	JUD
	(and to sule)
	for 5 flutes
	The state of the s
하는 것이 있는 것이 되었다. 이 경기를 받는 것이 되었다. 그런 것이 없는 것 같은 것이 없는 것이 있는 것이 없는 것이 되었다. 그런 것이 없는	Larra Tolansbu
	pani, loanist,
	Larry Jolansky
경기 경기를 받는다면 하는데 이번 하는데 되었다. 그 경기를 받는데 하는데 되었다. 그 사람들은 경기를 하는데 하는데 걸리고 하는데 있는데 보다를 하는데 되었다. [1]	
	In ann La Beine
	- I and
	The Rosenham
	for Ann LaBerge Tavid Rosenborn
	보이면 등록 통해야 한테이 하면 한 글로마를 이 명한 동물을 걸려가 되면 들어가고 있다. 이 전에 하는 것이 되는 것이 되었다. 이 전에 되었다는 함께 불어 없었다. 그리고 그리고 있다는 물로 사용을 보고 있는 것으로 하는 것이 되었다. 그렇게 되었다. 그렇게 되는 것으로 보고 있는 것으로 보고 있다. 그리고 있다.
	(Contillation Study #2)

ולמשל (V'leem'shol) (And to rule....) (Cantillation Study #2)

five flutes

for Anne La Berge and David Rosenboom

ולמשל may be played by five live flutists, or one or two live flutists and tape. If performed by one player, Flute I should be played. If performed by two players, parts I and V (the "trope") should be played. Part V may also be doubled by a second C or alto flute if it is prerecorded, but should not be any louder. Careful attention should be paid to overall balance of the parts, and live parts should be miked and combined into the tape mix.

The tempo is flexible, and should be based on the trope (Flute V) begin played in a natural, singing manner, in much the same way that it might be sung on Shabbat mornings in synagogue. The other four parts should rely on Flute V for rubati and other tempo changes.

ולמשל is a computer-composed canon, using routines written for morphological transformation of the primitive cantillation forms. The flutist should try and bring out the internal repetitions and correspondences as much as possible. Each voice has a proportionally decaying "density" envelope on it. This can serve as an overall gestural guide.

In those verses in which a chorale texture appears, the feeling should be markedly calmer and quieter, but not slower. The piece may optionally include an introduction, in which the 17-verse section of בראשית is sung (preferably by a woman).

Thanks to Anne La Berge for her significant collaboration in the work. The score was copied by Richard Povall, and funds for the mss. preparation were generously provided by Mills College. Jack Love and Todd Silverstein of Lerhaus in Berkeley, California, were my teachers in biblical cantillation, and I greatly appreciate their knowledge and patience.

Larry Polansky, Berkely 1984/Oakland, 1988

ולמשל ביום ובכישת וכתבדים בין האיר ובין החשך וירא אלהים כי טוב ויהי ערב ויהי בקר יום רביעי

ויאמר אלהים ישרצו המים שרץ נפעי חידי: ועות יעופף על הארץ על פני הקיע השבייב ויברא אכתים את התנינם הגדכים ואת ככ נפעי הזויה הרבושת אשר שרצו תבוים לבינהב ואה כל עוף כנף כפונהו וירא אלהים כי טום ויברו אנום אכנים כאמר פרו ורבו ופולאו אנו ניב.ה ביבוים והעוף ירב בארץ ויהי ערב וידיי בקר

ויאמר אכתים תוצא הארץ ופעי זויה כמינה בהבות ורכוש וחיתו ארץ כמינה ויהי כן ויעשי אכהים את יזית הארץ כמינה ואת הבהמהכניי. ואת כל רמש האדמה למינהו וירא אלהים כי טיב ויאבור אלתים נעשיה ארם בעלמנו כדפותנו וירדן ברגת הים ובעוף השמים ובבהמת ובפס הארץ ובכל הרמש הרמשי על הארץ ויברא אלהים את האדם בצלמו בצלם אלהים ברא אתו זכר ונקבה ברא אתם ויברך אתם אכתים ויאמר כתם אלהים פרו ורבן ומכאו את תארץ וכבעית ורדן ברגת הים ובעוף, השמים יבכל חיה הרמשית על הארץ ויאמר אלהים הנה נתתי לכם את כל עשב זרץ זרע אשר על פני כל הארץ ואת כל העץ אשר בו פרן עץ זרע זרע ככב יהיה לאכבה וכבליזית הארץ וככל עוף השימים וככל רומש עלהארץ אעיר בו נפש חיה את כל ירק עשים לאכלהיהי כן וירא אכתים את כל אשר עשה והנה טוב מאד ייהי ערב ויהי בקר יום העישי

ויככו העימים והארץ וכל צבאם ויכל אלהיב ביונ השביעי מכאכתו אשר עשה וישבת ביום השביעי מככל מכאכתו אשר עשה ויברך אכתים אתיום תשיביעי ויקדשי אתו כי בו שברה מכל מלאכתו אשר ברא אלהים כעשות

B'rey'sheet: Verses 1:18-31; 2:1-3

And to rule by day and by night, and to divide between the light and the darkness, and elohim saw that it was good.

And there was evening, and there was morning, the fourth day.

And elohim said let the waters be full of swarms of living creatures, and let the birds fly over the earth and on the face of the expanse of the sky.

And elohim created large creatures and all living souls that crawl, which the waters were full of after their own kind, and all winged birds after their own kind, and elohim saw that it was good.

And elohim blessed them and said "Be fertile and multiply, and fill the waters in the seas, and let the birds multiply on the earth.

And there was evening, and there was morning, the fifth day.

And elohim said the earth will produce the living soul after its own kind; beast, crawling things, and animals of the earth after their own kind, and it was so.

And elohim made the animal of the earth after its own kind, and beasts after their own kind, and all the crawlers on the ground after their own kind and elohim saw it was good.

And elohim said we will make man in our likeness and he will dominate the fish in the sea, and the birds in the sky, and the beasts and all the earth and all the crawling things on the earth.

And elohim created man in his likeness, in his likeness he created him, male and female he created them.

And elohim blessed them and said to them "Be fertile and reproduce, fill the earth and subdue it, dominate the fist in the sea, the birds in the sky, and all the living things on the earth.

And elohim said "Look, I give you all the seed bearing plants and all the trees that give fruit, will be yours for food.

And to all the living things on the earth and to all the birds in the sky and to all the crawling things on the earth are all the green things for food," and it was so.

And elohim saw all that he made, and found it very good and there was evening and there was morning, the sixth day.

The heavens and the earth were finished and all their things.

And on the seventh day elohim finished his work that he had done, and he rested on the seventh day from all the work that he had done.

And elohim blessed the seventh day and made it holy because in it he rested from all his works that he created to do it.

(Translation adapted freely by the composer from sources: *Pentateuch with Rashi Commentary*, M. Rosenbaum, A.M. Silbermann, Silbermann Family Publications, Jerusalem, 5733; and *Genesis*, translated by E.A Speiser, Anchor Bible, Doubleday, 1964)



first 8ve "harmonics" should be played as airy tones













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