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

Series 4: Writings and Publications, 1952-1992, undated.

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

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Reel  
72

Box  
22

Folder  
1395

The Story of Scripture, bibliography and citations,  
correspondence and notes, 1989-1990.

*אנדר*  
The Temple

DANIEL JEREMY SILVER - RABBI

UNIVERSITY CIRCLE AT SILVER PARK • CLEVELAND, OHIO 44106 • 791-7755  
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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.

120

1581 - etc

Shin Rebbah

I: 8 →

I: 8

p 10

The Holy Spirit

rested on him and

he will comfort you  
וְהוּא יְנַחֵם אֶתְכֶם

I: 1 2'50 / 2 7'58 - 10

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R. Joshua I: 3: 1

§ p 36 — If all the seas were it

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.



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?

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?

The closest I could come to this was  
בבלי פירוש ת"ע - כ"ה

and Rashi on  
יב"ד פ"ד ה"ג -

I have looked through פירוש רש"י פ"ד ה"ג  
and I have not found anything linked to  
The story.

I have asked Norman Cohen if he knew  
this or could find it. He told me today  
17 May 89 that he did not and could not!

הבדל בין ובני חם כוש ומצרים ופוט וכנען<sup>61</sup>.  
 ושם אשתו מהיטבאל בת מטריד<sup>62</sup>. או אנכי ה'<sup>63</sup>.  
 ושמע ישראל ה' אלהינו ה' אחד<sup>64</sup>. הכל  
 מפי הגבורה והכל תורת ה' תמימה טהורה קדושה  
 אמת. ולא נעשה מנשה אצלם כוסר ופוקר יותר  
 מכל כוסר אחר אלא לפי שהשב שיש בתורה  
 תוך וקלפה. ושאלו התאריכים והספורים אין  
 תועלת בהם. ומשה מדעתו אמרם<sup>65</sup>. וזהו ענין  
 אין תורה מן העשמים. אמרו שהוא האומר<sup>66</sup>  
 שכל התורה כולה מפי הקב"ה חוץ מפסוק אחד  
 שלא אמרו הקב"ה אלא משה מפי עצמו<sup>67</sup>. וזה הוא  
 כי דבר ה' בזה<sup>68</sup> — יתעלה ה' ממה שאומרים  
 הכופרים — אלא כל אות שבה יש בה חכמות  
 ונפלאות למי שהבינו ה'<sup>69</sup>. ולא תושג תכלית  
 חכמתה. ארוכה מארץ מדה ורחבה מני ים<sup>70</sup>.  
 ואין לאדם אלא להתפלל<sup>71</sup> כמו דוד משיח  
 אלהי יעקב שהתפלל גל עיני ואביסה נפלאות  
 מתורתך<sup>72</sup>. וכן פירושה המקובל גם הוא מפי  
 הגבורה. וזה שאנו עושים היום צורת הסוכה  
 והלולב והשושר והציצית והתפילים וזולתם היא  
 עצמה הצורה שאמר ה' למשה ואמר לנו. והוא  
 רק מוביל שליחות נאמן במה שהביא. והדבור  
 המורה על היסוד הזה השמיני הוא אמרו בזאת  
 תדעון כי ה' שלחני וכי' כי לא מלבי<sup>73</sup>.

ויסוד התשיעי הבטול<sup>74</sup>. והוא שזו תורת  
 משה לא תבטל<sup>75</sup>. ולא תבוא תורה מאת ה'  
 זולתה. ולא יתוסף בה ולא יגרע ממנה לא  
 בכתוב ולא בפירוש. אמר לא תוסף עליו ולא

פרק בין ובני חם כוש ומצרים ופוט וכנען. ושם  
 אשתו מהיטבאל בת מטריד. או אנכי ה'. ושמע  
 ישראל ה' אלהינו ה' אחד. אלכל מפי הגבורה.  
 ואלל תורת ה' תמימה טהורה קדושה אמת. ואנמא  
 צאר מנשה ענדהם אשד כפר ונפאק מן כל  
 כאפר לס'נתה אן פי אלתורה לב וקשר.  
 ואן הד'ה אלתוארץ' ואלאכ'באר לא פאידה  
 פיהא ואנהא מן ענד משה. והו מעני אין תורה  
 מן העשמים. קאלוא הו אלדי יעתקד אן כל  
 התורה כולה מפי הגבורה חוץ מפסוק אחד  
 שלא אמרו הקב"ה אלא משה מפי עצמו וזה  
 הוא כי דבר בזה תעלי אלה ען קול אלכאפרין.  
 בל כל חרף מנהא פיה אלחכם ואלעג'איב  
 למן מהמה אלה. ולא תדרך באיה' חכמתהא  
 ארוכה מארץ מדה ורחבה מני ים. וליס  
 לאלאנסאן אלא אלתדו נמו דוד משיח אלהי  
 יעקב אלדי דעי גל עיני ואביסה נפלאות  
 מתורתך. וכדלך תפסירהא אלמרוי הו איצ'א  
 מפי הגבורה. והד'א אלדי צעמלה אליוס מן  
 צפה' אלסיכה ואללולב ואלשושר ואלציצית  
 ואלתפלים וגירהא הו בעינהא אלצפה אלתי  
 קאל אלה למשה וקאל לנו. והו מיצל רסאלה  
 נאמן פי תוצילה. ואלקול אלמדלול בה עלי  
 הד'ה אלקאעדה אלת'אמנה הו קולה בזאת תדעון  
 כי יי שלחני וכי' כי לא מלבי.

ואלקאעדה אלתאסעה אלנסך. ודלך אן הד'ה  
 שריעה' משה לא תנסך' ולא תאחי שריעה מן  
 קבל אלה גירהא. ולא ינאד פיהא ולא ינקץ  
 מנהא לא פי אלנץ ולא פי אלתפסיר. קאל לא  
 תוסף עליו ולא תגרע ממנו. וקד בינא מא

האסלאם הטיענים שהתורה כבר בסלה וניהנה להם אחרת.  
 ובנוסס השמים ושכש וכתב. והיסוד התשיעי ההעתק.  
 והוא כי תורת משה זאת מועתקת מאת הבורא יתברך  
 לא מזולתו וקליה אין להוסיף וכי' ואין לכל זה שורש  
 ויסוד במקור. ואם חשש מפני בקורת המוסלמים היה יותר  
 כדאי להניח חלק בלי להכניס חליפין. וכתב רבינו  
 בהלכות מלכים פ"א הל' ו. וזיקר הדברים ככה הן  
 שהתורה הזאת אין חוקיה ומשפטיה מסתנים לעולם  
 ולעולמי עולמים ואין מוסיפין עליהן ולא גורעין מהן  
 וכל המוסיף או גרע או שגלה פנים בתורה והוציא  
 הדברים של מצות משה'ן הרי זה בוראי רשע  
 ואפיקורוס. והעתקתי כל דברי מפני שהיטמאו בדפוסים.

61 בראשית י. ו. 62 שם לו לס. 63 שם לו לס. 64 שמות  
 כ. ב. דברים ה. ו. 65 שם ו. ד. 66 דף צט. ב.  
 ובנוסס השמים כן. ולא נעשה משה' עד כאן. וכתב  
 ר"ה שאומר שכמו אלה הפסוקים והספורים משה  
 ספרם מועתור. 67 גם כאן כתוב. יעתקד' אן  
 בשום אופן אי אפשר לתרגם. המאמין' כבנוסס.  
 68 דף צט. א. 69 במדבר לו. לא. 70 למי  
 שסייעו ה' להבין. ובנוסס. למי שמבין אותם.  
 71 דף אי"ב יא. ס. 72 אלתדו' הוא שיר לכת שירים  
 קביצת הולכי הרגל ובפרט כלילה. וכך תרגם רס"ג  
 בתהלים מב. אדום. אחרו' ראה שם מהוורת. ותרגמתי  
 להתפלל' לפי הדין. ובנוסס כתב. להלך בעקבות'

אליו אתודע בחלום אדבר בו. לא כן עברי  
משה<sup>52</sup>. והתבדל השלישי שהנביא כאשר בא לו  
החזון ואף על פי שהוא במראה ועל ידי מלאך  
יחלשו כחותיו ומתחלחל גופו וירד עליו מורא  
עצום מאד כאלו הולך למות. כמו שביאר בדניאל  
כשדבר עמו גבריאל במראה אמר ולא נשאר  
בי כח והודי נהפך עלי למשחית ולא עצרתי  
כח. ואמר ואני הייתי נרדם על פני ופני ארצה.  
ואמר במראה נהפכו צירי עלי<sup>53</sup>. ומשה אינו  
כן אלא יבואהו הדבור ולא תארע לו חלחלה  
כלל והוא אמרו יתעלה ודבר ה' אל משה פנים  
אל פנים כאשר ידבר איש אל רעהו<sup>54</sup>. כלומר  
כשם שלא יארע לאדם שום חרדה מדברי חברו  
כן הוא עליו השלום לא היה נחרד מן הדבור  
ואף על פי שהוא פנים בפנים. וזה מחמת חזק  
התחברו בשכל כמו שאמרנו. והתבדל הרביעי  
שכל הנביאים לא יבואם החזון ברצונם אלא  
ברצון ה'. ויש שישאר הנביא כמה שנים ולא  
יבואהו חזון. ויש שמבקשין מן הנביא להודיעם  
דבר בנבואה<sup>55</sup> וישאר עד שתבוא לו הנבואה  
אחר ימים או אחר חדשים או לא תבוא לו כלל.  
וכבר ראינו מהם מי שהתכוון על ידי שמחת  
הלב וחוכך המחשבה כמו שעשה אלישע באמרו  
ועתה קחו לי מגנן<sup>56</sup>. או בא לו החזון. ואין  
זה הכרחי שיתנבא כל זמן שיתכוון. אבל משה  
רבינו כל זמן שירצה אמר עמדו ואשמעה מה  
יצוה ה' לכם<sup>57</sup>. ואמר דבר אל אהרן אחיך  
ואל יבוא בכל עת<sup>58</sup>. ואמרו אהרן בבל יבוא  
ואין משה בבל יבוא<sup>59</sup>.

והיסוד השמיני הוא תורה מן השמים.  
והוא שנאמין שכל התורה הזו הנמצאת בידנו  
היום הנה היא התורה<sup>60</sup> שניתנה למשה. ושהיא  
כולה מפי הגבורה. כלומר שהגיעה אליו כולה מאת  
ה' הגעה שקורים אותה על דרך ההשאלה<sup>61</sup>  
דבור. ואין יודע איכות אותה התגעה אלא הוא  
עליו השלום אשר הגיעה אליו. ושהוא במעלת  
לבלר שקורין לפניו והוא כותב כולה תאריכיה  
וספוריה ומצותיה. וכך נקרא מחוקק<sup>62</sup>. ואין

quote  
from  
Maimonides  
begins  
here  
(Ch. I,  
p. 13)

יהיה נביאכם ה' במראה אליו אתודע בחלום  
אדבר בו לא כן עברי משה. ואלפצל אלת'אלת'  
אן אלנבי אד'א אתאה אלוחי ועלי אנה במראה  
ל ידי מלאך תכזר טבאעה ותכיתל בניתה  
וירד עליה הול עטיים ג'דא יכאד ינפטר מנה  
כמא בין פי דניאל פי כלאם גבריאל לה  
במראה קאל ולא נשאר בי כח והודי נהפך  
עלי למשחית ולא עצרתי כח. וקאל ואני הייתי  
נרדם על פני ופני ארצה. וקאל במראה נהפכו  
צירי עלי. ומשה לים כדילך בל יאתיה אלכ'טאב  
פלא ילחקה אצ'טראב בוג'ה והו קולה ודבר  
ה' אל משה פנים אל פנים כאשר ידבר איש  
אל רעהו. יעני כמא לא יציב אלאנסאן אנוצאג'  
מן כלאם צאחבה כדילך הו עליה אלסלאם מא  
כאן ינוצג' מן אלכ'טאב ואן כאן פנים בפנים.  
והד'א לשדה' אתצאלה באלעקל כמא קלנא.  
ואלפצל אלראבע אן ג'מיע אלאנביא לים  
יאתיהם אלוחי באכ'תיארהם בל באראדה'  
אללה. פקד יבקי אלנבי מדה' סנין לא יאתיה  
וחי. וקד יטלב מן אלנבי אן יכ'בר בוחי  
סיבקי חתי ינבי בה בעד איאם או בעד  
אשהר או לא יעלם בה בוג'ה. וקד ראינא  
מנהם מן יתהיי באן יבסט נפסה ויצפי כ'אטרה  
כמא פעל אלישע פי קולה קחו לי מגנן פג'איה  
אלוחי. ולים הו צ'רורי אן יוחי אליה מתי  
תהייא. ומשחן רבינו מתי שא קאל עמדו ואשמעה  
מה יצוה ה' לכם. וקאל דבר אל אהרן אחיך  
ואל יבוא בכל עת וקאלוא אהרן בבל יבוא  
ואין משה בבל יבוא.

ואלקאעדה אלת'אמנה הי תורה מן השמים.  
ודילך באן יעתקד אן ג'מיע הד'ה אלתורה  
אלמג'ודה באידינא יומנא הד'א הי אלתורה  
אלמנולה עלי משה. ואנתא כלתא מפי הגבורה  
אעני אנתא וצלת לה כלתא מן קבל אללה  
אלוצול אלדי יסמיה עלי סכיל אלמג'או כלאם.  
ולא יעלם כיפיה' דילך אלוצול אלא הו עליה  
אלסלאם. אלדי וצל אליה. ואנה במנולה נאסך'  
ימלי עליה והו ינסך' ויכתב ג'מיעתא תוארכ'הא  
ואכ'בארהא ושראיעתא וכד'א סמי מחוקק. ולא

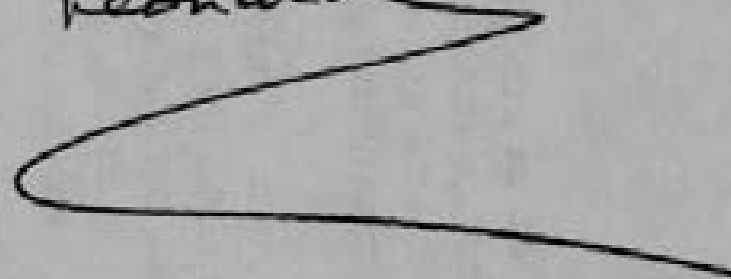
Dear Dan,

I Think This Xerox should deal with  
one or two of the missing Harmonica quotes.

I will Keep looking for the rest.

As ever,

Leonard



Same passage

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.

not in Mishnah Torah

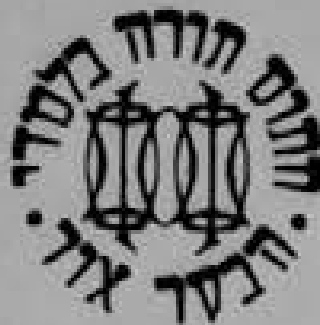
ה'ה' י'ה'ה

ה'ה' י'ה'ה

ה'ה' י'ה'ה

ה'ה' י'ה'ה

March  
Nebuchin  
Guided  
T:71



HEBREW UNION COLLEGE—JEWISH INSTITUTE OF RELIGION  
Cincinnati • New York • Los Angeles • Jerusalem

BROOKDALE CENTER  
ONE WEST 4th STREET  
NEW YORK, N.Y. 10012-1186  
(212) 674-5300

2 March 1989

Dear Dan,

I am delighted to help with  
the citations. I will send them to you as  
I do them. I will do some more on  
Monday next.

With every good wish,

Leonard

BASIC BOOKS, INC.  
PUBLISHERS

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

(212) 207-7057

4 May 1989

To Steve

From Phoebe

I decided, after wrestling further with the wandering and redundancy of Silver's first chapter, to hold off making a final organization of it till I finish the entire manuscript and have a firmer grip on it as a whole.

Here, though, is chapter 2. It hangs together better, though loosely, but headings, A and B, should guide the reader from point to point. I've managed to cut about five pages, though I think he should provide some stronger connections at several points.

Here is the chapter outline in respect to headings:

Chapter 2. Sacred Speech: Pre-Exilic Writings

The Spoken Word

The Written Word

Education and the Power of Memory

(to incorporate also pages 92-93, also on memory)

Early Scribes and Record Keeping

The Beginnings of Scripture

The Tongues of the Prophets

The Royal Chronicles

The Wisdom Literature

The Oral Tradition of God's Instructions

Moses and the Covenant at Sinai

Joshua

Samuel

Josiah's Scroll

(I'd like to curtail this drastically, but haven't suggested it yet. What do you think?)

Conclusion

I'll be in the office next Tuesday for sure, and if convenient on Wednesday or Thursday. You can call me if you want on this Friday and Monday at (914) 265-3806.

city: 212/207-7081

July 21

She hands it on to project editor, who sees it through to final book

Proof reader →

Can edit in ink, as long as it's legible



Marie:

The edited manuscript is ready to be taken to Shaker Secretarial for packaging and mailing--with these exceptions: ✓

*Marie filed*  
The single-page outlines that Phoebe Hoss made for the Prologue and for Chapter 6 need to be xeroxed, so that we can return one to her and have a copy for my files at home. ✓

The letter I wrote, and you typed, for Phoebe Hoss, is at Temple and needs to be put with this stack of chapters ~~+ acknowledgments~~ ✓

Please have Shaker Secretarial do it the surest and safest way. It might even be wise to call Phoebe Hoss at Basic--or wherever she's working this summer--to ask what exact address and what form of mail they have found best. ✓

MANY, MANY THANKS!

*Adele*

Express Mail: ~~*R. L. Hoss*~~

*Hoss*  
ADELE, I CALLED PHOEBE ~~HAAS~~ AT HOME AND SHE SUGGESTED SENDING TO HER AT BASIC BOOKS AND VIA EXPRESS MAIL. BOX WENT TO SHAKER SECRETARIAL THIS MORNING AND THEY WILL TAKE CARE OF.

YOU ARE CERTAINLY TO BE COMMENDED FOR ALL THE WORK THAT YOU DID ON THIS!!!

*m*

ARLENE, PLEASE PACKAGE AND SEND EXPRESS MAIL TO:

MS. PHOEBE <sup>Hoss</sup>~~HAS~~  
BASIC BOOKS, INC.  
10 EAST 53D STREET  
NEW YORK, N.Y. 10022

# 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

JULY 19, 1989

Ms. PHOEBE HOSS  
DEVELOPMENT EDITOR  
BASIC BOOKS, INC.  
10 EAST 53<sup>D</sup> 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.

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, JUDEA 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

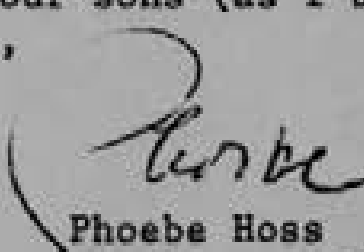
Dear Adele:

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 galley -- 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

# The Temple

DANIEL JEREMY SILVER - RABBI

UNIVERSITY CIRCLE AT SILVER PARK • CLEVELAND, OHIO 44106 • 791-7755  
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AUGUST 15, 1989

MS PHOEBE HOSS  
DEVELOPMENT EDITOR  
10 EAST 53D 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.

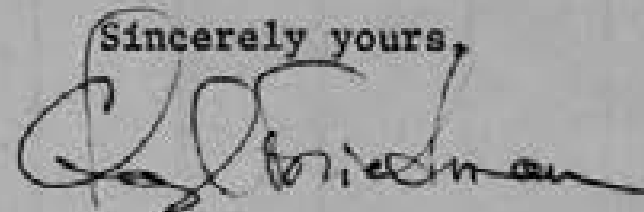
Please also note that there are a few queries remaining (see blue flags), the majority from Phoebe (in pen) and a couple from me (red pencil). Please be sure to respond to all flags. You should also carefully check the citations in the text and Bibliography, since Phoebe reworked the citations and drew 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.

②  
Ch. 3, p. 101,  
110, 121  
Ch. 4, p. 129,  
p. 131, 135,  
140, 147, 157  
161.

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,

A handwritten signature in cursive script, appearing to read "Cheryl Friedman".

Cheryl Friedman  
Project Editor



*From the desk of:*

**RABBI DANIEL JEREMY SILVER**

10/26/89

Adele, I spoke with Cheryl Friedman at Basic Books and we can send the material to her at:  
Cheryl Friedman, Basic Books  
Harper & Row, 10 E. 53rd, NYC 10022  
We can send it express mail or Federal Express,  
2 day delivery would be less expensive and she said  
that would be alright.

I asked her if she needs to talk with you and she  
said she would probably have several questions but  
would like to wait until she sees what the proof  
reader has done so all questions can be asked at  
one time.

*Mail: Instructions attached -  
Adele*

From the desk of:

RABBI DANIEL JEREMY SILVER

Name -

Please retype:

Additional Bibliography (2 sheets, one with  
notes I've added for the editor)

My 2 letters to Cheryl Friedman

Note to Claudia ✓

Please proof: (copies for me)

All above.

4 pages of Bibliography (as dark as possible, as  
I'll be sure to have a copy of my blue-  
pencilled notes) ✓

Please ask Claudia for this book for me:

A Maimonides Reader, by Isaac Twersky  
(I want pp 136 ff - Chapter "Seeds" including  
Eight Degrees of Charity)

Send to Cheryl F

Bibliography & letters

Page proofs & letters

From the desk of:

RABBI DANIEL JEREMY SILVER

Daniel -

Don't

Please call your copy editor, Cheryl Friedman, to thank her for letter and to tell her you will not get the galley's back by Wednesday, October 11, as she asks, because of the holidays -

xx

del

October 30, 1989

Dear Claudia:

Many thanks for all your help on the Bibliography--and for your swift response. We are now through with the book and it goes off to Basic today, in page proofs that are very nearly perfect. My husband's acknowledgments refer to you as an "indefatigable researcher," and indeed you are!

Best.

AZS:mp

# 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

October 30, 1989

Ms Cheryl Friedman  
Basic Books  
Harper & Row  
10 E. 53rd St.  
New York, N.Y. 10022

Dear Cheryl Friedman:

Here are the page proofs for THE STORY OF SCRIPTURE. I've tried to follow your guidelines throughout, and I've attached flags (mine are yellow) with my questions or comments as well as answered questions on the blue flags. I've also provided, as you requested, a footnote briefly explaining the uses of Judah, Judea, and Palestine; it's attached to Chapter 3 for possible use on page 90, although you may choose to place it elsewhere.

There are modest inconsistencies throughout the book: commas, italics, brackets, capital letters, etc. In most instances, I have no strong preference and am content so long as there is consistency. But I have a strong feeling that my husband's use of commas, rather than Phoebe's or yours, should prevail and have therefore removed many commas inserted after the manuscript left his hands.

The proofreader's concerns about repetitions in the text have been relayed to me, and I've re-read the pages she cited: 36-37, 53, 60-61, 89-93. Pages 89-93 begin a chapter by recapitulating, briefly, much about oral traditions that has gone before. Pages 36-37 refer to Christian and Muslim traditions, and page 53 focuses on oral re-telling. There are many such places in the text where my husband has emphasized central points, and I believe all should stay as they are. With Phoebe's help, and now with yours, the book is at this point just what he wants it to be.

With gratitude,

Adele Z. Silver

AZS:mp  
Encl.

1 (B)

Gadin - Scroll:

Vermis - Bibliographic

Israel Exploration  
Society

The Temple Scroll I-III, by  
Yigael Gadin. Jerusalem:  
Israel E. Soc. 1983.

PSEUDO-PHILLO. Biblical Antiquities<sup>V</sup> (B)  
James Charlesworth (ed.)  
The Old Testament Pseudepigrapha  
Vol. I. New York: Doubleday. 1983

✓ (B)

Geza Vermes.

The Dead Sea

Scrolls in English

Third edition 1987

~~London~~

New York: Penguin.

PAUSANIAS DESCRIPTION OF GREECE. Translated by  
W. H. S. Jones. 1926.

(Loeb)

DJS p. 120

(B) ✓

In six volumes Loeb Classical Library

London: William Heinemann; New York: G. P. Putnam's Sons

BOOK OF ELS, in Vol. II, p. 547

27.6

"~~Ence~~ The Lydians surnamed Persian have sanctuaries in the city named HIEROCAESARCEIA and at HYPAEPA. In each sanctuary is a chamber, and in the chamber are ashes upon an altar. But the colour of these ashes is not the usual colour of ashes. Entering the chamber a magician piles dry wood upon the altar; he first places a tiara upon his head and then sings to some god or other an invocation in a foreign tongue unintelligible to Greeks, reciting the invocation from a book. So it is without fire that the wood must catch, and



Bright flames dart from it."

# Dead Sea Scrolls

✓ (B)

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)

The Temple Scroll (11QT)

Moses Maimonides. Mishneh ✓ (B)  
Torah. The Book of Knowledge  
Book I

Edited, intro, and English Translation  
by Moses Hyman (P. 60a)

Barp Town Jerusalem Publishers  
1962

Uses Book of Knowledge (Book I of  
Maimonides' Code [Mishneh Torah])  
include Talmud Torah ] D/S reference:  
(see p. 20a) P. 262

Talmud Torah (pp 57a-65b) contains 7  
chapters, all about studying Torah and  
honoring its teachers & those versed in it.

ERWIN R. GOODENOUGH.

(B) ✓

Greek Symbols in the  
Greco-Latin Period

Volume Eleven. Symbols in the  
Greek Synagogue. Illustrations

Gallinger Series XXXVII

Pantheon Books.

1964

(Princeton?)

Maimonides'  
Commentary on the Mishnah (B)  
Tractate Sanhedrin

Translated into English  
with Introduction and  
Notes by Fred Rosner

New York:

~~Sepher~~

Sepher-Herman Press, Inc.

1981



new lithography entire sent off  
2/5/90

\*Louis Jacobs.

(B) ✓

Jewish Biblical

Exegesis

New York: Behrman

~~House~~ House

1973

pp. 16-17

Translated by

**MISHNEH TORAH**  
**THE BOOK OF KNOWLEDGE**

by  
**MAIMONIDES**

Edited according to the Bodleian (Oxford) Codex  
with Introduction, Biblical and Talmudical References,  
Notes and English Translation

by  
**MOSES HYAMSON**

NEW, CORRECTED EDITION

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**BEACHWOOD, OHIO**



**FELDHEIM PUBLISHERS**  
*Jerusalem | New York*

296.35  
H991h



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Feldheim Publishers Ltd  
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Printed in Israel

B refuses. After a time, B comes to A to borrow or hire something. A replies "Here it is. I lend it to you. I am not like you. I will not treat you as you treated me". One who acts thus, transgresses the commandment "Thou shalt not bear a grudge". One should blot the thing out of his mind and not bear a grudge. For as long as one nurses a grievance and keeps it in mind, one may come to take vengeance. The Torah, accordingly, emphatically warns us not to bear a grudge, so that the impression of the wrong shall be quite obliterated and be no longer remembered. This is the right principle. It alone makes civilized life and social intercourse possible.

BLESSED BE GOD WHO HATH AIDED US.

### LAWS CONCERNING THE STUDY OF THE TORAH

Comprising two affirmative precepts, namely :

- 1) to study the Torah ; 2) to honour its teachers and those versed in it.

הלכות תלמוד תורה  
Hilkhot Talmud Torah

צוה עשה

#### CHAPTER I.

Women, slaves and the young (under the age of puberty) are exempt from the obligation of studying Torah. But it is a duty of the father to teach his young son Torah ; as it is said, "And ye shall teach them, to your children, talking of them" (Deut. 11:19). A woman is under no obligation to teach her son, since only one whose duty it is to learn has a duty to teach.

2. Just as it is a man's duty to teach his son, so it is his duty to teach his grandson, as it is said, "Make them known unto thy children and thy children's children" (Deut. 4:9). This obligation is to be fulfilled not only towards a son and grandson. A duty rests on every scholar in Israel to teach all disciples (who seek instruction from him), even if they are not his children, as it is said, "And thou shalt teach them diligently unto thy children" (Deut. 6:7). On traditional authority, the term "thy children" includes disciples, for disciples too are called children, as it is said "And the sons of the prophets came forth" (II Kings 2:3). This being so, why does the precept (concerning instruction) specifically mention (Deut. 4:9) a man's son and son's son ? To impress upon us that the son should

who excommunicated himself, may himself annul the ban, even when he had added to it the clause, "According to the view of So-and-so", and even though the excommunication was for a transgression<sup>2</sup> for which he had incurred that penalty.

11. A man who dreams that he had been excommunicated, even if he knows who it was that had (in his dream) excommunicated him, requires ten men who study *Halachoth* (legal rules) to release him from the ban. If he does not find them, he must go as far as a *Parsah* (four miles) to seek them. If he fails to find ten men with these qualifications, ten men who study *Mishna* may release him. Failing these, he may be released by ten who can read Scripture. If such are not accessible, he may be released by ten men even if they are unable to read Scripture. If he cannot find ten men in his locality, three individuals may release him.

12. If the ban was imposed on a person in his presence, it can only be removed in his presence. If it was imposed in his absence, it may be removed in his presence or absence. No interval of time need elapse between the imposition of a ban and its annulment, but the pronouncement of a ban may be immediately followed by its removal if the individual under the ban reforms. The Court may, at its discretion, leave a man under the ban for many years, according to the extent of his wickedness. If the Court see fit straightway to impose upon a person the *Cherem* (severer ban), and the same ban on any one who eats or drinks with him or stays near him within the distance of four cubits, they may do so in order to punish the offender and build a fence round the Torah, so that sinners shall not break bounds. Although a *Chacham* has the right to pronounce the ban to safeguard his honour, it is not creditable for a scholar to accustom himself to this procedure. He should rather close his ears to remarks of the illiterate and take no notice of them, as Solomon, in his wisdom, said "Also pay not heed to all the words that are spoken" (Eccles. 7:21). Such too, was the way of the ancient saints. They heard themselves reviled and made no reply. Yet more, they forgave the reviler and pardoned him. Great sages, glorying in their commendable practices, said that they never, for the sake of personal honour, imposed on any one the lighter or severer ban. This is the way of scholars, which it is right to follow. It however only applies to cases where one has been reviled in private. But a scholar, who has been treated with contumely or been reviled in public, may not forgive the wrong done to his honour. If he does so, he is punished, for this is contempt of the Torah. We should relentlessly pursue the matter, till the offender begs his pardon, after which he should be forgiven.

Blessed be the All-Merciful Who hath aided us.

last page of  
Hilkhot Tahmel Torah

לו על דבר  
(אפילו ידע מי  
מצא מורח  
(מצא)<sup>2</sup>)

ימו צערה  
אלא בפניו נידוהו  
ה כלום<sup>3</sup> אלא  
ין להניח  
רים  
בארבע  
חטאים.

לבו  
הן לבק  
ציד  
דשיתן  
דרכם

אסור

ב. (1) מניח כ"ח א'.

Manual - See flag p. 230

Midrash = central body of writings  
cap Romans p. 232 (ex) 91  
236 ?

midwest = generic (?) p. 230  
L. C. Roman (236 here?)

Mudroah = single fall (?) pp. 33  
word ② 227  
L.C. italics 235, L. 1  
237

medroshim = group of Kales (?) pp. 239 (a)  
L. c. italics 240 }

misrastic = affecting  
low score ramen

Dead Sea Scroll -

### The Mesonic Rule (1954)

I "When they come, they shall  
summon them all, the little children as  
the women also, and they shall read....

The Wave Rule (1QM, 4QM)

XV Then the High Priest shall rise,  
... and he shall recite aloud the  
Prayer Time of War (written in the book  
of the Rule concerning the Service, and  
also all other Hymns...

Snake Avot

M. Avot

pp. 41, l. 1 ✓

165  
193

201

209

205 ✓ already OK

212

100

213

B.



21

I

Meshe D. 2/4/90 IN ORDER OF PRIORITY

p. 24-  
p. 25  
+ Bibliography  
p. 290

Manuscript Mishneh Torah, Sermon, Ch. 10

✓ The quotation must be from somewhere else? Where?

Or is it Commentary on the Mishneh, Sermon, Ch. 10, as  
Bibliography has it?

NOTE DISCREPANCY bet pp. 24-25 & p. 290

pp. 241 Mishneh Torah

✓ 254 " " (twice)

262 " " (with date, 1180, 1st time)

Bibliog  
p. 288

+ reference (M.T. Talmod Torah 3:12)

How should M.T. TT be listed in Bibliography?

to quote correct? (913)

p. 255

+ Bibliog  
p. 290

Should it be  
elsewhere

Shen Egra, Commentary and Introduction to Pentateuch

✓ English translation, source? ✓

Is quote accurate? Source exact?

VICTOR HUGO. NOTRE DAME DE PARIS, 1871. LIBRAIRIE HACHETTE  
ET CIE. PARIS. ~~Handwritten crossed-out text~~

"Ceci tuera cela. Le livre tuera l'édifice" Vol. 1, p. 255



ND 0151911 OrPA

## 271



Delmedigo, Elijah ben Moses Abba, 18th cent.  
Examen religioſe  
see his Dabnat ha-dat.

NO 0151911 DEPO



PHILO JUDAEUS (Philo of Alexandria).

END OF RECORD

⑥

>>

DATABASE DISPLAY

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Sun 01/28/1990

Author: Friedländer, Michael, 1833-1910.

ACM-4937

Title: Essays on the writings of Abraham ibn Ezra /

Publisher: Published for the Society of Hebrew Literature by Trübner, London :

Subjects: Ibn Ezra, Abraham ben Meïr, 1092-1167.

Call number	Volume	Material	Lvl	Date Due	Perm loc	Now-at	Status
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Commentary on the Pentateuch, p. 162.

Essay on the Writings of Abraham Ibn Ezra. By M.

Friedländer. VOL. IV. London: Published for the  
Society of Hebrew Literature by TRÜBNER and Co.,  
57 & 59, Ludgate Hill, E.C.

Introduction to the Commentary on the Pentateuch  
pp. 148-166 — Friedländer's comments

Hebrew mas. pp. 204-?

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✓ The Riddle of the Scrolls, by H. E. Helmsley <sup>del Medico</sup> Translated by H. Garner. <sup>M. Co.</sup> NY: Robert McBride 1957 <sup>text - pp 132/1 169</sup>  
① one shall read, day & night - Fragment 11 (p. 216) - Parables Document } all 4 are non-Biblical  
② The Genesis Apocryphon  
③ The Thanksgiving Hymns  
④ Manual of Josephus  
Harnack Theological Review. 'Symbolism in the New Synagogue,' by E. J. Bickerman. 58: 127-51. 1965

ELDON 200

exact page & wording

464-7927 (9)

Feb-2000 (5)

Prother, Am 4

Koch Na Shem, by Joseph Salomon Helmsley. 1631

(NA)

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• Ceci tuera cela. Le livre tuera l'édifice, p. 255

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1981

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ANTIQUITIES OF THE JEWS (pp. 23-426); WARS OF THE JEWS (pp. 427-605); FLAVIUS JOSEPHUS AGAINST APION (pp. 607-636)

Theres Neumark. Commentary on the Mishnah, Introduction to Sanhedrin,

Ch. 10. (NO)

221.95

K 64

ELDON EPP -

KISCH

Philo-Judaicus. Pseuds-Philo's Liber Antiquitatum Biblicarum

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A.R.N. (Avot d' Rabbi Nathan)

~~B.B.~~~~B.S.~~

Babylonian Talmud (b.)

A.Z. (Avoda Zarah)

B.B. (Bava Batra)

Ber. (Berakhot)

B.M. (Bava Mezia)

Eruv. (Eruvin)

Git. (Gittin)

Hag. (Hagigah)

Hor. (Horayot)

Hul. (Hullin)

(Ketubot)

Ket. (Ketubot)

Meg. (Megillah)

Men. (Menahot)

Pes. (Pesachim)

San. (Sanhedrin)

Shab. (Shabbat)

Sotah

Tem. (Temurah)

Yoma

Ber. Rab. (Bereshit Rabbah)

undi

Cursor M

Morris, Richard (ed.). Cursor Mundi 287✓ (The Cursor of the World); a Northumbrian poem of the 14<sup>th</sup> century in four versions.

London, Early English Text Society, 1874-1893.

Early English Text Society, original series, #57, #59, #62, #66, #68, #99, #101. 7 parts in 3v.

Please consider putting abbreviations  
first - (j.) Palestinian (Jerusalem) Talmud (287)  
 or  
 (n.) Mishnah *gels*  
 or  
 (b.) Babylonian Talmud  
SO GENERAL READER CAN FIND HIS WAY  
 from text citation to source. !!!

## BIBLIOGRAPHY

IQH is also a section of the Dead Sea Scrolls, as is 4QS.

Please consider deleting the parenthetical explanation after 4QS or adding an identical one to IQH -- Preferably, adding the same to IQH, which otherwise mystifies the general reader

- stale* → **Damascus Document** (also known as a Zadokite fragment. In The Riddle of the Scrolls, [by] H.E. Delmedico. New York: Robert McBride Co. 1959.)
- (a section in the Dead Sea Scrolls) → **IQH**
- meg* (Megillah) → **Palestinian (Jerusalem) Talmud (j.)**
- Ber. (Berakhot)
  - Hag. (Hagigah)
  - Horayot
  - Ma'aser Sheni
  - Peah
  - Ta'anit
- Jubilees** (*Pseudepigrapha of the Old Testament*, trans. R. H. Charles [Oxford, 1913])
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- Manual of Discipline** (in The Riddle of the Scrolls, [by] H.E. Delmedico. New York: Robert McBride Co. 1959.)
- Mishnah (M.)**
- Avot
  - Ber. (Berakhot)
  - Git. (Gittin)
  - Hag. (Hagigah)
  - Ket. (Ketubbot)
  - Naz. (Nazir)
  - Peah
  - Pes. (Pesachim)
  - San. (Sanhedrin)
  - Shab. (Shabbat)
  - Shevi'it
  - Sotah
  - Suk. (Sukkah)
  - Uktzin
  - Yoma
- (Ketubot) → **Kids (Kiddushin)**
- Mishneh Torah** → **Mishnah Talmud Torah**
- ~~Book of Megillah~~
  - 4QS (a section in the Dead Sea Scrolls)
  - Schol. to Meg. Ta'anit (Scholia to Megillat Ta'anit)
  - ~~Sifra~~ **Sifra** (*Sifra* on Leviticus) (Midrash Sifra on Leviticus)
  - ~~Sifre~~ **Sifre** (Midrash Sifre on Deuteronomy)
  - ~~Sifre~~
  - ~~Soferim~~
  - ~~Tanhuma~~
  - ~~Tosefta (Tos.)~~
  - ~~Pes. (Pesachim)~~
  - ~~San. (Sanhedrin)~~
  - ~~Sotah~~
  - ~~Vayra~~
  - Yalkot Shimon**
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Al 1

ספר העקרין לרבי יוסף אלבו. וזנה על פי כתבי יד  
שנים והוצאת עתיקות ונעתק לשפת אנגלית מאת יצחק  
הוזיק ... פילאדלפיה, החברה היהודית להוצאת ספרים  
1,2,3,4 pt1 & 2 אשר באמריקא, תר"ץ.

v. fronts. (facsim.) 17<sup>mm</sup>. (Half-title: The Schiff library of  
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(Continued on next card)

30-1548

(S1c2)

181.3 Albo, Joseph, 1380?-1444.

Al 1

(Card 2) ספר העקרין לרבי יוסף אלבו ...

Added t.p. in English: Sefer ha-'Ikkarim; book of principles, by  
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181.3

Sa 1

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closed weekends

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623-2818/2847-8

(Alice G. Loranth)

Dr. Rees -

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PA8612.J6 1926

DS116.J7 1920

26-15261

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296.234  
M 28 c The commentary to Mishnah Aboth

Moses ben Maimon, 1135-1204.

The commentary to Mishnah Aboth, by, Moses Maimonides. Translated, with an introd. and notes, and a translation of Mishnah Aboth by Arthur David. New York, Bloch Pub. Co., 1968,

xxi, 166 p. 22 cm.

The commentary is a translation of Samuel Ibn Tibbon's Hebrew translation found in the Wilna ed. of the Babylonian Talmud of the Arabic كتاب السراج (romanized: Kitāb al-sirāj)

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296.234  
M 85 d The commentary to Mishnah Aboth.

Moses ben Maimon, 1135-1204.

The commentary to Mishnah Aboth, by, Moses Maimonides. Translated, with an introd. and notes, and a translation of Mishnah Aboth by Arthur David. New York, Bloch Pub. Co., 1968,

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BM508.A23M613

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MARC

Library of Congress

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K 64 Pseudo-Philo's Liber antiquitatum Biblicarum...

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14 August 1989

Dear Rabbi Silver:

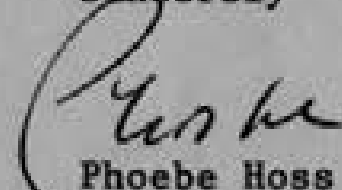
I enclose the bibliography I have made up from the manuscript and based somewhat on the bibliography for IMAGES OF MOSES. I should appreciate it if you would provide the full forms of the tractates and other material that is abbreviated, and any other missing material, and reconcile any discrepancies. It's this last I'm particularly interested in, as there are some, and we'd like to take care of these manuscript references before it goes to production on Friday. I know that's speedy, but suppose you know most of this anyhow. If any question requires a lot of research, please note that on the flag, and we'll wait for it to be taken care of in galleys.

Will you please return this to Cheryl Friedman, who will be taking over from here on? The address is the same, and her phone number is (212) 207-7576. If you could turn this around immediately, so we could have it back by Thursday, it would be wonderful. If you are to be later than Friday, please let Cheryl know.

I hope I've got everything.

Again, it has been a great pleasure and enlightenment to work on this. Please don't hesitate to call me with any questions.

Sincerely



Phoebe Hoss  
Development Editor

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

Publisher for:

Hallo Scripture in Context. Pittsburgh.

Publisher: Pickwick.

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Phoebe Hoss  
Basic Books, Inc.  
10 East 53rd Street  
New York, New York

18 August 1989

Dear Phoebe,

I believe that we have taken care of all the necessary corrections and completed the bibliographic entries as needed.

Rabbi Rosette Haim, my assistant, aided in this process. She has:

- enclosed a retyped version of the "Original Sources" with full forms of the tractates and other abbreviated materials,

- rectified the discrepancies,

- responded on the blue flags to your questions or on the bibliography itself has made the necessary notations,

- enclosed a sheet with the names of publisher's as requested.

I do not believe the common references used such as Philo, etc. require any further citation of edition.

If you should have any further questions, please contact me.

As always, your careful work is appreciated and well done.

Sincerely,

Rabbi Daniel Jeremy Silver



## BIBLIOGRAPHY

Abbreviations

A.R.N.

B.B.

B.S. [sc on IV-61]

b. = Babylonian Talmud *tr. on p. 2 (b.)*

b. A.Z.

b. B.B.

*(Baba Bathra)*

b. Ber.

*(Berakoth)*

b. BM

b. Er.

b. Erev.

b. Eruv.

b. Erv.

*all same  
Eruv. ⇒ Eruvin*

b. Git.

b. Hag.

b. Hor.

b. Hul.

b. Ket.

b. Meg.

*(Megillah)*

b. Men.

b. Pes.

*(Pesachim)*

b. Sab. use Shab = Shabbat

b. San.

b. Sof.

b. Sot. [same as below?]

*yes use full spelling*

b. Sotah

Rather than this heading  
(as in Moses), wouldn't it  
be better to have something  
like "Original <sup>use</sup> Sources" or

Please indicate what  
needs italics & what not.

NONE

B.S. is small capped on  
your p. IV-61 - ok? or  
use  
full caps?

note arrangement of  
"b." tractates - ok?  
use alphabetical  
as is ok

p. 413 Sot: and Sotah  
the same? <sup>yes</sup> if so, which  
to use? use full  
Spelling

b. Sotah error?

b. Tem.

b. Yoma

Ber. Rab. 38+13

Cursor M. [30-I-8]

IQH

J. = Palestinian (Jerusalem) Talmud [lc j. in Moses, cap. here]

J. Ber.

Berakoth

J. Hag.

J. Horayot

J. Ma'aser Sheni

J. Peah. [period?] [not in Moses]

J. Ta'anit

Koh. R.

Lev. R.

Mishnah M. 3

M. Ber.

M. Git.

M. Hag.

M. Ket.

M. Naz. [?]

M. Peah. — ?

M. Pes.

M. Pirke Avot — ? no ital

M. Sab.

M. San.

M. Shevl'it. [48, I-26]

Leviticus Rabbah

(Berakoth)

lower  
case.

Sotan ok or a typo  
for Sotah ok

List Samascus Document  
& Manual of Discipline  
Here? Yes

p 418 note by re whether  
to capitalize T. lower  
case

NO.

✓ no period after Peak in  
Moses, but sometimes in Nas  
us

list Tubiles & pick up  
from your Moses p 319?  
Yes introduce  
it after all  
J. studies.

Mishnah Column ok?

Is Nak "M"? Yes or  
no?

Note that in Moses it's M.

Avot = "Pirke Avot" &  
no italics was 20 in Moses  
No ital

M. Sotah

M. Suk.

M.T. Talmud Torah

M. Uktzin

M. Yoma

P. Meg. [same as next one?]

P. ~~X~~ Meg.

4QS [ok with next one]

~~es~~

Schol. to Meg. Taanit [V-64]

Sifra Lev.

Sifrei

Sifrei Aykev

Soferim

Tanhuma [in Moses, Midrash Tanhumma]

Tes. b. Sotah

Tos  
X. Sotah

Tos. Pes.

Tos. San.

Tos. Sotah

Vayera

Books Cited

Albo, Joseph. Book of First Principles. [ed.?]

Antiquities of the Jews [V-14]

Aristeas.

Ad Herennium.

p 415  
OK to delete italics?  
yes delete

note gy with P. Meg. & P.T.  
Meg. & with next 2 entries  
P. Meg.

p 415 OK or "Ta'anit" as  
in last Jerusalem Talmud?

all 3 forms OK here?  
use as unamended

p. 415 note gy on Tan-  
huma one "m"

Should there all be <sup>part of</sup> 1 or  
listing? Tosefta Yes use  
TOS.

p 415 it would be desirable  
to have specific info. re  
edition on these titles?  
NOT necessary

Add: Sefer ha-Ikkarim  
<sup>insert</sup>  
to H60's title? as  
ref VII-2 Yes

416

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Joseph Solomon  
Delmedigo, ? <sup>^</sup>. 1631. Koah Ha Shem. ?[III-34]

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p 414 note pg under  
(Buter Encyclopedia  
Judaica Vol 4 p. 1430  
has NONE.  
① 1st name fr Delmedico?  
~~pub. info~~ 2 otherwise OK?

② first name, title, & pub.  
info fr Frazier? ref.  
on III-47 (see stickum)

③ 1st name or initial fr Goldin? Judah

② **CARAFATE®**  
(sucralfate) Golden  
Bow

J.G. Frazier,  
Pausanias's Description of  
Greece, London, Macmillan & Co.  
Ltd. 1898 →



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#### Chapter 10.

Maimonides, Moses. ? Mishneh Torah. Sanhedrin, 34, I-12

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Philo. <sup>Methuen.</sup> De Specialibus Legibus. Trans. F. H. Colson. Cambridge, Mass.: Harvard University Press, 1960.

Philo. The Contemplative Life.

Philo. Vita Moysis.

Plato. Phaedrus. Trans. B. Jowett. Tudor Publishing,

p. 417 publisher for

this book?

PICKWICK

✓ note for Ibn Ezra ok.  
as is

editions for Josephus?

NO

✓ p. 417 1st Maimonides  
entry ok? OK

p. 417 editions for  
Philo? NO

date for Rev. ed. of Phaedrus  
NO ?

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✓p. 418 date ok? yes.

Vol. # 2 8

more info on Pseudo Philo?  
NOT NECESSARY

✓publisher for Robinson?

Westminster John

Knox Press.

Louisville Kentucky

Include Saadya Gaon,

The Book of Belief &

Opinions from VI-53?

(yes) no  
need for edition

p. 418 colon R? NO

punc. in main text  
NO need for  
colon

b.	Babylonian Talmud
b A.Z.	Avoda Zarah
b B.B.	Bava Batra
b Ber.	Berakhot
b B.M.	Bava Mezia
b Er.	Eruvin
b Erev.	Eruvin
b Eruv.	Eruvin
b Erv.	Eruvin
b Git.	Gittin
b Hag.	Hagigah
b Hor.	Horayot
b Hul.	Hullin
b Ket.	Ketubbot
b Meg.	Megillah
b Men.	Menahot
b Pes.	Pesahim
b Sab.	Change to Shab. = Shabbat
b San.	Sanhedrin
b Sof.	Sotah
b Sot.	Sotah
b Sotah	
b Sotan	Error Sotah
b Tem.	Temurah
b Yoma	Yoma

Ber. Rab. Bereshit Rabbah

Cursor M.

IQH

j	Jerusalem Talmud.	
j Ber	Berakhot	
j Hag	Hagigah	
j Horayot		
j Ma'aser Sheni		
j Peah		
j. Ta'anit		
Koh. R	Kohelet Rabbah	Midrash Ecclesiastes
Lev. R.	Leviticus Rabbah	Midrash Leviticus
M. Mishnah		
M. Ber.	Berakhot	
M. Git.	Gittin	
M. Hag.	Hagigah	
M. Ket.	Ketubbot	
M. Naz.	Nazir	
M. Peah		
M. Pes.	Pesahim	
M. Avot		
M. Sab.	Change to Shab. = Shabbat	
M. San.	Sanhedrin	
M. Shevi'it		
M. Sotah		
M. Suk.	Sukkah	
M.T.	Talmud Torah	
M. Uktzin		
M. Yoma		
P. Meg.	Megillah	
P. Meg.		

4QS

Use 4QS it is a section in Dead Sea Scrolls

Schol.to Meg. Taanit

Scholia to Megillat Ta'anit

Sifra Lev.

Sifra Leviticus

Sifei

Sifrei Aykev

Soferim

Tanhuma

Tos. b. Sotah )

Tos. Sotah } same

Tos. Pes.

Tos. San.

Tos. Sotah

Vayera

# 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

October 30, 1989

Ms Cheryl Friedman  
Basic Books  
Harper & Row  
10 E. 53rd St.  
New York, N.Y. 10022

Dear Cheryl Friedman:

This part of my packet to you deals only with the Bibliography. First, I feel obliged to apologize for the carelessness of my husband's young assistant rabbi, who either did not understand that Phoebe's courteous blue flags required answers (and should not have been dismissed with "not necessary") or did not know enough about the sources or about putting together a bibliography to give you the bibliographic information you should have had. Trusting that this part of the manuscript had been properly handled by someone more competent than I, I never looked at it until I began proofreading. I am still not competent to do such a bibliography, so I have turned for help to three colleagues of my husband who are, and they have been quick to help. I return to you the four typeset pages you had sent me--2 pages titled "Original Sources," 2 pages titled "Texts Cited"--with many notes blue-pencilled in. I've disobeyed your instructions about proofreading marks and margins here, because there are simply too many corrections, changes, and additions to fit into the proofreading pattern used throughout the rest of the galleys. I hope you understand.

Attached are some of the additions and revisions, as the colleagues I turned to provided them. These may help you decide how much to include and where to place the entry. For instance, the one cursory (sorry: irresistible pun) reference to Cursor M. in the book may not warrant all the information our librarian friend gave me. I've added all of it to the Cursor M. Citation, but you may decide to omit some of it. Saadya ben Joseph, whose book is not included in your "Texts Cited," is offered here, because my husband discusses it (pp. 256-7), though without an exact citation. Please note the discrepancy between the spelling of Saadya/Saadiah's name in the text and in the bibliographic entry. Whichever you choose is all right with me, and the discrepancy can remain, if you prefer that in this case.



[Oct 30, 1989]

-2-

I offer the Saadia/Saadya entry because I believe it serves the purpose of this bibliography: to enable the general reader--educated, curious, but neither scholar nor specialist in the field--to find his or her way to the sources and texts in the book. Scholars and specialist don't need such help, but readers of my sort do. For instance, "Original Sources" tells such a reader how to find the Book of Jubilees but not the Damascus Document or the Manual of Discipline, so I've gotten a source for them. Other Qumran fragments included among "Original Sources"--IQH and 4QS--are not here tracked to a source; and please note that three other Qumran fragments cited in the book--4QPs, QS, and Hymns--are not listed among "Original Sources." Were these three overlooked? I've not been able to learn enough about the Dead Sea Scrolls to know whether all five fragments should be listed or if some of them duplicate each other, but I'm inclined to believe they should be included. It could be helpful to the reader for the Bibliography to try to make sense of these mysterious letters. (see pp. 132, para. 2, line 5; p. 137, line 3; and p. 177, para. 2.)

Another source cited in the book but omitted from the Bibliography, for reasons I don't entirely understand, is Wisdom of Ben Sirah. A citation--(B. S.) on p. 170, para. 3--does not refer to it and continues to elude me, so I have been a coward and struck it from "Original Sources." If you can figure out what it is, please do!

Even with these additions to the Bibliography, I fear it is still incomplete, or at best inconsistent. There is still no bibliographic information in "Texts Cited" on Delmedigo; Ibn Ezra; or Maimonides' Commentary on the Mishnah, Introduction to Sanhedrin. All should, I assume, follow the pattern of entries for Augustine, Josephus, etc. There are no dates for Jowett's Plato or for the original publications (if that's the appropriate word) of Albo, Augustine, Josephus, etc. Is the Victor Hugo entry adequate? Is the Frazier entry accurate? His name is spelled Frazer, so the young rabbi's inaccuracy with his name casts some doubt, for me, on the entire citation.

My husband promised that we would return the galleys to you by the end of the month, and I do so even though there are still these gaps in the Bibliography. I apologize for leaving these last threads for you to pick up. If I could have finished in the time allotted, between the High Holidays and his most recent round of chemotherapy, I should have done so most happily.

[Oct 30, 1989]

-3-

Thank you for your interest in and attention to my husband's book.

Sincerely,

Adele Z. Silver

AZS:mp  
Encl.

Investigation for Peter NOT about dead sea scrolls

2/3/90

page

54

✓ Ea - what is the second the God name (Ugaritic)? Pritchard offers no explanation.  
Refers to Ea as "only," among other qualities

✓ 86 p. 13 } Babylonian invasions } ? phoen  
" " " }  
\* 86, last 2H } Somewhat over a century later, Babylonian armies called the  
Judean elite of the south, captured Jerusalem, and destroyed  
the Temple (597, 586).

✓ 110 p. 1.2 How this change about Hebrew, Aramaic & Akkadian script? Peter?

\* 1.8/81 Similar change required? Since Aramaic and Hebrew use the same alphabet...

✓ 117 p. 1.3 }  
✓ 119, 117-19 } "Egyptian" source of Egypt's death and source of Christianity is central legal  
section assumed to be same or similar? Common source?

✓ 120 Pausanias

124 }  
(also 148, 149, } Wisdom of Ben Sira (et alia), Ben Sira (Seraia, when referring to book,  
Biblical) } not to new. What is logic of distinction? Should they be noted? What is consensus?

183 \* ✓ Pseudo-Philo - Also see Psephigraphy

191/201 ✓ Judah Ha-Nasi late 2nd/early 3rd century?

243/(153) ✓ Chayim - Lezzanina Any connection?

2/2/90

## Bibliographic Info. A. Silver

- ✓ 1. 221.44 Sanders, J.A. The Dead Sea  
Sa 1 Balms Scroll Cornell U 1967  
✓ 2. mishna 6 vols. also Danby

✓ 3. 221.95 Kisch

College of  
J. Studies 4. K 64

✓ 4. Fitzmyer The Dead Sea Scrolls: Major  
Publications and Tools for Study  
Scholar's Press 1977

call  
CWRU  
Freiberger  
Mrs. Hansen

5. Ibn Ezra, Abraham (Introduction to)  
Commentary of Pentateuch

Bibliographic entry: trans. by Jay F.  
Shachter Hoboken NJ. Ktav Pub. House  
1986. — translation of Perush ha-Torah

Cl. Public  
Library has  
it

6. Maimonides Mishneh Torah (section Talmud Torah)

7.

✓ 368-2000 CWRU Dr. Eldon Jay Epp title?  
Markness Professor and Chairman for the Religion Department

DATABASE DISPLAY

Full MARC Display

Sun 01/28/1990

BBN-7084 Entered: 08/05/1982 Last Modified: 07/01/1988

Type: a Bibl: m Gvt: Lang: eng Src: u Ill: Rep: Enc: I Cnf: Ctry: (4)  
 ToD: MEB: Ind: Mod: Fst: Cont: Int 1: Fic: Bio: Desc:  
 Dates: 1918

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010; ; a 19006903 \$ c 00788444 \$  
 040; ; c BUF \$ d CLE \$  
 041; 0 ; a enggre \$  
 049; ; a GEN \$  
 050; 0 ; a PA4264 \$ b .A2 1918 \$ a PA3612 \$ b .P3 1918 \$  
 082; ; a 888.9 \$  
 092; ; a (888.9 \$ b P287d) \$  
 100; 00; a Pausanias. \$  
 245; 10; a Pausanias Description of Greece, \$ c with an English translation by  
 W. H. S. Jones. \$  
 260; 0 ; a London, \$ b W. Heinemann; \$ a New York, \$ b G.P. Putnam's sons, \$ c  
 1918-35. \$

J. G. FRAZER. PAUSANIAS'S DESCRIPTION OF GREECE

In six volumes.

LONDON: Macmillan and Co. 1898

Book of ELIS, Chapter 27, 6.

Frazer's is only an annotation: "he chants the words from a book."

"The book may have been the Zend Avesta, as at all events some of the hymns which were afterwards included in the Zend Avesta. See Darmesteter's introduction to his Translation of the Zend Avesta, vol. I, p. xlii."

DATABASE DISPLAY

Full MARC Display

Tue 01/30/1990

BBN-7086 Entered: 08/05/1982 Last Modified: 07/01/1988

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ToD: s MEB: 1 Ind: 1 Mod: e Fst: 0 Cont: Int 1: Fic: 0 Bio: Desc:  
Dates: 1898

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040; ; a DLC \$ c KLG \$ d KLG \$ d CLE \$  
041; 1 ; a enggre \$  
049; ; a GEN \$  
050; 0 ; a DF27 \$ b .P4 1898 \$  
092; ; a 405.4 \$ b P28 \$  
100; 00; a Pausanias. \$  
245; 00; a Pausanias's Description of Greece, \$ c tr. with a commentary by J.  
G. Frazer. \$  
260; 0 ; a London, \$ b Macmillan and co., limited; \$ a New York, \$ b The  
Macmillan company, \$ c 1898. \$

>>

Working.....

300; : a 5 v. \$ b front. (v. 5) plates (part fold.) maps (part fold.) plans  
(part fold.) \$ c 17 cm. \$

490; 0 : a The Loeb classical library [Greek authors] \$

500; : a Greek and English on opposite pages. \$

500; : a Vol. 2 translated by W. H. S. Jones and H. A. Ormerod. \$

500; : a On t.-p. of v. 5: Companion volume, containing illustrations and  
index, prepared by R. E. Wycherley. \$

504; : a Bibliography: v. 5, p. xvii-xviii. \$

651; 0 : a Greece \$ x Antiquities. \$

651; 0 : a Greece \$ x Description and travel. \$

700; 11 : a Jones, W. H. S. \$ q (William Henry Samuel), \$ d 1876-1963. \$

700; 11 : a Ormerod, Henry Arderne, \$ d 1886-1964. \$

700; 11 : a Wycherley, R. E. \$ q (Richard Ernest) \$

END OF RECORD

>>



VI. 1 —

VII. 1

Pseudo-Philo

PHILO (Pseudo). Liber Antiquitatum Biblicarum.

James Charlesworth (ed.)

The Old Testament Pseudepigrapha

London. 1983 Vol. I

## VOLUME 298

Kisch, Guido, 1889-

Leipziger schöffenspruchsammlung, herausgegeben, eingeleitet und bearbeitet von dr. jur. Guido Kisch ... Leipzig, B. Hirzel, 1919.

xiv, 126<sup>+</sup> p., 11. 405, 1 p. 1 illus. 24". (Added 1 p.: Historische schöffensprüche in Leipzig. Forschungsbeitrag für rechtsgeschichte ... Quellen zur geschichte der schöffensprüche. 1. bd.)

"In der vorliegenden sammlung ist die Leipziger schöffenspruchsammlung nach der handschrift 1620 der bayerischen landeshauptstadt zu Dresden wiedergegeben."—p. 126<sup>+</sup>.

1. Law—Germany (Middle ages) 2. Dresden. Bistumsarchiv landeshauptstadt. Hist. 1620. 3. Title.

45-1282

NK 0168031 DLC CSt CU CtY PU-L NH-L

Kisch, Guido, 1889-

Nationalism and race in medieval law, by Guido Kisch. Washington, D.C., Pub. by The School of canon law, The Catholic university of America (1943).

(48)-73p.

Also separate pagination at foot of page. "Reprinted from Seminar, an annual extraordinary number of the Jurist, vol. I, 1943."

Bibliographical foot-notes. 1. Law—Hist. and crit. 2. Nationalism and nationality. 3. Race problems. 1. Title.

NK 0168032 IU OC1 TxU

Kisch, Guido, 1889-

A Note on the New Edition of Pseudo-Philo's "Biblical Antiquities". Reprinted from Historia Judaica, vol. 12, 1950, p. 153-156.

1. Pseudo-Philo's Liber Antiquitatum Biblicarum, ed. Guido Kisch.

NK 0168033 NHJ

Kisch, Guido, 1889-

Otto Stobbe und die Rechtsgeschichte der Juden.

[Prag

41 p.

NK 0168034 DLC-P4

Kisch, Guido, 1889-

Die Prager universität und die Juden, 1280-1648, mit beiträgen zur geschichte des mittelalters, von Guido Kisch. Mährisch-Ostrow, J. Kittl nachfolger, 1935.

x, 288 p. 2 pt. (1 444.) 24"

1. Praga. Universita. Karlova. 2. Jews in Praga. 3. Medicine, Jewish. 4. Physiol., Jewish.

Title from Yale Univ.

Printed by L. C.

A C 56-226

NK 0168035 CtY HU IU NTC OCH ONLM PPDrop

Kisch, Guido, 1889-

BStiff

FM

1943

Philo Judaea. Spurious and doubtful works.

Pseudo-Philo's Liber antiquitatum biblicarum edited by Guido Kisch. Notre Dame, Ind., 1948.

(Heldings see attached sheet)

Kisch, Guido, 1889-

Recht und Gerechtigkeit in der Metallkultur. Heidelberg, C. Winter, 1935.

170 p. 24 cm. (Abhandlungen der Heidelberger Akademie der Wissenschaften. Philosophisch-Historische Klasse, Jahrg. 1935, 1. Abhandlung)

Bibliographical foot-notes.

1. Metals. 2. Symbolism in law. 3. Title. (Series: Heidelberger Akademie der Wissenschaften. Philosophisch-Historische Klasse. Abhandlungen, Jahrg. 1935, 1. Abhandlung)

[AB1935.1.1.1935, Abb. 1]

A 55-2417

Chicago, Univ. Lib.

for Library of Congress

A

NK 0168037 ICU MU NHU CSt NHU CU-L HU DLC DOO NH

Kisch, Guido, 1889-

Die Rechtsstellung der Wormser Juden im 14. Jahrhundert, von Guido Kisch. Halle a. d. Saale, 1934. 14 p. n.

"Sonderausgabe in 60 Exemplaren aus der Festschrift zum 600. jährigen Bestehen der Wormser Alan Synagoge (Zeitschrift für die Geschichte der Juden in Deutschland, V. Band.)"

Bibliographical foot-notes.

NHQA. 1. Jews in Germany—

K.Y.F.L.

Worms—Legal status.

February 1, 1934

NK 0168038 NH DLC-P4

Kisch, Guido, 1889-

Research in medieval legal history of the Jews. (American Academy for Jewish Research. Proceedings. Philadelphia, Penna., 1935, v. 6, p. 229-276).

NK 0168039 OCH PPDrop

NH

520

75

Kisch, Guido, 1889-

Research in medieval legal history of the Jews. New York, 1936. p. 230-276.

Cover title.

"Reprinted from the Proceedings of the American Academy for Jewish Research, vol. 6, 1934-1935."

1. Jewish law.

NK 0168040 PPT

Kisch, Guido, 1889-

... Sachenspiegel und Bible, researches in the source history of the Sachsenspiegel and the influence of the Bible on medieval German law, by Guido Kisch ... Notre Dame, Ind., 1941.

ix, 198 p. 2 vols. plates. 24". (Publications in medieval studies, the University of Notre Dame. Editor: P. E. Moren ... 1)

"Sachsenspiegel bibliography" (p. 180-185).

1. Sachsenspiegel. 2. Bible and law. 3. Bible von Regens, ca. 1200-1220. 4. Title.

45-14128

OC1ten YIU YIU-L PU PPDrop MU ICU MAU-L ORU

NK 0168041 DLC DAU HbS PHC PV PDe PU-L OCU OCH OU

Kisch, Guido, 1889-

... Das schadensnehmen, ein beitrage zur geschichte des deutschen mittelalterlichen vollstreckungsrechtes, von dr. jur. Guido Kisch ... Mannheim u. Leipzig, J. Neumann, 1915. 34 p. 24 cm.

Sonderabdruck aus der "Rheinischen Zeitschrift für civil- und prozessrecht", bd. V, heft 4.

NK 0168042 NNC

Kisch, Guido, 1889-

Schöffensprüche als historische Quellen. Lund, Sökan Olsson, 1949. 150, 58 p.

Caption title.

"Sonderabdruck aus 'Niederdeutsche Mitteilungen', Jahrg. 4, 1948."

NK 0168043 NNC

Kisch, Guido, 1889-

Ein slowakischer Maggda-Illustrator. Bratislava, 1936. 3 p.

NK 0168044 OCH

Kisch, Guido, 1889-

A Talmudic legend as the source of Josephus passage in the Secheonep York, N.Y., Historia Judaica, 1939.

24 cm. pp. (14).

Paper cover serves as title-page. "Printed in Belgium."

Reprinted from "Jewish Education"

NK 0168045 NH OC1

Judaica

B204

U28

942K

Kisch, Guido, 1889-

Two American Jewish pioneers Sigmund and Leopold Wasserma; ... New York, Historia Judaica, 1940. 24p. 24cm.

"Reprinted from Historia jud no. 1."

NK 0168046 CtY

Kisch, Guido, 1889-

Über Belararreden deutscher Rechte 1951] p. [61]-83. 22cm.

Caption title.

"Sonderabdruck aus 'Niederdeutsche Mitteilungen', Jahrg. 6, 1950."

1. Law, Germanic. 2. Law—Poetry.

NK 0168047 NH

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... Universitätsgeschichte und jüdische von Prof. Dr. Guido Kisch ... Halle, 1934. 23cm.

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NHQA. 1. Jews—Genealogy.

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Bibliography: p. 50-54

1. Antisemitism. 2. Jews. 3. Jews. Legal stat

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Die Tensur jüdischer Bücher in ihrer Geschichte. Von G.

p. 37.

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Red Sea Skull. citation in Daniel's text

Page

132 ✓ QS (= Manual of Discipline?) (1QS?)  
 ✓ Manual of Discipline II: 4-8 (OK in Del Medice)  
 ? Damascus Document III: 14, 15

} should these have been common citations?

133 ✓ IQH IV:24-25 (IQH?) (Thanksgiving Psalm?)

136 ✓ Hôdâyôt (also = Thanksgiving Psalms?) (same as Nymme?)

137 ✓ Hymns IV (ok in Del medico)

? Damascus Document (6:10) ? (numbering system is out of sync)

93 ? Temple Scroll

15p ✓ Manual of Discipline (reading aloud - same as p. 132?)  
(IQapGen)

164 ✓ Genus *Apocynon* (Major TRANSLATION PROBLEM!!)

169 ? Domestic Document V: 2-5 (OK - in Del Medico)

170 ⑤ B.S. 21:23

[illegible]

178 ? *Ploncus lacunatus* III: 16

✓ Manual of Discipline VIII: 11-12 (OK in Bel Medico)

From the desk of -

RABBI DANIEL JEREMY SILVER

Dead Sea Scrolls

(= The Community Rule 1QS)

⑤ Manual of Discipline ~~1QS~~

③ Damascus Document (= The

Damascus Rule CD)

④ Thanksgiving Hymns (= ~~1QH~~ 1QH) <sup>Thanksgiving Hymns</sup>  
Hodayot

⑥ The Temple Scroll (11QT)

③ Genesis Apocryphon (1QapGen)

① Commentary on ~~Isaiah~~ (1QpHab)  
Habakkuk (1QpHab) ~~Isaiah~~



## 9. Abbreviations of the Names of Biblical Books (with the Apocrypha)

Gen	Nah	1-2-3-4 Kgdms	John
Exod	Hab	Add Esth	Acts
Lev	Zeph	Bar	Rom
Num	Hag	Bel	1-2 Cor
Deut	Zech	1-2 Esdr	Gal
Josh	Mal	4 Ezra	Eph
Judg	Ps (pL: Pss)	Jdt	Phil
1-2 Sam	Job	Ep Jer	Col
1-2 Kgs	Prov	1-2-3-4 Macc	1-2 Thess
Isa	Ruth	Pr Azar	1-2 Tim
Jer	Cant	Pr Man	Titus
Ezek	Eccl (or Qoh)	Sir	Phlm
Hos	Lam	Sus	Heb
Joel	Esth	Tob	Jas
Amos	Dan	Wis	1-2 Pet
Obad	Ezra	Matt	1-2-3 John
Jonah	Neh	Mark	Jude
Mic	1-2 Chr	Luke	Rev

## 10. Abbreviations of the Names of Pseudepigraphical and Early Patristic Books

<i>Adam and Eve</i>	<i>Books of Adam and Eve</i>	<i>Prot. Jas.</i>	<i>Protevangelium of James</i>
2-3 Apoc.	Syriac, Greek Apocalypse of	Barn.	Barnabas
Bar.	Baruch	1-2 Clem.	1-2 Clement
Apoc. Moz.	Apocalypse of Moses	Did.	Didache
Aa. Moz.	Assumption of Moses	Diogn.	Diognetus
1-2-3 Enoch	Ethiopic, Slavonic, Hebrew Enoch	Herm. Man.	Hermas, Mandate(s)
Ep. Arist.	Epistle of Aristeeas	Herm. Sim.	Hermas, Similitude(s)
Jub.	Jubilees	Herm. Vis.	Hermas, Vision(s)
Mart. Isa.	Martyrdom of Isaiah	Ign. Eph.	Ignatius, Letter to the Ephesians
Odes Sol.	Odes of Solomon	Ign. Magn.	Ignatius, Letter to the Magnesians
Psa. Sol.	Psalm of Solomon	Ign. Phil.	Ignatius, Letter to the Philadelphians
Sib. Or.	Sibylline Oracles	Ign. Pol.	Ignatius, Letter to Polycarp
T. 12 Patr.	Testaments of the Twelve Patriarchs	Ign. Rom.	Ignatius, Letter to the Romans
T. Levi	Testament of Levi	Ign. Smyrn.	Ignatius, Letter to the Smyrnaeans
T. Benj.	Testament of Benjamin, etc.	Ign. Trull.	Ignatius, Letter to the Trallians
Acts Pil.	Acts of Pilate	Mart. Pol.	Martyrdom of Polycarp
Apoc. Pet.	Apocalypse of Peter	Pol. Phil.	Polycarp, Letter to the Philippians
Gos. Eb.	Gospel of the Ebionites		
Gos. Eg.	Gospel of the Egyptians		
Gos. Heb.	Gospel of the Hebrews		
Gos. Naass.	Gospel of the Naassenes		
Gos. Pet.	Gospel of Peter		
Gos. Thom.	Gospel of Thomas	Bib. Ant.	Pz-Philo, Biblical Antiquities

## II. Abbreviations of Names of Dead Sea Scrolls and Related Texts

CD	Cairo (Genizah text of the) Damascus (Document)
Hev	Nahal Hever texts
8 Hev XIIgr	Greek Scroll of the Minor Prophets from Nahal Hever
Mas	Masada texts
MasShirShabb	<i>Songs of Sabbath Sacrifice, or Angelic Liturgy</i> from Masada
Mird	Khirbet Mird texts
Mur	Wadi Murabba'at texts
P	peshar (commentary)
Q	Qumran
1Q, 2Q, 3Q, etc.	Numbered caves of Qumran, yielding written material; followed by abbreviation of biblical or apocryphal book
QL	Qumran literature
1QapGen	<i>Genesis Apocryphon</i> of Qumran Cave 1
1QH	<i>Hodayot (Thanksgiving Hymns)</i> from Qumran Cave 1
1QIsa <sup>a,b</sup>	First or second copy of Isaiah from Qumran Cave 1
1QpHab	<i>Peshar on Habakkuk</i> from Qumran Cave 1
1QM	<i>Milhamah (War Scroll)</i>
1QS	<i>Serek hayyadah (Rule of the Community, Manual of Discipline)</i>
1QSa	Appendix A ( <i>Rule of the Congregation</i> ) to 1QS
1Qsb	Appendix B ( <i>Blessings</i> ) to 1QS
3Q15	<i>Copper Scroll</i> from Qumran Cave 3
4QFlor	<i>Florilegium (or Eschatological Midrashim)</i> from Qumran Cave 4
4QMess ar	Aramaic "Messianic" text from Qumran Cave 4
4QMMT	<i>Miqsat Ma'aseh Torah</i> from Qumran Cave 4
4QPhyl	<i>Phylacteries</i> from Qumran Cave 4
4QPrNab	<i>Prayer of Nabonidus</i> from Qumran Cave 4
4QPssJosh	<i>Psalm of Joshua</i> from Qumran Cave 4
4QShirShabb	<i>Songs of Sabbath Sacrifice, or Angelic Liturgy</i> from Qumran Cave 4
4QTestim	<i>Testimonia</i> text from Qumran Cave 4
4QTLv	<i>Testament of Levi</i> from Qumran Cave 4
11QMelch	<i>Melchizedek</i> text from Qumran Cave 11
11QShirShabb	<i>Songs of Sabbath Sacrifice, or Angelic Liturgy</i> from Qumran Cave 11
11QTemple	<i>Temple Scroll</i> from Qumran Cave 11
11QpaleoLev	Copy of Leviticus in paleo-Hebrew script from Qumran Cave 11
11QtgJob	<i>Targum of Job</i> from Qumran Cave 11

For further sigla (always roman), and for an explanation of the system of abbreviation, see J. A. Fitzmyer, *The Dead Sea Scrolls: Major Publications and Tools for Study: With an Addendum (January 1977)* (SBLSPS 8; Missoula: Scholars Press, 1977) 3-53. Note in particular: 4Q177 12-13 ii 3,5-8 = Text 177 from Qumran Cave 4, (joined) fragments 12-13, column ii, lines 3 and 5-8. N.B. Lower-case roman numerals are used here for columns to distinguish them from fragment numbers and line numbers.

## 12. Abbreviations of Targumic Material

For the Qumran targums, the system for QL is to be used (thus: 4QtgLev, 4QtgJob, 11QtgJob, followed by column and line numbers). If it is necessary to specify the biblical passage, the following form should be used: 11QtgJob 38:3-4 (= Hebr. 42:10).

For other materials, *Tg(s)*. is to be used, if the title is spelled out; thus: In *Tg. Onqelos* we find . . .; or In *Tgs. Neofiti* and *Onqelos* the . . . But abbreviated titles, as given below, are to be used when followed by chapter and verse numbers of a biblical book: *Tg. Onq. Gen 1:3-4*; *Tg. Neof. Exod 12:1-2, 5-6*.

<i>Tg. Onq.</i>	<i>Targum Onqelos</i>	<i>Tg. Neof.</i>	<i>Targum Neofiti I</i>
<i>Tg. Neb.</i>	<i>Targum of the Prophets</i>	<i>Tg. Ps.-J.</i>	<i>Targum Pseudo-Jonathan</i>
<i>Tg. Ket.</i>	<i>Targum of the Writings</i>	<i>Tg. Yer. I</i>	<i>Targum Yerushalmi I*</i>
<i>Frg. Tg.</i>	<i>Fragmentary Targum</i>	<i>Tg. Yer. II</i>	<i>Targum Yerushalmi II*</i>
<i>Sam. Tg.</i>	<i>Samaritan Targum</i>	<i>Yem. Tg.</i>	<i>Yemenite Targum</i>
<i>Tg. Isa</i>	<i>Targum of Isaiah</i>	<i>Tg. Esth I, II</i>	<i>First or Second Targum of Esther</i>

\* optional title

### 13. Abbreviations of Orders and Tractates in Mishnaic and Related Literature

To distinguish the same-named tractates in the Mishna, Tosepta, Babylonian Talmud, and Jerusalem Talmud, use (italicized) *m.*, *t.*, *b.*, or *y.* before the title of the tractate. Thus *m. Pe'a 8:2*; *b. Šabb 31a*; *y. Mak 2:31d*; *t. Pe'a 1.4* (Zuck. 18 [= page number of Zuckerman's edition of the Tosepta]).

'Abot	'Abot	<i>Mo'ed Qat.</i>	<i>Mo'ed Qatan</i>
'Arak.	'Arakin	<i>Mo'at. Š.</i>	<i>Mo'at Šeni</i>
'Abod. Zar.	'Aboda Zara	<i>Nafim</i>	<i>Nafim</i>
B. Bat.	Baba Batra	<i>Nazir</i>	<i>Nazir</i>
Bek.	Bekorot	<i>Ned.</i>	<i>Nedarim</i>
Ber.	Berakot	<i>Neg.</i>	<i>Negit'im</i>
Beša	Beša (= Yom Tob)	<i>Nes.</i>	<i>Nesiqin</i>
Bik.	Bikkurim	<i>Nid.</i>	<i>Niddah</i>
B. Meq.	Baba Meqi'a	<i>Ohol.</i>	<i>Oholot</i>
B. Qam.	Baba Qamma	'Or.	'Orla
Dem.	Demai	<i>Para</i>	<i>Para</i>
'Erub.	'Erubin	<i>Pe'a</i>	<i>Pe'a</i>
'Ed.	'Eduyyot	<i>Pesah.</i>	<i>Pesahim</i>
Git.	Gitin	<i>Qinnim</i>	<i>Qinnim</i>
Hag.	Hagiga	<i>Qidd.</i>	<i>Qiddushin</i>
Hal.	Halla	<i>Qod.</i>	<i>Qodalin</i>
Hor.	Horayot	<i>Roš Haš.</i>	<i>Roš Haššana</i>
Hul.	Hullin	<i>Sanh.</i>	<i>Sanhedrin</i>
Kelim	Kelim	<i>Šabb.</i>	<i>Šabbat</i>
Ker.	Keritot	<i>Šeb.</i>	<i>Šebi'it</i>
Ketub.	Ketubot	<i>Šebu.</i>	<i>Šebu'ot</i>
Kil.	Kil'ayim	<i>Šeqal.</i>	<i>Šeqalim</i>
Ma'at.	Ma'atrot	<i>Sofo</i>	<i>Sofo</i>
Mak.	Makhot	<i>Sukk.</i>	<i>Sukka</i>
Makl.	Makširin (= Makšim)	<i>To'an.</i>	<i>To'anit</i>
Meg.	Megilla	<i>Tamid</i>	<i>Tamid</i>
Me'il.	Me'ila	<i>Tem.</i>	<i>Temura</i>
Menah.	Menahot	<i>Ter.</i>	<i>Terumot</i>
Mid.	Middot	<i>Tohar.</i>	<i>Toharot</i>
Miqq.	Miqqa'ot	<i>T. Yom.</i>	<i>Tebul Yom</i>
Mo'ed	Mo'ed	'Uq.	'Uqin

<i>Yad.</i>	<i>Yadayim</i>	<i>Zabim</i>	<i>Zabim</i>
<i>Yebam.</i>	<i>Yebamot</i>	<i>Zebah.</i>	<i>Zebahim</i>
<i>Yoma</i>	<i>Yoma (= Kippurim)</i>	<i>Zer.</i>	<i>Zera'im</i>

## 14. Abbreviations of Other Rabbinic Works

<i>'Abot R. Nat.</i>	<i>'Abot de Rabbi Nathan</i>	<i>Pesiq. R.</i>	<i>Pesiqta Rabbati</i>
<i>'Ag. Ber.</i>	<i>'Aggadat Berelii</i>	<i>Pesiq. Rab Kah.</i>	<i>Pesiqta de Rab Kahana</i>
<i>Bab.</i>	<i>Babylonian</i>	<i>Pirqe R. El.</i>	<i>Pirqe Rabbi Eliezer</i>
<i>Bar.</i>	<i>Baraita</i>	<i>Rab.</i>	<i>Rabiah</i> (following abbreviation for biblical book: <i>Gen. Rab.</i> [with periods] = <i>Genesis Rabbah</i> )
<i>Der. Er. Rab.</i>	<i>Derek Eres Rabba</i>		
<i>Der. Er. Zuq.</i>	<i>Derek Eres Zuqa</i>		
<i>Gem.</i>	<i>Gemara</i>		
<i>Kalla</i>	<i>Kalla</i>	<i>Šem.</i>	<i>Šemahot</i>
<i>Mek.</i>	<i>Mekilta</i>	<i>Sipra</i>	<i>Sipra</i>
<i>Midr.</i>	<i>Midraš; cited with usual abbreviation for biblical book; but Midr. Qoh. = Midraš Qohelet</i>	<i>Sipre</i>	<i>Sipre</i>
		<i>Sop.</i>	<i>Soperim</i>
		<i>S. 'Olam Rab.</i>	<i>Seder 'Olam Rabbah</i>
		<i>Talm.</i>	<i>Talmud</i>
<i>Pal.</i>	<i>Palestinian</i>	<i>Yal.</i>	<i>Yalqut</i>

## 15. Abbreviations of Nag Hammadi Tractates

<i>Acts Pet. 12</i>	<i>Acts of Peter and the Twelve</i>	<i>Melch.</i>	<i>Melchizedek</i>
<i>Apost.</i>	<i>Apostles</i>	<i>Norea</i>	<i>Thought of Norea</i>
<i>Allogenes</i>	<i>Allogenes</i>	<i>On Bap. A</i>	<i>On Baptism A</i>
<i>Ap. Jas.</i>	<i>Apocryphon of James</i>	<i>On Bap. B</i>	<i>On Baptism B</i>
<i>Ap. John</i>	<i>Apocryphon of John</i>	<i>On Bap. C</i>	<i>On Baptism C</i>
<i>Apoc. Adam</i>	<i>Apocalypse of Adam</i>	<i>On Euch. A</i>	<i>On the Eucharist A</i>
<i>1 Apoc. Jas.</i>	<i>First Apocalypse of James</i>	<i>On Euch. B</i>	<i>On the Eucharist B</i>
<i>2 Apoc. Jas.</i>	<i>Second Apocalypse of James</i>	<i>Orig. World</i>	<i>On the Origin of the World</i>
<i>Apoc. Paul</i>	<i>Apocalypse of Paul</i>	<i>Paraph. Shem</i>	<i>Paraphrase of Shem</i>
<i>Apoc. Pet.</i>	<i>Apocalypse of Pter</i>	<i>Pr. Paul</i>	<i>Prayer of the Apostle Paul</i>
<i>Asclepius</i>	<i>Asclepius 21-29</i>	<i>Pr. Thanks.</i>	<i>Prayer of Thanksgiving</i>
<i>Auth. Teach.</i>	<i>Authoritative Teaching</i>	<i>Sent. Sextus</i>	<i>Sentences of Sextus</i>
<i>Dial. Sar.</i>	<i>Dialogue of the Sactor</i>	<i>Soph. Jes.</i>	<i>Sophia of Jesus Christ</i>
<i>Disc. 8-9</i>	<i>Discourse on the Eighth and Ninth</i>	<i>Chr.</i>	
<i>Ep. Pet. Phil.</i>	<i>Letter of Pter to Philip</i>	<i>Stiles Seth</i>	<i>Three Steles of Seth</i>
<i>Eugnostos</i>	<i>Eugnostos the Blessed</i>	<i>Teach. Silv.</i>	<i>Teachings of Silvanus</i>
<i>Exeg. Soul</i>	<i>Exegesis on the Soul</i>	<i>Testim. Truth</i>	<i>Testimony of Truth</i>
<i>Gos. Eg.</i>	<i>Gospel of the Egyptians</i>	<i>Thom. Cont.</i>	<i>Book of Thomas the Contender</i>
<i>Gos. Phil.</i>	<i>Gospel of Philip</i>	<i>Thund.</i>	<i>Thunder, Perfect Mind</i>
<i>Gos. Thom.</i>	<i>Gospel of Thomas</i>	<i>Treat. Res.</i>	<i>Treatise on Resurrection</i>
<i>Gos. Truth</i>	<i>Gospel of Truth</i>	<i>Treat. Seth</i>	<i>Second Treatise of the Great Seth</i>
<i>Great Pow.</i>	<i>Concept of Our Great Power</i>		
<i>Hyp. Arch.</i>	<i>Hypostasis of the Archons</i>	<i>Tri. Trac.</i>	<i>Tripartite Tractate</i>
<i>Hypatiph.</i>	<i>Hypatiphron</i>	<i>Trim. Prot.</i>	<i>Trimorphic Protennoia</i>
<i>Interp. Know.</i>	<i>Interpretation of Knowledge</i>	<i>Val. Exp.</i>	<i>A Valentinian Exposition</i>
<i>Marxanes</i>	<i>Marxanes</i>	<i>Zost.</i>	<i>Zostrianos</i>

## A GENESIS APOCRYPHON

perhaps expressed in a Midrashic tradition to the effect that Abram planted cedars in Beersheba ("Whither went (Jacob)? R. Nahman said that he went to prune the cedars that Abraham, his grandfather, had planted in Beersheba." *Gen. r.* iv, 4) It is particularly pertinent to recall several Midrashic discussions of the plagues that afflicted Pharaoh because of Sarai; these refer to the sentence in *Psalms* xcii, 13: "The righteous shall flourish like the palm tree: he shall grow like a cedar in Lebanon." One finds expressions like: "Just as the shadow of palm and cedar falls far, so the reward given to the righteous is far-off"; "Just as the heart of the palm and the cedar turn upward, so the hearts of the righteous turn toward the Holy One blessed be He." (*Gen. r.* xl, 1; *Tanhuma*, לך לך v).

Similarly, the narrative in the scroll develops in a manner altogether different from that of the midrashim which relate that Abram hid Sarai in a box and tried to smuggle her across the border. (See *Legends of the Jews*, Vol. I, 222; Vol. V, p. 220, n. 68.)

Unfortunately, a large part of the column at this point is worn off. However, enough bits have been preserved to indicate that the narrative goes on to tell of the coming of three Egyptian princes to Abram's dwelling place and of the feast he prepared for them there.

Before turning to the continuation of the narrative in Column xx, we must note certain details in Column xix which throw light upon the relationship between the scroll and the *Book of Jubilees*.

The scroll states that Abram dwelt in Hebron before going to Egypt and adds an incidental note about the time when Hebron was built:

עד די דבקת לחברון. ל. ... אתב[נ]יאת חברון (line 9)

This should be compared to *Jubilees* xiii, 10: "... and he came to Hebron and Hebron was built at that time." According to the scroll, Sarai was taken by Pharaoh five years after Abram's arrival in Egypt (line 23). In *Jubilees* xiii, we read: "... and he dwelt in Egypt five years before his wife was torn away from him." This was after two years of living in Hebron, according to *Jubilees* xiii, 10: apparently line 10 of Column xix must have referred to that two year period — it is possible to make out the word שני among the letters that have not been completely obliterated.

The scroll tells that Abram and Sarai went to Zoan (line 22, and similarly in Column xx, line 14, we read "Pharaoh - Zoan King of Egypt"). *Jubilees* xiii, 12 is a parenthetical sentence which reads: "Now Tanais in Egypt was at that time built — seven years after Hebron". This is based on *Numbers* xiii, 22, and a similar reference occurs in Josephus, *Antiquities*, I, 8, 3.

The scroll and *Jubilees*, in other words, are identical in these details and formula-

## CONTENTS OF THE SCROLL

tions and in the attempt to harmonize what is said in the *Book of Numbers* about the building of Zoan (seven years after Hebron) with the years of Abram's wanderings. Hence, Abram is described as reaching Hebron when it was being built, staying there two years, then journeying to Egypt and staying there five years, at the end of which period Zoan was built. See below in this section and also in § 18.

On the other hand, there is a striking difference between the two versions, in that *Jubilees* omits the matter of Sarai's concealed identity.

In conclusion, several of the topographical details in the first part of the column must be discussed here.

Particular interest attaches to the mention of "the river KRMWN" (line 11), which is one of the arms of the Delta, referred to in line 12 of the column as שבעת ראשי נהרא דן — the number of the Delta's arms in antiquity (see Herodotus II, 17 ; J. H. Breasted, *A History of Egypt*, London, 1941, p. 5). According to the scroll, the KRMWN River forms the southern border of the Land of Israel : (line 13) בעד חלמנא ארענא. Apparently, the KRMWN is identifiable with the stream mentioned in *Mishna Parah* vii, 9 : מי קרמין וארבעה נהרות שמקיפין את ארץ ישראל... ירדן וירמוך. This identification is strengthened by a sentence in the Babylonian Talmud (*Bab. Bat.* lxxiv, b) : וקרמין ופונה. There are a number of conjectures as to the exact location of the קרמין and scholars have not yet come to any agreement ( see the dictionaries). Most recently, M. Avi-Yonah in his גאוגרפיה היסטורית של ארץ ישראל (Jerusalem, 1951, p. 147), has suggested that it is to be identified with נהר בעל (the Naaman River), south of Acre.

COLUMN XX. This is the first of the three well-preserved columns with which the scroll ends. The first of its thirty-four lines is completely worn off, and a small part of lines 2-6, on their left-hand side, is worn off, as well. The bottom part of the column has also been damaged on the left side and somewhat on the right.

At the very beginning of the column we read the praises of Sarai's beauty, spoken by the princes of Egypt: we must accordingly assume that the missing lines at the end of Column xix described the impression made by Sarai upon the three princes who visited Abram and were feted by him. The narrative must have gone on to tell that they hastened back to Pharaoh to report to him. The praises of Sarai, spoken by the princes, headed by HRQNWS', are couched in great detail and stress her wisdom, as well as her beauty. Pharaoh-Zoan, king of Egypt (for Zoan, see above) sends for Sarai and, marvelling at her loveliness, takes her as a wife and seeks to kill Abram. Sarai tells the King that Abram is her brother and so saves his life. Abram and Lot weep in great grief and Abram prays to the Most High God to bring judgment upon Pharaoh.

God sends a pestilential wind that strikes Pharaoh and his house: Pharaoh cannot

## A GENESIS APOCRYPHON

approach Sarai. At the end of two years the plagues grow even stronger and Pharaoh summons all the physicians and wise men of Egypt. They cannot cure him because the mighty wind strikes them all and they flee. HRQNWŠ pleads with Abram to pray for Pharaoh. Lot tells HRQNWŠ that Abram cannot do this, because Sarai is his wife. Lot begs HRQNWŠ to urge Pharaoh to restore Sarai to Abram. HRQNWŠ returns to the King and tells him the truth. The King calls Abram and rebukes him for having concealed Sarai's true identity. Pharaoh releases Sarai, Abram prays for him and the evil wind passes away. Pharaoh presents Abram with many gifts and sends him out of Egypt. Pharaoh also gives (?) Abram Hagar. Lot, too, departs, rich in possessions, and takes a wife from among the daughters of Egypt (?).

The general outline of the narrative and a number of its details are of course based on *Genesis* xii. The author occasionally quotes whole verses verbatim (compare, for example, lines 26 and 27 with verses 18 and 19 of *Genesis* xii). On the other hand, the scroll adds a large number of original details which are found neither in *Genesis* nor in the Midrashic or Apocryphal writings.

Where the *Book of Jubilees* deliberately omits Abram's advice to Sarai on concealing her true relationship to him, the scroll gives much space to this theme. Similarly, the scroll devotes an entire column to telling how Sarai was taken by Pharaoh and how he was punished for this: all this material is dealt with in no more than two sentences in *Jubilees*. Again, it is only in the scroll that the exact number of Egyptian princes — three — is given and that their chief is called by name.

The detailed description of Sarai's beauty in the scroll is, to the best of our knowledge, altogether unique. It is of course based upon *Genesis* xii, 11-15, which served as the source of many legends concerned with the beauty of Sarai. None of these enters into the detail characteristic of the scroll.

The story in the scroll about the plagues that afflicted Pharaoh and the manner in which he was finally healed by Abram's prayers is based only partly upon *Genesis* xii and is actually much closer to *Genesis* xx, dealing with Sarah and Abimelech.

We must here note two more details, echoes of which are found in other sources. According to the scroll, Sarai lived for two years in the house of Pharaoh (line 16). *Jubilees* xiii, 11 has it that Sarai was taken by Pharaoh at the end of the fortieth jubilee, whereas Abram left Egypt and reached the neighbourhood of Beth-el "in the forty-first jubilee, in the third year of the first week" (*ibid.* xiii, 16). It is evident that *Jubilees*, too, based its chronology on the assumption that Sarai stayed two years in Pharaoh's court (see further, below § 18). (2) The name of Hagar is mentioned at the end of the column. The line is, however, somewhat unclear and it is difficult to read the context. Yet the fact that Hagar's name occurs in connection with the gifts received by



## TRANSLATION

### COLUMN XX

1. ....
2. ... .. "How ... and (how) beautiful the look of her face ... and how
3. ... .. fine is the hair of her head, how fair indeed are her eyes and how pleasing  
her nose and all the radiance
4. of her face ... how beautiful her breast and how lovely all her whiteness. Her arms  
goodly to look upon, and her hands how
5. perfect ... all the appearance of her hands. How fair her palms and how long and  
fine all the fingers of her hands. Her legs
6. how beautiful and how without blemish her thighs. And all maidens and all brides  
that go beneath the wedding canopy are not more fair than she. And above all
7. women is she lovely and higher is her beauty than that of them all, and with all  
her beauty there is much wisdom in her. And the tip of her hands
8. is comely." And when the King heard the words of HRQNWS̄ and the words of  
his two companions, for all three spoke as one man, he desired her exceedingly and  
he sent
9. at once to bring her to him and he looked upon her and marvelled at all her love-  
liness and took her to him to wife and sought to slay me. And Sarai spoke
10. to the King, saying, "He is my brother," that it might be well with me (that I  
might profit thereby). And I, Abram, was saved because of her and was not slain.  
And I wept, I,
11. Abram, with grievous weeping, I and with me, Lot, my brother's son, wept that  
night when Sarai was taken from me by force.
12. That night I prayed and entreated and begged and said in sorrow, as my tears fell,  
"Blessed art Thou, Most High God, Lord of all
13. worlds, because Thou art Lord and Master of all and ruler of all the kings of earth,  
all of whom Thou judgest. Behold now
14. I cry before Thee, my Lord, against Pharaoh-Zoan, King of Egypt, because my  
wife has been taken from me by force. Do Thou judge him for me and let me be-  
hold Thy mighty hand
15. descend upon him and all his household and may he not this night defile my wife.  
And men shall know, my Lord, that Thou art the Lord of all the kings
16. of earth." And I wept and grieved. That night the Most High God sent a pestilential  
wind to afflict him and all his household, a wind
17. that was evil. And it smote him and all his house and he could not come near her  
nor did he know her and he was with her



# A GENESIS APOCRYPHON

18. two years. And at the end of two years the plagues and the afflictions became grievous and strong in him and in all his house. And he sent
19. and called for all the wise men of Egypt and all the wizards and all the physicians of Egypt, if perchance they might heal him from that pestilence, him and
20. his house. And all the physicians and wizards and wise men could not rise up to heal him, for the wind smote them all
21. and they fled. Then came to me HRQNWŠ and besought me to come and to pray for
22. the king and to lay my hands upon him that he might live, for in the dream ... And Lot said unto him, "Abram, my uncle, cannot pray
23. for the King while Sarai, his wife, is with him. Go now and tell the King to send away his wife to her husband and he will pray for him and he will live."
24. And when HRQNWŠ heard these words of Lot he went and said to the King, "All .. these plagues and afflictions
25. with which my lord, the King, is plagued and afflicted, are for the sake of Sarai, the wife of Abram. Restore her, Sarai, to Abram, her husband,
26. and the plague will depart from thee and the evil will pass away." And he called me to him and said to me, "What hast thou done unto me for the sake of [Sara]i, that thou hast told
27. me 'She is my sister,' and she is indeed thy wife, and I took her to me to wife. Behold thy wife who is with me, go thy way and depart from
28. all the land of Egypt. And now pray for me and all my house that this evil wind may depart from us." And I prayed for ... this
29. swiftly (?) and I laid my hand upon his head and the plague departed from him and the evil [wind] was gone and he lived. And the King rose and said unto
30. me ..... and the King swore to me with an oath that cannot [be changed ...]
31. ... And the King gave him a large ... .. and much clothing of fine linen and purple ... ..
32. before her, and also Hagar ... and appointed men for me who would take [me] out ...
33. And I, Abram, went forth, exceedingly rich in cattle and also in silver and in gold, and I went up out [of Egypt and Lot],
34. the son of my brother, with me. And Lot also had great possessions and took unto himself a wife from ...

ERWIN R. GOODENOUGH

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# JEWISH SYMBOLS

in the

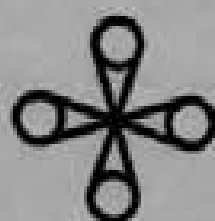
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The wing panels, showing four(?) portraits of Moses (IX, 110)

plate V



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# JEWISH SYMBOLS

in the

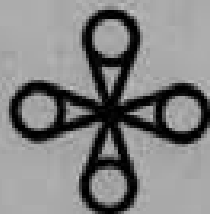
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TEXT, *i*



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mals are branches. The idea is clearly that to which Jesus, the Logos in the Fourth Gospel, is made to allude when he says, "I am the true vine, you are the branches." At the top is God himself, and man has the unique power of perceiving this celestial reality beyond creation, so that he grows wings, and soars up to it. In the thiasos, when this occurs, David teaches men the divine frenzy by which they tame the wild animals of their passions and so become able to rise to be servants at God's throne. This, precisely, the painting told us when it showed the tribes of Israel first blessed by Jacob who wears the sacred robe, and then rising, still in servants' robes, to stand beside the throne at the top of the tree. The great mystagogues, we shall see, wear the white robe, as do the Throne Mates. But the mass of Israelites, while they may ascend to the throne, do so through the mediation of the Patriarchs, especially of David and Moses, and remain servants before the Throne.

The first painting showed merely the tree growing from the vase, just as the cosmic tree of Philo rested upon the Logos. Then Orpheus-David was put in to quell the passions, and the Throne was inserted at the top to mark the goal of ascent through the tree. Perhaps at the same time the "tokens of bread and wine" were put beneath the tree, but on this the allegory of Philo throws no light at all. To show the tokens was not sufficient for those in the synagogue planning the reredos, however, so the ascent of Israel to be slaves at the Throne took its place. I cannot believe, however, that the "tokens" had not, when put in, a very specific reference to a cult act. In any case the painting ended completely on the note of Philo's allegory, the unique achievement of true Israel—that is, of mystic Israel. I strongly suspect that the underpainting came through and blurred the overpainting because the first paint was not fully dry when the new paint was put over it. This would imply, if true, that the composition was worked out by concentrated trial and error for symbolic effect, and was not a series of casual and fanciful additions and embellishments.

#### F. THE FOUR PORTRAITS

ONE THING highly important in Philo's allegory, namely the unique mystagogue, Moses, does not appear in the painting of the tree-vine, unless, as we cannot assume, it is Moses who sits on the throne at the top. The central painting seems to represent the salvation of Israel as a People. Apparently to compensate this, the artist put up four portraits, two on either side of the reredos proper, so placed that they form an integral part of the central design. Kraeling calls them wing panels, plate v, fig. 93.

Each of these portrait panels presents a single full-length figure clothed in the white Greek robe. Not only does their position declare their importance, but also the fact that they are the only individual portraits in the room. In view of the care with which the symbolism of the central painting of the reredos was evolved, it must be presumed that the subjects of these portraits were selected with more than random attention.

All observers have agreed that the four constitute a series beginning at the upper right of fig. 93—that is, the hero in plate v and fig. 325. Of his identity no one has ever had any doubt. He stands in the Greek dress we have seen on the Throne Mates and



on Jacob in the central painting. He has brown hair and beard, and his clavi are clearly drawn, as well as the marks on his himation which we shall follow Christian convention in calling the gams.<sup>161</sup> Three threads extend down from the corner of the himation. Beside his bare feet stand his high boots, and he gestures with his right hand toward a bush beside him, filled with red strokes through the green leaves. The right hand <sup>162</sup> of God above the bush in the upper left corner indicates divine intervention. At the level of his head a broad band runs across the scene, but is broken so that his head is framed in a square background. The device gives the hero a square halo of the type more distinctly to be recognized in the two lower panels. In presence of all these details we should not have needed the words "Moses, son of Levi" <sup>163</sup> in Aramaic at the right of the figure's shoulder to identify him as Moses at the burning bush. It is the only label on any of the four portraits. While it is familiar in the biblical account of his birth that Moses was "son of Levi" by both his father and mother, as Torrey points out its being mentioned here would seem designed to "emphasize the priestly origin of Moses," that is, his priestly character. Rabbinic writings frequently discuss his having been forbidden the priestly office, and accordingly, while they comment upon his temporary priestly functions, do not ordinarily use the term "priest" for him. Much is made of Moses as intercessor and mediator for his people, but in rabbinic writings Moses' powers of that sort were recalled almost entirely as he exercised them during his life. Yet in some places it would seem that Moses had a permanent ministry, at least of intercession. Ginzberg points out <sup>164</sup> that the souls of the pious are nearest to God, a little farther away are Mercy and Justice, but close to these stands Moses. Ginzberg notes <sup>165</sup> that the phrase "Moses the man of God" was occasionally interpreted to mean that Moses was half man and half God. Other interpretations of this phrase are also quoted by Ginzberg, but he especially notices that this one resembles Philo's statements about the character of Moses. Certainly Philo makes more of this conception than do the rabbis, as has appeared and will soon appear again.

Philo saw a special event indeed in God's appearance to Moses in the bush. It was the occasion on which God revealed himself to Moses as pure Being. So Philo interprets the Septuagint translation of "I am who I am." <sup>166</sup> The Greek, *egō eimi ho ōn*, means "I am he who exists," or "the existing one," a change which modern commentators have often considered a hellenistic reinterpretation by the Septuagint translators themselves long before Philo. To Philo, it meant that in this vision God revealed to Moses the difference between Being and Not-Being.<sup>167</sup> All things "after" God belong in the category of Not-Being in comparison to God as Being proper (*kata to einai*).<sup>168</sup> In commenting on this in another passage Philo leaves the personal masculine, and equates God with the purely abstract neuter, Being (*to on*).<sup>169</sup> As a result of this version, Moses very nearly becomes

161. See below, p. 162.

162. The impression that this is the left hand is removed by the carefully drawn fingernails, as in the hands with Ezekiel, figs. 348 f.

163. See Torrey in Kraeling, *Synagogue*, 271, inscription.

164. *Legends*, III, 107; see the references in VI, 44, n. 241.

165. *Ibid.*, III, 481; cf. VI, 166, n. 965.

166. *Exod.* III, 14.

167. *Mos.* I, 75; see below, X, 95.

168. *Det.* 160; cf. *Mut.* 11.

169. *Sem.* I, 230.

divinity himself: he is "given as a god to Pharaoh,"<sup>170</sup> Philo goes on to say, which means that from the human point of view he will indeed be regarded a god "by all conception and seeming, though not in truth and Being."<sup>171</sup> We shall find it extremely important that this presentation of Moses should be the one to which the Migration of Israel leads.

Moses reappears on the top panel at the left, figs. 93 and 324. Since the upper part of the painting is destroyed, we cannot say with confidence that this panel had no label, but since the lower two panels are not inscribed, that is a natural assumption. Here Moses on Sinai—the mountain indicated sketchily by a white curving line behind him—steps forward in the white robe, marked with the same details and with his shoes again removed, to receive the Law from Heaven. The Tables of the Law would presumably have been extended to Moses by the right hand of God.<sup>172</sup> In the Ezekiel scene, figs. 348 f., five of the incidents are marked with the heavenly hand, all of them right hands, so that it was obviously of symbolic importance there, and here, to represent the right hand.

The design of Moses on Sinai seems to stem from an original that also lay ultimately behind fig. 94,<sup>173</sup> where the same tall shoes of the Dura rendering appear, and the burning bush has come to be a fire from a gadrooned brazier, or possibly the flaming object in the lower right corner. Moses here wears the Greek robe as he gets the Law on Sinai, but when he tends the sheep he has only the chiton. He has his hands covered to receive the Law, and similarly covers his hands in the lower left panel at Dura. Another product of the same tradition, fig. 95,<sup>174</sup> appears in the Chludov Psalter, from which we saw the monkey of Orpheus, fig. 82. In the Psalter, Moses' shoes have become sandals at the foot of the mount, but the mount is itself more like what probably lay behind the mount in the Dura panel, and the Law is the square table, and not the scroll of fig. 94. Again the bush is a real bush, shown before Moses and under the hand of God. I strongly suspect that like these Christian drawings the original showed the bush and Sinai in the same scene, and that the shoes appear off Moses' feet in the Dura scene because in making two scenes out of one the shoes were copied with both figures of Moses.<sup>175</sup>

170. Exod. vii, 1.

171. Deut. 161 f.

172. In *MR*, Deut., xi, 10 (ET, 185), it is said that Moses received the Law from the right hand of God. See fig. 63 and below, X, 106, n. 8.

173. From Cosmas Indicopleustes, *Christian Topography*, fol. 61<sup>v</sup>; ed. C. Stornajolo, 1908, plate 25 (Codices e Vaticanis selecti, X). Moses the shepherd stands under the hand of God with his sheep at the left, and the mountain is strangely represented as the flaming arc at the lower right. The hand comes here from a cloud in the convention we noticed at Beth Alpha, above, I, 246 f.; III, fig. 638. For appearances of the design in other manuscripts of this work see Riedin, *Cosmas Indicopleustes*, I, 200–203, 242–255. In these the bush becomes various kinds of burning altars.

174. From Omont, *Miniatures*, plate x. It is

from the Bibliothèque Nationale, Paris, ms. grec 139, fol. 422<sup>v</sup>.

175. The tradition of the covered hands in receiving the Law was adapted by Christians for representing Peter in the act of receiving the *nova lex* from Christ enthroned: see Hannah Jursch, "Tradition und Neuschöpfung im altchristlichen Bilderkreis," *Wissenschaftliche Zeitschrift der Friedrich-Schiller-Universität Jena, Gesellschafts- und Sprachwissenschaftliche Reihe*, IX (1950–60), 205, and figs. 27 and 31. This study, which reached me after the present volume had gone to press, is very rich in ideas and material. See also G. Sarfatti, "The Tables of the Covenant as a Symbol of Judaism" (in Hebrew), *Tarbiz*, XXIX (1960), 370–393, esp. figs. 3, 6, and 9. I suspect that these also represent the giving of the *nova lex*. But the figure seems to be Moses again on a seventh-century Christian tomb-



With the two upper panel portraits so firmly identified as Moses, we turn to the two lower portraits, and find that here all scholarly agreement vanishes. The panel at the right,<sup>176</sup> which like Kraeling we shall call the third, plate v, fig. 326, shows an extremely impressive figure. A man in the same robe stands holding a large open scroll before him, clearly reading it. Beside his right foot is a round-topped box covered with a cloth, a box that all agree is the ark of the scrolls, presumably the smaller portable ark that would have been kept in the room for the "instruments," or behind a screen, or, ultimately, in a Torah shrine such as the niche in the synagogue represented. The head is framed by a rectangle even more distinct than the similar rectangle behind the head of Moses at the bush. In trying to identify this figure, most scholars have looked in the Bible for references to a man reading the Law, and rather arbitrarily have chosen one or another such incident by which to identify the reader. Kraeling feels that Moses<sup>177</sup> or Ezra<sup>178</sup> are both possible, but he inclines to Ezra because he identifies the fourth portrait with Abraham, and feels it unlikely that there would be three portraits of Moses and a single one of another Jewish hero. His discussion of the four portraits, however, is based only upon scriptural texts and not upon the tradition of early Christian biblical illustrations, which clearly stem from the same prototypes as the Dura paintings. Here from three manuscripts a tradition definitely emerges that after Moses receives the Law on Sinai he next reads it to the people. Fig. 96<sup>179</sup> shows one such sequence very clearly, though in it Moses is reading the Law from the stone tables, or a medieval codex.<sup>180</sup> In the Dura panels I see the same sequence of Moses reading the Law after getting it on Sinai, except that at Dura, Moses' audience is omitted, and Moses stands alone, so that he reads the Law to the living audience in the synagogue before him. The incident, of course, is familiar in rabbinic tradition, which Ginzberg<sup>181</sup> paraphrases as follows:

stone at Berlin: O. Wulff, *Altchristliche und mittelalterliche byzantinische und italienische Bildwerke*, III, ii, 1909, 19, no. 32; Wulff gives further instances and bibliography. I am by no means now so confident that in the archetype of these paintings the incidents of the bush and Sinai appeared in the same painting. For in the newly discovered catacomb in the Via Latina, Rome, Moses stoops to remove his shoes while he looks back over his shoulder to the hand of God above him presenting him with the Law. See Ferrua, *Via Latina*, 56, plate xxxiii, 2; 70, plate lxiv, 2.

176. For a detailed description of the painting and its technique, as well as for a record of various interpretations, see Kraeling, *Synagogue*, 232-235.

177. With reference to Exod. xxiv, 7.

178. Neh. viii.

179. Courtesy of the Bibliothèque Nationale, Paris, where it is Lat. 1, Bible of Charles the Bold, fol. 27<sup>v</sup>. See W. Köhler, *Die Schule von Tours*, 1930, plate 7 (Die karolingischen Miniaturen, I); other

manuscripts in A. Boinet, *La Miniature carolingienne*, 1913, plates XLIV and CXXIII; cf. *Const. Octateuch*, plate xxiii, fig. 134. A painting in the new Catacomb Via Latina shows a man on a rocky eminence speaking to a crowd of people below him. See Ferrua, *Via Latina*, 47, plate xiv. Ferrua calls the scene the Sermon on the Mount, and he may be right. But since so few new scenes from the New Testament appear in this catacomb as compared with the great number from the Old Testament, and since it resembles so much early Christian representations of Moses teaching the Law to the Israelites after his descent from Sinai, it seems more probable that that is what the painting depicts.

180. "It is another of the attributes of the tablets that, although they are fashioned out of the hardest stone, they can still be rolled up like a scroll": Ginzberg, *Legends*, III, 119, based upon *MR, Song of Songs*, v, 14, 1 (ET, 245).

181. *Legends*, III, 87; for references see *ibid.*, VI, 33, n. 191.

God now instructed Moses to transmit to the people his words without adding to them or diminishing from them, in the precise order and in the same tongue, the Hebrew. Moses hereupon betook himself to the people to deliver his message, without first seeing his family. He first addressed the word of God to the elders, for he never forgot the honor due the elders. Then, in simple and well-arranged form, he repeated it to all the people, including the women.

The art type is preserved in the Catacomb Peter and Marcellinus in Rome, fig. 97,<sup>182</sup> an anomalous representation which Wilpert calls St. Peter with the Law. But this painting takes us to the common phenomenon of the philosopher reading or only holding the scroll, a matter to be treated at greater length in the following chapter.<sup>183</sup> Fig. 98<sup>184</sup> shows vividly that the scroll when held up thus for reading could contain mystic philosophy, for here, in a Pompeian painting, a priest of Isis reads what we should suppose is the *hieros logos*, the secret teaching of the Mystery. We see such a reader in action again in a ritualistic procession of Isis on a relief at the Vatican, fig. 99,<sup>185</sup> while the same pose appears in the Dionysiac initiation scene of the Villa Igem at Pompeii, fig. 101.<sup>186</sup> The figure at Dura seems to have come directly from the vocabulary of the mystic religions. The most likely presumption is that, after the two scenes of Moses above, the figure here is also Moses, this time presented as the mystic hierophant reading the *hieros logos* he graciously brought to Jews. That Moses reads the mystic text as a mystagogue means not that the Scriptures were literally kept secret, but that to these Jews in Dura, as to Philo, the true meaning of Scripture, the allegorical, was to be presented fully only to those "initiated." Inherently for Philo and, we presume, for many other hellenized Jews, the Old Testament was a mystical book.

We cannot identify the reader positively with Moses, however, because in the mosaic in the Basilica of S. Vitale, Ravenna, fig. 100,<sup>187</sup> Moses gets the Law on the mount at the right, and at the left Jeremiah reads it in this same mystic pose. I still believe, nevertheless,

182. From Wilpert, *Pitture*, plate 84; cf. 93, where it appears that the figure is seated. See Christ with roll and box, *ibid.*, plate 168; also Christ with scroll on the Lipsanoteca of Brescia, above, IV, fig. 116.

183. See below, pp. 139 f., 146.

184. From O. Elia, *Le Pitture del tempio di Iside*, 1942, fig. 186; cf. p. 16 (*Monumenti della pittura antica scoperti in Italia*, III, ii). Photographs of the painting in its present condition lack many details: see C. Schneider in *Kyrios*, IV (1939-40), 192, fig. 3.

185. Photo Anderson. The procession shows an Isis priestess, the reader, a prophet holding the holy pitcher with covered hands, a servitor with the sistrum and ladle. See J. Liepoldt and S. Morenz, *Heilige Schriften*, 1953, 96 f., and plate 7. These scholars have an excellent discussion of

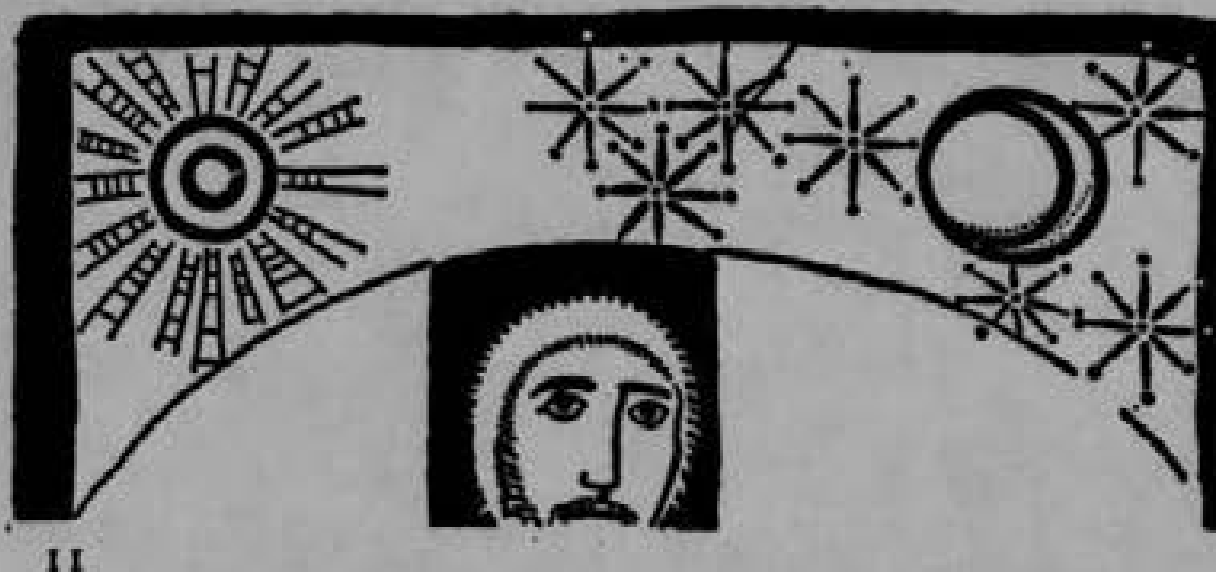
secret scriptures in antiquity, pp. 88-114, with special reference to Jewish and Christian usages as compared with the pagan.

186. Photo Anderson; cf. Liepoldt and Morenz, plate 9, and loc. cit. The foregoing was finished for the press when I first secured K. Weitzmann's new study, *Ancient Book Illumination*, 1959 (*Martin Classical Lectures*, XVI). On pp. 116-127 he discusses biography and author portraits, and again identifies the man reading a scroll, whether standing or seated, with the ideal philosopher or poet. He shows a representation of Obadiah (his fig. 129 and p. 121) from Paris, Bibl. Nat. cod. gr. 1528, fol. 218<sup>v</sup>, which is quite like the Moses figure. Old Jewish tradition said that the Scriptures should be read standing: J. Neusner, *Life of Rabban Yohanan ben Zakkai*, Leiden, 1962, 38.

187. Photo Alinari.

that the mystic reader of the Law at Dura is more likely to be Moses in his philosophical and mystical importance than any other single figure we might select. If the following panel, the fourth, can with any probability be taken to show Moses also, such an identification of the third figure becomes more likely. The argument, actually, works both ways, as Kraeling feels: now that we see more evidence for associating the third figure with Moses than Kraeling considered, the fourth figure seems more apt to be Moses, though I can identify the fourth even less confidently than the third.

The fourth portrait panel, plate v, fig. 102, and the accompanying sketch, text fig. 11,<sup>188</sup> shows a man with white hair and beard, the head this time against a black rectangle, apparently to set off the white hair, though the black square may have another meaning. He again wears the special Greek costume with its markings on both chiton and himation, but this time the himation is pulled over both shoulders, and covers the man's hands. That he stands upon the ground appears clearly from the shadow line which the artist felt it necessary to put only on this portrait.<sup>189</sup>



Above his head an arc<sup>190</sup> indicates the heavens, with the sun, moon, and seven stars within it. The sun is drawn as a "round object" with laddered rays, to which, like Kraeling, I can find no parallel. The rays recall the symbolism of the ladder discussed above, and Philo's interpretation of the divine ladder that connects man with God, up and down which go the logoi of God.<sup>191</sup> The conception that God reveals himself in a Light-Stream which offers a means of ascent to God appears constantly in Philo's writings.<sup>192</sup> The unique presentation of the rays here, accordingly, may well indicate such an idea. The way of presenting the stars seems no less significant; for they are made of a central dot with eight rays, and a dot at the end of each ray. The stars as a central dot with rays is familiar enough, as on the ceiling of the apse in the Christian Chapel at Dura, in the Dura Mith-

188. From Kraeling, *Synagogue*, 236, fig. 61. See his interesting discussion there, esp. the parallels cited in his notes.

189. A trace of such line does appear with Moses at the bush.

190. Kraeling says that the arc is gray, and such an original contrast with the light pink of the rest of the background is most likely. I suspect that his gray was originally blue. All contrast has now

faded out, as plate v shows. The text figure is reproduced from Kraeling, *Synagogue*, 236, fig. 61.

191. *Sen. 1*, 144-156. The passage on the dream of Jacob will be discussed at greater length below, X, 169. On the ladder see above, VIII, 148-157.

192. See my *By Light, Light*, passim. For example, in *Præm.* 43, Philo says that the "truly admirable ones . . . advance from down to up by a sort of heavenly ladder."

raeum, and in the Octateuch art.<sup>193</sup> But to repeat the dot at the end of each ray has no parallel that I know. Symbolically it may be important that these dots give the stars the form we have seen having great importance in magic, a form in which rays go out from a central circle, and the central circle is repeated at the end of each ray. These could be presented crudely on charms,<sup>194</sup> or as elegant symbols on sarcophagi, where the circles both at the center and at the ends of the rays now become rosettes.<sup>195</sup> Both sun and stars, accordingly, appear at Dura in peculiar forms that associate them with mystic symbolism.

Many suggestions have been made for the identity of the hero in this panel, most of which Kraeling has adequately disposed of.<sup>196</sup> He himself prefers to call the person Abraham. This interpretation has great credibility for a reason he mentions but does not press, namely that in the early Christian tradition of biblical illustration, which we have already found so illuminating for these paintings, almost exactly this scene is used to represent Abraham called out to count the stars.<sup>197</sup> If the scene had been isolated, I should agree that this is the most likely identification, just as by itself I should have judged the third to be Jeremiah.<sup>198</sup> Set in with the other three panels, however, the third of which most probably represents Moses, as do the first two certainly, it would seem likely that the last portrait represents Moses also, now in old age and ascending to heaven. Iconographically this is quite possible, for a mosaic in Santa Maria Maggiore definitely makes the death of Moses (represented differently, to be sure) to be the sequel of his reading the Law to the People, fig. 103.<sup>199</sup>

The Dura portrait might at once be the aged Moses, and yet show him in relation with the heavenly bodies, since the tradition of his ascension appears so widely in Judaism. The tradition must be very old, for even in Deuteronomy he is reported to have begun one of his songs before he died:

Give ear, O heavens, and I will speak:  
and let the earth hear the words of my mouth.<sup>200</sup>

In the following song he blesses each of the twelve tribes. But later tradition made much of this. The Rabbis (not unanimously, as Kraeling points out<sup>201</sup>) associated Moses with the cosmos on two occasions. He was devised before the beginning of the world to be the mediator of the Covenant<sup>202</sup> and so was shown the universe on the successive days of its creation, when each newly created part had shrunk back at the sight of Moses' supremacy. For God put all created things on one side of a scale, but Moses outweighed them on the

193. See *Const. Octateuch*, plates ix, fig. 16; x, figs. 17, 19 f., 22. See above, p. 44, and figs. 15-17.

194. As, for example, above, III, figs. 999 f., 1007.

195. See above, VI, fig. 237, pp. 64-66; VII, fig. 213.

196. *Synagogus*, 237.

197. He refers to the scene in the *Vienna Genesis*, plate viii. See also cod. vat. gr. 746, fol. 70<sup>v</sup>; cod.

vat. gr. 747, fol. 37<sup>r</sup>; *Smyrna Octateuch*, plate xxi, fig. 56; *Const. Octateuch*, plate xiv, fig. 44.

198. See fig. 100 and above, p. 114.

199. Photo Alinari. The lower half shows the procession of the Ark, probably around Jericho.

200. Deut. xxxii, 1.

201. *Synagogus*, 237, n. 947.

202. *Ass. Mos.* I, 14; *proetheasato me ho theos*. See Charles' note to the passage in his *Apoc. and Pseud.*

other. Also, at the end of Moses' life, when God "was taking him to himself," he showed Moses the whole universe, past and present.<sup>203</sup> So Moses was the man of God, half man and half God.<sup>204</sup> Josephus called Moses the "divine man," the *theios anēr*.<sup>205</sup> He <sup>206</sup> tells how at Moses' death the hero was taken by a cloud into a ravine, but that people later dare say that on account of his supererogatory virtue he was taken *eis to theion*. This phrase may mean "to heaven," or "into divine nature." Josephus seemed to Bousset<sup>207</sup> to be trying to contradict a common rumor of Moses' assumption. He may have been contradicting the near-deification of Moses which Philo reflects. So, the rabbis taught, God said to Moses, "Thou that didst lead my children in this world, shalt also lead them in the future world."<sup>208</sup> When God bade the soul of Moses leave the body he said, "Soul, go forth, do not delay, and I will raise thee to the highest heavens and will place thee under the Throne of Glory next to the Cherubim, Seraphim, and other troops of angels."<sup>209</sup> From rabbinic and apocalyptic tradition, then, Moses would naturally be represented viewing the heavens.

In rabbinic sources, however, the conception has no central place. The idea was much more strikingly developed in hellenized Judaism. When we look in Philo for an old man who goes into the presence of God (the covered hands) in the company of the heavenly bodies, or for an incident in which the stars played an important part, we are led immediately to Moses. For according to Philo, when Moses had disposed of all his earthly affairs at the end of his life, one hundred and twenty years old, he began his final song of praise while still in the body.<sup>210</sup> In order to sing this song with absolute perfection, he gathered together a mighty company. Philo's description of what followed, his version of the real meaning of the psalms attributed to Moses in Deuteronomy xxii f., is too remarkable for paraphrase:

He [Moses] gathered together a divine company, that is the elements of the universe and the most effective parts of the cosmos, namely earth and heaven, earth the hearth of mortals and heaven the home of the immortals. In the middle between these he composed hymns using every musical mode and every type of interval in order that men and ministering angels might hear, men as learners that he might teach them a similarly thankful attitude, and the angels as critics to watch how, as judged by their own technique, he made not a single false note. The angels would also be strengthened in their faith if a man clothed in his mortal body could have a power of song like the sun, moon, and the sacred choir of other stars, and could attune his soul to the divine instrument, namely the heavens and the whole cosmos. But Moses the hierophant, when he had taken

203. II Baruch LXX, 3-12.

204. Ginzberg, *Legends*, III, 481; VI, 166 f., notes 964 f.

205. Josephus, *Antiquities*, III, 180.

206. *Ibid.*, IV, 326.

207. As Bousset, *Religion*, 121 f., said, it is presupposed in the transfiguration scene in Mark IX, 4 (with parallels), that Moses ascended like Elijah,

since the two heroes appeared there together with Jesus. Some such tradition may also lie behind Jude 9. Presumably it was told in the lost ending of the Ass. Mos. Schürer, *Jüd. Volk*, III, 301-305, has assembled much of the material in Jewish and Christian sources.

208. Ginzberg, *Legends*, III, 481; VI, 167, n. 966.

209. *MR, Deut.*, XI, 10 (ET, 187).

210. *Virt.* 72.

licated in spite of the darkness of the costume in general. Such a darker dress, I suspect, may indicate an initiate into Isis rather than Osiris. When we see that a large swastika could take the place of this pronged bar on a robe,<sup>172</sup> we must suppose that the bar itself carried some significance.

### 5. Syria

AS WE GO NORTH toward Syria, we find that the chiton and himation continue to be worn by prominent people, such as priests or the dead, though relatively little painting tells us how these garments were marked. Sarcophagi of the East, indeed, remind us of the hellenistic grave stele, in that the people portrayed on them almost always wear the Greek chiton and himation. As they lie on the funerary couch—celebrating, I believe, the eternal banquet of immortality—they usually wear the himation, as in fig. 90, a relief from Smyrna at Leiden, but this seems an abbreviation of the full costume, which does occasionally appear in such representations.<sup>173</sup> Standing figures, however, like those here accompanying the man on the couch, have usually the full dress. Men seem especially to be so attired, and women also, as they are portrayed under shells in niches, fig. 136,<sup>174</sup> or sit as “philosophers” reading scrolls, fig. 137.<sup>175</sup> The philosopher seems to be giving the saving instructions, a mystic knowledge or gnosis to the veiled lady beside him. A similar motif shows the two sitting opposite each other on a sarcophagus from Kolch-hissar at Konia.<sup>176</sup> One need only go through the rich collection of such sarcophagi by Morey<sup>177</sup> to feel the importance of the himation, usually with the chiton, on funerary portraiture.

These figures often carry scrolls, which seems to me by no means to indicate that they are all poets, or philosophers in the usual sense, as has often been suggested, though such people would certainly carry scrolls. Still less does Pfuhl seem right that the dress and scroll simply marked a person as having enough education to read.<sup>178</sup> The convention of robe and scroll carried over to the East, so that the two “magi” who flank the cult scene in the sanc-

172. Ibid., plate xxx, 33.210.

173. As it did on tombstones on the Rhine: J. Klein, “Grabmonumente aus Bonn,” *Jahrbücher des Vereins von Alterthumsfreunde im Rheinlande*, LXXXI (1886), 96-100, and plate m.

174. Courtesy of the Istanbul Archeological Museum. The right lateral face of a sarcophagus from Selefkah: see Morey, *The Sarcophagus of Claudia Antonia Sabina*, 1924, fig. 63; cf. pp. 39 f. (Sardis, V). All three hold scrolls. For women see *ibid.*, fig. 62.

175. Courtesy of the Istanbul Archeological Museum. See *ibid.*, fig. 65; cf. pp. 40 f. It is the front of a sarcophagus from Sidamara at the same museum. On this and the foregoing sarcophagus see also T. Reinach, “Le Sarcophage de Sidamara,” *Mon. Piot.*, IX (1902), 189-228, with

plates xvii-xix.

176. G. Mendel in *BCH*, XXVI (1902), 224, fig. 2.

177. *Sarcophagus*. See also E. Michon, “Sarcophages du type d’Asie-Mineure,” *Mélanges d’archéologie et d’histoire*, XXVI (1906), 79-89; M. Lawrence, “Additional Asiatic Sarcophagi,” *Memoirs of the American Academy in Rome*, XX (1951), 116-166.

178. A rich collection of ancient figures with scrolls was made by T. Birt, *Die Buchrolle in der Kunst*, 1907. To some of his conclusions E. Pfuhl objected: “Zur Darstellung von Buchrollen auf Grabreliefs,” *JDAI*, XXII (1907), 113-132; see Birt’s reply, *JDAI*, XXIII (1908), 112-124. But see also Marrou, *MA*, 1-153; Cumont, *Symbolisme*, 253-350.



tuary of the Dura Mithraeum wear Persian dress as they sit upon thrones and hold each a scroll, containing, one must suppose, the mystic secrets, fig. 140.<sup>179</sup> In Christian funerary and ecclesiastical art, when the figures who hold it are Christ and the saints, the scroll would seem to refer to the saving Gospel or creed, in whose hope and power the saint has achieved his sanctity. Similarly, we thought that in fig. 130 the Roman-Egyptian would presumably have in the scroll all or part of the Book of the Dead. The figures on pagan monuments must have presented, ordinarily, the rich upper classes, and it is to me unthinkable that such people claimed especial dignity from the fact that they were literate. On the other hand, it was precisely from this class that the initiates of mysteries were largely recruited. My guess is, accordingly, as already indicated, that in paganism the scroll signified the mystic, or eschatological, hope of the people buried or celebrated, and that the Christian scroll similarly represented the message and hope of Christianity. A lady holds the scroll as she goes to the world behind the curtain of death in the central panel of a sarcophagus, while the side panels show her being given the mystic teaching; she seems to tell the story behind figures with the scroll in all funerary monuments, pagan and Christian.<sup>180</sup> What is important for our purpose here is that on this sarcophagus, as on practically every one illustrated by the authors quoted, the scroll is held by a person in the chiton and himation.<sup>181</sup> It is the deified imperial family of Antoninus Pius that has the scroll along with other divine symbols in fig. 138,<sup>182</sup> for in mystic Egypt deification was by no means a post-mortem achievement.

The mosaics of Antioch might well have presented our chitons and himations, but unfortunately the robe rarely appears—because, I dare suggest, the meaning of the decorations rarely called for them. The striped chiton appears in street scenes, but without significance,<sup>183</sup> so far as one can see. A waitress attending a dining and drinking couple wears the same dress, and here symbolism is a greater possibility, since a man and woman on a banqueting couch so commonly represent immortality or mystic achievement.<sup>184</sup> Closely connected with this is a handsome figure of the winged Comus, the patron demon of banquets, in the same striped chiton.<sup>185</sup> Still more direct would seem to be the testimony of a mosaic in a tomb, a mosaic that shows several women at a banquet.<sup>186</sup> Here the most important figure seems to be Mnemosyne, Memory. Levi interpreted this as the funerary or memorial banquet; if he is right, as I believe, the several people at the banquet who wear the striped chiton, if not the himation also, are appropriately clothed. More perplexing,

179. From a copy by H. Gute in the Yale University Art Gallery. Cf. Rostovtzeff, *Dura-Europos*, VII/VIII, plates xvi-xviii. For the place of this figure in the whole design see above, III, fig. 57.

180. See above, IV, fig. 108.

181. If the scroll is taken to represent a poet, we would have the same impression. We have already mentioned, above, pp. 139 f., that the poet was such by divine inspiration.

182. From Edgar, *Sculpture*, plate xxvi; cf. pp.

53-55.

183. Levi, *Antioch*, plate LXXIX; pp. 326-336.

184. Ibid., plate XLVd; pp. 203 f. For such scenes in general see ibid., 189. Cf. the mystic attendants in the Roman house on the Via dei Cerchi, above, p. 139.

185. Levi, plate CLb; pp. 50-54.

186. Ibid., plate LXVib; pp. 296-304. Cf. Frank Brown in Rostovtzeff, *Dura-Europos*, VII/VIII, 156.

II

Thurs 2/4/90

Citations - most marked w. double check, include

✓ p. 95 41, l. 5. Num 5:29 / 6:10

✓ p. 103 42, l. 10 b. B.B. 138b [also p. 149 b. B.B.] [also p. 197 b. Sotah]

add ✓ p. 141 referring to 2 Kings 20:4

✓ p. 158 44  
p. 237

Sifra, Deut. OK

Biblio p. 259 omits Sifre Numbers

p. 170 45

cx. p. 206 46a b. Kid 66a

? p. 275 Torat? Talmud?

Index pelet pechanin



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mid-January galley here  
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bibliography still unsettled

3 errors: to come

from Peter Machinist

12/14/89

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December 13, 1989

Dear Adele:

Enclosed should be a memo to me that details Peter Machinist's corrections. Again, you have until the pages come back from the compositor (early to mid-January) to resolve these issues. I will talk to Phoebe, as promised, about the Bibliography. I hope I did not concern you too much about it; I just wanted to make clear that we still had a few issues to resolve on it--as opposed to the text, where I believe we've resolved most everything at all important. I understand that your time is not completely your own at this point; Phoebe and I will do our best to help you as much as we can. I will be in touch with you about the Bibliography sometime in the next week.

Again, I am enjoying my work on this book, and I am enjoying working with you. I am extremely sorry to hear that your husband's condition has deteriorated; both you and he have my best wishes and my sympathy.

Sincerely,



Cheryl Friedman

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TO: Cheryl  
FR: Nina

List of innacuracies in STORY OF SCRIPTURE, as noted  
by Peter Machinist, Associate Professor of Biblical  
and Ancient Studies, Ann Arbor.

~~to read his~~  
~~particular~~ ✓ Page 54, 2nd full Par. "is saved by the godess Ea" Ea is  
a god, not a godess.

✓✓ Page 58 - 2nd to last paragraph. "The neo-Assyrian emperor  
Ashurbanipal...is the first king of renown who boasted  
that he had mastered the scribal arts." He was not the  
first king to do so. This could be changed to "one of the  
few kings" or something similar.

✓ Page 110, 2nd full paragraph. "..Aramic is a near cousin to  
Hebrew. The languages, both deriving from Akkadian.."  
Aramic does not derive from Akkadian. This could be changed  
to "related to Akkadian" for that is true.

## THE STORY OF SCRIPTURE

joined into sizable rolls. Parchment scrolls of the Hellenistic period up to twenty-eight feet long have been found (Yadin 1985).

rom.

(PE)

After 550 B.C.E., the new Persian administration established Aramaic as the language of record for all documents dealing with government matters and commerce in the western part of the empire and adopted a formal script for official use. This script of squarish design, far more readable than cuneiform-influenced predecessors, was quickly adopted by Judean scribes. Recognizing its eastern origins, they named this new script, somewhat anachronistically, *Ashurit*, the "Assyrian script." It later became, and remains to this day, the standard for all liturgically approved Torah scrolls.

Linguistically, Aramaic is a near cousin to Hebrew. The languages, both deriving from Akkadian, share many words, employ essentially the same grammatical forms, and are written with the same alphabet. Bilingualism became increasingly common. By the time Alexander the Great's conquests ended the Persian period (late fourth century B.C.E.), Aramaic was well on its way to becoming the vernacular of most ~~Palestinian~~ Jews. The priest-scribe who some time in the fourth century prepared a history of the reforms Ezra had instituted in Jerusalem, a chronicle included in the Bible, felt comfortable introducing into his history several untranslated Aramaic documents purportedly issued by the Persian imperial bureau (Ezra 4:8-6:18, 7:12-26).

(AA)  
Judeans



The increased use of Aramaic, particularly by elite, literate Judeans, increasingly allowed these former provincials to feel themselves part of an international literary world. The exiles found Aramaic a useful, even indispensable, tool in maintaining contact between them and their hosts. The increased use of Aramaic also exerted an unplanned pressure toward the creation of a Hebrew scripture. As more and more Judeans used Aramaic as their vernacular, the number who could readily understand recitations of the tradition diminished, and a bilingual audience (Hebrew and Aramaic) began to impose subtle, but important, changes on the traditional language in which the *torot* and the narratives were presented. While the need to be understood dictated linguistic change, there was at the same time a predictable conservative reaction determined to preserve familiar idioms and language.

## THE STORY OF SCRIPTURE

ing bureaus and set about accomplishing his ends by hiring scribes from other courts.

Illiteracy was not seen as a disabling handicap which precluded the exercise of power or even a reputation for learning. Not a single line in the Book of Judges suggests that Deborah, Gideon, Samson or any other leader of the settlement period could read or write. The Deuteronomic histories routinely describe the kings of Israel and Judah as listening to the speeches of their counselors or being read to by a royal scribe. The few stories in the Deuteronomic histories ~~which~~ describe a royal figure as actually writing are clearly revisions of earlier recitals. One is a report that David inscribed the message that ordered a field commander to dispatch Uriah on a suicide mission (2 Sam. 11:14-15); another, that Ahab's queen Jezebel wrote the letter plotting to charge Naboth with treason (1 Kings 21:8-9). Reading both scenes, I feel certain that a later storyteller had reshaped these exciting but unseemly tales, inserting the use of written letters to emphasize the royal personages' need to handle ugly business with maximum secrecy. It is doubtful that either David or Jezebel could read and/or write Hebrew. David is described as a farm boy turned mercenary, an upbringing that would not have provided him the opportunity or wherewithal to attend a school for scribes had one been available to him. Jezebel was Phoenician and a woman: neither circumstance made it likely that she would have been able to write a letter in Hebrew.

Kings were kings, not scriveners. They needed to win wars, not write or even read books. The neo-Assyrian emperor Ashurbanipal (668-33 B.C.E.), who lived three centuries after David, is the first king of renown who boasted that he had mastered the scribal arts; what we know with historical certainty is that he was the first to establish, systematically, a literary library (Richardson 1914, pp. 22, 128). In Ashurbanipal's case, literacy became something of a disabling passion. In middle age, he abandoned statecraft for bibliomania and depleted the royal treasury in order to enrich the library of Nineveh, in its day the largest in West Asia.

A capable sword, a strong will, and common sense were the attributes a king required. He could always hire scribes to keep the nec-

that

HC

## THE STORY OF SCRIPTURE

functional capacity to reshape its fundamental traditions without being conscious of doing so.

Such familiar recitations were not simply good theater but tied listeners to their past, to each other, and to their god(s). Part of the joy and power of such moments lay in their familiarity. The audience could anticipate words and phrases and thus have tangible proof that what they believed to be true and right was, in fact, so. The story's value lay in the recital which brought their past to life and guarded their present with the security of trusted teachings. The narrator did not need to belabor the message. The experience was the message. Its value lay in the emotional security that came from sharing a common heritage and present.

Myths can be traced to earlier prototypes in other cultures, a prime example being the tale of the Flood and Noah (Gen. 6-9). The biblical story is not a stencil of the earlier Sumerian epic of Gilgamesh which it so much resembles. Rather, it is a transformed version of a long-familiar story, changed over time and by unconscious design to reflect meanings and purposes appropriate to the Israelite ethos. Where Utnapishtim, the survivor of the flood in the Gilgamesh epic, is saved by the goddess Ea because she has taken a fancy to him, Noah is saved by God because he is a righteous man.

The first scriptures were intended to be read aloud. Chants that suggested the inflection and mood created by storyteller or prophet were formalized. Communities encouraged the reader to memorize and publicly recite the text in the same singsong the rhapsodists used in their recitations. Conscious efforts to transmit orally sacred traditions persisted long after literacy had become a much-used social tool. This is true in many ancient cultures. In India, the Rig Vedas, already well known in the thirteenth century B.C.E., were chanted aloud for centuries and not written down for another thousand years. To this day, Muslim schools emphasize the chanted memorization of the Koran, the actual text being used only to ensure against mistakes. And as far back as we can trace public readings from the *Sefer Torah*, we find that they were not read but chanted—as they often are today by those who come to “read” from the Torah in synagogues around the world.

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## Chapter 5

RABBI DANIEL JEREMY SILVER

Daniel - please:

- 1) locate source for this quote,  
"At 5 the age is reached for Mikra, at 10 for Mishnah,  
at 15 for Talmud."
- 2) page number in Victor Hugo's  
Notre Dame de Paris (1831) where  
monk looks up at cathedral &  
says, "Ceci tuera cela."
- 3) decide, on the basis of general  
scholarly habit, whether  
Tannaim should be capitalized  
or not - Tannaim?



- 4) ~~locate Talmudic source for~~  
~~Hebrew~~ look for the hidden,  
~~the language of the~~  
~~sanctuary~~  
locate source for the phrase  
"a kingdom of priests and  
a holy people"

~~EX 17:16~~ V-44

- 5) locate bibliographic entry for  
Baumgarten, Justinian & the Jews --  
we don't even know if it is a  
book or an article -- not in  
Temple library. [LETOFSKY-  
CLAUDIA]  
6) source: "Let your ears hear what  
your mouth speaks" (B.BER. 13a, 17)?

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From: Merrily F. Hart, Librarian

The following books cannot be located at CCJS or Fairmount Temple.  
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which includes most titles owned by the Library of Congress.

Justinian and the Jews (Baumgarten)

[Two Introductions to Midrash (J. Kugel)]

Perhaps we can get some information from HUC Library.

✓ I have attached the quote from Avot and am working on the other  
two quotations. I'm not certain that I have the French quotation correctly.  
Perhaps you could write it down or spell it out for me.

5:21, rather  
than 5:24

↓ The citation for Urbach is:

Urbach, Ephraim E. *The Sages: Their Concepts and Beliefs*.  
Jerusalem: Magnes Press, 1975. 2 vols.

# ADVOCATE

53  
 אי לוח שופטת פנער קטור!  
 Woe to a man whose advocate turns into prosecutor!  
 LEVITICUS R.

# AFFINITY

54  
 לא לחנם הלך ורור אצל עורב מפני שהוא בן מינו  
 Not for nothing did the starling follow the raven;  
 it is of its kind  
 TALMUD, BAVA QAMMA

# AFFLICTION

55  
 מכה אשר לא כתובה בתורה  
 An affliction that the Bible, for all its long list, does  
 not record  
 Based on DEUTERONOMY 28, 61

56  
 טובת יום תשכח הרעה ורעת יום תשכח טובה  
 In the day of prosperity affliction is forgotten, in  
 the day of affliction prosperity is remembered no  
 more  
 BEN SIRA 11, 25

57  
 כל שהקדוש ברוך הוא חסד בו, מדכאו בנסיון  
 Whom God favours, He tries with afflictions  
 TALMUD, BERAKHOT

# AGE

See also OLD AGE

58  
 בן חמש למקרא. בן עשר למשנה. בן שלוש עשרה למצות.  
 בן חמש עשרה לתלמוד. בן שמונה עשרה לחסה. בן עשרים  
 לרדוף. בן שלושים לכת. בן ארבעים לבית. בן חמשים לעצה.  
 בן ששים לזקנה. בן שבעים לשיבה. בן שמונים לזכירה. בן  
 תשעים לשות. בן מאה באלו מת ועבר ובטל מן העולם  
 אבות ה, כא  
 At five years old, one is fit for the Scriptures, at ten  
 for the *Mishna*, at thirteen to fulfil the command-  
 ments, at fifteen to study *Talmud*, at eighteen for  
 wedlock, at twenty for a calling, at thirty for office,  
 at forty for discernment, at fifty for counsel, at sixty  
 to be an elder, at seventy for white hairs, at eighty for  
 vigour, at ninety for a bowed back... and at a  
 hundred you are as one that has died and left this  
 world  
 AVOT 5, 21

59  
 בכל גיל תיל מרגיש האדם באופן אחר  
 At every different age a man feels differently  
 HERZL

60

עץ רך מתכופף ועץ זקן נשבר  
 A young tree bends, an old tree breaks  
 YIDDISH

# AGENT

61  
 שלוחו של אדם כמוהו  
 A man's agent is as himself  
 BERAKHOT 5, 5

62  
 שלוחי מצוה אינם נזקים  
 Men sent on pious missions will meet no evil  
 TALMUD, PESSAHIM  
 An errand of mercy is its own protection

63  
 הרבה שלוחים יש לו למקום  
 The Almighty has many agents  
 NUMBERS R.

# AGGRANDIZEMENT

64  
 המתגבד בקלון חברו אין לו חלק לעולם הבא  
 Who aggrandizes himself by demeaning his friend  
 has no part in the world to come  
 TALMUD YERUSHALMI, HAGIGAH

# AGONY

65  
 אין אדם נתפס בשפת צער  
 One should not be blamed for words uttered in  
 agony  
 TALMUD, BAVA BATRA

66  
 צעק מתוך צערני רגליו  
 To cry out in agony, out of one's very toenails  
 GENESIS R.

# ALACRITY

67  
 אין מדה טובה כזריזות ואין רעה כעצלנות  
 There is no virtue like alacrity, nor any vice like  
 sloth  
 PENINÉ HAMELITZOT

# ALIEN

68  
 טובים חיי עני תחת צל קורתו מפטעמים ערבים בנזר  
 Better a life of poverty in the shelter of one's own  
 roof-tree than delicious dainties in an alien land  
 BEN SIRA 29, 25

LIB

Pantson  
Review

1946

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27p

LB

## 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 Homeland, 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.

Salmaquindi #66

Winter Spring 1985

"It is neither their past, their religion,  
nor their soil that unites the sons of Israel.  
If they have a common bond... it is because  
they have in common the situation of a Jew,  
that is, they live in a community which  
latters them for Jews"

"Anti Semite + Jew" trans. by George Becker,  
Grove Press N.Y. 1985 p 67

a secret and deep-seated need to attach oneself to tradition and, in default of a national past, to give oneself roots in a past of rites and customs. But that is just the point: religion is here only a symbolic means. At least in Western Europe the Jewish religion has been unable to resist the attacks launched by rationalism and by the Christian spirit; atheistic Jews whom I have questioned admit that their dialogue on the existence of God is carried on against the Christian religion. The religion which they attack and of which they wish to rid themselves is Christianity; their atheism differs in no way from that of a Roger Martin du Gard, who says he has disengaged himself from the Catholic faith. Not for a moment are Jews atheistic against the Talmud; and priest, to all of them, means the vicar, not the rabbi.

Thus the facts of the problem appear as follows: a concrete historical community is basically *national* and *religious*; but the Jewish community, which once was both, has been deprived bit by bit of both these concrete characteristics. We may call it an abstract historical community. Its dispersion implies the breaking up of common traditions, and it was remarked above that its twenty centuries of dispersion and political impotence forbid its having a *historic past*. If it is true, as Hegel says, that a community is historical to the degree that it remembers its history, then the Jewish commu-

nity is the least historical of all, for it keeps a memory of nothing but a long martyrdom, that is, of a long passivity.

What is it, then, that serves to keep a semblance of unity in the Jewish community? To reply to this question, we must come back to the idea of *situation*. It is neither their past, their religion, nor their soil that unites the sons of Israel. If they have a common bond, if all of them deserve the name of Jew, it is because they have in common the situation of a Jew, that is, they live in a community which takes them for Jews.

In a word, the Jew is perfectly assimilable by modern nations, but he is to be defined as one whom these nations do not wish to assimilate. What weighed upon him originally was that he was the assassin of Christ.\* Have we ever stopped to consider the intolerable situation of men condemned to live in a society that adores the God they have killed? Originally, the Jew was therefore a murderer or the son of a murderer—which in the eyes of a community with a pre-logical concept of responsibility amounts inevitably to the same thing—it was as such that he was taboo. It is evident that we

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\* We must take note at once that it is a question here of a legend created by Christian propaganda during the dispersion. It is evident that the cross is a Roman instrument of torture and that Christ was executed by the Romans as a political agitator.

(For Sartre, it is The  
situation, not The Book, that  
makes The Jew!)



to consider it a pure play of abstractions; on the contrary, we must insist on its creative power. In rationalism two centuries—and not the least important—placed all their hope; from rationalism sprang the sciences and their practical application; it was an ideal and a passion; it tried to bring men together by uncovering for them universal truths on which they could all reach agreement, and in its naive and agreeable optimism it deliberately confounded evil with error. We shall understand nothing about Jewish rationalism if we see it as some kind of abstract taste for disputation, instead of what it is—a youthful and lively love of men.

At the same time, however, it is also an avenue of flight—I may even say, the royal road of flight. Up to this point, we have discussed those Jews who attempt, in their individual personalities, to deny their situation as Jews. But there are others who have chosen to espouse a conception of the world that excludes the very idea of race. No doubt this is really an attempt to conceal from themselves their own situation as Jews; but if they could succeed in persuading themselves and others that the very idea of Jews is contradictory, if they could succeed in establishing their vision of the world in such fashion that they became blind to the reality of Jewishness just as the color-blind person is

blind to red or green, could they not then declare in good faith that they are "men among men"?

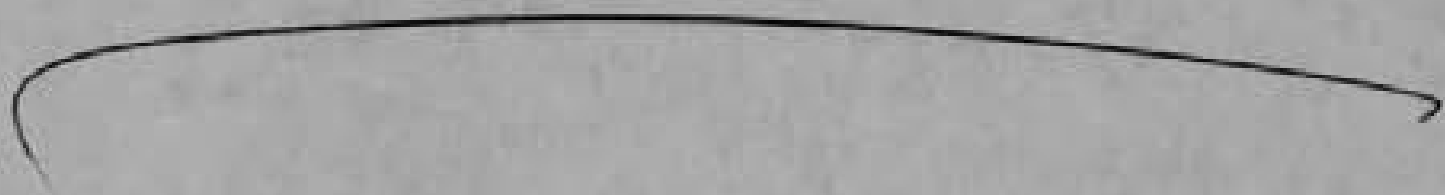
The rationalism of Jews is a passion—the passion for the universal. If they have chosen this rather than something else, it is in order to fight the particularist conceptions that set them apart. Of all things in the world, reason is the most widely shared; it belongs to everybody and to nobody; it is the same to all. If reason exists, then there is no French truth or German truth; there is no Negro truth or Jewish truth. There is only one Truth, and he is best who wins it. In the face of universal and eternal laws, man himself is universal. There are no more Jews or Poles; there are men who live in Poland, others who are designated as "of Jewish faith" on their family papers, and agreement is always possible among them as soon as discussion bears on the universal.

Recall the portrait of the philosopher that Plato sketches in the *Phaedo*: how the awakening to reason is for him death to the body, to particularities of character; how the disembodied philosopher, pure lover of abstract and universal truth, loses all his individual traits in order to become a universal look of inquiry. It is precisely this sort of disincarnation that certain Jews seek. The best way to feel oneself no longer a Jew is to reason, for reasoning is valid for all and can be re-

<sup>d</sup>Anti-Semite and Jew<sup>c</sup>

translated by George Becker

Grove Press <sup>NY</sup> 1948



These are the closest things that  
I have found to the Sartre  
quotation. I am continuing to  
look. After reading these selections,  
however, I doubt that I will find it!

The George Steiner quotation — from  
Our Homeland, The Text

is from Salmagundi #66

Winter Spring