



Daniel Jeremy Silver Collection Digitization Project

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MS-4850: Daniel Jeremy Silver Papers, 1972-1993.

Series IV: Writings and Publications, 1952-1992, undated.

Sub-series A: Books, 1961-1990, undated.

Reel

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Box

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Folder

1385

The Story of Scripture, correspondence and page proofs,
1983-1990.

Western Reserve Historical Society

10825 East Boulevard, Cleveland, Ohio 44106
(216) 721-5722
wrhs.org

American Jewish Archives

3101 Clifton Avenue, Cincinnati, Ohio 45220
(513) 487-3000
AmericanJewishArchives.org

BASIC BOOKS, INC.
PUBLISHERS

10 EAST 53d STREET, NEW YORK, N.Y. 10022

(212) 207-7057

September 15, 1983

Rabbi Daniel Jeremy Silver
The Temple
University Circle at Silver Park
Cleveland, Ohio 44106

Dear Rabbi Silver:

A letter you wrote some time ago to Jane Isay recently turned up in the marketing department and was turned over to me. I am afraid in the confusion that accompanied Jane's leaving some important matters were neglected. You ask in your letter who will be taking Jane's place. In so far as the Jewish list is concerned I will, and I am eagerly looking forward to working with you in the future. As a matter of fact, in going through your file here I also noted letters back and forth between you and Jane written about a year and a half ago regarding your plans to do a book on Jewish storytelling and story-tellers. It's unclear from the files just where that discussion was left. I'm interested in knowing what you did ultimately decide to do. I will look forward to hearing from you, and of course if you have any questions please feel free to call or write.

Sincerely yours,

Steven Fraser
Senior Editor

SF/ss

September 28, 1983

Mr. Steven Fraser, Senior Editor
Basic Books, Inc.
10 East 53d Street
New York, N.Y. 10022

Dear Mr. Fraser:

Thank you for your letter of September 15 and congratulations on your new appointment.

Jane and I did discuss for some months a project I had in mind and I would be happy to talk it over with you. I will be out of the country for most of October, but I plan to be in New York on Monday, November 14 and again on Monday, November 28. I am free for lunch on the 14th and would be free in the middle of the afternoon, three or so, on the 28th. Would either of these times be free for you? I am leaving the country on Sunday and will be back on the 20th.

Sincerely,

Daniel Jeremy Silver

DJS:mp

10/27/83

3 PM at Mr. Fraser's office

The Temple

DANIEL JEREMY SILVER - RABBI

UNIVERSITY CIRCLE AT SILVER PARK • CLEVELAND, OHIO 44106 • 791-7755
BRANCH: 25000 SHAKER BLVD. • BEACHWOOD, OHIO 44122 • 831-3233

December 12, 1983

Mr. Steven Fraser
Basic Books, Inc.
10 E. 53d Street
New York, N.Y. 10022

Dear Steve:

You requested a brief outline of the book discussed.

Conventional wisdom has it that Judaism is a bookish and book-centered religion whose leadership is drawn from those who know books. Rabbis are painted seated at a book-littered desk in their libraries. Books and book men played a major role in late medieval communities, and I have a sizeable library, but this image stands in the way of an accurate understanding of the whole range of Jewish religious life.

I will argue that books and book men played a far less dominant role than is generally assumed. My main thesis is that over the centuries the Jewish spirit made a concerted attempt to remain an oral culture.

The Biblical faith developed among a semi-literate people. The early traditions circulated orally for centuries before being edited. The prophets were speakers, not writers. The priests were officiants, not book men. Literacy was restricted to a small group of trained scribes whose efforts were primarily directed towards administrative matters. The Israelites emphasized the recitation of the sacred Instructions rather than conning a classic text. Many must have felt that these traditions were too holy to be set out on clay or parchment.

The early traditions seem to have been developed over many generations, but not to have been edited until the difficult centuries which saw the destruction of the First Temple, the Babylonian Exile, and the subsequent attempts of the exiles to reestablish cult and life in Jerusalem. Ezra possessed a scroll of Instructions. Still, a strong taboo persisted for centuries against writing out the full list of rules by which Jewish life was regulated. For this reason Jewish law was called Torah she be'al' peh, the oral law. This taboo was broken only after two natural disasters. Futile revolts against Rome raised the fear that the memorizers had become so few that the faithful transmission of the law could no longer be guaranteed. Incidentally, no other West Asian culture seems to have had similar restrictions against publishing its laws.

Rabbinic Judaism consecrated Torah and Torah study, but not books in general or any other curriculum. The rabbis set aside almost the entire literary output of the Greek-speaking diaspora. Talmudic education required basic literacy, but remained largely a process of

[Dec 12, 1983]

memorization and repetition. Restrictions were maintained until the ninth century against publishing the liturgy, and though parts of the mystical and messianic tradition were published during the late Middle Ages, large sections of esoteric materials were never published.

It was Mohammed, not the Jews themselves, who applied the term, "people of the book," to the Jewish community. In his hands this term meant only that Jews had a scripture and, therefore, could be tolerated in the Islamic world. There were other peoples of the book, including Christians.

The bookish rabbi and his library became an appropriate symbol for Judaism only in the Middle Ages when a strong need was felt to tighten controls over Jewish life. Books and book men were the means of regulating Jewish practice in the small, widely scattered Jewish communities which were typical of the day. By this time, too, the sheer bulk of the tradition had outgrown the memory capacity of all but a few scholars. But even so, education continued to encourage memorization. The ordinary Jews knew the liturgy by heart. Scholars knew the Talmud by heart. The mystical tradition remained an oral secret. Storytellers plied their trade in the far-flung communities and a rich and varied folk tradition provided a vital cultural substratum of Jewish living. The oral tradition represents the most imaginative and subversive element in the culture.

Many concerns seem to have been behind this attempt to maintain an oral tradition. At first it was important that the holy should not be demeaned in any way. Writing had developed as an administrative instrument. The spoken word carried with it a sense of the immediacy of God's presence and a power which the written word did not. Later there was also a concern for the faith's vitality, that which is in the heart is part of us - that which is on paper is outside and at a distance.

Contrary to popular opinion, Judaism never gave unqualified approval to books as such. Quite the contrary. The canonization of scripture was a process not simply of selecting the best from the average but elimination of the unselected material from Jewish life. Most of the scrolls which have survived were preserved by the church, not the synagogue. The early rabbis set aside almost the entire literature of the Greek-speaking diaspora. The books they accepted defined an authoritative understanding, they were Torah, and for centuries Jews wrote commentaries rather than writings which stood on their own. In the 16th century, when printed books became readily available, rabbis introduced a form of precensorship, the haskamah. Our books were approved and outside books were not. An understanding of Judaism based on the Torah-related classics therefore presents a one-dimensional picture of a much more varied and full tradition. The written tradition consists, for the most part, of what was authorized.

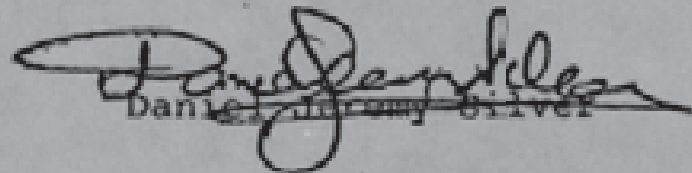
[Dec 12, 1983]

3

I will suggest the substance of the oral tradition as it existed during various cultural epochs. Obviously, there are no tapes to consult, but here and there oral elements become embedded in the latter writings and a good bit of the oral tradition can be inferred from subsequent developments in Jewish thought.

This essay in the history of ideas should help explain two of the most creative and unexpected aspects of modern Jewish life: the unexpected emergence in the eighteenth century of the Hasidic tradition of storytelling, and the equally unexpected emergence a century later of a strong inclination towards fiction among the Jews of Europe and the United States. The classic rabbinic culture was not fertile culture for either of these phenomena. This oral tradition most certainly was.

Sincerely,


Daniel J. Silver

DJS:mp

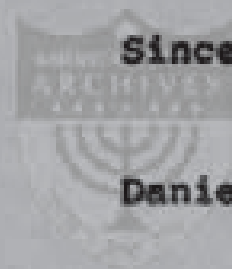


January 18, 1984

Mr. Steven Fraser
Basic Books, Inc.
10 E. 53d Street
New York, N.Y. 10022

Dear Steven:

I am just back at my desk after a brief period of
sun worship. I don't know if this is what you want,
but it's hard to go further now. I will provide many
examples and details in the book.



Sincerely,

Daniel Jeremy Silver

DJS:mp

Encl.

[Jan 18, 1984]

People live within what seems to them a seamless cultural web. Their actions are conditioned by that culture's conventional wisdom about child rearing, marriage and family, health and health care; the gods and their service; crops and crafts; the rights of those who govern and those who are governed; the future, death and beyond. Classic texts reveal only a fraction of the sponsoring culture. The books of the Jews are no exception.

What is unique about the writings of the Jews is not that their books fail to present a rounded picture of their culture, but that for extended periods of time many subjects central to their religious world were deliberately excluded from their literature.

Many Covenant Instructions dealing with cult practice, family status, and civil and criminal law, believed to have been issued by God, Himself, were not published during the Biblical period. They were first set down in the Mishnah, a rather straight-forward law code, which is dated to the third century C.E. Over the next three centuries the Mishnah was the subject of an unceasing process of commentary and elaboration in the rabbinic academies, and those growing accumulations of tradition were maintained as an oral deposit until the late fifth (Palestinian Talmud) and late sixth century (Babylonian Talmud). This was accomplished by including on the staff of the various academies a meturgamen or living tape recorder, a man who knew by heart every bloc of material and who was prepared to recite any chapter or subject requested. The traditions which he could recite included not only legal materials but aggadah: reflections on the Biblical histories; incidents, real and legendary, from the lives of heroes and holy men; folklore; medical lore; fables; pragmatic maxims and theological comments - a vast array of materials which were, and for some time had been, the stuff of Jewish culture.

Judaism's preference for an oral tradition generally was set aside ~~only~~ under duress. I am convinced that most of the oral traditions which were ultimately shaped into our Bible were set down only when the pre-exilic kingdom of Israel and Judah were threatened, and ultimately defeated, by successive Assyrian and Baby-

[Jan 18, 1984]

lonian invasions. The community must have feared that defeat and exile would separate them from those who could recite the holy epics and who knew by heart God's Instructions. The remaining taboos were broken under similar circumstances: Roman persecution in the case of the Oral Law; Byzantine political repression in the case of Palestinian Talmud; Sassanid pressures in the case of the Babylonian Talmud. Centuries later leaders of the Sephardic diaspora, caught between Almohade fanaticism and the Christian Crusade to reconquer Spain, decided to break the oldest of the taboos and publish, for the first time, significant parts of the mystical tradition.

In addition to "official" traditions, Judaism's oral culture always included a folk element. Some of this material found its way into the Hellenistic histories. There are a number of references to fable and folklore in the Talmudic aggadah; but it was not until Islamic times that Jews began to publish collections of legend and lore as well as adaptations of well-known secular classics as the Arthurian cycle, Kalila and Dimna and Aesop's Fables.

The medieval European Jewish milieu was steeped in folklore and legend but less receptive to its publication; although a few collections of aggadot were published, full of curious tales of holy men, martyrs and miraculous events. Though intended mainly for women, these collections retell many of the stories fathers told their sons and storytellers their communities.

By the Middle Ages most of the taboos had broken down, but there was still a good bit of reticence about publishing materials dealing with messianic speculation, magic, and theosophic speculation about the nature of God.

Our interest in this oral tradition lies not only in an understandable desire to present as complete as possible a picture of Jewish life and thought, but because the recovery of this "hidden" Judaism helps explain the appearance at the turn of this century several generations of master storytellers - Kafka, Babel, Sholem Aleichem. . . These men and their colleagues draw on a narrative

[Jan 18, 1984]

tradition and literary techniques separate from those familiar in Christian Europe, and seem to appear out of nowhere. There is no precedent for their work in the classic Jewish texts. Only an exploration of the largely unpublished traditions of Judaism can help us understand the culture these writers drew on and reshaped.



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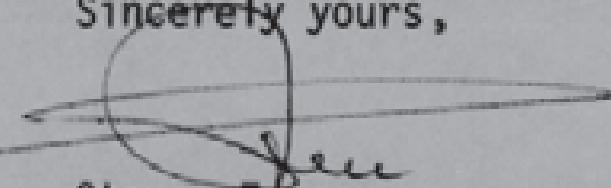
January 30, 1984

Rabbi Daniel Jeremy Silver
The Temple
University Circle at Silver Park
Cleveland, Ohio 44106

Dear Rabbi Silver:

Enclosed please find two copies of the contract for your next book. If all the terms are acceptable to you, please return the top copy to me, and keep the second for your own files. I look forward to hearing from you soon.

Sincerely yours,


Steven Fraser
Senior Editor

SF/ss

enclosure (s)

CHIEFTAIN BRAND
50% COTTON FIBER

February 13, 1984

Mr. Steven Fraser, Senior Editor
Basic Books, Inc.
10 East 53d Street
New York, N.Y. 10022

Dear Steve:

I am enclosing signed copy of our agreement. I will
keep you abreast of my progress.

Sincerely,

Daniel Jeremy Silver

DJS:mp

Encl.

BASIC BOOKS, INC.
PUBLISHERS

10 EAST 53d STREET, NEW YORK, N.Y. 10022

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June 27, 1985

Rabbi Daniel Jeremy Silver
The Temple
University Circle at Silver Park
Cleveland, OH 44106

Dear Rabbi Silver:

Thanks so much for your letter of advice regarding the projected translation of THE BOOK OF RABBINIC LORE. It seems to me that this is not quite a suitable project for Basic given its commercial limitations. Your letter was most helpful in reaching this decision. Incidentally, I hope your own work is going well.

Regards,

Steven Fraser
Senior Editor

SF/bg

July 2, 1985

Mr. Steven Fraser
Basic Books, Inc.
10 East 53d Street
New York, N.Y. 10022

Dear Steven:

A quick response to your letter of the 27th. The summer is on and I am pushing into chapter three. I hope to have a pretty good draft by the end of the summer and then to complete the book on my sabbatical in the Fall of '86.

Maybe one day when I am next in New York we can have lunch. I will give you a call.

Sincerely,

Daniel Jeremy Silver

DJS:mp

June 24, 1985

Mr. Steven Fraser
Basic Books, Inc.
10 East 53d Street
New York, N.Y. 10022

Dear Steven:

William Braude's translation of Bialik and Ravnisky's Book of Rabbinic Lore is a major undertaking. The Book of Rabbinic Lore was the best known anthology of Midrash produced in the early decades of the century and enjoyed a deserved reputation for judicious culling from a rich mother lode. In the years since the publication of the original Hebrew edition, a number of the classic midrashic texts have become available to the English public and so this world is no longer inaccessible to those who cannot read Hebrew - a fact which reduces, but does not eliminate, the value of an anthology. The division of entries by subject is useful.

Braude is a thoroughly reliable translator-scholar. He works patiently and does not produce slipshod work. Unfortunately, he also does not have a light hand or a sprightly style. The finished product, in all likelihood, will be more satisfying to those who want a quick reference to a half-remembered text than for those who simply would like to browse in the rabbinic tradition. In the few pages you sent, Braude shows himself more concerned with literal accuracy than a good read.

Since this is a sizeable collection, and the translation presumably will be a rather expensive book, I suspect that its market is limited to those who stand to derive some professional benefit from owning it. Clergy of all denominations will appreciate this book. Those who preach are always in need of fresh comments on Biblical passages and pointed illustrations of human behavior. Congregational and university libraries will ~~also~~ find the collection of value as will students wanting to appear erudite on a term paper.

An unsolicited suggestion: if you are inclined to publish this work, you might arrange to hand Braude's translation over to a competent stylist and ask him to produce a text which would appeal for its taste as well as for its meat.

[June 24, 1985]

With all good wishes I remain

Sincerely,

Daniel Jeremy Silver

DJS:mp

Encl.



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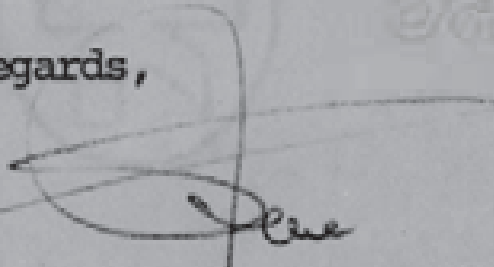
April 20, 1987

Rabbi Daniel Silver
The Temple
University Circle at Silver Park
Cleveland, OH 44106

Dear Daniel:

Thanks for your note and the encouraging news about the manuscript. I am enclosing a contract extension form for you to sign and return. I've selected a new delivery date of October 30 which will allow sufficient time for whatever editorial work may be required while still allowing for publication in the fall of 1988. I hope this is acceptable. If not let me know.

Regards,



Steven Fraser

SF:ss
Encl.

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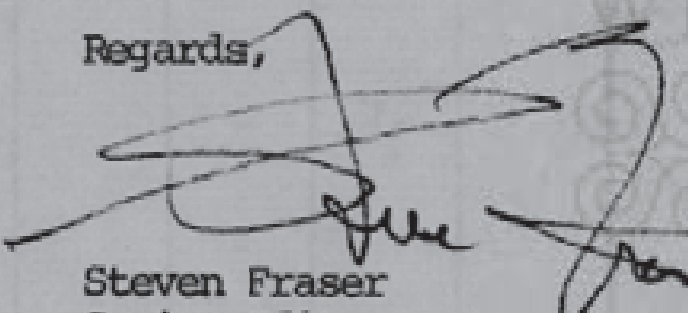
March 3, 1987

Rabbi Daniel Jeremy Silver
The Temple
University Circle At Silver Park
Cleveland, Ohio 44106

Dear Rabbi Silver:

Since the contract deadline is approaching for your book, I thought I would write to inquire about your progress. I need to know fairly soon whether or not you will be able to deliver a complete manuscript in enough time for me to read and comment on and for you to then revise if necessary and still make the June 1, 1987 deadline. If that's not possible we may want to settle on some new delivery date. I will look forward to hearing from you.

Regards,



Steven Fraser
Senior Editor

SF:ss

BASIC BOOKS, INC., Publishers

10 East 53rd Street, New York, N.Y. 10022

TO: Rabbi Silver

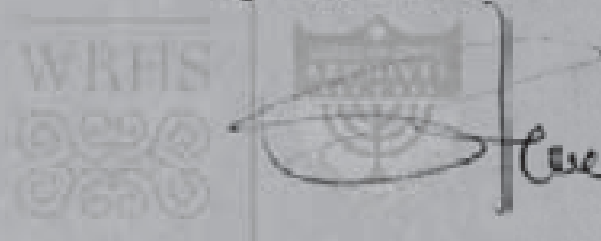
DATE:

7/2/87

FROM: Steve Fraser

Thanks very much for agreeing to take a look at the enclosed. I'm especially appreciative under the circumstances. My concern of course is just how competent, useful, and original you think this is. I will look forward to hearing from you.

My best wishes.



Returned 7/9/87
m

BASIC BOOKS, INC.
PUBLISHERS

10 EAST 53d STREET, NEW YORK, N.Y. 10022

(212) 207-7057

August 13, 1987

Rabbi Daniel Jeremy Silver
The Temple
University Circle at Silver Park
Cleveland, OH 44106

Dear Daniel:

Thanks for writing and telling me about your progress. I'm amazed you've done as much as you have, and I'm glad to hear that you have some sight back.

Let me alert you to our schedule details: the current due date is October 30, which comfortably allows for the book to be published in the Fall of 1988. If the final manuscript--by which I mean a manuscript complete and ready for me to hand to the production department--arrives no later than January 1, it can still be published in Fall 1988. But this assumes that I have already seen the manuscript, made comments, and you have had the time to revise it.

So reassess your schedule and let me know if you think we can plan on this new one. It's important that I know very soon what our new schedule will be so that I can inform the production department.

Regards,

Steven Fraser /np

Steven Fraser
Senior Editor

SF:np

October 22, 1987

Mr. Steven Fraser
Senior Editor
Basic Books, Inc.
10 East 53d Street
New York, N.Y. 10022

Dear Steve:

My illness has become a definable object. I have a brain tumor which is now being reduced by radiation treatments three times a day, five days a week, all of which is to say that the book has again been stalled. I hope to have it done by the first of the year. I want you to know that I feel very guilty about it, but I cannot control the illness. I will get it done and it will be done well, but you must be a little flexible as to time.

Thank you for your constant consideration. With all good wishes, I remain

Sincerely,

Daniel Jeremy Silver

DJS:mp

BASIC BOOKS, INC.
PUBLISHERS

10 EAST 53d STREET, NEW YORK, N.Y. 10022

(212) 207-7057

October 27, 1987

Professor Daniel Jeremy Silver
The Temple
University Circle at Silver Park
Cleveland, OH 44106

Dear Daniel:

I'm very sorry to hear about your health problems. Certainly, you have nothing to feel guilty about.

I am delighted, however, to hear that you have been able to continue your work, and I look forward to hearing from you in the new year.

Regards,

Steven Fraser/np

Steven Fraser
Senior Editor

SF:np

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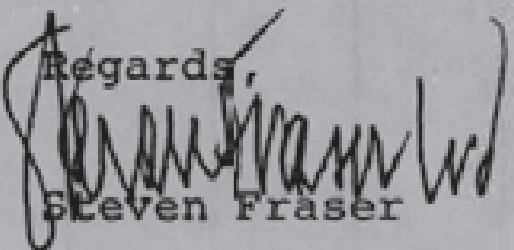
January 12, 1989

Rabbi Daniel Jeremy Silver
The Temple
University Circle at Silver Park
Cleveland, OH 44122

Dear Daniel:

Knowing of your illness, I have hesitated to write. I hope this letter finds you in better health. Please let me know how you are and whether you have been able to make any progress on the book. I look forward to hearing from you.

Regards,


Steven Fraser

/rd



1817

FEBRUARY 20, 1989

DR. LEONARD S. KRAVITZ
53 S. PARKER DR.
MONSEY, N.Y. 10952

DEAR LENNY,

I AM DOWN TO THE LAST FEW CITATIONS IN MY TEXT--A
BOOK FOR BASIC BOOKS--AND I WONDER IF YOU CAN HELP
ME. MOST OF THE SOURCES HAVE BEEN CHECKED AND
TRACKED DOWN BY MOSHE BERGER, AT THE CLEVELAND COLLEGE
OF JEWISH STUDIES, AND BY MY AND MY WIFE'S DIGGING,
BUT THESE REMAIN TO BE PROPERLY CITED.

I WILL BE MOST GRATEFUL.

ALL GOOD WISHES,

SINCERELY,

DANIEL JEREMY SILVER

DJS:MP

ENCL.

[Feb 20, 1989]

Two inquiries about the Septuagint

1. The Temple Scroll declared that the king may not marry more than one wife and insisted that his wife be from his father's tribe and family. This rule apparently was based on the textual tradition which also lies behind the Septuagint rule governing the marriage of a high priest: "He shall take to wife," wife, not wives, "A virgin of his own people," not from another family. The rabbinic tradition based on Deuteronomy 17 would rule that the king "may choose for himself wives, of the daughters of priests, Levites, or Israelites," in short, any Jewish woman (Tosefta San. 4:2).

Can you help me re-locate the Septuaging rule?

2. It is hard to assess how much impact Greek assumptions about the importance of a constitution had on the emergence of the five scrolls as preeminent within the Jewish tradition. In the Greek-speaking diaspora Nomos, law, was the term most often used to translate Torah (Septuagint Ex. 28:12).

Is this citation correct?



[Feb 20, 1989]

Two inquiries from the Jerusalem Talmud

1. The Tannaim, the sages of the second and third centuries, successors to the Pharisees after The Temple's destruction, were aware that there were still unresolved textual questions (J. Taanit 26a-b) and that flawed scrolls were in circulation.

The citation seems to be inaccurate, and I cannot locate the correct source.

2. They would have denied with every breath that the Mishnah was a second Torah, which in fact it was. Indeed, they sometimes admitted as much: Mishnah Me'kademet le Mikra (J. Sab. 1c). In certain practical matters, Mishnah takes precedence over scripture.

Again, the citation seems to be one I have lost.



[Feb 20, 1989]

One inquiry about an incomplete, and now unretrievable, quotation:

As early as 553 Justinian in his Novella Constitutio signals this approach when he allows the Jews a rabbi but condemns the study of the second scripture: "For it is not part of the sacred books...and certainly without divine [authority?]" (Baumgarten, Justinian and the Jews, 37).

No book by Baumgarten is listed in Books in print. Do you know such a book, or might this be a citation from an article now lost to me?



[Feb 20, 1989]

Two inquiries about contemporary writers

1. Jean Paul Sartre somewhere makes the mordant observation that "Jews live in books, not in landscape."

Where?

2. George Steiner elaborates the idea more elegantly in an essay, "Our Hcmeland, the Text," the source of which I have cited as Telus, #44, Summer '80, p. 205.

I can no longer lay my hands on a copy of the publication and wonder if you can check the accuracy of the citation.



[Feb 20, 1989]

Three citations from Maimonides

1. "The Torah has been revealed from heaven. This implies our belief that the whole of this Torah found in our hands this day is the Torah that was handed down by Moses and that it is all of divine origin. By this I mean that the whole of the Torah came with him from before God in a manner that is metaphysically called 'speaking'; but the real nature of that communication is unknown to everybody except to Moses to whom it came. In handing down the Torah, Moses was like a scribe writing from dictations the whole of it, its chronicles, its narratives and its precepts."
2. "...[no difference between verses like] 'and the sons of Ham were Cush and Mizraim, Put and Canaan' (Gen. 10:6)...and verses like 'I am the Lord your God' (Ex. 20:2) and 'Hear O Israel' (Deut. 6:4). They are all equally of divine origin and all belong to 'the law of the Lord which is perfect, pure, holy and true.'" Maimonides then goes on to quote a rabbinic legend which calls Manasseh the worst of all infidels because he had taught that there were significant and insignificant sentences in the Sefer Torah ("a kernel and a husk"). Maimonides concludes: "Truly, there are in every letter of the Torah wise maxims and admirable truths..."
3. "The words that I have communicated to you orally, you are not allowed to put down in writing (b. Git. 60b) shows extreme wisdom in regard to the law for it was meant to prevent what has ultimately come about in this respect. I mean the multiplicity of opinions, the variety of schools, the confusions occurring in the expression of what is put down in writing, the negligence that accompanies what is written down, the divisions of the people who are separated into sects, and the production of confusion with regard to actions."

I can no longer locate any of these three quotations.

[Feb 20, 1989]

One inquiry about a rabbinic story

A king had two slaves whom he loved intensely. He gave each one a measure of wheat and a bundle of flax. The intelligent one wove the flax into a cloth and made flour from the wheat, sifted it, ground it, kneaded it, baked it, and before the king returned set it (the bread) on the table on a cloth he had made. The stupid one did not do a thing (with the gifts the king had given him). After some time the king returned from his trip and said to them: "My sons, bring me what I gave you." One brought out the table set with bread on the tablecloth; the other brought out the wheat in a basket and the bundle of flax with it. What an embarrassment that was! Which do you think was more beloved?... (Similarly) when the Holy One, Blessed be He, gave the Torah to Israel, He gave it as wheat from which to make flour and flax from which to make clothing through the rules of interpretation."

Do you know where this comes from?



FEBRUARY 27, 1989

DR. MOSHE BERGER
1568 RYDALMOUNT RD.
CLEVELAND, OH 44118

DEAR MOSHE:

I WANT TO THANK YOU FOR YOUR ATTENTION TO THE
VARIOUS PROBLEMS ATTENDANT TO MY BOOK AND TO
THANK YOU FOR THE WAY IN WHICH YOU RESPONDED TO
MY NEEDS. IT WAS A JOB WELL DONE.

ENCLOSED PLEASE FIND A CHECK FOR \$1,000 AS PER
OUR AGREEMENT. THANKS AGAIN.

SINCERELY,

DANIEL JEREMY SILVER

DJS:MP

ENCL.

ordered CHARLOTTE'S WEB to be sent to Steve Fraser
from UNDER COVER BOOKS with the following mesg

Dear Steve

This book is for your 4 yr old. Whenever you have
an occasion to celebrate something with him, we
would like to be a part of it.

Thank you again for lunch on Thursday

Daniel & Adele Silver

4/4/99

BASIC BOOKS, INC.
PUBLISHERS

10 EAST 53rd STREET, NEW YORK, N. Y. 10022

(212) 207-7057

April 14, 1989

Rabbi Daniel Jeremy Silver
The Temple
University Circle at Silver Park
Cleveland, OH 44106

Dear Daniel:

First of all, let me tell you how much I enjoyed our lunch the other day. It was a pleasure to finally get to meet both you and your lovely wife.

I've read the manuscript and think it's wonderful. I am genuinely amazed that you were able to produce such a deeply thought and researched piece of work while undergoing the ordeal you did. My only criticisms of the work touch on matters that can be handled largely at this end, thus minimizing the amount of new work required of you. That is to say, while the basic style and content of the manuscript are almost everywhere what one would call "reader friendly," there is, I think a certain amount of repetitiveness, some occasional looseness of structure, and every now and then a tendency to provide an excessive amount of detail. In addition, the chapters are, as chapters, on the long side, and we might give some thought to subdividing them. Moreover, I think it strategically important that what you now call the "prologue" function more effectively as a general introduction to the work. And I think this can be fairly easily accomplished by shifting some of the material that now appears in chapter one (and elsewhere) into a reconstructed prologue. As it stands now, the prologue is suggestive, but vaguely so. Thus, for example, the reference on page 2 to the "second scripture" will be obscure to most readers and needs clarification. Similarly, the reference on page 32 to "intellectual adjustments" is vague and needs some elaboration. But more generally, what is required is a bolder statement of the book's main arguments, so that the reader is fully alerted to the importance of the issues under discussion right at the outset.

[Apr 14, 1989]

Neither the "problem" with the prologue nor the other matters of repetitiveness, structural looseness, or over-detailing are by any means major ones. Moreover, we have decided, in order to expedite matters, to assign our most highly skilled developmental editor, Phoebe Hoss, to handle these matters. Phoebe will work on the manuscript and then get in touch to discuss with you what she has done. Phoebe and I will confer regularly as well. I am entirely confident that the process will move smoothly and we should have no difficulty publishing *The Story of Scripture* on our next spring list. Incidentally, I am enclosing an Author's Questionnaire, which you no doubt filled out for your earlier books. Most important are the questions in section II asking you to describe the essential argument of the book and its importance, and those questions asking for suggestions about names of people that might be useful in the promotion of the book. I need to have your answers to questions II (a), (b), and (c) no later than the middle of May, since they will then be of use to the sales department.

I am delighted with the way things have turned out and look forward to working with you on the project.

Regards to you both,

Steven Fraser 

/rd

APRIL 25, 1989

MR. STEVEN FRASER
BASIC BOOKS, INC.
10 EAST 53RD STREET
NEW YORK, N.Y. 10022

DEAR STEVE:

NEEDLESS TO SAY, I WAS PLEASED BY YOUR LETTER AND
TO KNOW THAT OUR LONG ASSOCIATION WILL CONTINUE
WITH THE STORY OF SCRIPTURE.

I WILL GET THE MATERIAL YOU ASKED FOR TO YOU AS
SOON AS I CAN.

I APPRECIATE THE SENTIMENTS OF YOUR NOTE. KEEP
WELL.

SINCERELY,

DANIEL JEREMY SILVER

DJS:MP

BASIC BOOKS, INC.
PUBLISHERS

10 EAST 53rd STREET, NEW YORK, N. Y. 10022

(212) 207-7057

May 12, 1989

Rabbi Daniel Jeremy Silver
The Temple
University Circle at Silver Park
Cleveland, OH 44106

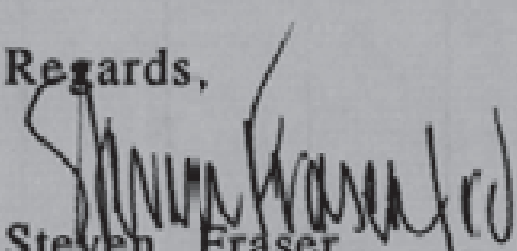
Dear Daniel:

At our editorial meeting the other day, devoted to the discussion of book titles, the following was suggested for your book:

The Story of Scripture: From Oral Tradition to Written Word

As you can see, the title is your own; the subtitle hopefully suggests the essential point of the book about the mutability rather than the changelessness of scripture. Does this meet with your approval? Please let me know quickly, since catalogue copy must be finalized soon.

Regards,


Steven Fraser

/rd

MAY 16, 1989

MR. STEVEN FRASER
BASIC BOOKS, INC.
10 EAST 53RD STREET
NEW YORK, N.Y. 10022

DEAR STEVE:

YOUR SUB-TITLE TO MY BOOK, FROM ORAL TRADITION TO WRITTEN WORD,
IS SUBJECT TO ONE MISINTERPRETATION. I TRIED THROUGHOUT TO
SUGGEST THAT THE WRITTEN WORD WAS ONLY A STAGE IN TRADITION
AND NOT A FINAL ONE.

I WILL HAVE THE INFORMATIONAL REQUEST BACK TO YOUR OFFICE BY
NEXT WEEK.

TAKE CARE.

SINCERELY,

DANIEL JEREMY SILVER

DJS:MP

BASIC BOOKS, INC.
PUBLISHERS

10 EAST 53d STREET, NEW YORK, N.Y. 10022

(212) 207-7057

26 May 1989

Dear Rabbi Silver:

I have now finished editing your enlightening and moving THE STORY OF SCRIPTURE, and enclose it herewith. In general, I found little problem with your writing, but there was a question of redundancy, the need to shorten the manuscript, and also to impose some shape on the long chapters. Real reorganization occurred largely in respect to chapter 1.

I know that Steve suggested that I would send you an outline according to which you could compose a prologue longer and more detailed than the one you sent with the manuscript, but I found that chapter 1 contained much that properly belongs in a prologue -- and have Xeroxed, cut, and put together these passages in a coherent form. There is some material that needs also to be covered, but I have suggested it on the prologue outline (there is an outline for each chapter).

Chapter 1 will require, I believe, some rethinking, but most of what is needed for it is here.

For all but the prologue, I have suggested two levels of heading -- A and B -- to alert the reader to what is coming and avoid your having to write transitions. I have also suggested in many cases of heading and chapter title using quotes from the text as epigraphs. This further shapes the book and makes stand out some of those pithy words more than if they're just part of the text. I have no epigraph for the prologue, but perhaps you might like to find one.

I notice that, but for chapter 2, you have your references embedded in the text, as in IMAGES OF MOSES. For this we will need to have a bibliography (called "List of Abbreviations" in your earlier book). For your help in making this up, I have marked with a red dot in the left-hand margin all references; naturally we don't need to list the books of the Bible, but everything else -- tractates and regularly published books -- should be given in full, along with abbreviations for the tractates.

I was a little confused about spelling and capitalization of Hebrew words, as there is some inconsistency. It would help to know the source of your spellings. Also, there should be consistent use of Judah or Judea; both are used. Which do you prefer?

There is also some inconsistency about whether to capitalize "Instructions," though mostly it is: I would think that when qualified by "divine" or "God's," the initial capital would not be necessary; but that when the word stands alone with those implications, it would be capitalized. If this suits you, we will take care of adjusting the manuscript.

BASIC BOOKS, INC.
PUBLISHERS

10 EAST 53d STREET, NEW YORK, N.Y. 10022

(212) 207-7057

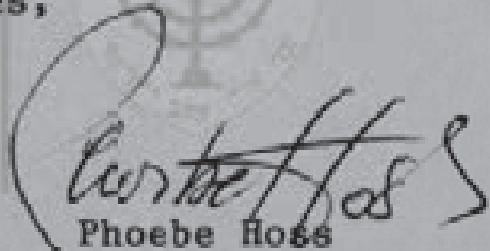
Rabbi Silver - 26 May 1989 - page 2

As for procedure, please go over all the blue flags, answering questions on the flags so far as possible. If you do have to write in the manuscript, please do so with erasable pencil (any color but red) and as clearly as possible; or if you have to retype, do so and attach the page to the relevant manuscript page. Please do not put the manuscript back through the word processor -- though you may do so for the prologue and chapter 1, as I should reread these when you have finished with them.

We should like to have the manuscript back by the last week in June, and I should appreciate hearing from you whether you can make this date and, indeed, whether I can help you in any way. My number here is (212)207-7081. Although the quantity of flags may at first seem formidable, I have tried hard to make things clear and as simple to deal with.

It has been a great pleasure to work on your manuscript, and I hope to be talking to you about it before long.

With all best wishes,


Phoebe Ross
Development Editor

Rabbi Daniel Jeremy Silver
The Temple
University Circle at Silver Park
Cleveland, Ohio 44106

JUNE 6, 1989

MS. PHOEBE HOSS
DEVELOPMENT EDITOR
DE
BASIC BOOKS, INC.
10 EAST 53D STREET
NEW YORK, N.Y. 10022

DEAR MS. HOSS:

I WANT TO THANK YOU FOR YOUR LETTER OF MAY 26 AND THE MANUSCRIPT IT CONTAINED. I WILL GET @O IT AS QUICKLY AS POSSIBLE. IN FACT, I HAVE GOTTEN THROUGH THE PROLOGUE, BUT I CANNOT POSSIBLY HAVE IT DONE BY THE END OF THE MONTH. I HAVE TWO SONS BEING MARRIED THIS SUMMER AND NUMEROUS OTHER THINGS, SO I WOULD ASK YOU TO BE PATIENT AND WAIT UNTIL ABOUT THE 10TH OR 15TH OF JULY WHEN IT WILL BE DONE.

YOUR SUGGESTIONS ARE APPROPRIATE FOR THE MOST PART AND I APPRECIATE THE HARD WORK THAT WENT INTO THE MANUSCRIPT THAT YOU SENT BACK TO ME.

KEEP WELL.

SINCERELY,

DANIEL JEREMY SILVER

DJS:MP

JULY 19, 1989

Ms. PHOEBE HOSS
DEVELOPMENT EDITOR
BASIC BOOKS, INC.
10 EAST 53RD STREET
NEW YORK, N.Y. 10022

DEAR Ms. HOSS:

THE BOOK HAS GONE THROUGH ANOTHER ROUND--THIS ONE THE LAST ONE, I TRUST. MY HUSBAND AND I ARE MOST APPRECIATIVE OF YOUR HARD WORK AND OF YOUR INTELLIGENT INTEREST IN HIS MANUSCRIPT, AND OF YOUR UNDERSTANDING AS WE WENT THROUGH THE LABORIOUS PROCESS OF EDITING THAT I DESCRIBED TO YOU ON THE PHONE. HE HAS NOW EXAMINED EVERYTHING: YOUR SUGGESTIONS, MY QUESTIONS, AND ALL TERRAIN BETWEEN. HIS ANSWERS AND DECISIONS ARE EMBODIED IN THIS FINAL VERSION. WHEREVER YOU DON'T UNDERSTAND IDEAS OR HAVE QUESTIONS THAT YOU BELIEVE EVERY READER MAY HAVE, PLEASE DON'T HESITATE TO COME TO US AGAIN. HOWEVER DIFFICULT THE PROCESS MAY BE, THE END RESULT IS ONE WE ARE ALL AGREED ON: A FIRST-RATE BOOK THAT MEETS THE STANDARDS MY HUSBAND HAS ALWAYS SET FOR HIMSELF. HE IS CONFIDENT, AND SO AM I, THAT THIS FINAL EDITED VERSION DOES THAT.

YOU'LL NOW HAVE THE COPY-EDITING TO DO OVER AGAIN. IN THE HOPE THAT TASK CAN BE MADE EASIER, I'M RETURNING TO YOU THE ORIGINAL VERSION WITH ALL OF YOUR FLAGS AND COPY-EDITING. WHETHER THIS WILL HELP OR ONLY COMPLICATE YOUR TASK, I DON'T KNOW, BUT MY DECISION TO RETURN IT--WHICH YOU AND I HAD TALKED ABOUT--IS BASED ENTIRELY ON THE HOPE THAT IT WILL HELP! MANY OF MY HUSBAND'S INITIAL ANSWERS TO YOUR QUERIES ARE ON THE FLAGS, AND I THINK YOU MAY FIND THEM ILLUMINATING.

THESE ARE SOME OF THE AREAS IN WHICH I SUSPECT YOU WILL STILL FIND PUZZLES:

1) BIBLIOGRAPHY: WHEREVER POSSIBLE, I HAVE INCLUDED IN THE BODY OF THE TEXT THE MATERIAL YOU WILL NEED FOR A BIBLIOGRAPHY. I BELIEVE THAT ALL ARE HERE, BUT IF YOU FIND WE'VE MISSED SOME, PLEASE LET ME KNOW.

[July 19, 1989]

2

2) ITALICS/NO ITALICS--CAPS/NO CAPS: THESE CONTINUE TO PLAGUE AMORAIM, SAVORAIM, MIDRASH, TANNAIM, ETC. I THOUGHT, AT FIRST, THAT I WOULD FOLLOW THE STYLE USED IN HISTORY OF JUDAISM, WHICH BASIC PUBLISHED SOME YEARS AGO, BUT THEN I RECOGNIZED YOUR MARKINGS DIFFERED AND THAT THE HOUSE MAY HAVE CHANGED ITS STYLE. I LEAVE THIS WHOLE QUESTION ENTIRELY IN YOUR HANDS. THE SINGLE WORD MY HUSBAND STRONGLY BELIEVED SHOULD BE CAPS WAS ASHURIT, THE NAME OF THE SQUARISH HEBREW SCRIPT USED IN TORAHs; YOU MIGHT WISH TO CHECK. YOUR QUESTION ABOUT CAPITALIZING "INSTRUCTIONS," WHEN THE WORD STANDS ALONE, AND LEAVING IT l.c. WHEN MODIFIED BY "DIVINE" OR GOD'S," SEEMS FINE TO MY HUSBAND, BUT I NOTE THAT'S NOT PRECISELY HOW THE MANUSCRIPT WAS MARKED.

3) NAMES: JUDAH OR JUDEA, THE ONE INCONSISTENCY YOU MENTION, IS FURTHER COMPLICATED BY THE QUESTION OF WHEN TO BEGIN USING PALESTINE AND PALESTINIAN FOR THE SAME AREA. MY HUSBAND SUGGESTS USING PALESTINE ONLY BEGINNING WITH ROMAN TIMES. JUDAH AND JUDEA ARE INTERCHANGEABLE IN POST-EXILIC TIMES. BEFORE THE EXILE, USE ONLY JUDAH. PLEASE NOTE THAT GAON SAADYA B. JOSEPH IS USED FOR HIS WHOLE NAME: SAADYA GAON IS USED AT ALL OTHER TIMES.

4) HEADS, SUBHEADS, EPIGRAPHS: THE TYPIST HAS PUT IN HEADINGS WITHOUT REGARD TO A & B HEADS. AGAIN, THAT FINAL DECISION IS IN YOUR HANDS, BUT PLEASE NOTE THAT MY HUSBAND HAS CHANGED THE WORDING OF SOME HEADS AND WANTS HIS WORDING TO BE FINAL. HE HAS ELECTED TO USE EPIGRAPHS--A VERY ATTRACTIVE IDEA YOU PROPOSED!--ONLY FOR CHAPTER HEADINGS AND NOT FOR SUBHEADS.

YOU HAVE HELPED US IMMEASURABLY BY YOUR EDITING SUGGESTIONS, AND WE HOPE THAT THIS CLEAN, EDITED, AND REVISED COPY WILL BE IN TURN A HELP TO YOU.

WITH ALL GOOD WISHES,

SINCERELY,

ADELE Z. SILVER

AZS:MP

BASIC BOOKS, INC.
PUBLISHERS

10 EAST 53d STREET, NEW YORK, N. Y. 10022

(212) 207-7057

10 August 1989

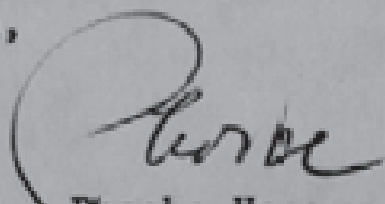
Dear Adele:

More than merely a help, the "clean, edited, and revised copy" of your husband's manuscript that you returned to me has been a joy to read. He has pulled it all together so that his scholarship, feeling, and conviction shine out, and it has been a privilege for me to go over it again. I have made but the most minor of changes, and have but a few questions (such as whether a comma is called for here and there), so that we have decided not to bother you with these matters until galleys -- that is, until late September.

I know that I was inconsistent about styling certain terms as to capitalization and italics, changing my mind midway, and would indeed have referred to your husband's HISTORY OF JUDAISM, but that it has disappeared from our library and I couldn't find it in the New York Public Library. I then tried to work out a system that had some rationale, at least in my eyes, and have also referred to IMAGES OF MOSES.

I am myself going to make up the bibliography and will send it to you next week, before the manuscript goes to production. Thereafter, rather than with me, you will be dealing with and hearing from Cheryl Friedman, the project editor for the book, who will oversee the production from now until bound books.

This letter is, of course, to your husband as well as you. I hope he is well, and that you have been able to turn your minds happily to the weddings of your sons (as I believe he said last spring). With every good wish,


Phoebe Hoss
Development Editor

Adele Z. Silver
The Temple
University Circle at Silver Park
Cleveland, Ohio 44106

AUGUST 15, 1989

MS PHOEBE HOSS
DEVELOPMENT EDITOR
10 EAST 550 STREET
NEW YORK, N.Y. 10022

DEAR PHOEBE:

ADELE AND I WANT TO THANK YOU FOR YOUR KIND LETTER OF AUGUST 10. WE ARE DELIGHTED THAT YOU LIKE THE "REVISED COPY" OF MY MANUSCRIPT. YOU WORKED HARD ON THE REVISIONS AND I PAID CAREFUL ATTENTION TO THEM. THE RESULT IS, I BELIEVE, A MATURE AND USEFUL BOOK AND I AM DELIGHTED THAT IT NOW GOES INTO THE PRODUCTION STAGE. I ENJOYED WORKING WITH YOU AND I AM SURE CHERYL FRIEDMAN IS AN EQUALLY SUITABLE CHOICE.

ADELE JOINS IN SENDING OUR VERY BEST. WE THANK YOU FOR THE GOOD WISHES ON OUR SONS' MARRIAGES. WITH ALL GOOD WISHES, I REMAIN

SINCERELY,

DANIEL JEREMY SILVER

DJS:MP

BASIC BOOKS, INC.
PUBLISHERS

10 EAST 53rd STREET, NEW YORK, N. Y. 10022

(212) 207-7057

September 27, 1989

Rabbi Daniel Jeremy Silver
The Temple
26000 Shaker Blvd.
Beachwood, Ohio 44122

Dear Rabbi Silver:

Please find enclosed a set of galleys for The Story of Scripture, for your review. A set of galleys is also being sent to a professional proof-reader, who will read them against the copyedited manuscript. I will be transferring your corrections to the proofreader's galleys, after I receive both sets back here.

Since you have been through our production process before, you are probably familiar with our guidelines for reviewing galleys. However, just to reiterate:

- Corrections on proof must be made in the margins, in colored pencil (I will enclose some blue ones). Corrections must be printed clearly in uppercase and lowercase letters, just as you wish to have them set. Badly marked proof can cause production errors and delays.

- Insertions: To insert a letter or word, draw a caret at the appropriate point in the text and write the letter/word in the margin. Use no caret in the margin.

- Deletions: To delete a letter/word, draw a line through the material and draw a delete sign in the margin.

- Substituting a letter/word: Draw a line through the incorrect letter or word in the text, and write the correct one in the margin. No carets or delete signs should be used for this type of correction.

- PLEASE NOTE: Excessive author's alterations--that is, those totaling more than 10 percent of the cost of composition--will be charged against the book. To avoid the risk of an alterations charge, please make only those changes that are necessary.

Please also note that there are a few queries remaining (see blue flags), the majority from Phoebe (in pen) and a couple from me (red pencil). Please be sure to respond to all flags. You should also carefully check the citations in the text and Bibliography, since Phoebe reworked the citations and drew up the Bibliography after the rest of the manuscript had been reviewed. Finally, I noticed in your correspondence with Phoebe that three names are being used for name of country: Judah, Judea, and Palestine. If there is not already a footnote explaining your use of these names, I would strongly urge you to add one where you think it would be most appropriate. Perhaps you discussed this with Phoebe, but she is out of town for the next few weeks, so I am not able to find out.

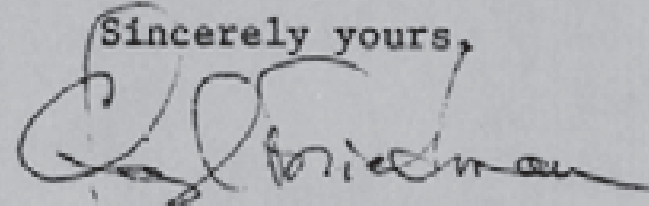
[Sept 27, 1989]

p. 2

I will need to have the galleys back by Wednesday, October 11. If you foresee a delay, please let me know as soon as possible. (I do realize that this is probably a busy time for you, due to the High Holidays; however, your book is in excellent shape so I believe your review should be pretty straightforward.) Please also feel free to call if you run into any problems or have any questions. Again, I can be reached directly at (212) 207-7576.

I also wanted to mention that I specifically asked to work on your book because I found the subject to be extremely important and interesting. I am very pleased to have the opportunity to contribute to its creation.

Sincerely yours,



Cheryl Friedman
Project Editor



mailed 5/17/89

BASIC BOOKS, INC.
10 East 53rd Street
New York, NY 10022

Return to:
THE MARKETING DEPARTMENT

(212) 207-7083

AUTHOR'S QUESTIONNAIRE

Working Book Title: THE STORY OF SCRIPTURE

May we request your immediate response to this questionnaire.

The information on this form helps to ensure the accuracy of descriptive information about you and your work and aids us in planning effective advertising, direct-mail, publicity, and sales campaigns.

DATE: MAY 14, 1989

NAME: DANIEL JEREMY SILVER

(as you wish it to appear in advertising and published announcements)

HOME ADDRESS: 2841 WEYBRIDGE ROAD

CITY: CLEVELAND STATE OH ZIP 44120
(or Country)

HOME PHONE: 216 921-2842
(area code)

BUSINESS ADDRESS: THE TEMPLE BRANCH / 26000 SHAKER BLVD

CITY: CLEVELAND STATE OH ZIP 44122
(or Country)

BUSINESS PHONE: 216 831-3233
(area code)

PLACE OF BIRTH: CLEVELAND, OHIO DATE OF BIRTH 3/26/28

For copyright purposes, your country of citizenship: U.S.A.

NOTE: IF YOU ARE CONTEMPLATING ANY
CHANGE OF ADDRESS OR EXTENSIVE
TRAVEL IN THE NEAR FUTURE, WOULD
YOU PLEASE KEEP US INFORMED OF
THESE PLANS.

II. YOUR BOOK

- a) Please summarize the main theme and intention of your book. Your statement here may be the basis for catalog description, jacket flap material, or publicity release.

Most religions of the modern world are based on a Scripture. Faithful believers insist that their Scripture is a sacred text, the literal word of God that may not be tampered with. Even those who disagree with this medieval understanding of Scripture and treat the Scriptural word of God as symbol rather than fact still see Scriptures as significant documents.

I have tried to ask, and answer, some of the questions that this contradiction creates in all three major Western religions. I was drawn to the subject by the unexpected rise of religious fundamentalism and scriptural innocence in the modern world. I have tried to analyze the role of Scriptures over time, beginning with the observation that the truly creative era in each of the three major Western religious traditions occurred before they developed written Scriptures. In the oldest of these faiths and the first to develop a Scripture--and the one I know best--Judaism, the rise of Scripture tends to parallel the spread of literacy. The emergence of literacy, especially among the upper classes, was more compelling than any religious imperative in prompting the community to write down its living oral traditions. In Christianity and Islam, too, the impulse to secure oral traditions in written form led to Scriptures.

The emergence of a Scripture allowed each tradition to define its faith's teachings with greater precision and to guarantee a more uniform set of dogmas and practices. At the same time, it restricted the faith's development by insisting it conform to the written word. The story of the struggle between definition and restriction is the story of a second Scripture which was developed later in each tradition to justify positions that were not self-evident from the original Scriptural text. Religious leaders, sensing that their Scripture was neither as systematic nor as complete as changing circumstances required of it, developed a body of interpretive literature. The history of Scripture tends to revolve around who controls the apparatus of interpretation and what readings they authorize. The second Scripture in each tradition differs in structure, substance, and content from the original Scripture. Where the original tends to be evocative, the second tends to be systematic, even pedantic.

IIa continued

For some 1600 years, the Jewish tradition embraced its two Scriptures--the Torah and the Talmud--without much friction. They are still cherished as a single entity by traditional Jews. But beginning in the late 18th century, some European Jews began to look critically at the assumptions that wed the original Scripture and the second, or interpretive, Scripture.

I have detailed the marriage of these two concepts and their separation, as well as the concept of any Scripture and the emergence of the idea that these classic texts are important but no longer infallible. My book attempts to portray the changing role of the concept of Scripture in religious life, particularly in Jewish life.



- b) In your opinion, what original or further contributions does your new work make to its field? What are its distinguishing or most outstanding features? (If there is any material which could be the basis for a news story in a general interest publication, please advise us and provide chapter and page references from your manuscript.)

I BELIEVE THAT MY WORK IS ONE OF THE FIRST TO ATTEMPT TO RETELL THE HISTORY OF SCRIPTURE, TO SEE SCRIPTURE NOT AS A BODY OF WRITTEN MATERIAL WITH A PARTICULAR PAST BUT AS AN IDEA WHICH CONTINUES THROUGHOUT JEWISH LIFE DESPITE MANY CHANGES IN MEANING.



- c) It is helpful if our sales representatives can be informed about other works, whether currently in print or not, that might be considered to cover the same general areas as your work and in what specific ways your work differs from these. (This information is particularly important for books which are intended for text use.)

With this questionnaire, or after mailing this form to us, please arrange to send us two recent photographs of yourself. This can be informal snapshot, suitable for a book jacket or advertisement. DUPLICATES OR A NEGATIVE WOULD BE APPRECIATED.

1. PERSONAL BACKGROUND

Please list the following data:

- (a) Degrees received and where awarded.

AB HARVARD UNIVERSITY, 1948

MHL RABBI, HEBREW UNION COLLEGE 1952

PhD UNIVERSITY OF CHICAGO 1962

- (b) Beginning with your present position, main professional positions held, dates, and location.

RABBI, THE TEMPLE

CLEVELAND, OHIO

1956 TO PRESENT

- (c) Your important organizational affiliations, including offices held.

see bio attached

- (d) Any special awards or honors, including academic awards, prizes for previously published works, etc.

FELLOW AT THE OXFORD CENTRE FOR POST GRADUATE HEBREW STUDIES, 2 SESSIONS.

HONORARY DOCTORATE DEGREE FROM HEBREW UNION COLLEGE IN 1977.

- (e) Any U.S. colleges or institutions where you will be lecturing or have been invited to visit at the time of - or after the publication of your book. This information may be submitted later. PLEASE SUPPLY NAMES AND PHONE NUMBERS OF PERSON TO CONTACT RE ORDERING AND/OR DISPLAYING YOUR BOOK.

Daniel Jeremy Silver

Rabbi of The Temple of Cleveland (1956 -); AB Harvard University 1948; MHL Rabbi, Hebrew Union College 1952; PhD University of Chicago 1962.

Adjunct Professor of Religion, Case Western Reserve University (1968 -); Adjunct Professor of Religion, Cleveland State University (1973 -); Dorfler Memorial Lecture, Leo Baeck College, London (1973); Founder's Day Address, Hebrew Union College, Cincinnati, (1983); Levinson Lecture, Department of Judaic Studies, Yale University, (1983); Fellow, Post Graduate Centre for Jewish Studies, Oxford, (1979); President, National Foundation for Jewish Culture (1966-1974); Chairman, Academic Advisory Council, National Foundation for Jewish Culture (1966 -); Chairman, The Congregational Plenum of Greater Cleveland (1980 -); Chairman of Israel Task Force, Cleveland Jewish Federation (1967-1979); President, Cleveland Board of Rabbis (1974-78); Senior Editor of the Central Conference of American Rabbis Journal (1964-1972); Chairman, Task Force on Jewish Identity CCAR (1974-1980); Vice-President of the Cleveland Museum of Art (1970 -); Editor, Central Conference of American Rabbis Centennial Volume; member of the executive boards of Jewish Community Federation; America-Israel Public Affairs Committee; Synagogue Council of America; Greater Cleveland Round Table.

BOOKS

Maimonidean Criticism and the Maimonidean Controversy, 1180-1240, Brill, Leiden, 1965.

A History of Judaism, vol. 1, From Abraham to Maimonides, Basic Books, New York, 1974 (Vol. 2 by Bernard Martin).

Images of Moses, Basic Books, New York, 1982.

Ed. In The Time of Harvest, Essays in Honor of Abba Hillel Silver, MacMillan, New York, 1963.

Ed. Judaism and Ethics, K'tav Publishing House, New York 1970.

From the desk of:

RABBI DANIEL JEREMY SILVER

NOTE TO BASIC BOOKS:

PHOTO WILL BE MAILED SEPARATELY.



III. PUBLICITY, PROMOTION, AND ADVERTISING

- a) Are there any specialized journals or other review media that you want to bring to our attention as possible recipients of review copies? (KINDLY SUPPLY COMPLETE ADDRESSES.)

- | | |
|---|---|
| <p>1. <u>AMERICAN ACADEMY OF RELIGION JOURNAL</u>
<u>SCHOLARS PRESS</u></p> <p><u>BOX 1608</u></p> <p><u>DECATUR, GA 30031-1608</u></p> | <p>2. <u>BIBLICAL ARCHAEOLOGIST, AMERICAN SCHOOLS</u>
<u>OF ORIENTAL RESEARCH, DR. PETER B. MACHINIST</u>
<u>DEPT. NEAR EASTERN STUDIES</u>
<u>UNIVERSITY OF MICHIGAN</u></p> <p><u>3074 FRIEZE BUILDING</u>
<u>ANN ARBOR, MICHIGAN 48109</u></p> |
| <p>3. <u>THE CHRISTIAN CENTURY</u>
<u>CHRISTIAN CENTURY FOUNDATION</u></p> <p><u>407 S. DEARBORN ST.</u></p> <p><u>CHICAGO, ILL 60605</u></p> | <p>4. <u>COMMENTARY</u>
<u>AMERICAN JEWISH COMMITTEE</u>
<u>165 EAST 56th ST.</u></p> <p><u>NEW YORK, N.Y. 10022</u></p> |
| <p>5. <u>CONSERVATIVE JUDAISM</u>
<u>RABBINICAL ASSEMBLY</u></p> <p><u>3080 BROADWAY</u></p> <p><u>NEW YORK, N.Y. 10027</u></p> | <p>6. <u>THE JEWISH BOOK ANNUAL</u>
<u>JEWISH BOOK COUNCIL</u></p> <p><u>15 EAST 26th ST.</u></p> <p><u>NEW YORK, N.Y. 10010-1579</u></p> |

ADDITIONAL PERIODICALS ATTACHED

- b) If applicable, for what college departments or specific courses will your book have particular appeal? State specific sources, if possible.

JEWISH STUDIES

RELIGION

BIBLE

HISTORY OF JUDAISM

- c) Which three or four journals do you believe would be most appropriate in which to advertise your book?

COMMENTARY

JOURNAL OF BIBLICAL LITERATURE

JUDAISM

JOURNAL OF THE AMERICAN ACADEMY OF
RELIGION-819 HOUSTON MILL RD. NE
ATLANTA, GA 30329

- d) Which groups or organizations do you recommend we circularize in our direct mail promotion?

CENTRAL CONFERENCE OF AMERICAN RABBIS

UNION OF AMERICAN HEBREW CONGREGATIONS

UNITED SYNAGOGUE

ASSOCIATION FOR JEWISH STUDIES

PROTESTANT & CATHOLIC SEMINARIES

COLLEGE & UNIVERSITY DEPTS. OF RELIGION

THE JEWISH QUARTERLY

P.O. BOX 1148
LONDON NW5 2AZ
ENGLAND

JEWISH QUARTERLY REVIEW

250 N. HIGHLAND AVENUE
MERION STATION, PA 19066

JOURNAL OF THE ASSOCIATION FOR JEWISH STUDIES

AJS REVIEW

PROF. ROBERT CHAZAN, DEPT. OF HISTORY
QUEENS COLLEGE
FLUSHING, N.Y. 11367

JOURNAL OF REFORM JUDAISM

TEMPLE BETH-EL
211 BELKNAP PLACE
SAN ANTONIO, TX 78212

JUDAICA BOOK NEWS

BOOK NEWS INC.
303 WEST 10TH STREET
NEW YORK, N.Y. 10014



JUDAISM

AMERICAN JEWISH CONGRESS
15 EAST 84TH ST.
NEW YORK, N.Y. 10028

MIDSTREAM

515 PARK AVENUE
NEW YORK, N.Y. 10022

PRESENT TENSE

165 EAST 56TH ST.
NEW YORK, N.Y. 10022

RECONSTRUCTIONIST

270 WEST 89TH ST.
NEW YORK, N.Y. 10024

- e) Please list any authorities whom, in your opinion, it would be appropriate for us to ask for comments. We will send either advance galleys or advance books to individuals listed here. (Kindly supply complete addresses.)

DR. PETER MACHINIST, UNIVERSITY OF MICHIGAN
DEPT. OF NEAR EASTERN STUDIES
FRIEZE BUILDING 3074
ANN ARBOR, MICHIGAN 48109

DR. WILLIAM HALLO,
BABYLONIAN COLLECTION, YALE UNIVERSITY
NEW HAVEN, CONNECTICUT 06520

DR. DAVID RUDERMAN, DEPT. OF JEWISH STUDIES
YALE UNIVERSITY
NEW HAVEN, CONNECTICUT 06520

RABBI LEONARD KRAVITZ
HEBREW UNION COLLEGE, BROOKDALE CENTER
1 WEST FOURTH ST.
NEW YORK, N.Y. 10012

JAMES A. SANDERS
CLAREMONT GRADUATE SCHOOL
150 EAST 10TH ST.
CLAREMONT, CA 91711

JAMES BARR, REGIUS PROFESSOR OF HEBREW
UNIVERSITY OF OXFORD
OXFORD CENTRE FOR POST GRADUATE HEBREW STUDIES
45 ST. GILES
OXFORD 13LP, ENGLAND

- f) Please list any "opinion-makers" or others to whom you would like us to send advance copies with your compliments. (Kindly supply complete addresses.)

1. RABBI SAMUEL E. KARFF
BETH ISRAEL
5600 N. BRAESWOOD
HOUSTON, TX 77096

2. RABBI LAWRENCE A. HOFFMAN
HEBREW UNION COLLEGE-JIR
19 HILLCREST LANE
RYE, N.Y. 10580

3. DR. DAVID PATTERSON
OXFORD CENTRE FOR POSTGRADUATE
HEBREW STUDIES
45 ST. GILES
OXFORD, OX1 3LP, ENGLAND

4. PROF. MALACHI BEIT-ARIYE, DIRECTOR
JEWISH NATIONAL & UNIVERSITY LIBRARY
JERUSALEM, ISRAEL P.O.B. 503

5. RABBI JUDAH GOLDIN
JUDAISM
15 EAST 84TH ST.
NEW YORK, N.Y. 10028

6.

7.

8.

9.

10.

- g) Are you willing to appear on radio-television interview programs? PLEASE LIST PROGRAMS ON WHICH YOU HAVE APPEARED IN THE PAST.

Yes

Most of the Cleveland TV stations, a few national ones.

- h) If possible, kindly list the bookstores in your area where your book should be stocked.

UNDERCOVER BOOKS, 20201 VAN AKEN BLVD., CLEVELAND, OH 44122
BOOKSELLERS AT PAVILION MALL, 24031 CHAGRIN BLVD., CLEVELAND, OH 44122
SHAKER SQUARE BOOK SHOP, 13214 SHAKER SQ., CLEVELAND, OH 44120
B. DALTON BOOKSELLER, 191 BEACHWOOD PLACE, BEACHWOOD, OH 44122
BARNES & NOBLE, 2400 EUCLID AVE., CLEVELAND, OH 44115
FRANK'S HEBREW BOOK STORE, 1647 LEE RD., CLEVELAND, OH 44118

IV. PREVIOUSLY PUBLISHED WORKS

Please list:

- a) Your previously published books and note publisher, year of publication, and whether they are still in print, approximate sales.

IMAGES OF MOSES, BASIC BOOKS, NEW YORK, 1982.

A HISTORY OF JUDAISM, VOL.1, FROM ABRAHAM TO MAIMONIDES, BASIC BOOKS, NEW YORK, 1974 (Vol. 2 by Bernard Martin.

MAIMONIDEAN CRITICISM AND THE MAIMONIDEAN CONTROVERSY: 1180-1240, E.J. BRILL, LEIDEN, 1965 (still in print)

- b) If applicable, previously published articles.

ED. IN THE TIME OF HARVEST, ESSAYS IN HONOR OF ABBA HILLEL SILVER, MACMILLAN, NEW YORK, 1963.

ED. JUDAISM AND ETHICS, K'TAV PUBLISHING HOUSE, NEW YORK 1970

(Comments or additional information)

Marie:

I have found only one omission (see the yellow stickem) and have made a couple of minor corrections in pen. I think that this is ready to go. There are duplications in the papers, but I assume that's just because you have kept here the papers you worked from and that you'll do your usual efficient job of making sure the final packet that goes off to Basic--and the duplicate packet that comes home for our files with the book--will be perfect, without worksheets or unwarranted duplicates! I suppose it makes good sense for you to keep a complete xerox packet in your own files, along with the sheets you worked from, because that will give us a paper trail if Basic asks any more questions.

Many thanks for helping with this cumbersome task!

Adele



BASIC BOOKS, INC.
PUBLISHERS

10 EAST 53d STREET, NEW YORK, N.Y. 10022

(212) 207-7057

Adele -

I wasn't sure you
would have seen. These are
the "blurbs" we have so far
for the back of the book's
jacket.

By the way, be sure to
include the changes suggested
by Peter Macminiast (sent to
you in December) in
your corrections to pages.

A handwritten signature in dark ink, appearing to be 'Adele', written in a cursive style.



1817

Harper & Row, Publishers

[1989]

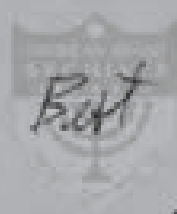
TO:

DATE: 12/14

FROM:

Dear Mrs. Silver,

I thought you might
enjoy seeing these
endorsements for the book.



Best wishes,

John Carey
Asst. to Steve Frazer

[Dec 14, 1989]

Advance praise for
THE STORY OF SCRIPTURE

by Rabbi Daniel Jeremy Silver

"A clear, deeply felt, and elegant description by a liberal believer of the growth of the Jewish tradition. This modernist book is both learned and pious. Highly recommended." - Rabbi Arthur Hertzberg, author The Jews in America: Four Centuries of an Uneasy Encounter

"A very clear, wide ranging, and yet concise inquiry into the origins and development of Scripture in the Jewish tradition, with important observations on the Christian and Islamic traditions as well. Silver has a real ability to cut to the core of complex issues and a gift for bold, provocative formulations that will enlighten the non-professional and scholar alike. He writes as an historian but never as an antiquarian, keeping a sharp eye out for the relevance of the history he relates to the modern situation in which Judaism and its sister faiths find themselves." - Peter Machinist, Associate Professor of Biblical and Ancient Studies, University of Michigan Ann Arbor.

"The Story of Scripture, by Rabbi Daniel Jeremy Silver is a magnificent study of the development of the textual traditions held to be sacred by the Jewish people. His book illuminates many a dark corner in the development of Scripture for the modern reader. . . .A first rate piece of work." - Rabbi Leonard S. Kravitz, Hebrew Union College

THE STATIONERY HOUSE, INC., 1000 FLORIDA AVE., HAGERSTOWN, MD 21740

FORM NO. ME 12N

PASTORAL SERVICES, INC.

DR. HARRY ESSRIG

7507 MELBA AVE.

CANOGA PARK, CAL. 91304

Memo

TO: Rabbi Daniel J Silver
 The Temple
 University Circle & Silver Park
 Cleveland OH 44106

DATE: Dec. 19, 1989
 SUBJECT:

As you know, I have always enjoyed your sermons (we are printing the one on Purim in our February issue) but I must tell you that ^{the}Yom Kippur Sermon on Pride is truly a masterpiece. I have not seen the topic treated so thoroughly before but your eloquence is even more striking. It is a gen....At the same time, I noticed in the JUDAICA BOOK NEWS that you have published a book, Story of Scripture, From Oral Tradition to the Written Word. The few sentences of description intrigued me very much. I would like to review it for our 900 readers. Is it possible for you to ask your publishers, Basic Books, ~~to~~ to send me a copy. I would like the review to appear in our April issue to get maximum attention before the summer begins. Maybe our colleagues will take the book along on their vacation. I hope this can be done.

With best wishes for a joyous Chanukah.

Sincerely,

Harry

SIGNED

The Temple

DANIEL JEFFREY - SILVER RABBI

UNIVERSITY CIRCLE AT SILVER PARK • CLEVELAND, OHIO 44106 • 791-7755
BRANCH: 26000 SHAKER BLVD. • BEACHWOOD, OHIO 44122 • 831-3233

JANUARY 5, 1990

MR. STEVE FRASER
BASIC BOOKS, INC.
10 E. 53D STREET
NEW YORK, N.Y. 10022

DEAR STEVE,

DANIEL RECEIVED A REQUEST FROM DR. HARRY ESSRIG,
PASTORAL SERVICES INC. FOR A COPY OF THE STORY
OF SCRIPTURE. HE SAID THAT HE WOULD LIKE TO REVIEW
IT FOR THE 900 READERS OF THE NEWSLETTER FOR CLERGY
THAT HE PUBLISHES. I AM SORRY NOT TO KNOW THE
NAME OF HIS PUBLICATION, BUT I CAN SEND TO YOU
HIS ADDRESS: PASTORAL SERVICES, INC., DR. HARRY
ESSRIG, 7507 MELBA AVE., CANOGA PARK, CA 91304.

Is it ^{all right} ~~ALRIGHT~~ FOR ME TO SEND SUCH REQUESTS TO YOU
IF OTHERS COME IN? ALL BEST WISHES FOR A HAPPY
AND HEALTHY YEAR.

Warm regards,

Dan

(Jan 12, 1990)



Midwest Museums Conference 1978
Indianapolis, Indiana

Basic (Howard Gardner)

~~Lars Shapiro~~
Steve Fraser } meet in N.Y.
Morton Kessler }

Announcement of gift of books ~~to~~
linked to announcement of
publication of book -

Robert Alter - Reviewer NY Review of Books

Review in England
Market in England

Articles?



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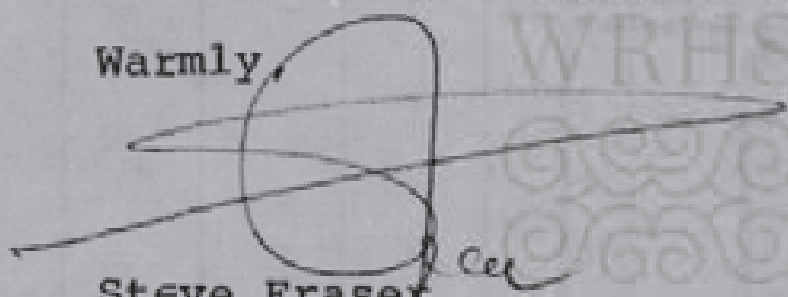
January 12, 1990

Adele Silver
The Temple
University Circle at Silver Park
Cleveland, OH 44106

Dear Adele,

I have passed on the information about Dr. Harry Essrig to our marketing director, Lois Shapiro. I am sure she will see to it that he gets a copy of the book for review. It is probably wisest to forward all such requests directly to Lois, although it goes without saying that I'll be happy as well to receive them and make sure they're taken care of. I wish you the best.

Warmly,


Steve Fraser

1817

BASIC BOOKS, INC.
PUBLISHERS

10 EAST 53rd STREET, NEW YORK, N. Y. 10022

(212) 207-7057

January 16, 1990

Adele Silver
The Temple
26000 Shaker Blvd.
Beachwood, Ohio 44122

*Page
proof*

Dear Adele:

Enclosed is a set of pages for your review. This is the last time you will see the book before it goes to press, so please read the pages carefully. The pages will also be read against the master galleys by a freelance proofreader, who will be checking that all changes were made and no new errors introduced. The book will also be indexed during the next two weeks by a professional indexer; I will send you a copy of the index for your review once it has been completed (I'll need a quick turnaround--24 or 48 hours).

Please make any changes directly on the pages, using the enclosed blue pencils. If you find it necessary to add or delete material, try to compensate for these changes by adding or deleting an equivalent number of characters either in the same line or in the line above or below. This is to avoid having to reset entire paragraphs. In general, it is important to keep in mind that, since the book is being indexed now, nothing should happen to the pages that would force us to repaginate.

There are a few remaining queries to you, most of them minor (word choice, notes about style consistency, etc.). I am afraid that the Bibliography and text citations are still not perfect, yet they are much improved. As we discussed at galleys, Phoebe said it was okay to leave the older entries in the Bibliography as they were. I added the material you requested in galleys, although I am still not happy with the way it is styled--I plan to work on this some more before sending the pages back. I have 3 or 4 queries to you in the pages regarding the in-text citations and their relationship to the Bibliography--these are issues I have been unable to resolve; if you don't know, I am willing to let things stand as they are. I have asked the proofreader to flag any major discrepancies between text citations and the Bibliography, and will fix those if at all possible. I had hoped to try to do more work tracking down some of these loose ends, but quite frankly I am running weeks behind on my work, so I just have not been able to.

A note on the missing cross-references (there are three or four, which I have flagged): the author is usually responsible for filling them in at this stage, since we now have a final pagination. If you can't find the cross-reference, we should just delete it.

I am also enclosing a copy of our catalog's description of your book, which will be used as flap copy on the book's jacket. This is for your ok;

[Jan 16, 1990]

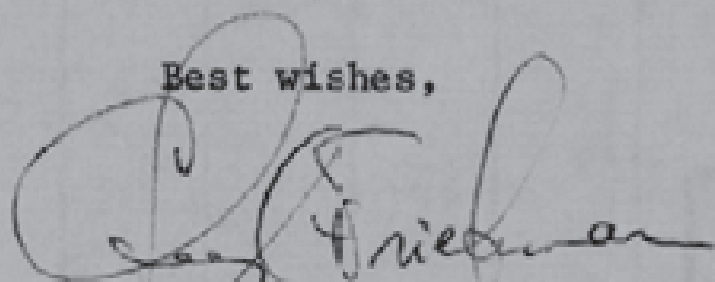
Silver
p. 2

if you do have any changes you would like made, please make them directly on the copy and return to me with the pages.

I will need the pages back by Tuesday, January 30, but will let you know if there is any change in the schedule that could mean a later deadline. I am not anticipating any, but one never knows . . .

Again, I want to express my sincere condolences to you and your family. I am sure it is a terrible loss, and I appreciate your willingness to work on the book at this stage.

Best wishes,


Cheryl Friedman



The Temple

DANIEL JEREMY SILVER - RABBI

UNIVERSITY CIRCLE AT SILVER PARK • CLEVELAND, OHIO 44106 • 791-7755
BRANCH: 26000 SHAKER BLVD. • BEACHWOOD, OHIO 44122 • 831-3233

February 5, 1990

Dr. Peter Machinist
3725 Charter Place
Ann Arbor, MI 48105

Dear Peter:

I am returning your two Dead Sea Scroll books with deep thanks for the loan--not only of the books, but also of your intelligence, experience, and skill. Daniel would have been as grateful as I am for your generosity in bringing his manuscript to a fit conclusion.

Let's keep our promises to each other that we will talk on the phone and visit from time to time. I'd love the chance to meet your children and to see you and Alice soon.

AZS:mg

Encl.

The Temple

DANIEL JEREMY SILVER - RABBI

UNIVERSITY CIRCLE AT SILVER PARK • CLEVELAND, OHIO 44106 • 791-7755
BRANCH: 26000 SHAKER BLVD. • BEACHWOOD, OHIO 44122 • 831-3233

February 5, 1990

Dr. Moshe Berger
1568 Rydalmount Rd.
Cleveland, OH 44118

Dear Moshe:

I return the Leiman book with thanks--I have decided not to keep it long enough to xerox it, as you suggested, but perhaps at some future time when I am a student of yours, I will borrow it again for that purpose. It was helpful to recognize how different his perspective is from Daniel's.

You know how grateful I am to you for your generous help and to Marilyn for her patience. Both of you have my warmest good wishes for health and happiness and the safe delivery of another beautiful baby. With all good wishes.

Kindly,

Dan

AZS:mp
Encl.

February 5, 1990

To: Claudia Fechter

From: Adele Z. Silver

Dear Claudia:

Your generosity and skill made Friday afternoon at The Temple very useful. I took from among the stack of books you selected this copy of Danby's MISHNAH, which I am asking Marie to return to you with thanks.

Thank you also for minutes of the Museum Committee meeting. While I cannot take a direct role in the Museum Committee, my interest, concern, and support are firm. I will always be grateful to hear of the committee's progress and of the museum's needs.

Again, my warmest thanks for all you have helped me to do to bring Daniel's bibliography to a fit conclusion.



AZS:mp

Encl.

February 5, 1990

Cheryl Friedman
Basic Books, Inc.
10 East 53rd Street
New York NY 10022

Dear Cheryl:

Here are the final page proofs. I feel exultant, and sad to let them leave my hands for the last time. I have read them with great care, several times. Wherever there are changes or corrections, even for typesetting, I have put yellow stickers--their number shouldn't alarm you, for most of the changes are quite minor.

The major changes concern quotations and citations, principally from the Dead Sea Scrolls. Therefore, for the sake of clarity, on several pages 123, 132, 137, 164, I have not only blue-penciled changes but have also attached typed copy to the four proof pages. To make absolutely certain that there's no confusion caused by these changes, I am also enclosing duplicates as part of this "letter."

As you'll see, I've tried to keep all this material organized by sending you separate pages or sections on italics, the Dead Sea Scrolls, Peter Machinist's other changes, and the Bibliography.

The Bibliography is our triumph, at last. I hope you won't have to do much work to get it into the proper forms. In my delight at tracking down very nearly everything (only Delmedigo from 1631 continued to elude me, and the mysterious B.S. citation that stumped everybody and has now been dispatched), I have probably given you far more information about each entry than you need or want. As I've said in my cover letter to the Bibliography, I know that Daniel always hoped that both scholars and educated lay readers would find his works useful and interesting, so I have taken that approach to the Bibliography as well.

Peter Machinist has generously helped me because of his esteem for Daniel. He insists that he not be thanked in the Acknowledgements, not only out of modesty but because he has contributed a book jacket compliment, and he thinks it unseemly to have his help made public. I respect his wishes, though I do want you to know how grateful I am to him for his great kindness.

You've caught several of my errors in the past, for which I thank you. I hope there are so few in this last batch that you'll have an easy time getting everything ready at last. The Index--which I find sketchy, imperfect, and puzzling rather than helpful--will be coming Tuesday, also by Federal Express.

[Feb 5, 1990]

-2-

One difficult question: should the book jacket, blurb, or other material about the book say that it's a posthumous publication?

Thank you--and congratulations to both of us! I've relished this work with you.

Warmest regards,

Adele Z. Silver



Peter Machinist's corrections & suggestions

You may remember that Peter Machinist sent three suggested changes: pp.54, 58, and 110. There is another change (page 181) related to the change on 110. All these changes have been made to his satisfaction.

He had several other suggestions.

Page 90. He has proposed slightly revising the sentence about the Babylonian armies, in order to convey the sense that the Judeans were exiled before the destruction of the Temple as well as after, that the invasions of 597 were the beginning of their troubles. Please note that the asterisk, necessary for the footnote on that page, must go at the end of the revised sentence.

Page 120. He has proposed adding the Jones Pausanias citation to the Frazer one. The Jones gives the actual quotation, and the Frazer annotates it, explaining that what was being read was indeed a Zoroastrian text.

Pages 150, 151, 153, and 243 (which you flagged)-He says you're absolutely right that Chazzan-ha-Keneset and chazzanim, the "cantors" of later times, are related. I have changed the Hebrew transliteration to the same spelling, though I have kept the lower case initial letter for the generic term chazzanim.

Evidence of this open approach to Torah appears in fourth-century iconography. In the Mithra Temple at Dura a central image is a magician with his sacred scroll closed in his hand (now in the Yale University Art Gallery, reproduced in Goodenough, fig. 140). In the synagogue at Dura a man, without any sign of office and variously called by scholars Moses, Ezra, or a layman, is represented reading the open scroll of the Sefer Torah (reproduced in Goodenough, plate V).



The first solid evidence that any group of Jews had adopted a discipline centered on the study of venerated texts comes from the records of the millenarian sect whose headquarters were at Qumran (second century B.C.E. to first century C.E.): The congregation was to "watch in community for a third of every night of the year, to read the Book and study Law." Of the community council, one of ten was "to study The Law, continually, day and night" for the improvement of all (Manual of Discipline VI:4-8, in Vermes 1987). The purpose of this study was to uncover "hidden things," a term that seems to have included both the sect's special interpretations of the Torah laws and its understanding of God's plans for redemption and End Time. This sect sometimes called itself "the men of truth who are doers of the Torah" (Commentary on Habakkuk VII:10-11).



The Damascus Document, which served as the constitution of the Qumran community, openly challenged the claim that the lists of Instructions in the Five Books contained the full text of revelation: "He (God) made His covenant with Israel for ever, revealing to them the hidden things in which all Israel had gone astray" (III:13-14). When the Qumran texts praised the Osey ha-Torah, those who follow the Torah law, they were referring to those who followed their Torah and calendar rather than the general run of Judeans who knew and obeyed only the generally accepted text.



Dead Sea Scrolls

All of the changes are based on suggestions and guidance from Peter Machinist.

Page 164 has the most extended change, where Abraham's visit to Egypt is told. Daniel had here used the Genesis story, and I had mistakenly attached to it an incorrect source (Avigad and Yadin's Genesis Apocryphon). Peter immediately saw the problem I couldn't solve. He has suggested that we do what Daniel had apparently intended from the outset: use a portion of the original Genesis story and a comparable portion of the Genesis Apocryphon (from the Geza Vermes source, new to the Bibliography). We hope that this solution will use only the space available on page 164 and won't require more. If we've calculated inaccurately, perhaps a little creative printing (citations run on at the end, or whatever) will help.

The change is attached, as Page 164A, beginning with paragraph 2.



A partial comparison of a late rewriting like the Genesis Apocryphon, a midrashic elaboration found among the Dead Sea Scrolls, with the biblical account of Abraham's visit to Egypt is revealing:

There was a famine in the land and Abram went down to Egypt to sojourn there, for the famine was severe in the land. As he was about to enter Egypt he said to his wife Sarai, "I am well aware that you are a beautiful woman. When the Egyptians see you, they will say, 'She is his wife,' and they will kill me, but let you live. Say then that you are my sister, that it may go well with me because of you, and that I may remain alive thanks to you." (Gen. 12:10-13)

Now there was famine in all this land, and hearing that there was prosperity in Egypt I went...to the land of Egypt...I [came to] the river Karmon, one of the branches of the River (Nile)...and I crossed the seven branches of the River...We passed through our land and entered the land of the sons of Ham, the land of Egypt.

And on the night of our entry into Egypt, I, Abram, dreamt a dream; [and behold], I saw in my dream a cedar tree and a palm tree...men came and they sought to cut down the cedar tree and to pull up its roots, leaving the palm tree (standing) alone. But the palm tree cried out saying, 'Do not cut down this cedar tree, for cursed be he who shall fell [it].' And the cedar tree was spared because of the palm tree and [was] not felled.

And during the night I woke from my dream, and I said to Sarai my wife, 'I have dreamt a dream...[and I am] fearful [because of] this dream.' She said to me, 'Tell me your dream that I may know it.' So I began to tell her this dream...[the interpretation] of the dream... '...that they will seek to kill me, but will spare you...[Say to them] of me, he is my brother, and because of you I shall live, and because of you my life shall be saved...' (Genesis Apocryphon, Col XIX.)

Italics

1. Wisdom of Ben Sirah. All scholarly advice is to use Roman, not italic, letters. The text now includes only two pages--text and footnote on p. 126, text on p. 148--with italics, and Bibliography is in Roman.
2. Chronicles, Ezra, and other books of the Bible. Please note that on pages 133 and 134, these books and several others are in italics, but Roman elsewhere: pp. 28, 30, 117fn, 124, 139, 148, 180, etc. I vote for Roman everywhere.
3. Pirke Avot I have discussed in the covering note about the Bibliography. I very much hope that we can keep Pirke Avot in italics, but even if you decide against that, be sure to keep the citation (M:Avot) throughout the book. I'm told that P:Avot is never used; the academic citation is M:Avot, the familiar and homely name is Pirke Avot.
4. Mishnah. On pp. 190 and 199, the word mishnah is used in lower case italics, presumably to mean a single statement of the Mishnah. Is that what it means, and if so, are there other places in the manuscript where a similar meaning is intended but this style is not used? I couldn't be sure I hadn't missed some.
5. Midrash. To respond to your flag on page 230: There appear to be five forms of the word in the text: They are: 1) Midrash, to mean the entire body of writing, using Cap Roman, as on p. 232; the same form is used on p. 236, where I'm not entirely sure it ought not be, instead, in form 2) midrash, lower case Roman, to indicate its generic, as it was used on page 230, which you flagged. 3) midrash, lower case italics, seems used to refer to a single statement or tale, or to the word itself, as on pp. 33, 227, 235, 237. 4) m-drashim, lower case italics for the plural, refers to a group of statements or tales. 5) midrashic, the adjective form is always in lower case Roman. Is this accurate? If so, I agree with everything with the possible exception of the Cap Roman on page 236.

6. Dead Sea Scrolls. This, too, is discussed briefly on cover sheet for Bibliography.

I know it's a headache to go back and re-Roman everything, if you decide to do that, but it may be the best thing to do.



Bibliography

This has been the biggest success and satisfaction. With the help of three of Daniel's colleagues--a Biblical archaeology specialist, an intertestamental and New Testament authority, and a rabbinics authority--I think we have finally got the kind of bibliography Daniel would have wanted.

Please note that I've given all information but that I'm uncertain about the form. I continue to be puzzled by the apparent inconsistencies of the present bibliography, especially its placement of publication dates. I'm equally uncertain about the forms of the new or revised citations in the text that reflect these new or revised bibliographic entries. I will rely on you, as always, to cast both the entries (and the citations based on them) in their proper forms. I took the Mendelssohn citation (page 270) and the Ginzberg (page 273) as two examples of original works cited either in translation or from secondary sources, since many of the new citations fall into one of those categories, but I simply could not figure out how to apply their internal logic to the new citations.

But we do now, at last, have a respectable bibliography. Scholars will recognize that the sources are appropriate and lay readers will be able to find and use them--the combination we've been searching for, since it serves both audiences Daniel hoped to reach.

One whole section of my packet to you concerns the use of italics. I mention it here because one revision and one new entry carry italics. The revision: adding Pirke Avot to the Mishnah tractate called Avot. The addition: the Dead Sea Scrolls are all, with the exception of Hymns, italicized in the citations and I have therefore kept them so in the bibliography. You may now decide to change the style, and I will accept

Bibliography (continued)

whatever you do about the Dead Sea Scrolls. On Pirke Avot, I want very much to keep the italics, to bring the familiar name into the text, as Daniel wished, but to use as the citation (M:Avot) throughout, to maintain consistency. I hope you'll agree. Pages on which one or both names appear are: 41, 165, 193, 201, 205, 212, 213, and 271 (and perhaps others, all OK).

One deletion may warrant explanation. Moshe Berger tells me that Vayera is just a subsource of Tanhuma and therefore ought not be listed in the bibliography. It remains as part of the citation on page 198 in the text.



Additions and Revisions for Bibliography

Deletions are marked in blue and not referred to here.

page 288

1. Add heading Dead Sea Scrolls (like Babylonian Talmud, Palestinian Talmud, Mishnah.)

Dead Sea Scrolls

Commentary on Habakkuk (1QpHab)

Damascus Document (= The Damascus Rule, CD, 6QD)

Genesis Apocryphon (1QapGen)

Hymns (Hodayot, Thanksgiving Hymns, 1QH)

Manual of Discipline (= The Community Rule, 1QS)

Temple Scroll (11QT)

2. Under Palestinian Talmud, add abbreviation for Horayot (Hor.), as marked
3. Under Mishnah, add (= Pirke Avot), as marked.

page 289

4. Add to Aristeas' Epistle, Edited and translated by Moses Hadas--as marked.
5. Insert Ben-Sasson, as marked, from page 290. Author's name is always listed as beginning with B, not with S, and is hyphenated.
6. Insert Goodenough

Goodenough, Erwin R. 1964. Jewish Symbols in the Greco-Roman Period. Volume 11.

Symbolism in the Dura Synagogue. Illustrations. Bollingen Series XXXVII.

Pantheon Books. (Sorry this is incomplete. Is the site New York? Princeton?)

2-Additions and Revisions for Bibliography

Deletions are marked in blue and not referred to here.

page 290

7. Add to Hugo, Victor, as noted. 1871. Notre Dame de Paris. Paris: Librairie Hachette et Cie.
8. Add to Ibn Ezra, Abraham. Introduction to Commentary on Pentateuch. Translated in Louis Jacobs, Jewish Biblical Exegesis. New York: Behrman House. 1973.
9. Move Antiquities of the Jews to first Josephus entry. It is a book by him and should be treated exactly like Contra Apion and The Jewish War, which are his other two books in the bibliography. Volume changes are noted: for Antiquities, Vol. 4-9; for Contra Apion, Vol. 1; for The Jewish War, Vol. 3-4.
10. Revise first Maimonides entry.
Maimonides, Moses. Maimonides' Commentary on the Mishnah Tractate Sanhedrin. Translated into English with Introduction and notes by Fred Rosner. New York: Sepher-Hermon Press, Inc. 1981.
11. Insert new Maimonides entry.
Maimonides, Moses. Mishneh Torah. The Book of Knowledge. Book I. Edited, notes, and English Translation by Moses Hyamson. Boys Town Jerusalem Publishers. 1962.
12. Insert new Pausanias entry.
Pausanias. Pausanias Description of Greece. Translated by W. H. S. Jones, in six volumes. Loeb Classical Library. London: William Heinemann; New York: G. P. Putnam's Sons. 1926.
13. Insert new Pseudo-Philo entry.
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page 291

14. Add new Vermes entry.

Vermes, Geza. The Dead Sea Scrolls in English. Third edition. New York: Penguin.
1987.

15. Add new Yadin entry.

Yadin, Yigael. The Temple Scroll I - III. Jerusalem: Israel Exploration Society.
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b. (Babylonian Talmud)

A.Z. (Avoda Zarah)

B.B. (Bava Batra)

Ber. (Berakhot)

B.M. (Bava Metzia)

Eruv. (Eruvin)

Git. (Gittin)

Hag. (Hagigah)

Hor. (Horayot)

Hul. (Hullin)

Ket. (Ketubot)

Meg. (Megillah)

Men. (Menahot)

Pea. (Pesachim)

San. (Sanhedrin)

Shab. (Shabbat)

Sotah

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Yoma

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Pea. (Pesachim)

San. (Sanhedrin)

Shab. (Shabbat)

Shevi'it

Sotah

Suk. (Sukkah)

Uktzin

Yoma

Mishnah Torah Talmud Torah

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1Q5 (a section in the Dead Sea Scrolls)

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Sifra (Midrash Sifra on Leviticus)

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Daniel Jeremy Silver is Rabbi at The Temple in Cleveland, Ohio, and is the author of *A History of Judaism* (Basic Books, 1974) and *Images of Moses* (Basic Books, 1982).

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