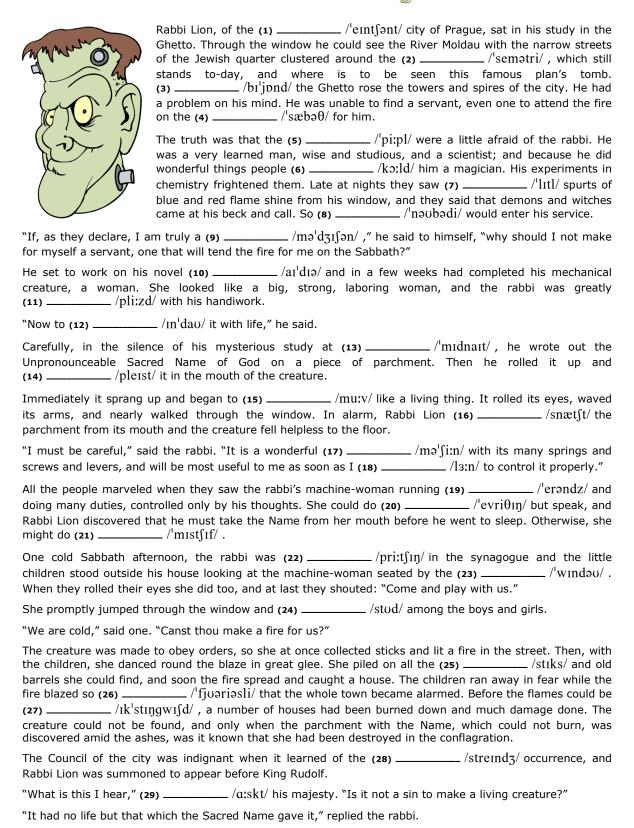
.: The Golem of Prague :.





"I understand it not," said the (30)/k_Iŋ/. "Thou wilt be imprisoned and must make another creature, so that I may see it for myself. If it is as thou sayest, thy life shall be spared. If not-if, in truth, thou (31)/prə 1 feInIst/ God's sacred law and makest a living thing, thou shalt die and all thy people shall be expelled from this city."
Rabbi Lion at once set to work, and made a man, much (32) /bigər/ than the woman that had been burned.
"As your majesty sees," said the rabbi, when his task was (33)/kəm'pli:tid/ , "it is but a creature of wood and glue with springs at the joints. Now observe," and he put the Sacred Name in its (34)/mau\theta/ .
Slowly the creature rose to its feet and saluted the monarch who was so delighted that he cried: "Give him to me, rabbi."
"That cannot be," said Rabbi Lion, solemnly. "The Sacred Name must not pass from my possession. Otherwise the creature may do great damage again. This time I (35) / $\int \!\! \varpi l/$ take care and will not use the man on the Sabbath."
The king saw the wisdom of this, set the rabbi at liberty and allowed him to take the creature to his house. The Jews looked on in wonderment when they saw the (36)/kri:tfor/ walking along the street by the side of Rabbi Lion, but the children ran away in fear, crying: "The bogey-man."
The rabbi exercised caution with his bogey-man this time, and every (37) / fraidei/ , just before Sabbath commenced, he took the name from its mouth so as to render it powerless.
It became more wonderful every day, and one (38)/ $^{1}i:vnin/$ it startled the rabbi from a doze by beginning to speak.
"I want to be a soldier," it said, "and fight for the king. I (39) /bI lpŋ/ to the king. You made me for him."
"Silence," cried Rabbi Lion, and it had to obey. "I like not this," said the rabbi to himself. "This monster must not become my master, or it may destroy me and (40) /pə hæps/ all the Jews."
He could not help but wonder (41)/ weðər/ the king was right and that it must be a sin to create a man. The creature not only spoke, but grew surly and disobedient, and yet the rabbi hesitated to break it up, for it was most useful to him. It did all his cooking, washing and cleaning, and three servants could not (42)/ hæv/ performed the work so neatly and quickly.
One Friday afternoon when the rabbi was (43)/pri^lpearin/ to go to the synagogue, he heard a loud noise in the street.
"Come quickly," the people (44)/ $\int autid/$ at his door. "Your bogey-man is trying to get into the synagogue."
Rabbi Lion rushed out in a state of alarm. The (45) /mpnster/ had slipped from the house and was battering down the door of the synagogue.
"What art thou doing?" demanded the rabbi, sternly.
"Trying to get into the synagogue to destroy the (46)/skraulz/ of the Holy Law," answered the monster. "Then wilt thou have no power over me, and I shall make a great army of bogey-men who shall fight for the king."
"I will kill thee first," exclaimed Rabbi Lion, and (47)/sprintin/ forward he snatched the parchment with the Name so quickly from the creature's mouth that it collapsed at his feet a mass of (48)/braukan/ springs and pieces of wood and glue.
For many years afterward these pieces were shown to visitors in the (49) / l ætı k / of the
synagogue when the story was told of the rabbi's bogey-man.

