be on them as seen in <Table 9>. Looking at the <Table 9> carefully, the blessing and curse looked over again agreed mostly with the historical flow. Until Israelites built new country in 1948 after the laps of 2,000 years, they had to bear an affront such as slavery in Egypt for 430 years, prisoner's life for 70 years. In addition to them, they fell into the tool of an experiment on a living creature by Nazis during the World War II, it was proved that they spread out all over the world they never knew, and they had to experience the moving and leaving at the tender mercy.

〈Table 7〉 General commandments

	substance	Reference
	You must never eat animals blood that still have their life blood in them	Genesis 9
	Israel don't eat meat from near the hip.	Genesis 32
	The best products is balm, honey, spices, myrrh, pistachio and almond.	Genesis 43
	You will eat meat, and in the morning you will be filled with bread.	Exodus 16
	Do not hold back offerings from your granaries or your vats. Do not cook a young goat in its mother's milk.	Exodus 22
	Put the bread of the Presence on this table to be before me at all times.	Exodus 25
	Do not light a fire in any of your dwellings on the Sabbath day.	Exodus 35
	You must never eat any fat or blood. This is a permanent law for you and all your descendants, wherever they may live.	Leviticus 3
	Any meat left over till the third day must be burned up. The person who eats any of it will be held responsible.	Leviticus 7
	The priests are not to drink wine or other fermented drink whenever they go into the temple.	Leviticus 10
	Do not use dishonest standards when measuring length, weight or quantity, and use honest scales and honest weights, an honest ephah and an honest hin.	Leviticus 20
	If you do not fear God, even if ten women bake your bread in one oven and they dole out the bread by weight, you will not be satisfied.	Leviticus 26
Food Law	If a man wants to go to God, he must abstain from wine and other fermented drink and must not drink vinegar made from wine or from other fermented drink. He must not drink grape juice or eat grapes or raisins.	Numbers 6
	Offer the finest oil, new wine and grain from the first fruits of their harvest.	Numbers 18
	Salt is used as the sign of the covenant between the Israelites and the Lord.	Numbers 18
	When we were Egypt, we ate fish, cucumber, melons, leeks, onions and garlic, but now we cannot eat them and our strength is falling.	Numbers 11
	Throughout the generations to come you are to give this offering to the LORD from the first of your ground meal.	Numbers 15
	It is confirmed that God said, "You are to pay them in silver for the food you eat and the water you drink."	Deuteronomy 2
	A land with wheat and barley, vines and fig trees, pomegranate, olive oil and honey	Deuteronomy 8
	Offerings of the firstborn animals of your flocks and herds.	Deuteronomy 12
	Let foreigners, orphans and widows in your towns eat and be satisfied.	Deuteronomy 14
	Give generously to him and do so without a grudging heart.	Deuteronomy 15
	Never sacrifice a sick defective ox or sheep.	Deuteronomy 17
	When you come into your neighbor's vineyard, then you may eat of grapes your fill at your own pleasure; but you shall not put any in your basket.	Deuteronomy 23
	When you come into your neighbor's standing grain, then you may pluck the ears with your hand; but you shall not move a sickle to your neighbor's standing grain.	Deuteronomy 23
	No man shall take the mill or the upper millstone to pledge; for he takes a man's life to pledge.	Deuteronomy 24

Reference: Jung HC (2003). New International Bible. Agape Inc. 10-300

<Table 8> Representative blessings in Deuteronomy Chapter28 by observing the commandments (Verses)

Contents	Verses
Yahweh your God will set you on high above all the nations of the earth	1
Blessed shall you be in the city, and blessed shall you be in the field.	3
Blessed shall be the fruit of your body, and the fruit of your ground, and the fruit of your animals, the increase of your cattle, and the young of your flock.	4
Blessed shall be your basket and your kneading-dough.	5
Blessed shall you be when you come in, and blessed shall you be when you go out.	6
Yahweh will cause your enemies who rise up against you to be struck before you: they shall come out against you one way, and shall flee before you seven ways.	7
Yahweh will commandments the blessing on you in your barns, and in all that you put your hand to; and he will bless you in the land which Yahweh your God gives you.	8
Yahweh will establish you for a holy people to himself, as he has sworn to you; if you shall keep the commandments of Yahweh your God, and walk in his ways.	9
All the peoples of the earth shall see that you are called by the name of Yahweh; and they shall be afraid of you.	10
Yahweh will make you plenteous for good, in the fruit of your body, and in the fruit of your cattle, and in the fruit of your ground, in the land which Yahweh swore to your fathers to give you.	11
Yahweh will open to you his good treasure in the sky, to give the rain of your land in its season, and to bless all the work of your hand: and you shall lend to many nations, and you shall not borrow.	12
Yahweh will make you the head, and not the tail; and you shall be above only, and you shall not be beneath; if you shall listen to the commandments of Yahweh your God, which I command you this day, to observe and to do them,	13

Reference: Jung HC (2003). New International Bible. Agape Inc. Deuteronomy Chapter28

IV. Summary and conclusion

First, Israelites were healthy in Egypt due to eating fish, cucumber, melons, leeks, onion and garlic, but they have lost their appetite in the desert after Exodus where no fresh vegetables. It is clear that those clean foods were popular as well as healthy food at that time. Regarding the offers of Israelites' specialty which were balm, spices, myrrh, pistachio and almond, to Egypt, the international interchange by wars and trades already existed at that time, the fusion food which we consider as unusual now is not the special term or phenomenon. It is the characteristics of food culture that has been exist continuously in the past and future. In aspects of awareness exiting for food interchange between countries, there is a verse in the bible to order for Edom escaped from Egypt and returning to Israel to buy food and wa-

ter by money and to exchange it for ox, sheep, wine and beer when they arrived at destination if there was such a long way to go, and they were not able to carry food. It is an interesting fact that there was the use of currency and the culture to buy water, wine and beer already about 3400 years ago as well.

Second, unclean foods which were uneatable animals and fish were classified strictly. For animal, the animals which have cloven hoofs on the foot and ruminant, and the fish without fins and scales were considered as unclean food strictly. The pork, crustacean such as lobster and crab, mollusks such as squid and octopus, fish such eel and anglers were also unclean foods. In the stern manner of different from Korean, a pottery ware, a charcoal brazier and a pipkin touched unclean food should be broken and thrown away.

Third, the various food customs for sacrificial

〈Table 9〉 Representative curses in Deuteronomy Chapter28 by unobserving commandments

Contents	Verses
You will be cursed in the city and cursed in the country. Your basket and your kneading trough will be cursed. The fruit of your womb will be cursed, and the crops of your land, and the calves of your herds and the lambs of your flocks. You will be cursed when you come in and cursed when you go out. The LORD will rebuke in everything you put your hand to until you are destroyed and come to sudden ruin. The LORD will strike you with wasting disease, with fever and inflammation, with scorching heat and drought, with blight and mildew, which will plague you until you perish. The sky over your head will be bronze, the ground beneath you iron. The LORD will turn the rain of your country into dust and powder. It will come down from the skies until you are destroyed.	16-19
The LORD will rebuke in everything you put your hand to until you are destroyed and come to sudden ruin. The LORD will strike you with wasting disease, with fever and inflammation, with scorching heat and drought, with blight and mildew, which will plague you until you perish. The sky over your head will be bronze, the ground beneath you iron. The LORD will turn the rain of your country into dust and powder. It will come down from the skies until you are destroyed.	20-24
Your sons and daughters will be given to another nation, and you will be powerless to lift a hand. A people that you do not know will eat what your land and labor produce, and you will have nothing but cruel oppression all your days. The sights you see will drive you mad. The LORD will afflict your knees and legs with painful boils that cannot be cured, spreading from the soles of your feet to the top of your head.	32-35
The LORD will drive you and the king you set over you to a nation unknown to you or your fathers. There you will become a thing of horror and an object of scorn and ridicule. You will sow much seed in the field but you will harvest little, because locusts will devour it. You will plant vineyards and cultivate them but you will not drink the wine or gather the grapes, because worms will eat them. You will have olive trees throughout your country but you will not use the oil, because the olives will drop off.	36-40
You will have sons and daughters but you will not keep them, because they will go into captivity. Swarms of locusts will take over all your trees and the crops of your land. The alien who lives among you will rise above you higher and higher, but you will sink lower and lower. He will be the head, but you will be the tail. All these curses will come upon you and you will be surely destroyed. They will be a sign and a wonder to you and your descendants forever.	41-46
They will lay siege to all the cities throughout your land until the high fortified walls in which you trust fall down, and eat the flesh of your sons and daughters. A man will have no compassion on his own brother, his wife or survivors and will not give to one of them any of the flesh of his children that he is eating. It will be all he has left in the city. The most gentle and sensitive woman among you so sensitive and gentle that she would not venture to touch the ground will begrudge her own son or daughter and eat them secretly.	52-57

Reference: Jung HC (2003). New International Bible. Agape Inc. Deuteronomy Chapter28

rites and seasons existed.

Sacrificial rites were classified of five categories: burnt offering, grain offering, peace offering, sin offering and guilt offering. The subdivisions of the seasons were Passover, Festival of Unleavened bread, Festival of First fruits, Festival of Harvest, Festival of Trumpets, Day of Atonement, Festival of Shelters, and those seasons were controlled by even their meanings and methods. The every case

of these sacrificial rites and seasons are recorded in the bible, even about significance and ritual processes. The most important part is to make Israelites remember and thank Israelite's God who was with them, and remember it in generations. In this way through the Bible Festivals, food was not a single material just to eat, and was deeply rooted in important parts for body and soul (Vamosh 2004). Fellner(1995) called Hanukkah, the Feast of

the Maccabees a victory-not a military only, but a victory also of the spirit over things material. He emphasized the cultural distinction of what the role of spiritual support was through the memorial service and seasons festival.

Forth, food culture already existed even in the era of Moses as various food laws based on old testaments over custom and propriety. Since the commandments in the bible play a role like the constitutional law, it was not alternative law which was able or unable to observe, but the strict law that must follow. For this fact, Tannahill(1988) advocated in confidence that the Israelites who had been suffering from slavery until Moses led to escape from Egypt, must be distinguished from other races and set to be the chosen people. This confidence leads to develop close relation and to pay attention to their identifies through the commandments in the Pentateuch.

Israeli believers that their homeland, Canaan, is the promised land. The bible tells that God appeared to Abraham and made a "Covenant" with him. God promised Abraham to give his descendants and a land of their own if they would worship him. According to the book of genesis, God promised, "Unto thy seed have I given this land from the river of Egypt unto the great river Euphrates, as their ancestor believed the God's verbal promise, they believe it as the same their ancestor believed (García et al. 1997). The early Hebrews worshiped Yahweh as their only god. They believed that Yahweh protected them from enemies and provided them with food and water. The Hebrews came to think of Yahweh as a God who lived in the hearts of worshippers. In addition, Jewish still gives the credit of values that the Pentateuch and Old testaments form the basis for Jewish moral and ethical behavior including their Hebrew his-

tory, laws, poetry, prophecy, and religious(Carrington L et al. 2003).

In conclusion, the potential power based on Israelite's food culture in today was able to find the key passage of Jewish education through the research.

Education is the most important method of race and country in all times and places. Deuteronomy 6 is a key passage: the words of the shema(creed), "Hear, Israel: Yahweh is our God; Yahweh is one: and you shall love Yahweh your God with all your heart, and with all your soul, and with all your might. These words, which I command you this day, shall be on your heart; and you shall teach them diligently to your children, and shall talk of them when you sit in your house, and when you walk by the way, and when you lie down, and when you rise up. You shall bind them for a sign on your hand, and they shall be for symbols between your eyes. You shall write them on the door-posts of your house, and on your gates (Grower 1987)."

The role of Tabernacle(They kept the ark of the covenant, a chest containing the actual tablets of the Ten Commandments) that served for 40 years until returned to the Land of Promise, Canaan, which was the departure from Egypt, was replaced by Synagogue today. Especially, many Israelites deliver the tradition and custom that they still put their heads on the Wailing Wall left in ancient collapse castle of Jerusalem and read Torah. It is not a proverb or an old tale and is living faith. It is considered as a source of power that worked as one power able to learn and share without age difference and finished the Israelites 2000 year's history. Israelite's food of today is the traditional food since it is the food that people originated from about 50 nations made following the applica-

tion(Loewen 1991). The traditional food of Israel was disappeared because they had moved around for 2000 years; however, the food culture based on the commandments has a unique role which has influenced directly to their national thought and its impact to them does not change ever in the change of generations and times. It is the hope that Korean keeps their identity of traditional food in culture and delivers it to the world even in the global wave of rapid change.

한글 초록

본 연구는 약 3440년 전인 B.C 1446-1406년에 기록 되었을 것으로 보고 있는 구약성경의 Pentateuch시대의 음식문화를 통해 사라졌던 나라가 2천 년 만에 어떻게 다시 살아날 수 있었는지에 대해 살펴보았다. 모세5경 시대의 음식문화의 특징은 식품재료에 있어 먹을 수 있는 정한 음식과 먹을 수 없는 부정한 음식으로 엄격하게 구분하며 피는 절대 먹어서는 안 되는 음식으로 분류하여 오늘날까지 강력한 영향력을 미치고 있음을 확인 할 수 있었다. 제사에 있어서는 burnt offering, grain offering, peace offering, sin offering, guilt offering 5가지, 절기에 있어서는 Passover, Festival of Unleavened bread, Festival of First-fruits, Festival of Harvest, Festival of Trumpets, Day of Atonement, Festival of Shelters 7절기가 각각 의의와 제사 방법까지 엄격하게 구분 되어 있었다. 관습과 전통으로만 이어지는 일반적인 음식문화와 달리 음식문화가 율법에 의해 식품위생법처럼 이미 오래 전부터 문자로 규정 하고 있는 특징을 지니고 있었다. 이러한 율법은 지켰을 때 얻을 수 있는 결과와 지키지 않았을 때 처하게 될 결과까지 명확하고 엄격하게 구분하고 있음을 알 수 있었다.

참고문헌

- Bowker J (2001). The complete Bible handbook. DK publishing Inc. New York. 68.
- Carrington L · Collins MP · Iriye A · Martinez R J · Stearns PN (2003). Holt world history. A harcourt education company. Texas 44-45.
- Chae YC (2007). Food materials of ancient Israel. *J East Asian Soc Dietary Life* 17(6): 789-797.
- Donley J (2006). The everything history of the bible book. Adams media. Massachusetts. 114.
- Fellner JB (1995). In the Jewish tradition. Michael friedman publishing group Inc. New York 60.
- Freedman SE (1970). The book of Kashruth. Bloch publishing Co. New York. XIX.
- Garcia JR · Gelo DJ · Greenow LL · Kracht JB · White DG (1997) The world and its people. Silver burdett ginn. NJ 58.
- Gorge WK · James RE (2007). Student Bible handbook. Thomas Nelson Inc. Tennessee USA. 10-11.
- Grower R (1987). The new manners and customs of bible times. Moody press. Chicago 79.
- Han BJ (2002). A Study of chunshin ceremony on chosun dynasty. *J East Asian Soc Dietary Life* 12(6): 477-488.
- Jeoghegan J · Homan M (2003). The bible for Dummies. Wiley publishing Inc. NJ USA. 17.
- Kim GY · Nam KS · Lee SW (1992). Analytical study on the cooking in 「Em Sik Check」. *J East Asian Soc Dietary Life* 2(2):251-262.
- Kim QO (2006). La culture de la cuisine coréenne présentée par les français. *J France* 56:289-316.
- Kim SM · Lee K (1998). A Study on the Agricultural Products Mentioned in the Bible with Priority to the Cereals. *J East Asian Soc Dietary Life* 9: 141-153.
- Kim SM · Lee K (1999). A Study on The Fruits

- Mentioned in the Bible. *J East Asian Soc Dietary Life* 8: 149-160.
- Kim SM · Lee SW (1992). Bibliographical Study on the famine Relief Food of Chosun-Dynasty. *J East Asian Soc Dietary Life* 2: 35-55.
- Kim SM · Lee SW (1993). A Study on the Cooking in The 『Ryuk-Jab-Rok』. *J East Asian Soc Dietary Life* 8: 11-17.
- Levy F (2000). 1000 Jewish recipes. Hungry mind Inc. New York. 21-27.
- Loewen N (1991). Food in Israel. Rourke Publications Inc. Florida. 8-9.
- Oxford University Press, Inc (2003). Illustrated Oxford Dictionary. DK Publishing Inc. New York. 83.
- Paraiso A (1989). Jewish food and drink. The bookwright press. New York. 6-8.
- Putnam GP (2007). The essential study bible. Penguin group. New York. 1828.
- Richard SH (2007). Israelite religions(on archaeological and Biblical survey). Baker Publishing Group. New York. 11-23.
- Shin MJ · Jun JI · Choi YJ (2000). Listerature review on the Fruits in 『Donguebogam』. *J East Asian Soc Dietary Life* 10: 261-273.
- Shin MJ · Kwon HL (2001). A study on the culinary culture of garlic in Korea and France. *J East Asian Soc Dietary Life* 11(5):336-344.
- Spieler M (2002). The Jewish heritage cookbook. Anness publishing Inc. New York. 14-17.
- Tannahill R (1988). Food in history. Three river press. New York. 55.
- Taylor B · Woedard V (2002) What the Bible is all about NIV edition. Gospel Light. California USA. 15.
- Taylor MD (2005). Bible basics. Tyndale house. Illinois. 71.
- Vamosh MF (2004). Food at the time of the bible. Abingdon press. Herzlia, Israel. 5.
- Woo JW (2007). A Study on the Vegetables Mentioned in the Bible. *Korean J Food Culture* 22: 1-9.
- Zalben JB (1996). Beni's family cookbook. Henry holt and company. New York 61.
- Zeolla GF (2000). Creationist Diet(Nutrition and God-Given Foods according to the Bible). Authorhouse. New York. 103.

2013년 05월 10일 접수

2013년 05월 30일 1차 논문수정

2013년 06월 05일 2차 논문수정

2013년 06월 12일 3차 논문수정

2013년 06월 15일 논문게재확정